THE BIBLE:

Translated according to the Hebrew and Greeke, and conferred with the best translations in diuers Languages.

With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

¶ And also a most profitable Concordance for the readie finding out of any thing in the same contained.

IOSHVA 1.8.

¶ Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

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Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.& 49. 10. reue.21.16. & 22.17. Ierem.33.15. psal.119.160. reu.2.7.& 22.2. psal.119.142, 144. Ioh.6.35. Luke.2.10. Ephes.6.16. Matth.7.6. 2.Pet.2.22. Matth.6.22. Psal.119.27, 73. Iude.20. Psal.119.11. Ioshua.1.8. Psal.1.1,2. Psal.94.12,13.

Here is the spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doth grow,
to leade our liues therein:
Here is the iudge that stints the strife,
when mens deuises faile:
Here is the bread that feedes the life,
that death cannot assaile.
The tidings of saluation deare,
comes to our eares from hence:
The fortresse of our faith is here,
and shielde of our defence.
Then be not like the hogge that hath
a pearle at his desire,
And takes more pleasure in the trough
and wallowing in the mire.
Reade not this booke in any case,
but with a single eye:
Reade not but first desire Gods grace,
to vnderstand thereby.
Pray still in faith with this respect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy sinne.
Then happy thou in all thy life,
what so to thee befalles:
Yea, double happie shalt thou be,
when God by death thee calles.

OGratious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this, O heauenly Father, for Iesus Christes sake. Amen.

¶ To the Christian Reader.

BEsides the manifold and continual benefits which Almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakeable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darknes, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not bee vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to bethankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) wee thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues aboue the rest of our brethren (for God knoweth with what feare & trembling wee haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, & seeing the great opportunitie & occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great & wonderful worke (with al reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence & mercy hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnesse, that we haue by all meanes endeuoured to set foorth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept, the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ǂ, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first original, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verses are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best cõmentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrew names: and the other conteining all the chiefe & principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Howe to take profite by reading of the holy Scriptures.

Who soeuer mindeth to take profite by reading scriptures, must

1. Earnestly and vsually pray vnto God that he wil vouchsafe to
   - Teach the way of his statutes.
   - Giue vnderstanding.
   - Direct in the path of his commandements.

   Psal. 119.

2. Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
   - At the least, twise euery daye this exercise be kept. — Deu. 11. v. 19
   - The time once appointed hereunto after a good entrie, be no otherwise employed. — Luke. 9. v. 62.
   - Superstition be auoyded. — Esa. 29. v. 36. Ephe. 5. v. 16.
   - At one other time that be done, which is left vndone at any time.

3. Vnderstand to what ende and purpose the Scriptures serue, which were written, to
   - Teache, that we may learne trueth.
   - Improue, that we may be kept from errour.
   - Correct, that we may be driuen from vice.
   - Instruct, that wee may be setled in the way of well doing.
   - Comfort, that in trouble we may be confirmed in patient hope.

   2. Tim. 3. ver. 16. & 17. — Rom. 15. v. 4.

4. Remember that Scriptures conteine matter concerning
   - Religion and the right worshipping of God, as
     - Faith in one God: Father. Sonne. Holy Ghost.
     - The state of mankinde, by: 1. Creation. 2. fall and sinne. 3. regeneration in Christ.
     - The Church and the gouernment thereof: Before Christ. Since Christ.
     - The word of God written in the Testament: Olde. Newe.
     - Sacraments: Before Christ. Since Christ.
     - The ende and generall iudgement of the: Good. Wicked.
   - Common wealthes and gouernments of people, by
     - Magistrates: Good. Euill.
     - Peace and warre.
     - Prosperitie and plagues.
     - Subiectes: Quiet. Disordered.
   - Families and things that belong to household, in which are
     - Husbands. Wiues. Parents. Children. Masters. Seruants. — Godly blessed.
     - Vngodly plagued.
   - The priuate life and doings of euery man in
     - Wisedome and follie.
     - Loue and hatred.
     - Soberneese and incontinencie.
     - Mirth and sorrowe.
     - Speach and silence.
     - Pride and humilitie.
     - Couetousneese and liberalitie.
   - The common life of all men as
     - Riches, pouertie.
     - Nobilitie.
     - Fauour.
     - Labour and idleneese.

5. Refuse all sense of Scripture contrary to the
   - Articles of Christian faith, conteined in the common Creede.
   - First and second table of Gods commandements.

6. Marke and consider the
   1. Coherence of the text, how it hangeth together.
   2. Course of times and ages, with such things as belong vnto them.
   3. Maner of speach proper to the Scripeures.
   4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7. Take opportunitie to
   - Reade interpreters, if he be able.
   - Conferre with such as can open the Scriptures. Acts. 8. v. 30. 31. &c.
   - Heare preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

T. GRASHOP.

¶ The first booke of Moses, called * Genesis.

*This word signifieth the beginning and generation of the creatures,

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to be considered. First, that the worlde and all things therein were created by God, and that man being placed in this great tabernacle of the worlde to beholde Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fel willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmeth him in the same by his promise of Christ to come, by whom hee should ouercome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might bee confounded, and the Name of God euermore praised.

CHAP. I.

1 *God createth the heauen and the earth,* 3 *The light and the darkenesse,* 8 *The firmament.* 9 *Hee separateth the water from the earth.* 16 *Hee createth the Sunne, the Moone, and the starres:* 21 *Hee createth the fish, birds, beasts.* 26 *He createth man, and giueth him rule ouer all creatures,* 29 *And prouideth nourriture for man and beast.*

IN the * beginning *God created the heauen and the earth.

2 And the earth was [b] ‖ without forme and voyd, and [c] darkenesse was vpon the ‡deepe, and the Spirite of God [d] mooued vpon the ‡ waters.

3 Then God saide, * Let there be light: and there was [e] light.

4 And God sawe the light that it was good, and God separated ‡ the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. † So the Euening and the Morning were the first day.

6 ¶ Againe God sayde, * Let there bee a ‖ firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were [f] vnder the firmament, from the waters which were *aboue the firmament, and it was so.

8 And God called the firmament, [g] Heauen. † So the euening and the morning were the second day.

9 ¶ God sayde againe, * Let the waters vnder the Heauen bee gathered into one place, and let the dry lande appeare, and it was so.

10 And God called the lande, Earth, and hee called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God sayde, [h] Let the earth bud forth the bud of the herbe, that seedeth seede, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde, also the tree that beareth fruit, which hath his seed in it selfe according to his kind: and God [i] saw that it was good.

13 † So the euening and the morning were the thirde day.

14 ¶ And God said, * Let there be [k] lights in the firmament of the heauen, to [l] separate the day from the night, and let them bee for [m] signes, and for seasons, and for dayes, and yeeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two [n] great lightes: the greater light to [o] rule the day, and the lesse light to rule the night: hee made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth,

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 † So

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal.* 33.6. *and* 136.5. *eccles.* 18.1. *Acts.* 14.11. *and* 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all. ‖ *Or, waste.*

c Darkenesse couered the deepe waters: for as yet the light was not created. ‡ *Ebr. face of the deepe.*

d He maintained this confused heape by his secret power. ‡ *Ebr. face of the waters. Hebr.* 11.3.

e The light was made before either Sunne or Moone was created: therefore wee must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. ‡ *Ebr. betweene the light, and betweene the darknes.* † The first day. ‡ *Ebr. so was the euening, so was the morning.* *Psal.* 33.6. *and* 136.5. *Iere.* 10.12. *and* 51.15. ‖ *Or, spreading ouer, and aire.*

f As the Sea and riuers from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal.* 148.4.

g That is, the region of the aire, and all that is aboue vs,

† The second day. *Psal.* 33.7. *and* 89.11. *and* 136.6. *Iob* 38.4.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profite of man, but for sinne they were accursed, yet to the elect by Christ, they are restored and serue to their wealth.

† The thirde day. *Psal.* 136.7. *deut.* 4.19.

k By the lights, he meaneth the Sun, the Moone, and the starres.

l Which is the artificiall day, from the Sunne rising to the going downe. m Of things apperteining to naturall orders and seasons. n To wit, the Sunne and the Moone: and here he speaketh as man iudgeth by his eye: for els the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue mans vse. *Iere.* 31.35.

† The fourth day.

19 † So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance euery p creeping thing that hath ‡ life: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mouing, which the q waters brought forth in abundance according to their kinde, and euery feathered foule according to his kinde: and God saw that it was good.

22 Then God r blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let the foule multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God saide, Let the earth bring forth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God sayde, * Let vs make man in our s image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them *male and female.

28 And God *blessed them, ‡ God said to them, *Bring forth fruite and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you * euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seed: *that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

31 * And God saw all that hee had made, and loe, it was very good. † So the euening and the morning were the sixt day.

p As fish and wormes which slide, swimme, or creepe.
‡ Ebr. the soule of life.
‡ Or, the face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gaue power to his creatures to ingender.
† The fift day.
‡ Ebr. soule of life. Chap. 5.1. and 9.4. 1. cor. 15.7. colos. 3.10.
s God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.
t This image and likenesse of God in man is expounded, Ephes. 4.24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c. Wisd. 2.23. eccles. 17.1. Matth. 19.4.
u The propagation of man is the blessing of God, Psal. 128. Chap. 8.17. and 9.1.
x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 31.17. eccles. 39.26, 33. marke 7.37.
† The sixt day.

CHAP. II.

2 *Godresteth the seuenth day, and sanctifieth it.* 25 *He setteth man in the Garden.* 22 *He createth the woman.* 24 *Marriage is ordained.*

THus the heauens, and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‡ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the field, before it grewe: for the Lorde God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also made the man e of the dust of the ground, & breathed in his face breath of life, * & the man was a liuing soule.

8 And the Lorde God planted a garden Eastwarde in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the g tree of life also in the middes of the garden, h and the tree of knowledge of good and euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole lande i of Hauilah, where is gold.

12 And the golde of that lande is good: there is ‖ Bdelium, and the onix stone.

13 And the name of the seconde riuer is Gihon: the same compasseth the whole lande of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Ashur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might * dresse it, and keepe it.

16 And the Lorde God k commanded the man, saying, ‡ Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the day that thou eatest thereof, thou shalt die the m death.

18 Also the Lorde God sayde, It is not good that the man should bee himselfe alone: I will make him an helpe ‡ meete for him.

19 So the Lord God formed of the earth euery beast of the fielde, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. Exod. 20.11. and 31.17. deut. 5.14. hebr. 4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.
‖ Or, the originall and beginning.
‖ Or, tree, as chap. 21.15.
d God onely openeth the heauens, and shutteth them, he sendeth drought and raine according to his good pleasure.
‖ Or, formed.
e He sheweth whereof mans body was created, to the intent that man should not glory in the excellencie of his owne nature. 1. Cor. 15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.

Eccles. 24.29.
i Which Hauilah is a country ioyning to Persia Eastward, and inclineth toward the West.
‖ Or, precious stone, or pearls: Tilny saith it is the name of a tree.
‖ Or, Ethiopia.
‖ Or, Tygris, Or, Assyria.
‖ Or, Euphrates.
k God would not haue man idle, though as yet there was no need to labour.
‡ So that man might know these was a soueraigne Lord to whom he owed obedience.
‡ Ebr. Eating thou shalt eate of.
‖ Or, whensoeuer.
m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
‡ Ebr. before him.

the

n By mooving them to come and submit themselues to Adam.

‡ *Ebr. built.*

o Signifying, that mankinde was perfite, when the woman was created, which before was like an vnperfite building.

1. *Cor.* 11, 8.

‖ *Or, manneſt, because ſhee commeth of man: for in Ebrewe Iſh is man, and Ishah the woman.*

Mat. 19. 5. *mark.* 10. 7. 1. *cor.* 6. 16. *ephes.* 5. 31.

p So that marriage requireth a greater duetie of vs toward our wiues, then otherwiſe wee are bound to ſhew our parents.

q For before ſinne entred, all things were honeſt and comely.

the heauen, and brought them vnto the [a] man to ſee how hee would call them: for howſoeuer the man named the liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beaſt of the fielde: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God cauſed an heauie ſleepe to fall vpon the man, and hee ſlept: and he tooke one of his ribs, and cloſed vp the fleſh in ſtead thereof.

22 And the rib which the Lorde God had taken from the man, ‡ made he a [o] woman, and brought her to the man.

23 Then the man ſayd, * This nowe is bone of my bones, and fleſh of my fleſh. She ſhall be called ‖ woman, becauſe ſhee was taken out of man.

24 * Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not [q] aſhamed.

CHAP. III.

1 *The woman ſeduced by the ſerpent, 6 intiſeth her husband to ſinne.* 8 *They both flee from God.* 14 *They three are puniſhed.* 15 *Chriſt is promiſed.* 19 *Man is duſt.* 22 *Man is caſt out of Paradiſe.*

Wiſd. 2. 24.

NOw the [a] ſerpent was more [a] ſubtil then any beaſt of the field, which the Lorde God had made: and he [b] ſaid to the woman, Yea, hath God in deede ſayd, Yee ſhall not eate of euery tree of the garden?

2 And the woman ſayde vnto the ſerpent, We eate of the fruite of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath ſayd, Ye ſhall not eate of it, neither ſhall yee touch it, [c] leſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not [d] ‡ die at all.

5 But God doth know, that when ye ſhal eate thereof, your eyes ſhalbe opened, and ye ſhalbe as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, and that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) tooke of the fruite thereof, and did [f] eate, and gaue alſo to her husband with her, and [g] he did eate.

7 Then the eyes of them both were opened, and they [g] knewe that they were naked, and they ſewed figge tree leaues together, and made themſelues ‡ breeches.

8 ¶ Afterwarde they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife [h] hid themſelues from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and ſayd vnto him, Where art thou?

10 Who ſayde, I heard thy voyce in the garden, and was afraide: becauſe I was [i] naked, therefore I hid my ſelfe.

11 And he ſayd, Who told thee, that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſayde, The woman which thou [k] gaueſt to be with me, ſhe gaue me of the tree, and I did eate.

13 And the Lorde God ſayde to the woman, Why haſt thou done this? And the woman ſaid, [l] The ſerpent beguiled me, and I did eate.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou are curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eate all the dayes of thy life.

15 I will alſo put enimitie betweene [o] thee and the woman, and betweene thy ſeede and her ſeede. Yee ſhall breake thine [p] head, and thou ſhalt [q] bruiſe his heele.

16 ¶ Vnto the woman he ſayd, I will greatly increaſe thy [r] ſorrowes, and thy conceptions. In ſorrow ſhalt thou bring foorth children, and thy deſire ſhalbe ſubiect to thine husband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commanded thee, ſaying, Thou ſhalt not eate of it) [r] curſed is the earth for thy ſake: in ſorrowe ſhalt thou eate of it all the dayes of thy life.

18 [t] Thornes alſo and thiſtles ſhall it bring foorth to thee, and thou ſhalt eate the herbe of the field.

19 In the ſweate of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wiues name Heuah, becauſe ſhe was the mother of all liuing)

21 Vnto Adam alſo and to his wife did the Lord God [u] make coates of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, [x] Behold, the man is become as one of vs, to knowe good and euill. And nowe leſt he put foorth his hand, and [y] take alſo of the tree of life, and eate and liue for euer,

23 Therefore the Lorde God ſent him foorth from the garden of Eden, to till the earth whence he was taken.

24 Thus he caſt out man: and at the Eaſt ſide of the garden of Eden hee ſet the Cherubims, and the blade of a ſwoꝛd ſhaken, to keepe the way of the tree of life.

a As Satan can change himſelfe into an Angel of light, ſo did he abuſe the wiſedome of the ſerpent to deceiue man.

b God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeake in him.

c In doubting of Gods threatning, ſhe yeelded to Satan.

2. *Cor.* 11. 3.

d This is Satans chiefe ſubtiltie, to cauſe vs not to feare Gods threatnings.

‡ *Eb. die the death.*

e As though he ſhould ſay, God doeth not forbid you to eat of the fruite, ſaue that he knoweth that if ye ſhould eate therof, ye ſhould be like vnto him. *Eccleſ.* 25. 26. 1. *tim.* 2. 14.

f Not ſo much to pleaſe his wife, as mooued by ambition at her perſwaſion.

g They began to feele their miſerie, but they ſought not to God for remedy.

‡ *Ebr. things to gird about them to hide their priuities.* ‖ *Or, winde.*

h The ſinneſull conſcience fleeth Gods preſence.

i His hypocriſie appeareth in that he hid the cauſe of his nakednes, which was the tranſgreſſion of Gods commandement.

k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, becauſe he had giuen him a wife.

l In ſtead of confeſſing her ſinne, ſhe increaſeth it by accuſing the ſerpent.

m He asked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he asketh not the ſerpent, becauſe he would ſhew him no mercy.

n As a vile and contemptible beaſt, Iſa. 65. 25.

o He chiefly meaneth Satan, by whoſe motion and craft the ſerpent deceiued the woman.

p That is, the power of ſinne and death.

q Satan ſhall fight Chriſt and his members, but not ouercome them.

r The Lord comforteth Adam by the promiſe of the bleſſed ſeede, & alſo puniſheth the bodie for the ſinne, which the ſoule ſhould haue bene puniſhed for, that the ſpirite hauing conceiued hope of forgiuenеſſe, might liue by faith, 1. *Cor.* 14. 34.

ſ The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.

t Theſe are not the naturall fruites of the earth, but proceede of the corruption of ſinne.

u Or gaue them knowledge to make themſelues coates.

x By this deriſion he reprocheth Adams miſerie, whereinto he was fallen by ambition.

y Adam depriued of life, loſt alſo the ſigne thereof.

† The fourth day.

19 † So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance euery p creeping thing that hath ‡ life: and let the foule flie vpon the earth in the ‡ open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing and mouing, which the q waters brought forth in abundance according to their kinde, and euery feathered foule according to his kinde: and God sawe that it was good.

22 Then God r blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let the foule multiply in the earth.

23 † So the euening and the morning were the fift day.

24 ¶ Moreouer God saide, Let the earth bring forth the ‡ liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: and God saw that it was good.

26 Furthermore God sayde, * t Let vs make man in our u image according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and mooueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them *male and female.

28 And God x blessed them, ‡ God said to them, * Bring forth fruite and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that mooueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you x euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seed: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that mooueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

31 * And God sawe all that hee had made, and lo, it was very good. † So the euening and the morning were the first day.

p As fish and wormes which ilde, swimme, or creepe.
‡ Ebr. the soule of life.
q Or, the face of the firmament.
r The fish and foules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
s That is, by the vertue of his word he gaue power to his creatures to ingender.
† The fift day.
‡ Ebr. soule of life. Chap. 5.1. and 9.5.1. cor. 15.7. Coloss. 3.10.
t God commanded the water and the earth to bring forth other creatures: but of man he saith, Let vs make: Signifying that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.
u This image and likenesse of God in man is expounded, Ephes. 4.24. where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c. Wisd. 2.23. eccles. 17.1. Matth. 19.4.
u The propagation of man is the blessing of God, Psal. 128. Chap. 8.17. and 9.1.
x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 31.17. eccles. 39.26,33. marke 7.37.
† The fixt day.

CHAP. II.

2 *God resteth the seuenth day, and sanctifieth it.*
25 *He seeketh man in the Garden.* 22 *He createth the woman.* 24 *Marriage is ordained.*

THus the heauens, and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he b rested from all his worke, which he had made.

3 So God blessed the seuenth day, and c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the ‖ generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery ‖ plant of the fielde, before it was in the earth, and euery herbe of the field, before it grewe: for the Lorde God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also e made the man e of the dust of the ground, & breathed in his face breath of life, * ‡ the man was a liuing soule.

8 And the Lorde God planted a garden Eastwarde in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow euery tree pleasant to the sight, and good for meate: the g tree of life also in the middes of the garden, h and the tree of knowledge of good and euill.

10 And out of Eden went a riuer to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is ‖ Pishon: the same compasseth the whole lande i of Hauilah, where is gold.

12 And the golde of that lande is good: there is ‖ Bdelium, and the onix stone.

13 And the name of the seconde riuer is Gihon: the same compasseth the whole lande of ‖ Cush.

14 The name also of the third riuer is ‖ Hiddekel: this goeth toward the East side of ‖ Asshur: & the fourth riuer is ‖ Perath.)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might k dresse it, and keepe it.

16 And the Lorde God l commanded the man, saying, ‡ Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for ‖ in the day that thou eatest thereof, thou shalt die the m death.

18 Also the Lorde God sayde, It is not good that the man should bee himselfe alone: I will make him an helpe ‡ meete for him.

19 So the Lord God formed of the earth euery beast of the fielde, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. Exod. 20.11. and 31.17. deut. 5.14. hebr. 4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.
‖ Or, the originall and beginning.
‖ Or, tree, as chap. 21.15.
d God onely openeth the heauens, and shutteth them, he sendeth drought and raine according to his good pleasure.
‖ Or, formed.
e He sheweth whereof mans body was created, to the intent that man should not glory in the excellencie of his owne nature. 1. Cor. 15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God. Ecclus. 24.29.
i Which Hauilah is a country ioyning to Persia Eastward, and inclineth toward the West.
‖ Or, precious stone, or pearle: Tiany saith it is the name of a tree.
‖ Or, Ethiopia.
‖ Or, Tygris, Or, Assyria.
‖ Or, Euphrates.
k God would not haue man idle, though as yet there was no need to labour.
l So that man might know these was a soueraigne Lord to whom he owed obedience.
‡ Ebr. Eating thou shalt eate of.
‖ Or, whensoeuer.
m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
‡ Ebr. before him,

n By mooving them to come and submit themselues to Adam.
4 *Ebr. built.*
o Signifying, that mankinde was perfite, when the woman was created, which before was like an vnperfite building.
1. *Cor.* 11, 8.
‖ *Or, manneſſe, becauſe ſhee commeth of man: for in Ebrewe Iſh is man, and Iſhah the woman.*
Mat. 19, 5. *mark.* 10. 7. 1. *cor.* 6, 16. *epheſ.* 5, 31.
p So that mariage requireth a greater duetie of vs toward our wiues, then otherwiſe we are bound to ſhew our parents.
q For before ſinne entred, all things were honeſt and comely.

the heauen, and brought them vnto the [n] man to ſee how hee would call them: for howſoeuer the man named the liuing creature, ſo was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beaſt of the fielde: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God cauſed an heauie ſleepe to fall vpon the man, and hee ſlept: and he tooke one of his ribs, and cloſed vp the fleſh in ſtead thereof.

22 And the rib which the Lorde God had taken from the man, ‡ made he a [o] woman, and brought her to the man.

23 Then the man ſayd, * This nowe is bone of my bones, and fleſh of my fleſh. She ſhall be called ‖ woman, becauſe ſhe was taken out of man.

24 * Therefore ſhall man leaue [p] his father and his mother, and ſhall cleaue to his wife, and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not [q] aſhamed.

CHAP. III.

1 *The woman ſeduced by the ſerpent,* 6 *intiſteth her husband to ſinne.* 8 *They both flee from God.* 14 *They three are puniſhed.* 15 *Chriſt is promiſed.* 19 *Man is duſt.* 22 *Man is caſt out of Paradiſe.*

NOw the [a] ſerpent was moze [a] ſubtil then any beaſt of the field, which the Lorde God had made: and he [b] ſaid to the woman, Yea, hath God in deede ſayd, Yee ſhall not eate of euery tree of the garden?

2 And the woman ſayde vnto the ſerpent, We eate of the fruite of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath ſayd, Ye ſhall not eate of it, neither ſhall yee touch it, [c] leſt ye die.

4 Then * the ſerpent ſaid to the woman, Ye ſhall not [d] ‡ die at all.

5 But God doth know, that when ye ſhal eate thereof, your eyes ſhalbe opened, and ye ſhalbe as gods, [e] knowing good and euill.

6 So the woman (ſeeing that the tree was good for meate, and that it was pleaſant to the eyes, and a tree to be deſired to get knowledge) tooke of the fruite thereof, and did [f] eate, and gaue alſo to her husband with her, and [g] he did eate.

7 Then the eyes of them both were opened, and they [h] knewe that they were naked, and they ſewed figge tree leaues together, and made themſelues ‡ breeches.

8 ¶ Afterwarde they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife [i] hid themſelues from the preſence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and ſayd vnto him, [k] Where art thou?

10 Who ſayde, I heard thy voyce in the garden, and was afraide: becauſe I was [l] naked, therefore I hid my ſelfe.

11 And he ſayd, Who told thee, that thou waſt naked? Haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eate?

12 Then the man ſayde, The woman which thou [k] gaueſt to be with me, ſhe gaue me of the tree, and I did eate.

13 And the Lorde God ſayde to the woman, [l] Why haſt thou done this? And the woman ſaid, [l] The ſerpent beguiled me, and I did eate.

14 ¶ Then the Lord God ſaid to the ſerpent, [m] Becauſe thou haſt done this, thou are curſed aboue all cattell, and aboue euery beaſt of the field: vpon thy belly ſhalt thou goe, and [n] duſt ſhalt thou eate all the dayes of thy life.

15 I will alſo put enimitie betweene [o] thee and the woman, and betweene thy ſeede and her ſeede. Yee ſhall breake thine [p] head, and thou ſhalt [q] bruiſe his heele.

16 ¶ Vnto the woman he ſayd, I will greatly increaſe thy [r] ſorrowes, and thy conceptions. In ſorrow ſhalt thou bring forth children, and thy deſire ſhalbe ſubiect to thine husband, and he ſhall * rule ouer thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of the tree, (whereof I commanded thee, ſaying, Thou ſhalt not eate of it) [s] curſed is the earth for thy ſake: in ſorrowe ſhalt thou eate of it all the dayes of thy life.

18 [t] Thornes alſo and thiſtles ſhall it bring forth to thee, and thou ſhalt eate the herbe of the field.

19 In the [u] ſweate of thy face ſhalt thou eate bread, till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wiues name Heuah, becauſe ſhe was the mother of all liuing)

21 Vnto Adam alſo and to his wife did the Lord God [n] make coates of ſkinnes, and clothed them.

22 ¶ And the Lord God ſaid, [x] Behold, the man is become as one of vs, to knowe good and euill. And nowe leſt he put forth his hand, and [y] take alſo of the tree of life, and eate and liue for euer,

23 Therefore the Lorde God ſent him forth from the garden of Eden, to till the earth whence he was taken.

24 Thus he caſt out man: and at the Eaſt ſide of the garden of Eden hee ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

Wiſd. 2. 24.
a As Satan can change himſelfe into an Angel of light, ſo did he abuſe the wiſedome of the ſerpent to deceiue man.
b God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeake in him.
c In doubting of Gods threatning, ſhe yeelded to Satan.
2. *Cor.* 11, 3.
d This is Satans chiefe ſubtiltie, to cauſe vs not to feare Gods threatnings.
‡ *Ebr. die the death.*
e As though he ſhould ſay, God doeth not forbid you to eat of the fruite, ſaue that he knoweth that if ye ſhould eate therof, ye ſhould be like vnto him. *Eccluſ.* 25. 26. 1. *tim* 2. 14.
f Not ſo much to pleaſe his wife, as mooued by ambition at her perſwaſion.
g They began to feele their miſerie, but they ſought not to God for remedy.
‡ *Ebr. things to gird about them to hide their priuities,* ‖ *Or, winde.*
h The ſinneſull conſcience fleeth Gods preſence.
i His hypocriſie appeareth in that he hid the cauſe of his nakednes, which was the tranſgreſſion of Gods commandement.
k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, becauſe he had giuen him a wife.
l In ſtead of confeſſing her ſinne, ſhe increaſeth it by accuſing the ſerpent.
m He asked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he asketh not the ſerpent, becauſe he would ſhew him no mercy.
n As a vile and contemptible beaſt, Iſa. 65. 25.
o He chiefly meaneth Satan, by whoſe motion and craft the ſerpent deceiued the woman.
p That is, the power of ſinne and death.
q Satan ſhall iſting Chriſt and his members, but not ouercome them.
r The Lord comforteth Adam by the promiſe of the bleſſed ſeede, & alſo puniſheth the bodie for the ſinne, which the ſoule ſhould haue bene puniſhed for, that the ſpirite hauing conceiued hope of forgiueneſſe, might liue by faith, 1. *Cor.* 14. 34.
ſ The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.
t Theſe are not the naturall fruites of the earth, but proceede of the corruption of ſinne.
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x By this deriſion he reprocheth Adams miſerie, wherein to he was fallen by ambition.
y Adam deprriued of life, loſt alſo the ſigne thereof.

CHAP. IIII.

1 The generation of mankind. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues, 26 True religion restored.

a Mans nature, the state of mariage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.

AFterward the man knewe Heuah his wife, which [a] conceiued and bare Kain, and saide, I haue obtained a man [b] by the Lord.

2 And againe she brought foorth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruite of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto [d] Habel, and to his offering.

5 But vnto Kain and to his offering he had no [d] regard: Wherfore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not [e] be accepted? and if thou doest not well, sinne lieth at the [f] doore: also vnto thee his [g] desire shall be subiect, and thou shalt rule ouer him.

8 ¶ Then Kain spake to Habel his brother. And [*] when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. [h] Am I my brothers keeper?

10 Againe he said, What hast thou done? the [i] voice of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed [k] from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yeelde vnto thee her strength: a [l] vagabond and a runnagate shalt thou be in the earth.

13 Then Kain sayd to the Lord, [m] ‖ My punishment is greater then I can beare.

14 Behold, thou hast cast me out this day from the ‡ earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtlesse whosoeuer slaieth Kain, he shalbe [n] punished seuen folde. And the Lord set a [o] marke vpon Kain, lest any man finding him should kill him.

b That is, according to the Lords promise, as chap. 3.15. some reade, To the Lord, as reioycing for the sonne: which she had borne, whom she would offer to the Lord, as the first fruits of her birthright.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of the tree of life. *Heb.* 11.4.

d Because he was an hypocrite, and offred onely for an outward shew without sinceritie of heart.

e Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel.

Wisd. 10.3. *matt.* 23.35. 1. *Ioh.* 3.12. *iude* 11. h This is the nature of the reprobate when they are reprooued of their hypocrisie, euen to neglect God and despite him. i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance. k The earth shall bee a witnesse against thee, which mercifully receiued that blood, which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care. m He burdeneth God as a cruell iudge, because he did punish him so sharpely. ‖ *Or, my sinne is greater then can be pardoned.* ‡ *Or, from off the face of.* n Not for the loue hee bare to Kain, but to suppresse murther. o Which was some visible signe of Gods iudgement, that others should feare thereby.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a [p] citie, and named the name of the citie by the name of his sonne Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, & Mehuiael begate Methushael, & Methushael begate Lamech.

19 ¶ And Lamech tooke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasse and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech sayde vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speech: [r] for I would slay a man in my wound, and a yong man in mine hurt.

24 If Kain shall be auenged seuen folde, truely Lamech seuentie times seuen fold.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: [s] for God, (said she,) hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to [t] call vpon the Name of the Lord.

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.

q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.

Or, first inuenter.

‖ *Or, flutes and pipes.*

r His wiues seeing that al men hated him for his cruelties, were afraide therfore he braggeth that there is none so lusty that were able to resist, although he were alreadie wounded.

s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther other. t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

1 The genealogie, 5 Age and death of Adam: 6 His succession vnto Noah and his children, 24 Henoch was taken away.

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the [a] likenesse of God made he him.

‖ *Or, rehearsall of the stocke.*

a Read Cha. 1.26

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

b By giuing them both one name, he noteth the inseparable coniunction of man and wife.

3 ¶ Now Adam liued an hundreth and thirtie yeeres, and begate a childe in his owne [c] likenesse after his image, and called his name Sheth.

c As well concerning his creation, as his corruption.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

1. *Chron.* 1.1.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and he died.

d He proueth Adams generation by them which came of Sheth, to shew which is the true Church, and also what care God had ouer

6 And [d] Sheth liued an hundreth and fiue yeeres, and begate Enosh.

7 And Sheth liued after hee begate Enosh, eight hundreth and seuen yeeres, and begate sonnes and daughters.

the same from the beginning, in that kee continued euer his graces toward it by a continuall succession,

8 So all the dayes of Sheth were [c] nine hundred and twentie yeeres: and he died.

9 ¶ Also Enosh lived ninety yeeres, and begate Kenan.

10 And Enosh lived, after he begate Kenan, eight hundred and fifteene yeeres, and begate sonnes and daughters.

11 So all the dayes of Enosh were nine hundred and five yeeres: and he died.

12 ¶ Likewise Kenan lived seuenty yeres, and begate Mahalaleel.

13 And Kenan lived, after he begate Mahalaleel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 ¶ Mahalaleel also lived sixty and five yeeres, and begate Jered.

16 Also Mahalaleel lived after he begate Jered, eight hundred and thirty yeeres, and begate sonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninety and five yeres: and he died.

18 ¶ And Jered lived an hundred sixtie and two yeeres, and begate Henoch.

19 Then Jered lived, after he begat Henoch, eight hundred yeeres, & begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred sixtie and two yeeres: and he died.

21 ¶ [e] Also Henoch lived sixtie and five yeeres, and begate Methushelah.

22 And Henoch [f] walked with God, after hee begate Methushelah, three hundred yeeres, and begate sonnes and daughters.

23 So all the dayes of Henoch were three hundred sixtie and five yeeres.

24 And Henoch walked with God, and hee was no more seene: for [g] God tooke him away.

25 Methushelah also lived an hundred eightie and seuen yeres, and begate Lamech.

26 And Methushelah lived, after hee begate Lamech, seuen hundred eighte and two yeeres, and begate sonnes and daughters.

27 So all the dayes of Methushelah were nine hundred sixtie and nine yeeres: and hee died.

28 ¶ Then Lamech lived an hundred eighte and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shall [h] comfort vs concerning our worke and sorrow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech lived after hee begate Noah, fiue hundred ninety and five yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundred seuentie and seuen yeeres: and he died.

32 And Noah was fiue hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 8 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of God sawe the daughters [b] of men that they were faire, and they tooke them wiues of all that they ‖ liked.

3 Therefore the Lord said, My spirit shal not alway [d] striue with man, because hee is but flesh, and his dayes shall be an [e] hundred and twentie yeeres.

4 There were ‖ gyants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of [i] renowme.

5 ¶ When the Lorde sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his *heart were onely euil ‡ continually,

6 Then it [k] repented the Lord, that hee had made man in the earth, and he was sory in his heart.

7 Therefore the Lord said, I wil destroy from the earth the man whom I haue created, from man [l] to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah [m] found grace in the eyes of the Lord.

9 ¶ These are the ‖ generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begat three sonnes, Shem, Ham, and Japheth.

11 The earth also was corrupt before God: for the earth was filled with [n] cruelty.

12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God sayd vnto Noah, ‖ An end of all flesh is come before mee: for the earth is filled with ‖ cruelty ‡ through them: and beholde, I wil destroy them with the earth.

14 ¶ Make thee an Arke of [o] pine trees: thou shalt make ‡ cabines in the Arke, and shalt pitch it within & without with pitch.

15 And ‖ thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubit shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [p] low, second and third roome.

17 And I, beholde, I wil bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [q] establish my Couenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come

Eccles. 44.16. hebr. 11.5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiositie.

h Lamech had respect to the promise, Chap. 3. 15. and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserued it by his obedience.

c The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally praise his Name.

a The children of the godly, which began to degenerate.

b Those that came of wicked parents, as of Kain.

c Hauing more respect to their beautie, and to worldly considerations then to their maners and godlinesse.

‖ *Or, had chosen.*

d Because man could not be wonne by Gods lenitie and long sufferance, whereby he strooue to ouercome him, hee would no longer slay his vengeance.

e Which terme God gaue man to repent before he would destroy the earth, 1. pet. 3.20.

‖ *Or, tyrants.*

f Which vsurped authoritie ouer others, and did degenerate from that simplicitie wherein their fathers liued. *Chap. 8.21. matth. 15.19.*

‡ *Ebr. Euery day.*

g God doth neuer repent, but he speaketh after our capacitie, because hee did destroy him, and in that as it were did disauow him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was mercifull vnto him.

‖ *Or, historie.*

k Meaning, that al were giuen to the contempt of God, and oppression of their neighbours.

‖ *Or, I will destroy mankinde.* ‖ *Or, oppression and wickednesse.* ‡ *Ebr. from the face of them.* ‡ *Ebr. Gopher.* ‡ *Ebr. nests.* ‖ *Or, of the measure.* l That is, of three heights.

m To the intent that in this great enterprise and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

into the Arke, to keepe them aliue with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattel after their kind, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepe them aliue.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God commanded him: euen [n] so did he.

CHAP. VII.

1 Noah and his enter into the Arke. 10 The flood destroyeth all the rest vpon the earth.

AND the Lorde sayde vnto Noah, Enter thou and all thine house into the Arke: for thee haue I seene * [a] righteous before me in this age.

2 Of euery [b] cleane beast thou shalt take to thee by seuens, the male and his female: but of vncleane beastes by couples, the male and his female.

3 Of the foules also of the heauen by seuens, male and female, to keepe seede aliue vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes & fourtie nights, and all the substance that I haue made, will I destroy from off the earth.

5 * Noah therefore did according vnto al that the Lord commanded him.

6 And Noah was fiue hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beastes, & of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And after seuen dayes the waters of the flood were vpon the earth.

11 ¶ In the fiue hundred yeere of Noahs life in the [d] seconde moneth, the seuenteenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke,

14 They and euery beast after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commaunded him: and the Lord [g] shut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters [‡] preuailed so exceedingly vpon the earth, that all the hie mountaines, that are vnder the whole heauen, were couered.

20 Fifteene cubites vpward did the waters preuaile, when the mountaines were couered.

21 * Then all flesh perished that mooued vpon the earth, both foule and cattell and beast, & euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirite of life did breath, whatsoeuer they were in the dry land, they died.

23 So [h] hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundred and fiftie dayes.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

AND God [a] remembred Noah and [b] euery beast, & all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from the heauen was restrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] seuenth moneth, in the seuenteenth day of the moneth, the Arke [e] rested vpon the mountaines of [‖] Ararat.

5 And the waters were going & decreasing vntill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth were the tops of the mountaines seene.

6 ¶ So [‡] after fourtie dayes, Noah opened the window of the Arke, which hee had made,

7 And sent foorth a [†] rauen which went out going foorth and returning, vntill the waters were dried vp vpon the earth.

8 Againe he sent a [†] doue from him, that hee might see if the waters were diminished from off the earth.

9 But the doue found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and hee [e] put foorth his hande and receiued her, and tooke her to him into the Arke.

10 And hee abode yet other seuen dayes, & againe he sent foorth the doue out of the Arke.

11 And

Heb. 11.7.

n That is, he obeyed Gods commandement in all points, without adding or diminishing.

2. *Pet.* 2.5.

a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.

‖ *Or, generation.*

b Which might be offered in sacrifice, whereof fiue were for breed, and the seuenth for sacrifice. *Matth.* 24.37. *Luke* 17.26. 1. *Pet.* 3.20.

e God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2. 19.

d Which was about the beginning of May, when all things did most flourish.

e Both the waters in the earth did ouerflow, and also the clouds powred downe.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.

g So that Gods secret power defended him against the rage of the mighty waters.

‖ *Or, shut vpon him.*

‡ *Ebr. waxed very mightie.*

Wisd. 10.4. *Ecclus.* 39.27, 28.

b That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet. 3. 20.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them

b If God remember euery bruit beast, what ought to be the assurance of his children?

c Which contained part of September and part of October.

‖ *Or, stayed.*

‖ *Or, Armenia.*

d Which was the moneth of December.

‡ *Ebr. at the end of fourtie dayes.*

† The rauen is sent foorth and returneth.

† He sendeth the doue.

e It is like that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

11 And the doue came to him in the euening, and loe, in her ‖mouth was an f oliue leafe that shee had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the vi hundreth & one yere, in the first day of the g first moneth, the waters were dried vp from off the earth: and Noah remooued the couering of the Arke and looked, and beholde, the vpper part of the ground was drie.

14 And in the second moneth, in the seuen and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 h Go forth of the Arke, thou & thy wife, & thy sonnes & thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule & cattell, and euery thing that creepeth and mooueth vpon the earth, that they may breede abundantly in the earth, * and bring forth fruite and increase vpon the earth.

18 So Noah came forth, & his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that mooueth vpon the earth after their kindes, went out of the Arke.

20 ¶ Then Noah i built an alter to the Lord, and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offerings vpon the altar.

21 And the Lorde smelled a ‖k sauour of rest, and the Lord sayd in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans * heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done.

22 Hereafter l seed time and harueste, and colde and heat, and summer, and winter, and day and night shall not cease, so long as the earth remaineth.

Or, bill.

f Which was a signe that the waters were much diminished: for the oliues grow not on the hie mountaines.

g Called in Hebrew Abib, conteining part of March and part of April.

h Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God. *Chap. 1.22. and 9.1.*

i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefits.

‖ *Or, a sweete sauour.*

k That is, thereby he sheweth himselfe appeased, and his anger to rest. *Chap. 6.5. matt. 15.19.*

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 6 The power of the sword. 14 The rainebow is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

a God increaseth them with fruite, & declareth vnto them his counsell as touching the replenishing of the earth. *Chap. 1.28 & 8.17*

AND God a blessed Noah and his sonnes, and sayd to them, * Bring forth fruite, and multiply, and replenish the earth.

b By the vertue of this commandement beastes rage not so much against man as they would, yea, and many serue to his vse thereby.

2 Also the b feare of you, & the dread of you shalbe vpon euery beast of the earth, & vpon euery foule of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

c By this permission man may with a good conscience vse the creatures of God for his necessitie. *Chap. 1.29.*

3 Euery c thing that moueth and liueth, shall be meate for you as the * greene herbe, haue I giuen you all things.

4 * d But flesh with ‖ his life thereof, I meane, with the blood thereof, shall ye not eate.

5 e For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hande of man, euen at the hande of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, f by man shall his blood be shed: * for in the g Image of God hath he made man.

7 But bring ye forth fruit and multiply: growe plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my h couenant with you, & with your i seede after you,

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.

11 * And my couenant will I establish with you, that from henceforth all flesh shal not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God saide, This is the token of the couenant which I make betweene mee and you, & betweene euery liuing thing that is with you vnto perpetuall generations.

13 I haue set my k bow in the cloud, and it shall bee for a signe of the couenant betweene me and the earth.

14 And when * I shall couer the earth with a cloud, and the bow shalbe seene in the cloud,

15 Then will I remember my l couenant, which is betweene mee and you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bowe shall bee in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God laid yet to Noah, m This is the signe of the couenant, which I haue established betweene mee and all flesh that is vpon the earth.

18 ¶ Nowe the sonnes of Noah going foorth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, & of them was the n whole earth ouerspread.

20 ‖ Noah also began to be an husbandman, and planted a vineyard.

21 And he dranke of the wine, and was * drunken, and was vncouered in the midst of his tent.

22 And when Ham the father o of Canaan sawe the nakednesse of his father, p he tolde his two brethren without.

23 Then tooke Shem & Japheth a garand bring forth, Chap 1.28. ‖ *Or, Noah began againe.*

Leuit. 17.14.

d That is, liuing creatures, & the flesh of beastes that are strangled: and hereby all cruelty is forbidden.

e That is, I will take vengeance for your blood, ‖ *Or, neighbour. Matth. 26.52. reuel. 13.10.*

f Not onely by the Magistrate, but oft times God taketh vp one murtherer to kill another. *Chap. 1.27.*

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the world shall be no more destroyed by a flood,

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers. *Isa. 54.9.*

k Hereby we see that signes or Sacraments ought not to be separated from the word. *Ecclus. 43.11, 12.*

l When men shall see my bow in the heauen, they shall know that I haue not forgotten my couenant with them.

m God doeth repeate this the oftner, to confirme Noahs faith so much more.

n This declareth what was the vertue of Gods blessing, when he said, Increase

againe.

o This is set before our eyes to shew what an horrible thing drunkennesse is.

p Of whom came the Canaanites that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

A. iiii. ment,

ment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father w their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And saide, r Cursed bee Canaan: a ſ seruant of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, & let Canaan be ‖ his seruant.

27 God ‖ t perswade Japheth, that hee may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres, and he died.

r He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.

ſ That is, a most vile slaue.

‖ *Or, their.*

‖ *Or, enlarge, or, cause to returne.*

t He declareth that the Gentiles which came of Iapheth, & were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirit and preaching of the Gospel.

CHAP. X.

1 The increase of mankind by Noah & his sonnes. 10 The beginning of cities, countreys and nations.

NOw these are the a generations of the sonnes of Noah, Shem, Ham, and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer, and Magog, and b Madai, and Iauan, and Tubal, and ‖ Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah, and Tarshish, Kittim, and Dodanim.

5 Of these were the c Iles of the Gentiles diuided in their lands, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the sonnes of Ham were d Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba, and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begat Nimrod, who began to be e mightie in the earth.

9 Hee was a mightie hunter before the Lord: wherefore it is ſ saide, As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, & Calneh in the lands of Shinar.

11 Out of that land came Ashur, & builded Nineueh, & the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineueh, & Calah: this is a great citie.

13 And Mizraim begat t Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 Pathrusim also, and Casluhim, out of whom came the Philistims, and ‖ Caphtorims.

15 ¶ Also Canaan begat Zidon his first borne, and Heth,

16 And Iebusi, and Emori, & Girgashi,

17 And Hui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vnto Azzah, and as thou goest vnto Sodom and Gomorrah, and Admah, and Zeboim, euen vnto u Lasha.

20 These are ỹ sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Vnto i Shem also the father of all the sonnes of k Eber, and elder brother of Japheth were children borne.

22 * The sonnes of Shem were Elam, and Ashur, and Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Uz, & Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth l diuided: and his brothers name was Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierah,

27 And Hadoram, and Uzal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, & Hauilah, and Iobab: all these were the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations diuided in the earth after the flood.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

k Of whom came the Ebrews or Iewes. *1. Chron. 1. 17.*

l This diuision came by the diuersitie of languages, as appeareth, Chap. 11. 9.

‖ *Or, of these came diuerse nations.*

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Shem vnto Abram. 31 Abrams departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language, and one speech. *Wisd. 10. 5.*

2 And a as b they went from the c East, they found a plaine in the land of d Shinar, and there they abode.

3 And they sayd one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they sayde, Goe to, let vs e build a citie and a tower, whose toppe may reach vnto the heauen, that wee may get vs a name, least we be scattered vpon the whole earth.

5 But the f Lord came downe, to see the citie and tower, which the sonnes of men builded.

6 And the Lord said, g Behold, the people is one, and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

a In the yeere an hundreth and thirtie after the flood.

b To wit, Nimrod and his company.

c That is, from Armenia, where the Arke staied.

d Which was afterward called Caldea.

e They were moued with pride & ambition, thinking to preserue their owne glory to Gods honour.

f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

g For there was another citie in Egypt, called also Babel. ‖ *Or, the streetes of the citie.*

h Of Lud came the Lydians, ‖ *Or, the Cappadocians.*

7 Come on, [h] let vs goe downe, & [i] there confound their language, that euery one perceiue not anothers speech.

8 So the Lorde scattered them from thence vpon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ * These are the generations [k] of Shem: Shem was an hundred yere old, and begat Arpachshad two yeres after the flood.

11 And Shem liued, after he begate Arpachshad, fiue hundred yeres, and begate sonnes and daughters.

12 And Arpachshad liued fiue and thirty yeeres, and begate Shelah.

13 And Arpachshad liued after he begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirty yeeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundred and three yeeres, and begate sonnes and daughters.

16 Likewise Eber liued foure and thirty yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundred and thirty yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begat Reu.

19 * And Peleg liued after he begat Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeres, and begate Nahor.

23 And Serug liued, after he begat Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begat Terah.

25 So Nahor liued, after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah liued seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie, in Ur of ‡ the Caldees.

29 So Abram and Nahor toke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren & had no child.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, & they came to [o] Haran, and dwelt there.

32 So the daies of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 *Abram by Gods commandement goeth to Canaan.* 3 *Christ is promised.* 7 *Abra buildeth altars for exercise and declaration of his faith among the infidels.* 10 *Because of the dearth he goeth into Egypt.* 15 *Pharaoh taketh his wife, and is punished.*

NOw the Lord had said vnto Abram, * Get thee out of thy country, and from thy kinred, and from thy fathers house vnto [b] the land that I will shew thee.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be [c] a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was fourescore and fiue yeere old, when he departed out of Haran.)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, & the [d] soules that they had gotten in Haran, and they departed, to goe into the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, and vnto the ‖ plaine of Moreh (and the [f] Canaanite was then in the land)

7 And the Lord appeared vnto Abram, & said, Vnto thy seede will I giue this land. And there builded he an [g] altar vnto the Lord, which appeared vnto him.

8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, & Hai on the East: and there he built an [i] Altar vnto the Lord, and called on the Name of the Lord.

9 [k] Again Abram went forth going and iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.

11 And when he drew neere to enter into Egypt, he said to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill mee, but they will keepe thee alme.

13 Say, I pray thee, that thou art my ‡ sis-

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h He speaketh as though hee tooke counsell with his owne wisedome and power, to wit, with his sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues appeareth Gods horrible iudgement against mans pride and vaineglory.

‖ *Or, confusion.*

1. *Chron.* 1. 17.

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

1. *Chron.* 1, 25.

1. *Chron.* 1. 26. *Iosh.* 24. 2.

l He maketh mention first of Abram, not because he was the first borne, but for the history, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. vers. 4. it may be gathered that Abram was borne, when his father was 130 yeeres olde.

‡ *Ebr. Casdim.*

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father. *Iosh.* 24. 2 *mche.* 9. 7. *in Iesh.* 5 7. *Acts* 7. 4.

o Which was a citie of Mesopotamia.

Acts 7. 3.

a From the flood to this time were foure hundreth twenty and three yeeres.

b In appointing him no certaine place, hee proueth so much more his faith and obedience.

c The worlde shall receiue by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning as well seruants as cattell.

e He wandred to and fro in the land before hee could find a settling place: thus God exerciseth the faith of his children.

‖ *Or, oke grone.*

f Which was a cruel and rebellious nation, by whom God kept his in continuall exercise.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that hee had among the wicked people.

i And so served the true God, and renounced all Idolatrie.

k Thus the children of God may looke for no rest in this worlde, but must waite for the heauenly rest and quietnesse.

l This was a new trial of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that, if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

ster,

‡ Ebr. that my soule may liue.

ster, that I may fare well for thy sake, and that my ‡ life may be preserued by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her, and commended her vnto Pharaoh: so the woman was a taken into Pharaohs house:

a To be his wife.

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and asses, and men seruants, and mayd seruants, and she asses, and camels.

17 But the Lord b plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

b The Lorde tooke the defence of this poore stranger against a mighty King: and as he is euer carefull ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydst thou, She is my sister, that I should take her to be my wife? Nowe therefore beholde thy wife, take her and goe thy way.

20 And Pharaoh gaue men c commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

c His great riches gotten in Egypt hindred him not to follow his vocation.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lorde. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renued. 18 Abram buildeth an altar to the Lord.

THen a Abram went vp from Egypt, hee and his wife, and all that hee had, and Lot with him toward the South.

a His great riches gotten in Egypt hindred him not to follow his vocation.

2 And Abram was very rich in cattell, in siluer, and in gold.

3 And hee went on his iourney from the South toward b Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19. *Chap. 12. 7.*

4 Vnto the place of the * altar, which he had made there at the first: & there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents,

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. *Chap. 36. 7.*

6 So that the land could not c beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

d Who seeing their contention, might blaspheme God, and destroy them.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the d Canaanites and the Perizzites dwelled at that time in the land.)

e He cutteth off the occasion of contention: therefore the euill ceaseth.

8 Then Abram sayd vnto Lot, Let there be no e strife, I pray thee, betweene thee and me, neither betweene mine heardmen & thine heardmen: for we be brethren.

f Abram resigneth his owne right to buy peace.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt f take the left hand, then will I goe to the right: or if thou go to the right hand, then I will take the left.

g Which was in Eden, Chap. 2. 10.

10 So when Lot lifted vp his eyes, hee saw that all the plaine of Iorden was watered euery where: (for before the Lorde destroyed Sodom and Gomorah, it was as the g garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, & tooke his iourney frō the East: and they departed the h one from the other.

h This was done by Gods prouidence, that onely Abram and his seede might dwel in the lande of Canaan,

12 Abram dwelled in the lande of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

i Lot thinking to get Paradile, found hell.

13 Now the men of Sodom were wicked and exceeding i sinners against the Lord.

14 ¶ Then the Lord sayd vnto k Abram, (after that Lot was departed from him) Lift vp thine eyes nowe, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

k The Lord cōforted him, lest he should haue taken thought for the departure of his nephew. *Chap. 12. 7. and 15. 7, 18. & 26. 4. deut. 34. 4.*

15 For all * the land, which thou seest, will I giue vnto thee, and to thy seede for l euer,

l Meaning, a long time, and till the comming of Christ, as Exod. 12. 14. & 21. 6. deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede bee numbred.

17 Arise, walke thorowe the lande, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remooued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the King of Sodom.

AND in the dayes of Amraphel King of a Shinar, Arioch king of Ellasar, Chedor-laomer King of Elam, & Tidal king of the b nations:

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab King of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

b Of a people gathered of diuers countreys.

3 All these c ioyned together in the vale of ‖ Siddim, which is the d salt sea.

c Ambition is the chiefe cause of wars among princes.

‖ Or, *of the laboured fields.*

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

d Called also the dead sea, or the lake Asphaltite neere vnto Sodom and Gomorah.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

‖ Or, *giants.*

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernesse.

‖ Or, *plaine.*

7 And they returned & came to En-mishpat, which is Kadesh, & smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

‖ Or, *destroyed,*

8 Then went out the King of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboim, & the king of Bela, which is Zoar: and they ioyned battel with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Now the c vale of Siddim was full of slime pits, and the kings of Sodom and Gomo-

c And afterward was ouerwhelmed with water, and so was called the salt sea.

‖Or, were discomfited.

Gomorah fled and ‖fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodome and Gomorah, & all their victuals, and went their way.

12 They f tooke Lot also Abrams brothers sonne and his substance (for her dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

14 When Abram heard that his brother was taken, he ‖brought forth of them that were borne ‡ brought vp in his house, three hundred and eightreene, and pursued them vnto Dan.

15 Then he & his seruants diuided themselues against them by night, & smote them, and pursued them vnto Hobah, which is on the left side of ‡Damascus.

‖Or, armed.

‡Ebr. Dammeseck.

16 And he recouered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that hee returned from the slaughter of Chedor-laomer, & of the kings that were with him, came the king of Sodome forth to meete him in the valley of Shaueh, which is the * kings dale.

2 Sam. 18 18. Heb. 7. 1.

18 And * Melchi-zedek king of Shalem h brought forth bread and wine: and he was a Priest of the most high God.

h For Abram and his souldiers refection, and not to offer sacrifice.

19 Therefore hee i blessed him, saying, Blessed art thou Abram, of God most high possessour of heauen and earth,

i In that Melchi zedek fed Abram, he declared himselfe to represent a king: & in that he blessed him, the high Priest. Hebr. 7. 8.

20 And blessed bee the most high God, which hath deliuered thine enemies into thine hand. * And Abra gaue him tithe of all.

‡Ebr. soules. ‖Or, I haue sworne. ‡Ebr. If I take frō thee a threed &c. reade 1. Sam. 14. 44.

21 Then the king of Sodom sayd to Abram, Giue mee the ‡ persons, and take the goods to thy selfe.

22 And Abram sayd to the king of Sodome, ‖ I haue lift vp mine hand vnto the Lord the most high God possessour of heauen and earth,

23 ‡ That I will not take of all that is thine, so much as a threed or shoo-latcher, lest thou shouldest say, I haue made Abram rich,

k He would not that his liberalitie should be hurtful vnto others.

24 k Saue onely that, which the yoong men haue eaten, and the parts of the men, which went with mee, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

1 The Lord is Abrams defence & reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

AFter these things the ‖ word of the Lord came vnto Abram in * a vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

‖Or, the Lorde spake to Abram. Num. 12. 6. Psal. 16 6.

a His feare was not onely lest he should not haue children, but lest the promise of the blessed seed should not be accomplished in him.

2 And Abram said, ‖ O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram sayd, Beholde, to me thou hast giuen no seed: wherefore, lo, a seruant of mine house shalbe mine heire.

4 Then behold, ‖ the word of the Lord came vnto him, saying, This man shal not be thine heire, but one that shall come out of thine owne bowels, he shalbe thine heire.

5 Moreouer, he brought him forth & said, * Looke vp nowe vnto heauen, and tell the starres, if thou be able to number them: and he sayd vnto him, So shall thy seed be.

Rom. 4. 18.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnesse.

Rom. 4. 3 gal. 3. 6 iam. 2. 23. Chap. 11 28.

7 Againe hee sayd vnto him, I am the Lorde that brought thee out of * Ur of the Caldees, to giue thee this land to inherit it.

b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gedeon and Ezekiah.

8 And hee sayd, ‖ Lorde God, b whereby shall I know that I shall inherit it?

9 Then he sayd vnto him, Take me an heifer of three yeeres olde, and a shee goat of three yeeres olde, and a ram of three yeeres olde, a turtle doue also and a pigeon.

10 So hee tooke all these vnto him, and c diuided them in the mids, and layed euery piece one against another: but the birds diuided he not.

c This was the olde custome in making couenants, ier. 34. 18. to ‡ which God added these conditions, that Abrams posterity should bee as torne in pieces, but after, they should be coupled together; also that it should be slaulted, but yet deliuered.

‡Ebr. a feare of great darknes. Acts 7. 6. Exod. 12. 40.

11 Then foules fell on the carkeises, and Abram dyone them away.

12 And when the Sunne went downe, there fell an heauy sleepe vpon Abram: and lo, ‡ a very feareful darknesse fel vpon him.

13 Then he sayd to Abram, * Know for a surelie, that thy seed shall be a stranger in a land, that is not theirs, * d foure hundred yeeres, and shall serue them: and they shall intreat them euill.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

14 Notwithstanding, the nation, whom they shall serue, wil I iudge: and afterward shall they come out with great substance.

‖Or, after foure hundred yeeres.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the ‖ fourth generation they shall come hither againe: for the e wickednesse of the Amorites is not yet full.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full. Chap. 12. 7 and 13. 15. and 26. 4. deut. 4. 5. 1. King. 4. 21. 2 chron. 9. 26.

‖Ebr. Perath.

17 Also when the Sunne went downe, there was a darknes: and behold a smoking fornace, and a fire brand, which went betweene those pieces.

18 * In that same day the Lord made a couenant ‖ with Abram, saying, Vnto thy seed haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer ‡ Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the ‡ Iebusites.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram: 4 Which conceiueth & despiseth her dames. 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

NOw * Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

2 And Sarai sayd vnto Abram, Behold now, the Lorde hath b restrained mee from

b Shee faileth in binding Gods power to the common order of nature, as though God could not giue her children in her olde age.

child

childe bearing. I pray thee goe in vnto my maid: ‖it may be that I shall ‡ receiue a childe by her. And Abram obeyed the voice of Sarai.

3 Then Sarai Abrames wife tooke Hagar her maid the Egyptian, after Abram had dwelled tenne yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶And he went in vnto Hagar, and she conceiued, & when she saw that she had conceiued, her dame was [c] despised in her eyes.

5 Then Sarai sayd to Abram, ‡ Thou doest mee wrong. I haue giuen my maid into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram sayd to Sarai, Behold, thy maide is in thine ‖ hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

7 ¶But [d] the Angel of the Lord found her beside a fountaine of water in the wildernesse, by the fountaine in the way to Shur,

8 And hee sayd, Hagar Sarais maide, whence commest thou? & whither wilt thou go? And she sayd, I flee frō my dame Sarai.

9 Then the Angel of the Lord sayde to her, [e] Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seed, that it shall not be numbred for multitude.

11 Also the Angel of the Lorde sayde vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael; for the Lord hath heard thy tribulation.

12 And he shalbe a ‖wilde man: his hand shall be against euery man, and euery mans hand against him, * and [f] he shall dwel in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she sayd, ‖Haue I not also here looked after him that seeth me?

14 *Wherefore the well was called ‖Beer-lahai-roi: loe, it is betweene Kadesh and Bered.

15 ¶And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yere olde, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrams name is changed to confirme him in the promise. 8 The lande of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Isaak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninety yere old and nine, the Lord appeared to Abram, and sayd vnto him, I am God ‖all sufficient: * walke before me, and be thou ‖vpright.

2 And I will make my couenant betweene mee and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my couenant with thee, and thou shalt be a [a] father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be [b] Abraham: * for a father of many nations haue I made thee.

6 And I will make thee exceeding fruitfull, & I will make nations of thee: yea, kings shall proceed of thee.

7 Moreouer, I will establish my couenant betweene mee and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee and to thy seed after thee.

8 And I wil giue thee and thy seed after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an euerlasting possession, and I will be their God.

9 ¶Againe God sayd vnto Abrahem, Thou also shalt keepe my couenant, thou, and thy seed after thee in their generations.

10 [c] This is my couenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the [d] foreskinne of your flesh, and it shalbe a * signe of the couenant betweene me and you.

12 And euery manchilde of eight dayes olde among you shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed.

13 He that is borne in thine house, and he that is bought with thy money, must needs be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.

14 But the vncircumcised [e] man childe, in whose flesh the foreskinne is not circumcised, euen that person shall be cut off from his people, because hee hath broken my couenant.

15 ¶Afterward God sayde vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ‖Sarah shalbe her name.

16 And I will blesse her, and wil also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell vpon his face, and [f] laughed, and sayd in his heart, Shal a child be borne vnto him that is an hundred yeere olde? And shall Sarah that is ninety yeere olde, beare?

18 And Abraham sayde vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God sayd, * Sarah thy wife shall beare thee a sonne in deed, and thou shalt call his name Izhak: and I will establish my couenant with him for an euerlasting couenant, and with his seed after him.

20 And as concerning Ishmael I haue heard thee: loe, I haue blessed him, and will make him fruitfull, and will multiply him ‡ exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my couenant wil I establish with Izhak, which Sarah shall beare vnto thee the next * yere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶Then Abraham tooke Ishmael his sonne, and all that were borne in his house, and

Or, peraduenture.
‡Ebr. be builded by her.
c This punishment declareth what they gaine that attempt any thing against the word of God.
‡Ebr., Mine iniury is vpon thee.
‖Or, power.
d Which was Christ, as appeareth verse 13. & chap. 18. 17.
e God reiecteth none estate of people in their miserie, but succoureth them comfort.
‖Or, fierce & cruell: or, as a wilde asse. Chap. 25. 18.
f That is, the Ishmaelites shalbe a peculiar people by themselues, and not a portion of another people.
g She rebuketh her owne dulnes, and knowledgeth Gods graces, who was present with her euery where. Chap. 24. 62.
‖Or, the well of the liuing and seeing me.

‖Or, Almighty. Chap. 5. 22.
‖Or, without hypocrisie.
a Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4. 17.

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.
Chap. 13. 16.
c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Acts 7. 8.
d That priuy part is circumcised, to shew that all that is begotten of man is corrupt, and must be mortified. Rom. 4. 11.
e Albeit women were not circumcised, yet were they partakers of Gods promise for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.
‖Or, dame, or princesse.
f Which proceeded of sudden ioy, and not of infidelitie. Chap. 18. 10, and 21. 2.
g The euerlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
‡Ebr. greatly, greatly. Chap. 21. 2.

and all that was bought with his money, that is, euery man childe among the men of Abrahams houſe, and h hee circumciſed the foreſkin of their fleſh in that ſelfe ſame day, as God had commanded him.

24 Abraham alſo himſelfe was ninetie yeere old and nine, when the foreſkin of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere old, when the foreſkin of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe, both borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

h They were well inſtructed which obeyed to be circumciſed without reſiſtance: which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt they may obey the will of God.

CHAP. XVIII.

3 Abraham receiueth three Angels into his houſe, 10 Iſhak is promiſed againe, 12 Sarah laugheth, 18 Chriſt is promiſed to all nations, 19 Abraham taught his familie to know God, 21 The deſtruction of Sodome is declared unto Abraham: 23 Abraham prayeth for them.

Hebr. 13. 2.

‖ *Or, Okegroue.*

AGaine the LORD * appeared vnto him in the ‖ plaine of Mamre, as hee ſate in his tent dooze about the heate of the day.

2 And he lift vp his eyes, & looked: and loe, three a men ſtood by him, and when hee ſaw them, he ranne to meete them from the tent dooze, and bowed himſelfe to the ground.

3 And he ſayd, b Lord, if I haue nowe found fauour in thy ſight, goe not, I pray thee, from thy ſeruant.

4 Let a little water, I pray you, bee brought, and c waſh your feete, and reſt your ſelues vnder the tree.

5 And I will bring you a morſel of bread, that you may comfort your hearts, afterward ye ſhall goe your wayes: for therefore are yee d come to your ſeruant. And they ſayd, Doe as thou haſt ſayd.

6 Then Abraham made haſte into the tent vnto Sarah, and ſayd, Make ready at once three ‡ meaſures of fine meale: kneade it, and make cakes vpon the hearth.

7 And Abraham ran to the beaſts, and tooke a tender and good calfe, and gaue it to the ſeruant, who haſted to make it ready.

8 And he tooke butter and milke, and the calfe which he had prepared, and ſet before them, and ſtoode himſelfe by them vnder the tree, and e they did eate.

9 ¶ Then they ſayd to him, Where is Sarah thy wife? And hee anſwered, Behold, ſhe is in the tent.

10 And he ſayd, * I will certainely come againe vnto thee according to the time f of life: and loe, Sarah thy wife ſhall haue a ſonne: and Sarah heard in the tent dooze, which was behinde him.

11 (Now Abraham and Sarah were olde and ſtricken in age, and it ceaſed to be with Sarah after the maner of women)

12 Therefore Sarah g laughed within her ſelfe, ſaying, After I am waxed olde, * and my lord alſo, ſhall I haue luſt?

13 And the LORDE ſayd vnto Abraham, Wherefore did Sarah thus laugh, ſaying, Shall I certainely beare a childe, which am olde?

14 Shall any thing bee ‖ * hard to the Lord? At the time appointed will I returne vnto thee, euen according to the time of life, and Sarah ſhall haue a ſonne.

15 But Sarah denied, ſaying, I laughed not: for ſhe was afrayd. And he ſayd, ‡ It is not ſo: for thou laughedſt.

16 ¶ Afterward the men did riſe vp from thence and looke toward Sodom: and Abraham went with them to bring them on the way.

17 And the h Lorde ſayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham ſhal be in deede a great and a mighty nation, and * all the nations of the earth ſhall be bleſſed in him?

19 For I know him i that hee will commaund his ſonnes and his houſholde after him, that they keepe the way of the LORD, to doe righteouſneſſe and iudgement, that the Lord may bring vpon Abraham that he hath ſpoken vnto him.

20 Then the Lord ſayd, Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſinne is exceeding grieuous,

21 I will k goe downe now, and ſee whether they haue done altogether according to that l crie, which is come vnto me: and if not, that I may know.

22 And the men turned thence and went toward Sodom: but Abraham ſtood yet before the LORD.

23 Then Abraham drew neere, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou deſtroy & not ſpare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to ſlay the righteous with the wicked: and that the righteous ſhould be euen as the wicked, bee it farre from thee. Shall not the Iudge of all the world ‡ doe right?

26 And the Lorde anſwered, If I ſhall find in Sodom m fifty righteous within the citie, then will I ſpare all the place for their ſakes.

27 Then Abraham anſwered and ſayd, Behold now, I haue begun to ſpeake vnto my Lord, and I am but duſt and aſhes.

28 If there ſhal lacke fiue of fiftie righteous, wilt thou deſtroy all the citie for fiue? And he ſayd, If I find there fiue and fortie, I will not deſtroy it.

29 And hee yet ſpake to him againe, and ſayde, What if there ſhall be found fourtie there? Then he anſwered, I will not doe it for fourties ſake.

30 Againe he ſaid, Let not my Lord now be angry that I ſpeake, What if thirtie be found there? Then hee ſayd, I will not doe it if I find thirtie.

31 Moreouer hee ſayde, Behold, nowe I haue begun to ſpeake vnto my Lord, What if twentie be found there? And hee anſwered, I will not deſtroy it for twenties ſake.

32 Then he ſaid, Let not my Lord be now angry, and I will ſpeake but this ° once, What if tenne be found there? And hee anſwered, I will not deſtroy it for tens ſake.

33 ¶ And

a That is, three Angels in mans ſhape.

b Speaking to one of them, in whom appeared to be moſt maieſtie: for hee thought they had bene men.

c For men vſed becauſe of the great heate to go bare footed in thoſe parts.

d A ſigne of God that I ſhould doe my duety to you.

‡ *Ebr. Seim.*

e For as God gaue them bodies for a time, ſo gaue he them the faculties thereof to walke, & to eate and drinke, and ſuch like.

Chap. 17. 19, 21. & 21. 1. *rom.* 9. 9.

f That is, about this time when ſhe ſhalbe aliue, or when ſhe ſhalbe childe ſhall come into this life.

g For ſhe rather had reſpect to the order of nature, then beleeued the promiſe of God.

1. *Pet.* 3. 6.

‖ *Or, bid.*

Zech. 8. 6.

‡ *Ebr.* Adon. h Iehouah the Ebrewe worde, which we call Lord, ſheweth that this Angel was Chriſt: for this word is onely applyed to God.

Chap. 12. 3. *and* 22. 18.

i He ſheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

k God ſpeaketh after the faſhion of men: that is, I will enter into iudgement with good aduice.

l For our ſinnes crie for vengeance though none accuſe vs.

‡ *Ebr. doo iudgement.*

m God declareth that his iudgements were done with great mercie, foraſmuch as all were ſo corrupt that not only fiftie, but ten righteous men could not be found there: and alſo that the wicked are ſpared for the righteous ſake.

n Here by wee learne, that the neerer wee approch vnto God, the more doeth our miſerable ſtate appeare, and the more are we humbled.

o If God refuſed not the prayer for the wicked Sodomites, euen to the ſixt requeſt, how much more will hee graunt the prayers of the godly for the afflicted Church?

23 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

a Wherein we see Gods prouident care in preserning his, albeit he reueileth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

AND in the euening there came two a Angels to Sodom: and Lot sate at the gate of Sodom, and Lot saw them, and rose vp to meete them, and he bowed himselfe with his face to the ground:

2 And he sayd, See my Lords, I pray you turne in now into your seruants house, and tary all night, and * wash your feete, and yee shall rise vp early and goe your wayes. Who sayd, Nay, but wee will abide in the streete all night.

b That is, hee prayed them so instantly.

3 Then he b preassed vpō them earnestly, and they turned in to him, and came to his house, and he made them a feast, & did bake vnleauened bread, and they did c eate.

c Nor for that they had necessitie, but because the time was not yet come y they would reueile themselues.

4 But before they went to bed, the men of the citie, euen the men of Sodom compassed the house round about, from the yong euen to the olde, d all the people from all quarters.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

5 Who crying vnto Lot, sayde to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not so wickedly.

e He deserueth praise in defending his ghests, but he is to be blamed in seeking vnlawfull meanes.

8 Behold now, I haue two e daughters, which haue not knowen man: them will I bring out now vnto you, and doe to them as seemeth you good: onely vnto these men doe nothing: f for therefore are they come vnder the shadow of my roofe.

f That I should preserue them from all iniury. 1. Tim. 5. 7.

9 Then they sayd, Away hence. And they sayd, Hee is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they preassed sore vpon L. ot * himselfe, and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

Wisd. 19. 16.

11 * Then they smote the men that were at the doore of the house with blindnes both small and great, so that they were weary in ‡ seeking the doore.

‡ Ebr. finding.

12 ¶ Then the men sayde vnto Lot, Whom hast thou yet here? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. Chap. 18. 20.

13 For we g will destroy this place, because the * crie of them is great before the Lord, & the Lord hath sent vs to destroy it.

* Or, should marry.

14 Then Lot went out and spake vnto his sonnes in law which ‖ maried his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sonnes in law as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters ‡ which are here, lest thou be destroyed in the punishmēt of the citie.

‡ Ebr. which are found.

16 And as he h prolonged the time, * the men caught both him and his wife, and his two daughters by the hands (the Lord being merciful vnto him) and they brought him forth, and set him without the citie.

h The mercy of God striueth to ouercome mans slowenesse in following Gods calling. Wisd. 10. 6.

17 ¶ And when they had brought them out, the Angel sayde, Escape for thy life: i looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

i Hee willed him to flee frō Gods iudgements, and not to be sory to depart from that rich countrey and full of vaine pleasures.

18 And Lot sayd vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, lest some euill take me, and I die.

20 See now this citie hereby to flee vnto, which is a little one: Oh let mee escape thither: is it not a k little one, and my soule shall liue?

k Though it bee litle, yet it is great ynough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

21 Then he sayd vnto him, Behold, I haue receiued ‡ thy request also concerning this thing, that I will not ouerthrowe this citie, for the which thou hast spoken.

‡ Ebr. thy face.

22 Haste thee, saue thee there: for I can do l nothing til thou be come thither. Therefore the name of the citie was called m Zoar.

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Belah, Chap. 14. 2. Deut. 29. 23. isa. 13. 19. iere. 50. 40. Ezek. 16. 49. hose. 11. 8. amos 4. 11. luke. 17. 29. iude 7.

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lorde * rained vpon Sodom and vpon Gomorrah brimstone, and fire from the L ord out of heauen,

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, and that that grew vpon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a n pillar of salt.

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stood before the Lord,

28 And looking toward Sodom and Gomorrah, & toward all the land of the plaine, behold, hee saw the smoke of the land mounting vp as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the midst of the destruction, when he ouerthrew the cities wherein Lot dwelled.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

30 ¶ Then L ot went vp from Zoar, and dwelt in the mountain with his two daughters: for hee o feared to tarie in Zoar, but dwelt in a caue, he and his two daughters.

31 And the elder sayd vnto the yonger, Our father is olde, and there is not a man in the p earth to come in vnto vs after the manner of all the earth.

p Meaning, in the countrey which the Lord had now destroyed.

32 Come, we wil make our father q drinke wine, and lie with him, that wee may preserue seede of our father.

q For except he had bene ouercome with wine, he would neuer haue donethat abominable acte.

33 So they made their father drinke wine that night, and the elder went & lay with her father: but he perceiued not, neither when she lay downe, neither when she rose vp.

34 And on the morow the elder said to the yonger, Behold, yesternight lay I with my father;

‡*Ebr. keepe aline.*

r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednes of Sodom could not ouercome.

f Who as they were borne in most horrible incest, so were they and their posterite vile and wicked.

t That is, sonne of my people, signifying, that they rather reioyced in their sinne, then repented for the same.

father: let vs make him drinke wine this night also, and goe thou and lie with him, that we may ‡ preserue seed of our father.

35 So they made their father drinke wine that night also, and the yonger arose, & lay with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were r both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and shee called his name Moab: the same is the father of the f Moabites vnto this day.

38 And the yonger bare a sonne also, & she called his name t Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprooueth the king, 9 and the king Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

AFterward Abraham departed thence toward the South countrey, and a dwelled betweene Cadesh and b Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, b Shee is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and sayd to him, Beholde, c thou art but dead, because of the woman which thou hast take: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay euen d the righteous nation?

5 Sayd not he vnto me, Shee is my sister? yea, and she her selfe sayd, He is my brother: with an vpright e minde, and f innocent hands, haue I done this.

6 And God sayd vnto him by a dreame, I knowe that thou didst this euen with an vpright minde, and I s kept thee also that thou shouldest not sinne against mee: therefore suffered I thee not to touch her.

7 Now then, deliuer the man his wife again: for he is a h Prophet, & he i shall pray for thee that thou mayest liue: but if thou deliuer her not again, bee sure that thou shalt die the death, thou & all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things ‡ vnto them, and the men were sore afrayd.

9 Afterward Abimelech called Abrahā, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on mee and on my k kingdome this great sinne? thou hast done things vnto me that ought not to be done.

10 So Abimelech sayd vnto Abraham, ‡*Eb. in their eares.* What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the l feare of God is not in this place, and they will slay mee for my wiues sake.

12 Yet in very deed she is my m sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shewe vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Beholde, my land is before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he sayd, Beholde, I haue giuen thy brother a thousand pieces of siluer: beholde, hee is the n vaile of thine eyes to all that are with thee, & to all others: and she was o thus reprooued.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women seruants: and they bare children.

18 For the LORD p had shut vp euerie woombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 Izhak is borne. 9 Ismael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angell comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOw the Lord visited Sarah, as he had sayd, and did vnto her * according as he had promised.

2 For * Sarah conceiued, and bare Abraham a sonne in his a olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 ¶ The Sarah said, God hath made me to reioyce: all that heare wil reioyce with me.

7 Againe shee sayd, b Who would haue sayd to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew, and was weaned: And Abraham made a great feast the same day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) c mocking.

10 Wherefore shee sayd vnto Abraham, * Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God sayd vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voice: for in Izhak shall thy seed be d called.

13 As for the sonne of the bond woman, I will make him e a nation also, because he is thy seed.

14 So

f Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailey.

c So greatly God detesteth ‡ breach of marriage.

d The infidels cōfessed that God would not punish but for iust occasion: therefore whensoeuer hee punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euill of purpose.

f Not thinking to doe any man harme.

g God by his holy spirit reteineth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one to whom God reueileth himselfe familiarly.

i For the prayer of the godly is of force towards God.

‡*Eb. in their eares.*

k The wickednes of the king bringeth Gods wrath vpon the whole realme.

l Hee sheweth that no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his cousin germaine, and by daughter, Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these words.

Chap. 12. 13.

‖*Or, at thy commandement.*

n Such an head, as with whō thou mayest be preserued frō all dāgers.

o God caused this heathen king to reproone her, because she dissembled, seeing that God had giuē her an husband, as her vaile & defence.

p Had takē away frō them the gift of conceiuing.

Chap. 17. 19. and 18, 10.

Mat. 1. 2. act. 7. 8 galat. 4. 23. hebr. 11. 11.

a Therefore the miracle was greater.

Chap. 17. 12.

b She accuseth herselfe of ingratitude that shee did not beleeue the Angel.

c Hee derided Godspromise made to Izhak, which the Apostle calleth persecution, Galat. 4. 29.

Galat. 4. 30.

d The promised seed shall be counted from Izhak, and not from Ishmael, Rom. 9. 7. hebr. 11. 18.

e The Ishmaelites shall come of him.

14 So Abraham arose vp early in the morning, and tooke bread, and a bottle of water, and gaue it vnto Hagar, putting it on her shoulder and the childe also, and † sent her away: who departing, wandered in the wildernesse of Beer-sheba.

15 And when the water of the bottle was spent, shee cast the childe vnder a certeine tree.

16 Then she went † sate her ouer against him afarre off, about a bowe shoot: for shee sayd, I will not see the death of the childe: and she sate downe ouer against him, and lift vp her voice, and wept.

17 Then God ‖ heard the voice of the childe, and the angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voice of the childe where he is.

18 Arise, take vp the child, and holde him in thine hand: for I will make of him a great people.

19 And God [h] opened her eyes, and shee saw a well of water: so she went † filled the bottle with water, and gaue the boy drinke.

20 So God was [i] with the childe, and he grew and dwelt in the wildernesse, and was an ‖ archer.

21 And he dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto mee heere by God, that thou wilt not ‡ hurt me nor my children, nor my childrens children: thou shalt deale with mee, and with the countrey where thou hast beene a stranger, according vnto the kindnesse that I haue shewed thee.

24 Then Abraham said, I will [k] sweare.

25 ¶ And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech sayde, I [l] know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambs, that it may be a witnesse vnto mee, that I haue digged this well.

31 Wherefore the place is called ‖ Beer-sheba, because there they both sware.

32 Thus made they a [m] couenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-sheba, and [n] called there on the Name of the Lord the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham, and not because the child had discretion & iudgement to pray.

h Except God open our eyes, we can neither see nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

‖ *Or, shot in the bow, and was an hunter.*

‡ *Ebr. deale falsely with me, or lie.*

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sincerite.

l Wicked seruants doe many euils vnknowen to their masters.

‖ *Or, well of the othe, or seuen, meaning lambs.*

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, hee worshipped God in all points of true religion.

CHAP. XXII.

1. 2 The faith of Abraham is proued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom commeth Rebekah.

AND after these things God did * proue Abraham, and sayd vnto him, Abraham. Who answered, ‡ Here am I. *Hebr. 11. 17.* ‡ *Ebr. Loe, I.*

2 And he sayd, Take now thine onely sonne Izhak, whom thou louest, and get thee vnto the land of [a] Moriah, and [b] offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

a Which signifieth the feare of God, in ỹ which place he was honoured, and Salomon afterward built the Temple.

b Herein stood the chiefest point of his tentation, seeing he was cõmanded to offer vp him in whom God had promised to bleese all the nations of the world.

3 Then Abraham rose vp earely in the morning, and sadled his asse, † tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offering, and rose vp, and went to the place, which God had tolde him.

4 ¶ Then the third day Abraham lift vp his eyes, and saw the place afarre off.

5 And sayd vnto his seruants, Abide you here with the asse: for I and the childe will goe yonder and worship, and [c] come againe vnto you.

c Hee doubted not, but God would accomplish his promise, though he should sacrifice his son.

6 Then Abraham tooke the wood of the burnt offering, and layed it vpon Izhak his sonne, and he tooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, and sayd, My father. And he answered, Here am I, my sonne. And he sayd, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will [d] prouide him a lambe for a burnt offering: so they went both together.

d The onely way to ouercome all tentations is to rest vpon Gods prouidence.

9 And when they came to ỹ place which God had shewed him, Abraham builded an altar there, and couched the wood, and [e] bound Izhak his sonne, * and layed him on the altar vpon the wood.

e For it is like ỹ his father had declared to him Gods cõmandement, whereunto he shewed himselfe obedient. *Iam. 2. 21, 1. Mac. 2. 52.*

10 And Abraham stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he sayd, Lay not thine hand vpon the child, neither do any thing vnto him: for nowe I [f] know that thou fearest God, seeing for my sake ‖ thou hast not spared ‡ thine onely sonne.

f That is, by thy true obedience thou hast declared thy liuely faith.

‖ *Or, and hast not withholden thine only son from me.* ‡ *Ebr. thy sonne, thine only sonne.*

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him, caught by the hornes in a bush. Then Abraham went and tooke the ram, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ‖ Iehouah-fireh, as it is said this day, In the mount will the Lord be seene.

‖ *Or, the Lord will see, or prouide.*

15 ¶ And the Angel of the Lorde cried vnto Abraham from heauen the second time,

16 And said, * By my selfe haue I sworne (sayth the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starres of the heauen, and as the sand which is vpon the sea shoze, and thy seede shall possesse the ‖ gate of his enemies.

g The name is changed, to shew that God doeth both see and prouide secretly for his, and also euidently is seene and felt in time conuenient. *Psal. 105. 9. eccles. 44. 21. Iuke 1. 73. heb. 6. 13.*

h Signifying, that there is no greater then he.

‖ *Or, holde.*

18 * And

Chap.12.3. and 18.18. eccliu.44.22. actes 3.25. galat.3.8.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeied my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold, Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of ‖Aram,

‖Or, of the Syriant.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his i concubine called Reumah, she bare also Tebah, and Gahan, and Thahash, and Maachah.

i Concubine is oftentimes taken in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a fielde to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

‡*Ebr. the yeeres of the life of Sarah.*

WHen Sarah was an hundreth twentie and seuen yeere olde (‡ so long liued she.)

2 Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah and to weepe for her.

a That is, when he had mourned: so the godly may mourne, if they passe not measure: and the natural affection is commendable.

3 ¶ Then Abraham a rose vp from the sight of his corps, and talked with the ‡ Hittites, saying,

‡ *Ebr. sonnes of Heth.*

4 I am a stranger and a forreiner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

b That is, godly, or excellent: for the Hebrewes so speake of all things that are notable, because all excellencie commeth of God.

7 Then Abraham stoode vp, and bowed himselfe before the people of the lande of the Hittites.

8 And he communed with them, saying, If it bee ‡ your minde, that I shall bury my dead out of my sight, heare mee, and intreate for me to Ephron, the sonne of Zoar,

‡ *Ebr. in your soule*

9 That hee would giue mee the caue ‖ of Machpelah which he hath in the ende of his fielde: that he would giue it mee for as much ‡ money as it is worth for a possession to bury in among you.

‖ *Or, double caue, because one was within another.*

‡ *Ebr. in full siluer.*

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that c went in at the gates of his citie, saying,

c Meaning, all the citizens and inhabitants.

11 No, my lorde, heare me: the fielde giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham d bowed himselfe before the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the country, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue the price of the fielde: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundreth shekels of siluer: what is that betweene me and thee? bury therefore thy dead.

e The common shekel is about 20. pence, so then 400. shekels mount to 33. pound sixe shillings and eight pence, after fiue shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundred siluer shekels of currant money among marchants.

17 ¶ So the fielde of Ephron which was in Machpelah, and ouer against Mamre, euen the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders rounde about, was made sure

18 Unto Abraham for a possession, in the sight of the Hittites, euen of all that ‖went in at the gates of his citie.

‖Or, citizens.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde and the caue that is therein, was made sure vnto Abraham for a possession of buriall f by the Hittites.

f That is, all the people confirmed the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kinred. 12 The seruant prayeth to God. 33 His fidelitie towards his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent, and she agreeth, 67 and is married to Izhak.

NOw Abraham was old, and ‡ stricken in yeeres, and the Lorde had blessed Abraham in all things.

‡ *Ebr. come into dayes.*

Chap.47.29.

2 Therefore Abraham sayd vnto his eldest seruant of his house, which had the rule ouer all that he had, * a Put now thine hand vnder my thigh,

a Which ceremonie declared the seruants obedience toward his master, and the masters power ouer the seruant.

3 And I will make thee b sweare by the Lorde God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth that an othe may be required in a lawfull cause.

4 But thou shalt goe vnto my c countrey, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marry out of the godly family: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.

5 And the seruant sayde to him, What if the woman will not come with mee to this lande? shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne d thither againe.

d Lest he should lose the inheritance promised. *Chap.12.7. and 13.15. and 15.18. and 26.4.*

7 ¶ The Lord God of heauen, who tooke mee from my fathers house, & from the lande where I was borne, and that spake vnto me, and that sware vnto mee, saying, * Vnto thy seede will I giue this lande, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

‡ *Ebr. innocent.*

8 Neuerthelesse if the woman will not follow thee, then shalt thou bee ‡ discharged of this mine othe: onely bring not my sonne thither againe.

9 Then the seruant put his hande vnder the thigh of Abraham his master, and ſware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hande:) and so hee arose, and went to ‖ Aram Naharaim, vnto the c citie of Nahor.

11 And he made his camels to ‡lie downe without the citie by a well of water, at euen tide about the time that the women come out to draw water.

12 And he ſayd, d O Lord God of my master Abraham, I beſeech thee, ‖ ſend me good ſpeede this day, and ſhewe mercie vnto my master Abraham.

13 Loe, I ſtande by the well of water, whiles the mens daughters of this city come out to draw water.

14 e Graunt therefore that the mayd, to whom I ſay, Bowe downe thy pitcher, I pray thee, that I may drinke: if ſhee ſay, Drinke, and I will giue thy camels drinke alſo: may be ſhee that thou haſt ordeined for thy ſeruant Izhak: & thereby ſhall I knowe that thou haſt ſhewed mercie on my master.

15 ¶ And nowe yer he had left ſpeaking, behold, h Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother, and her pitcher vpon her ſhoulder.

16 (And the mayde was very faire to looke vpon, a virgin and vnknowen of man) and ſhe i went downe to the well, and filled her pitcher, and came vp.

17 Then the ſeruant ranne to meete her, and ſayd, Let me drinke, I pray thee, a little water of thy pitcher.

18 And ſhe ſayd, Drinke ‡ſir: and ſhe haſted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when ſhee had giuen him drinke, ſhe ſayde, I will draw water for thy camels alſo, vntill k they haue drunken ynough.

20 And ſhee powred out her pitcher into the trough ſpeedily, and ranne againe vnto the well to draw water, and ſhe drew for all his camels.

21 So the man wondered at her, and held his peace, to knowe whether the Lorde had made his iourney proſperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ k abillement of l halfe a ſhekell weight, and two bracelets for her handes, of tenne ſhekels weight of golde:

23 And hee ſayde, Whoſe daughter art thou? tell me, I pray thee, Is there roome in thy fathers houſe for vs to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel the ſonne of Milcah whom ſhe bare vnto Nahor.

25 Moreouer ſhe ſaid vnto him, We haue litter alſo and prouender ynough, and roome to lodge in.

26 And the man bowed himſelfe and worſhipped the Lord.

27 And ſayd, Bleſſed be the Lord God of my maſter Abraham, which hath not withdrawen his mercie m and his trueth from my master: for when I was in the way, the Lorde brought mee to my masters brethrens houſe.

28 And the mayd ranne and told them of her mothers houſe according to theſe words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had ſeene the earerings, and the bracelets in his ſiſters handes, and when hee heard the wordes of Rebekah his ſiſter, ſaying, Thus ſayd the man vnto mee, then he went to the man, and lo, n he ſtood by the camels at the well.

31 And hee ſayd, Come in thou bleſſed of the Lorde: wherefore ſtandeſt thou without, ſeeing I haue prepared the houſe and roome for the camels?

32 ¶ Then the man came into the houſe, and o hee vnladed the p camels, and brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterwarde the meate was ſet before him: but he ſaid, I q will not eat, vntil I haue ſaid my meſſage. And he ſaid, Speake on.

34 Then he ſaid, I am Abrahams ſeruant,

35 And the Lord hath r bleſſed my maſter wonderfully, that he is become great: for hee hath giuen him ſheepe, and beeues, & ſiluer, and golde, and men ſeruants, and mayde ſeruants, and camels, and aſſes.

36 And Sarah my maſters wife hath borne a ſonne vnto my maſter, when ſhe was old, & vnto him hath he giuen all that he hath.

37 Nowe my maſter made mee ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the s Canaanites, in whoſe land I dwell.

38 But thou ſhalt goe vnto my t fathers houſe, and to my kinred, and take a wife vnto my ſonne.

39 Then I ſaid vnto my maſter, What if the woman will not follow me?

40 Who anſwered me, The Lord, before whom I walke, will ſende his Angel with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred, and my fathers houſe.

41 Then ſhalt thou be diſcharged of u mine othe, when thou commeſt to my kinred: and if they giue thee not one, thou ſhalt bee free from mine othe.

42 So I came this day to the well, and ſayde, O Lorde the God of my maſter Abraham, if thou now proſper my iourney which I goe,

43 Beholde, * I ſtand by the well of water: when a virgine commeth forth to draw water, and I ſay to her, Giue mee, I pray thee, a little water of thy pitcher to drinke,

44 And ſhe ſay to me, Drinke thou, and I will alſo draw for thy camels, let her be the wife, which the Lord hath ‖ prepared for my maſters ſonne.

45 And before I had made an end of ſpeaking in mine x heart, beholde, Rebekah came forth and her pitcher on her ſhoulder, and ſhe went downe vnto the wel, and drew water. Then I ſayde vnto her, Giue mee drinke I pray thee.

46 And ſhe made haſte, and tooke downe her

[*Or, Meſopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.*

c That is, to Charran.

‡*Ebr. to bow their knees.*

d Hee groundeth his prayer vpon Gods promiſe made to his maſter.

‖ *Or, cauſe me to meete.*

e The ſeruant mooued by Gods ſpirit, deſired to be aſſured by a ſigne, whether God proſpered his iourney or no.

h God giueth good ſucceſſe to all things that are vndertaken for the glory of his Name and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requeſtes.

‡*Ebr. my Lord.*

‡*Ebr. haue made an end of drinking.*

‖ *Or, earering.*

k God permitted many things both in apparell and other things, which are now forbid: eſpecially when they appertaine not to our mortification.

l The golden ſhekel is here meant, and not that of ſiluer.

m He boaſteth not his good fortune (as doth the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

n For he waited on Gods hand, who had now heard his prayer.

o To wit, Laban.

p The gentle intertainment of ſtrangers vſed amoag the godly fathers.

q The fidelitie that ſeruants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their owne neceſſitie.

r To bleſſe, ſignifieth here to inrich, or increaſe with ſubſtance, as the text in the ſame verſe declareth.

s The Canaanites were accurſed, and therefore the godly could not ioyne with them in marriage.

t Meaning, among his kinſefolke, as verſe 40.

u Which by mine authoritie I cauſed thee to make.

‖ *Or, way.*

Verſe 13.

‖ *Or, ſhewed.*

x Signifying, that this prayer was not ſpoken by the mouth, but onely meditate in his heart,

her pitcher from her shoulder, and sayde, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the abillement vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the ‡ right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale ‖ mercifully and truely with my master, tell me: and if not, tell me, that I may turne me to the ‖ right hand or to the left.

50 Then answered Laban and Bethuel, and sayde, b This thing is proceeded of the Lorde: wee cannot therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is ‖ before thee, take her and goe, that shee may be thy masters sonnes wife, euen as the Lord hath ‖ said.

52 And when Abrahams seruant heard their words, hee bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, and iewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke, bothe hee, and the men that were with him, and taried all night: and when they rose vp in the morning, he said, * Let me depart vnto my master.

55 Then her brother and her mother answered, Let the mayde abide with vs, at the least ‡ ten dayes: then shall she goe.

56 But he sayd vnto them, Hinder you me not, seeing the Lord hath prospered my tourney: send mee away, that I may goe to my master.

57 Then they said, We will call the maid and aske ‖ her ‡ consent.

58 And they called Rebekah, and sayde vnto her, Wilt thou goe with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and sayd vnto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, & her maids, & rode vpon the camels, & followed the man: and the seruant tooke Rebekah, & departed.

62 Nowe Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to e pray in the fielde toward the euening: who lift vp his eyes, and looked, & behold, the camels came.

64 Also Rebekah lift vp her eyes, and when shee sawe Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the fielde to meete vs? and the seruant had sayd, It is my master) So she tooke f a paile, and couered her.

66 And the seruant told Izhak al things that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was ‖ comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abraham had taken a him another wife called Keturah,

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, and Hanoch, and Abida, & Eldaah. All these were the sonnes of Keturah.

5 ¶ And Abraham gaue ‡ all his goods to Izhak:

6 But vnto the b sonnes of the c concubines, which Abraham had, Abraham e gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundreth seuentie and fiue yeere.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the fielde of Ephron sonne of Zoar the Hittite, before Mamre,

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian, Sarahs handmayde, bare vnto Abraham.

13 * And these are the names of the sonnes of Ishamel, name by name, according to their kinreds: the ‡ eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, & Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirtie & seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his f people)

y He sheweth what is our duetie, when we haue receiued any benefit of the Lord.
† *Ebr. in the way of rueuth.*
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide elsewhere.
b So soone as they perceiue that it is Gods ordinance, they yeeld.
‖ *Or, as thy commandement.*
‖ *Or, ordeined.*

Verse 56. & 59.

‡ *Ebr. dayes, or tenne.*

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.
‡ *Ebr. her mouth.*

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Christ. *Chap. 16. 14. and 25. 11.*
e This was the exercise of the * godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was, that ‡ spouse was brought to her husband, her head being couered, in token of shamefastnesse and chastitie.
‡ *Or, had left mourning for his mother.*

a Whiles Sarah was yet aliue.

1. Chro. 1. 32.

‡ *Ebr. all that he had.*
b For by the vertue of Gods word he had not onely Izhak, but begat many moe.
c Reade Chap. 22. 24.
d To auoyd the dissension that els might haue come because of the heritage.
e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetuall paine. *Chap. 23. 16. Chap. 16. 14. and 24. 62.* ‖ *1. Chro. 1. 29.*
‡ *Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Ashur. Ishmael ‖ dwelt in the presence of all his brethren.

‖ *Or, his lot fell.*

g He meaneth that his lot fell to dwell among his brethren, as the Angel promised, Chap. 16.12.

19 ¶ Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fourty yeere old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, and sister to Laban the Aramite.

‖ *Or, Syrian of Mesopotamia.*

21 And Izhak prayed vnto the Lorde for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 But the children ‖ strove together within her: therefore shee said, Seeing it is so, why am I h thus? wherefore shee went i to aske the Lord.

‖ *Or, hurt one another.*

h That is, with childe, seeing one shall destroy another.

i For that is the onely refuge in all our miseries. *Rom.* 9.12.

23 And the Lord sayd to her, Two nations are in thy wombe, and two maner of people shalbe diuided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So hee that came out first was red, and hee was all ouer as a rough garment, and they called his name Esau.

Hosea. 12.3. *matth.* 1.2.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iaakob. Now Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, ‡ liued in the fieldes: but Iaakob was a plaine man, ‡ dwelt in tents.

‡ *Ebr. a man of the field.*

‖ *Or, simple and innocent.*

28 And Izhak loued Esau, for ‡ venison was his meate, but Rebekah loued Iaakob.

‡ *Ebr. venison in his mouth.*

29 Now Iaakob sodde pottage, and Esau came from the field and was wearie.

‖ *Or, feede me quickely.*

30 Then Esau said to Iaakob, ‖ Let me eate, I pray thee, of that pottage so red, for I am wearie. Therefore was his name called Edom.

k The reprobate esteeme not Gods benefites except they feele them presently, and therefore they preferre present pleasures. *Heb.* 12.16.

31 And Iaakob said, Sell me euen now thy birthright.

32 And Esau sayde, Loe, I am almost dead, what is then this k birthright to me?

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

33 Iaakob then said, Sweare to me euen now. And he sware to him, and * l solde his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 9 The king blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 stoppe his welles, 16 and driue him away. 24 God comforteth him. 31 He maketh alliance with Abimelech.

a In the land of Canaan.

AND there was a famine in the a land beside the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

b Gods prouidence alwayes watcheth to direct the wayes of his children.

2 For the Lord appeared vnto him, and said, b Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these * countreyes: and I will performe the othe which I sware vnto Abraham thy father.

Chap. 13.15. *and* 15.18.

4 Also I will cause thy seede to multiply as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seed shall all the nations of the earth be * blessed,

Chap. 12.3. *and* 15.18. *and* 18.18. *and* 22.18. *and* 28.14.

5 Because that Abraham c obeyed my voyce and kept mine ‡ ordinance, my commandements, my statutes, and my Lawes.

c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so doeth the confirmation thereof proceede of the same fountaine.

‡ *Ebr. my keeping.*

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for d hee feared to say, Shee is my wife, lest, said he, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

d Whereby we see that feare and distrust is found in the most faithfull.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a windowe, and loe, he sawe Izhak e sporting with Rebekah his wife.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, & said, Loe, shee is of a surette thy wife, and why sayedst thou, Shee is my sister? To whom Izhak answered, Because I thought this, It may be that I shall die for her.

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

10 Then Abimelech said, why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought f sinne vpon vs.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

‖ *Or, an hundreth measures.*

13 And the man waxed mighty, and ‡ still increased, till he was exceeding great:

‡ *Ebr. he went forth going and increasing.*

14 For he had flockes of sheepe, & heards of cattell, and a mighty houshold: therefore the Philistims had g enuie at him.

g The malicious enuy alwayes the graces of God in others.

15 Insomuch that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrewe word signifieth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the wels of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of ‖ liuing water.

‖ *Or, springing.*

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called hee the name of the well ‖ Esek, because they were at strife with him.

‖ *Or, contention, strife.*

21 Afterward they digged another well, and strove for that also, and hee called the name

name of it ‖ Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it ‖ Rehoboth, and sayd, Because the Lord hath now made vs rowme, we shal increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lorde appeared vnto him the same night, and sayde, I am the God i of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seed for my seruant Abrahams sake.

25 Then he built an k altar there, and called vpon the Name of the Lorde, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, & Ahuzzath one of his friendes, and Phichol the captaine of his armie.

27 To whom Izhak sayde, Wherefore come ye to mee, seeing ye hate mee, and haue put me away from you?

28 Who answered, Wee sawe certainely that the Lord was with thee, & wee thought thus, Let there be now an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 l If thou shalt doe vs no hurt, as wee haue not touched thee, and as wee haue done vnto thee nothing but good, and sent thee away in peace: thou nowe, the blessed of the Lord, do this.

30 Then hee made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and told him of a well, which they had digged, and sayde vnto him, We haue found water.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba vnto this day.

34 ¶ Now when Esau was fourty yeere olde, hee tooke to wife Judith the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they * were ‖ a griefe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing frō Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were dimme, (so that hee could not see) he called Esau his eldest sonne, and sayd vnto him, My sonne. And hee answered him, ‡ I am here.

2 Then he sayd, Behold, I am now old, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quiuer and thy bowe, & get thee to the fielde, that thou mayest ‡ take me some venison.

4 Then make mee sauory meate, such as I loue, and bring it me that I may eate, and that my * soule may blesse thee before I die.

5 (Nowe Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make mee sauourie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voyce in that which I command thee.

9 b Get thee nowe to the flocke, & bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and hee shall eate, to the intent that hee may blesse thee before his death.

11 But Iaakob sayd to Rebekah his mother, Behold, Esau my brother is rough, and I am smoothe.

12 My father may possibly feele mee, and I shall seeme to him to be a ‖ mocker: so shall I bring a curse vpon me, and not a blessing.

13 But his mother said vnto him, ‖ c Upon me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah took faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And shee couered his handes and the smoothe of his necke with the skinnes of the kids of the goates.

17 Afterward she put the pleasant meate and bread, which shee had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, d I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eate of my venison, that thy soule may blesse me.

20 Then Izhak said vnto his son, How hast thou found it so quickly my son? Who sayd, Because the Lorde thy God brought it to mine hand.

21 Againe sayde Izhak vnto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou bee that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and sayde, The e voyce is Iaakobs voyce, but the handes are the hands of Esau:

23 (For hee knewe him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe hee sayde, Art thou that my sonne Esau? Who answered, ‡ Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And hee brought it to him, and hee ate: also hee brought him wine, and he dranke.

26 Afterwarde his father Izhak sayde

Or, hatred.

Or, largenesse, rowme.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abraham.

l The Hebrewes in swearing, begin commonly with If, and vnderstand the rest: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraide lest that come to them which they would do to other.

Or, othe.

Or, the well of the othe.

Chap. 27. 46.

Or, disobedient and rebellious.

Ebr. Loe, I.

Ebr. hunt.

* The carnall affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

b This subtiltie is blameworthy, because shee should haue tarried till God had performed his promise.

Ebr. before his eyes.

Or, as though I would deceiue him.

Or, I will take the danger on me.

c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet he did euil to seeke it by lies, and the more because he abuseth Gods name thereunto.

e This declareth that hee suspected some thing, yet God would not haue his decree altered.

Ebr. I am,

vnto him, Come neere nowe, and kisse mee, my sonne.

27 And he came neere & kissed him. Then hee smelled the sauour of his garments, and blessed him, and said, Beholde, the smell of my sonne is as the smell of a field, which the LORD hath blessed.

Hebr. 11. 20.

28 *God giue thee therefore of the dew of heauen, and the fatnesse of the earth, and plentie of wheate and wine.

29 Let people be thy seruants, and nations bowe vnto thee: bee lorde ouer thy brethren, and let thy mothers children honour thee: cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And hee also prepared sauourie meate and brought it to his father, & sayde vnto his father, Let my father arise, and eate of his sonnes venison, that thy soule may bleese me.

32 But his father Izhak sayde vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

33 Then Izhak was f stricken with a marueilous great feare, & said, Who and where is he that hunted venison, and brought it me, and I haue eate ‖ of all before thou camest? and I haue blessed him, therefore he shall bee blessed.

‖ Or, sufficiently.

34 When Esau heard the wordes of his father, he cryed out with a great cry and bitter out of measure, and sayd vnto his father, Bleese me, euen me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called g Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. And he said, Hast thou not reserued a blessing for me?

g In the Cha. 25. he was so called because he helde his brother by the heele, as though he would ouerthrow him: and therefore hee is here called an ouerthrower, or deceiuer.

h For Izhak did this as he was the minister and prophet of God.

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him h thy lorde, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and vnto thee nowe what shall I do, my sonne?

‖ Or, I am also (thy sonne.)

Hebr. 12. 17.

38 Then Esau said vnto his father, Hast thou but one blessing, my father? bleese mee, ‖ euen me also my father: and Esau lifted vp his voyce, and *wept.

i Because thine enemies shalbe round about thee.

39 Then Izhak his father answered, and saide vnto him, Beholde, the fatnesse of the earth shall bee thy dwelling place, and thou shalt haue of the dew of heauen from aboue.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

Obad. 1, 10.

40 And thy thy sword thou shalt liue, and shalt bee thy brothers k seruant. But it shall come to passe, when thou shalt get the maistrie, that thou shalt breake his yoke from thy necke.

l Hypocrites onely absteine from doing euil for feare of men.

41 ¶ Therefore Esau hated Iaakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind, *The dayes of mourning for my father will come shortly, l then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her eldest sonne, and she sent and called Iaakob her yonger sonne, & sayd vnto him, Beholde, thy brother Esau m is comforted against thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Nowe therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tary with him a while vntil thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I sende and take thee from thence: why should I be n depriued of you both in one day?

n For the wicked sonne wil kill the godly: and the plague of God will afterward light on the wicked sonne.

46 Also Rebekah saide to Izhak, *I am weary of my life, for the o daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, p what auaileth it me to liue?

Chap. 26. 35.

o Which were Esaus wiues.

p Hereby the perswaded Izhak to agree to Iaakobs departure.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

THen Izhak called Iaakob, and a blessed him, and charged him, and sayde vnto him, Take not a wife of the daughters of Canaan.

a This second blessing was to confirme Iaakobs faith, least he should thinke that his father had giuen it without Gods motion.

Hosh. 12, 13. Chap. 24. 10.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God ‖ all sufficient bleese thee and make thee to increase, & multiply thee, that thou mayest be a multitude of people,

‖ Or, Almightie.

4 And giue thee the blessing of Abraham, euen to thee and to thy seede with thee, that thou mayest inherite the land (wherein thou art a b stranger,) which God gaue vnto Abraham.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a sure dwelling.

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iaakobs and Esaus mother.

‖ Or, beside his wiues.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke ‖ vnto the wiues, which he had, Mahalath the daughter of c Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euil.

10 ¶ Now Iaakob departed from Beersheba, and went to Haran,

11 And he came vnto a certaine place, and tarried there all night, because the sunne was downe, and tooke of the stones of the place, and layde vnder his head, and slept in the same place.

d Christ is the ladder, wherein by God & man are ioyned together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, and we by him ascend into heauen.

12 Then hee dreamed, and beholde, there stoode a d ladder vpon the earth, and the top

top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

13 And beholde, the Lorde stood aboue it, and said, I am the Lord God of Abraham thy father, and the God of Ishak: the land, vpon the which thou sleepest, *will I giue thee and thy seede.

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad *to the West, and to the East, and to the North, and to the South, and in thee & in thy seede shall all the *families of the earth be blessed.

15 And loe, I am with thee, and will keepe thee whithersoeuer thou goest, and wil bring thee againe into this land: for I will not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, and sayde, Surely the Lord is in this place, and I was not aware.

17 And he was *afraid, and said, Howe fearefull is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakob rose vp early in the morning, and tooke the stone that he had layde vnder his head, and set it vp as *a pillar, and powred oyle vpon the top of it.

19 And he called the name of that place ‖Beth-el: notwithstanding the name of the citie was at the first called Luz.

20 Then Iaakob vowed a vow, saying, If *b God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and clothes to put on:

21 So that I come againe vnto my fathers house in safetie, then shall the Lorde be my God.

22 And this stone, which I haue set vp as a pillar, shall be Gods house: and of all that thou shalt giue me, wil I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban, and serueth seuen yeeres for Rahel. 23 Leah brought to his bed in stead of Rahel. 27 He serueth seuen yeeres more for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob *lift vp his feete, and came into the ‡East countrey.

2 And as he looked about, behold, there was a well in the field, *b* and loe, three flocks of sheepe lay thereby, (for at that well were the flockes watered) and there was a great stone vpon the welles mouth.

3 And thither were all the flocks gathered, and they rolled the stone from the wels mouth, & watered the sheepe, & put the stone againe vpon the wels mouth in his place.

4 And Iaakob sayde vnto them, My *brethren, whence be yee? And they answered, We are of Varan.

5 Then hee sayd vnto them, Know yee Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, *d* Is he in good health? and they answered, Hee is in good health, and behold, his daughter Rahel commeth with the sheepe.

7 Then he sayd, Loe, it is yet hie day, neither is it time that the cattell should bee gathered together: water yee the sheepe and goe feede them.

8 But they sayd, We will not vntill all the flockes be brought together, and till men rolle the stone from the welles mouth; that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for shee kept them.

10 And assoone as Iaakob saw Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the wels mouth, and watered the flock of Laban his mothers brother.

11 And Iaakob kissed Rahel and lift vp his voyce, and wept.

12 (For Iaakob tolde Rahel, that hee was her fathers ‖brother, and that hee was Rebekahs sonne) then she ranne and told her father.

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and imbraced him, and kissed him, & brought him to his house: and hee tolde Laban *all these things.

14 To whom Laban said, Wel, thou art my *bone and my flesh, and he abode with him the space of a moneth.

15 ¶ For Laban sayde vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? Tell me what shalbe thy wages?

16 Nowe Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and said, I will serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a few dayes, because he loued her.

21 ¶ Then Iaakob said to Laban, Giue me my wife that I may go in to her: for my *time is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But *b* when the euening was come, hee tooke Leah his daughter, and brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? Did not I serue thee for Rahel? Wherefore then hast thou beguiled me?

26 And Laban answered, It is not the *i* maner of this place, to giue the yonger before the elder.

27 Fulfill seuen yeeres for her, and we wil also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so hee gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daugh-

B. ters

Chap. 35. 1. and 48 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land. *Deut. 12. 20. and 19. 14. Chap. 12 3. and 18. 18. and 22. 18. and 26. 4.*

f He was touched with a godly feare and reuerence,

g To be a remembrance only of the vision shewed vnto him. *Chap. 31. 13.*

‖ *Or, house of God*

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to bee thankfull.

a That is, he went foorth on his iourney.

‡ *Ebr. to the land of the children of the East.*

b Thus he was directed by the onely prouidence of God, who brought him also to Labans house.

c It seemeth that in those daies the custome was to call euen strangers brethren.

d Or, Is he in peace? by the which word the Ebrewes signifie all prosperitie.

e That is, the cause why he departed from his fathers house, and what he saw in the way.

f That is, of my blood & kinred.

‖ *Or, bleare eyed.*

g Meaning, after that the yeeres were accomplished.

‡ *Ebr. my dayes are full.*

h The cause why Iaakob was deceiued, was, that in olde time the wife was couered with a vaile, when she was brought to her husband, in signe of chastitie and shamefastnesse.

i He esteemed more the profite that he had of Iaakobs seruice, then either his promise or the maner of the countrey, though he alleaged custome for his excuse.

ter Bilhah his maide to be her ſeruant.
30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, and ſerued him yet ſeuen yeeres moe.
31 ¶ When the Lord ſaw that Leah was deſpiſed, he ‡made her [k] fruitfull: but Rahel was barren.
32 And Leah conceiued and bare a ſonne, and ſhee called his name Reuben: for ſhee ſayde, Becauſe the [l] Lord hath loked vpon my tribulation, now therefore [m] mine husband will loue me.
33 And ſhe conceiued againe, and bare a ſonne, and ſayde, Becauſe the Lord heard that I was hated, he hath therefore giuen me this ſonne alſo, and ſhee called his name Simeon.
34 And ſhe conceiued againe, and bare a ſonne, and ſayd, Now at this time will my husband keepe mee companie, becauſe I haue borne him three ſonnes: therefore was his name called Leui.
35 Moreouer ſhee conceiued againe, and bare a ſonne, ſaying, Nowe will I ‖ praiſe the Lord: therefore ſhe called his name Iudah, and ‡ left bearing.

CHAP. XXX.

4.9. Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 15 Leah giueth Mandrakes to Rahel, that Iaakob might lie with her. 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

AND when Rahel ſaw that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſayd vnto Iaakob, Giue mee children, or els I die.
2 Then Iaakobs anger was kindled againſt Rahel, and he ſayd, Am I in [a] Gods ſtead, which hath withholden from thee the fruit of the wombe?
3 And ſhe ſayde, Behold my maide Bilhah, goe in to her, and ſhee ſhall beare vpon my [b] knees, and ‡ I ſhall haue children alſo by her.
4 Then ſhe gaue him Bilhah her mayde to wife, and Iaakob went in to her.
5 So Bilhah conceiued, and bare Iaakob a ſonne.
6 Then ſaid Rahel, God hath giuen ſentence on my ſide, and hath alſo heard my voyce, and hath giuen me a ſonne: therefore called ſhe his name Dan.
7 And Bilhah Rahels mayde conceiued againe, and bare Iaakob the ſecond ſonne.
8 Then Rahel ſaide, With ‡ [c] excellent wreſtlings haue I wreſtled with my ſiſter, and haue gotten the vpper hand: and ſhe called his name Naphtali.
9 And when Leah ſawe that ſhe had left bearing, ſhee tooke Zilpah her maide, and gaue her Iaakob to wife.
10 And Zilpah Leahs maide bare Iaakob a ſonne.
11 Then ſayd Leah, [d] A company commeth: and ſhe called his name Gad.
12 Againe Zilpah Leahs maid bare Iaakob another ſonne.
13 Then ſayd Leah, Ah, bleſſed am I, for the daughters will bleſſe me: and ſhe called his name Aſher.
14 ¶ Now Reuben went in the dayes of the wheate harueſt, & found [e] mandrakes in the field, and brought them vnto his mother Leah. Then ſayd Rahel to Leah, Giue me, I pray thee, of thy ſonnes mandrakes.
15 But ſhee anſwered her, Is it a ſmall matter for thee to take mine husband, except thou take my ſonnes mandrakes alſo? Then ſayd Rahel, Therefore he ſhall ſleepe with thee this night for thy ſonnes mandrakes.
16 And Iaakob came from the fielde in the euening, & Leah went out to meete him, and ſaid, Come in to me, for I haue ‡ bought and payed for thee with my ſonnes mandrakes: and he ſlept with her that night.
17 And God heard Leah, and ſhe conceiued, and bare vnto Iaakob the fift ſonne.
18 Then ſayd Leah, God hath giuen me my rewarde, becauſe I gaue my [f] mayde to my husbande, and ſhe called his name Iſſachar.
19 After Leah conceiued againe, and bare Iaakob the ſixt ſonne.
20 Then Leah ſayde, God hath indued me with a good downe: now will mine husband dwell with mee, becauſe I haue borne him ſixe ſonnes: and ſhee called his name Zebulun.
21 After that, ſhee bare a daughter, and ſhe called her name Dinah.
22 ¶ And God remembred Rahel, and God heard her, and ‖ opened her wombe.
23 So ſhe conceiued, and bare a ſonne, and ſaid, God hath taken away my [g] rebuke.
24 And ſhe called his name Ioſeph, ſaying, The Lorde will giue mee yet another ſonne.
25 ¶ And aſſoone as Rahel had borne Ioſeph, Iaakob ſaid to Laban, Send me away that I may goe to my place, and to my countrey.
26 Giue mee my wiues and my children, for whom I haue ſerued thee, and let mee goe: for thou knoweſt what ſeruice I haue done thee.
27 To whom Laban anſwered, If I haue nowe found fauour in thy ſight, tarie: I haue ‖ perceiued that the Lord hath bleſſed me for thy ſake.
28 And hee ſaid, Appoint vnto mee thy wages, and I will giue it thee.
29 But he ſaid vnto him, Thou knoweſt what ſeruice I haue done thee, and in what taking thy cattell hath bene ‖ vnder me.
30 For the little, that thou hadſt before I came, is increaſed into a multitude: and the Lorde hath bleſſed thee ‡ by my comming: but now when ſhal [h] I trauel for mine owne houſe alſo?
31 Then he ſaid, What ſhall I giue thee? And Iaakob anſwered, Thou ſhalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, feede, and keepe thy ſheepe.
32 I will paſſe thorow all thy flocks this day, and ‖ ſeparate from them all the ſheepe with little ſpots and great ſpots, and all ‖ blacke lambes among the ſheepe, and the great ſpotted, and little ſpotted among the goates: [i] and it ſhall be my wages.
33 So ſhal my [k] righteouſnes anſwere for me

‡ Ebr. opened her wombe.
k This declareth that oft times they which are deſpiſed of men, are fauoured of God.
l Hereby appeareth, that ſhe had recourſe to God in her affliction.
m For children are a great cauſe of mutuall loue betweene man and wife.
‖ Or, confeſſe. Matth. 1. 2.
‡ Ebr. ſtood from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.
b I will receiue her children on my lap, as though they were mine owne.
‡ Ebr. I ſhall be buildad.

‡ Ebr. wreſtlings of God.
c The arrogancy of mans nature appeareth in that ſhe contemneth her ſiſter, after ſhe hath receiued this benefite of God to beare children.
d That is, God doth increaſe me with a multitude of children: for ſo Iaakob doth expound this name Gad, Chap. 49. 19.

e Which is a kinde of herbe whoſe roote hath a certaine likeneſſe of the figure of a man.

‡ Ebr. buying, I haue bought.

f In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

‖ Or, made her fruitfull.
g Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid, Increaſe and multiply: barrenneſſe was counted as a curſe.

‖ Or, tryed by experience.

‖ Or, with me.
‡ Ebr. at my foote.
h The order of nature requireth that euery one prouide for his owne family.
‖ Or, ſeparate thou.
‖ Or, red.
i That which ſhall hereafter be thus ſpotted.
k God ſhal teſtifie for my righteous dealing by rewarding my labours.

ine

me hereafter, when it ſhall come for my reward before thy face, & euery one that hath not little or great ſpots among the goates, and blacke among the ſheepe, the ſame ſhall
‖Or, counted theft be ‖ theft with mee.

34 Then Laban ſaid, Goe to, would God it might be according to thy ſaying.

‖Or, Laban. 35 Therefore ‖ he tooke out the ſame day the he goates, that were party coloured and with great ſpots, and all the ſhe goates with little and great ſpots, and all that had white in them, & all the ‖ blacke among the ſheepe, and put them in the keeping of his ſonnes.

‖Or, redde, or, browne. 36 And hee ſet three dayes iourney betweene himſelfe and Iaakob. And Iaakob kept the reſt of Labans ſheepe.

l Iaakob herein vſed no deceit: for it was Gods commandement, as he declareth in the next chapter, verſe 9. and 11. 37 ¶ Then Iaakob l tooke rods of greene poplar, and of haſel, and of the cheſnut tree, and pilled white ſtrakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters and watering troughs, when the ſheepe came to drinke, before the ſheepe: (for they were in heate, when they came to drinke)

‖Or, conceiued. 39 And the ſheepe ‖ were in heate before the rods, and afterward brought foorth yong of partie colour, and with ſmall and great ſpots.

40 And Iaakob parted theſe lambs, and turned the faces of the flocke towards theſe lambs party coloured, & all maner of blacke, among the ſheepe of Laban: ſo hee put his owne flockes by themſelues, and put them not with Labans flocke.

m As they which tooke the ramme about Septēber, & brought forth about March: ſo the feebler in March, & lambd in September. 41 And in euery ramming time of the m ſtronger ſheepe, Iaakob layd the rods before the eyes of the ſheepe in the gutters, that they might conceiue before the rods.

42 But when the ſheepe were feeble, hee put them not in: and ſo the feebler were Labans, and the ſtronger Iaakobs.

43 So the man increaſed exceedingly, and had many flockes, and maide ſeruants, and men ſeruants, and camels, and aſſes.

CHAP. XXXI.

1 Labans children murmure againſt Iaakob, 3 God commandeth him to returne to his countrey. 13. 24 The care of God for Iaakob. 19 Rahel ſtealeth her fathers idoles. 23 Laban followeth Iaakob. 44 The couenant betweene Laban and Iaakob.

a The children vttered in words that which ỹ father diſſembled in heart, for the couetous think that whatſoeuer they cannot ſnatch, is pluckt frō them. ‡ Ebr. and loe, not be with him, as yeſterday, and yer yeſterday. ‡ Ebr. as yeſterday and before yeſterday. b The God whō my father worſhipped.

NOw hee heard the a wordes of Labans ſonnes, ſaying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Alſo Iaakob beheld the countenance of Laban, ‡ that it was not towards him as in times paſt:

3 And the Lord had ſayd vnto Iaakob, Turne againe into the lande of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob ſent and called Rahel and Leah to the field vnto his flocke.

5 Then ſayd he vnto them, I ſee your fathers countenance, that it is not toward me ‡ as it was woont, and the b God of my father hath bene with me.

6 And ye know that I haue ſerued your father with all my might.

7 But your father hath deceiued me, and changed my wages ‖ ten times: but God ‖Or, many times. ſuffered him not to hurt me.

8 If hee thus ſayd, The ſpotted ſhall be thy wages, then all the ſheepe bare ſpotted: and if hee ſayd thus, The partie coloured ſhall be thy reward, then bare all the ſheepe partie coloured.

9 Thus hath c God taken away your fathers ‖ ſubſtance, and giuen it me.

c This declareth that the thing which Iaakob did before, was by Gods commandement, and not through deceite. ‖Or, cattel. 10 ¶ For in ramming time I lifted vp mine eyes and ſaw in a dreame, and behold, the hee goates leaped vpon the ſhee goates, that were party coloured with little and great ſpots ſpotted.

11 And the Angel of God ſayd to me in a dreame, Iaakob. And I anſwered, Loe, I am here.

12 And hee ſayde, Lift vp nowe thine eyes, and ſee all the hee goates leaping vpon the ſhee goates that are partie coloured, ſpotted with little and great ſpottes: for I haue ſeene all that Laban doeth vnto thee.

d This Angel was Chriſt which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for hee talketh as though they knew this thing. *Chap. 28. 18.* 13 d I am the God of Beth-el, where thou * anointedſt the pillar, where thou vowedſt a vow vnto me. Nowe ariſe, get thee out of this countrey, and returne vnto the land where thou waſt borne.

e For they were giuen to Iaakob in recompenſe of his ſeruice: which was a kinde of ſale. 14 Then anſwered Rahel and Leah, and ſayd vnto him, Haue wee any more portion and inheritance in our fathers houſe?

15 Doeth not he count vs as ſtrangers? for he hath * ſold vs, and hath eaten vp and conſumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: now then whatſoeuer God hath ſayd vnto thee, doe it.

17 ¶ Then Iaakob roſe vp, and ſet his ſonnes and his wiues vpon camels.

18 And hee caried away all his flockes, and all his ſubſtance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his ſheepe, then Rahel ſtole her fathers f idoles. f For ſo the word here ſignifieth, becauſe Laban calleth them gods, verſe 30.

20 Thus Iaakob ‖ ſtole away the heart of Laban the Aramite: for he tolde him not that he fled. ‖Or, went away priuily from Laban.

21 So fled hee with all that he had, and he roſe vp, and paſſed the ‖ riuer, and ſet his face toward mount Gilead. ‖Or, Euphrates.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his ‖ brethren with him, and followed after him ſeuen dayes iourney, and ‖ ouertooke him at mount Gilead. ‖Or, kinſfolkes and friends. ‖Or, ſeyned with him.

24 And God came to Laban the Aramite in a dreame by night, and ſayde vnto him, Take heede that thou ſpeake not to Iaakob ‡ ought ſaue good. ‡ Ebr. from good to euill.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban alſo with his brethren pitched vpon mount Gilead.

26 Then Laban ſayd to Iaakob, What haſt thou done? ‖ thou haſt ſtolen away mine heart, and caried away my ‖Or, conueyed thy life away priuily

daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretely and steale away from me, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

‡*Ebr. power is in mine hand.* 29 I am ‡ able to doe you euill: but the ε God of your father spake vnto mee yesternight, saying, Take heede that thou speake not to Iaakob ought saue good.

ε He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stollen my gods?

31 Then Iaakob answered, and sayd to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

‖*Or, let him die.* 32 But with whom thou findest thy gods, ‖let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them.)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

‖*Or, straw, or, saddle.* 34 (Nowe Rahel had taken the idoles, and put them in the camels ‖litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

‡*Ebr. let not anger be in the eyes of my lord,* 35 Then sayde shee to her father, ‡ My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon mee: so hee searched, but found not the idoles.

36 ¶ Then Iaakob was wroth, & chode with Laban: Iaakob also answered & sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after mee?

37 Seeing thou hast searched all my stuffe, what hast thou founde of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not ‖cast their yong, and the rammes of thy flocke haue I not eaten.

‖*Or, bene barren.*

‡*Ebr. the torne, or taken by pray.* *Exod. 22. 12.* 39 ‡ Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: * of mine hand diddst thou require it, were it stollen by day or stollen by night.

40 I was in the day consumed with heate, and with the frost in the night, and my ‖ sleepe departed from mine eyes.

‖*Or, I slept not.*

41 Thus haue I bene twenty yeere in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

h That is, the God whom Izhak did feare and reuerence,

42 Except the God of my father, the God of Abraham, and the ᵇ feare of Izhak had bene with mee, surely thou haddest sent me away now emptie: but God beheld my tribulation, and the labour of my handes, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Nowe therefore i come & let vs make a couenant, I and thou, which may be a witnesse betweene me and thee.

i His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

‖*Or, the heape of witnesse.*

46 And Iaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it ‖ Iegar-sahaduta, and Iaakob called it ᵏ Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the name of it Galeed.

‖*Or, watch tower.*

49 Also he called it ‖ Mizpah, because hee sayd, The Lord l looke betweene mee and thee, when we shall be ‖departed one from another,

l To punish the trespasser.

‖*Or, hid.*

50 If thou shalt vexe my daughters, or shalt take ᵐ wiues beside my daughters: there is no man with vs, behold, God is witnesse betweene me and thee.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

51 Moreouer Laban sayde to Iaakob, Beholde this heape, and behold the pillar, which I haue set betweene me and thee,

n Behold, how the idolaters mingle the true God with their fained gods.

52 This heape shall be witnesse, and the pillar shall be witnesse, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of ⁿ Nahor, and the God of their father be iudge betweene vs: but Iaakob sware by the ᵒ feare of his father Izhak.

o Meaning, by the true God whom Izhak worshipped.

‖*Or, meate.*

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate ‖bread: and they did eate bread, and taried all night in the mount.

p Wee see that there is euer some seede of the knowledge of God in the hearts of the wicked,

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters and ᵖ blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 *God comforteth Iaakob by his Angels.* 9. 10 *He prayeth vnto God confessing his vnworthinesse.* 13 *Hee sendeth presents vnto Esau.* 24. 28 *Hee wrestled with the Angel who nameth him Israel.*

Chap. 48. 16.

NOwe Iaakob went forth on his iourney, and * the Angels of GOD met him.

a He acknowledgeth Gods benefites, who for the preseruation of his, sendeth hosts of Angels.

2 And when Iaakob saw them, he sayd, ª This is Gods hoste, and called the name of the same place ‖Mahanaim.

‖*Or, tents.*

3 Then Iaakob sent messengers before him to Esau his brother, vnto the lande of Seir into the countrey of Edom:

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

4 To whom hee gaue commandement, saying, Thus shall yee speake to my ᵇ lord Esau: thy seruant Iaakob sayth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue beeues also & asses, sheepe, and men

men seruants, and women seruants, & haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee, and foure hundred men with him.

7 Then Iaakob was [c] greatly afrayed, and was sore troubled, and diuided the people that was with him, & the sheepe, and the beeues, and the camels into two companies.

8 For he sayd, If Esau come to the one companie and smite it, the other companie shall escape.

9 ¶ Moreouer Iaakob sayde, O God of my father Abraham, and God of my father Izhak: Lord, which * saydest vnto me, Returne vnto thy country, and to thy kinred, and I will do thee good.

10 I am not ‡ woorthy of the least of all the mercies, and all the trueth, which thou hast shewed vnto thy seruaunt: for with my [d] staffe came I ouer this Iordan, and nowe haue I gotten two bands.

11 I pray thee deliuer me from the hande of my brother, from the hand of Esau: for I feare him, least he will come and smite me, and the [e] mother vpon the children.

12 For thou saydest, I will surely doe thee good, & make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he tarried there the same night, and tooke of that which came to hande, a [f] present for Esau his brother:

14 Two hundred shee goats and twentie hee goats, two hundred ewes and twentie rammes:

15 Thirty milch camels with their colts, fortie kine, and tenne bullocks, twentie shee asses, and ten foales.

16 So he deliuered them into the hand of his seruants, euery droue by themselues, and sayd vnto his seruants, Passe before me, and put a space betweene droue and droue.

17 And he commanded the foremost, saying, If Esau my brother meet thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commanded he the second and the third, & all that followed the droues, saying, After this maner ye shall speake vnto Esau, when ye finde him.

20 And yee shall say moreouer, Beholde, thy seruaunt Iaakob commeth after vs, (for he thought, I * will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that hee will ‡ accept me.)

21 So went the present before him: but he tarried that night with the company.

22 And hee rose vp the same night, and tooke his two wiues, and his two maides, and his eleuen children, and went ouer the foord Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a [h] man with him vnto the breaking of the day.

25 And hee sawe that hee could not [i] preuaile against him: therefore hee touched the holow of his thigh, & the holow of Iaakobs thigh was loosed, as he wrestled with him.

26 And he sayd, Let me goe, for the morning appeareth. ¶ Who answered, * I wil not let thee go, except thou blesse me.

27 Then sayd he vnto him, What is thy name? And he sayd, Iaakob.

28 Then sayd he, * Thy name shalbe called Iaakob no more, but Israel: because thou hast had [k] power with God, thou shalt also preuaile with men.

29 Then Iaakob demanded, saying, Tell mee, I pray thee, thy name. And hee sayd, ¶ Wherefore nowe doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place, Peniel, for, sayd he, I haue seene God face to face, and ‖ my life is preserued.

31 And the sunne rose to him as he passed Peniel, and he [l] halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the holow of the thigh, vnto this day: because he touched the sinew that shranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meet and are agreed. 11 Esau receiueth his gifts. 19 Iaakob buyeth a possession, 20 and buildeth an altar.

AND as Iaakob lift vp his eyes, and looked, beholde Esau came, and with him foure hundred men: and hee [a] diuided the children to Leah, and to Rahel, and to the two maids.

2 And he put the maids, and their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So he went before them, and [b] bowed himselfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ran to meet him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And hee lift vp his eyes, and sawe the women, and the children, and sayd, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maids nere, they, and their children, and [c] bowed themselues.

7 Leah also with her children came neere and made obeisance: and after, Ioseph and Rahel drew neere and did reuerence.

8 Then he sayd, What meanest thou by all this droue, which I met? ¶ Who answered, I haue sent it, that I might finde fauour in the sight of my lord.

9 And Esau sayd, I haue enough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hand: for [d] I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my ‖ blessing, that is brought

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c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doth appeare.

Chap. 31. 13.

‡ *Ebr. I am lesse then all thy mercies.*

d That is, poore and without all prouision.

e Meaning, he will put all to death: this prouerbe commeth of them which kill the bird together with her yong ones.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.

‡ *Ebr. receiue my face.*

h That is, God in forme of man.

i For God assaileth his with the one hand, & vpholdeth the with the other. *Hose. 12. 4.*

Chap. 35. 10.

k God gaue Iaakob both power to ouercome, and also the praise of the victory.

‖ *Or, my soule is deliuered.*

l The faithfull so ouercome their tentations, that they feele the smart thereof, to the intent that they should not glory but in their humilitie.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reuerence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

brought thee: for God hath had mercie on me, and therefore I haue all things: ſo hee [e] compelled him, and he tooke it.

12 And he ſayd, Let vs take our iourney and go, and I will go before thee.

13 Then hee anſwered him, My lord knoweth that the children are tender, and the ewes and kine with yong vnder mine hand: and if they ſhould ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his ſeruant, and I will driue ſoftly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill [f] I come to my lord vnto Seir.

15 Then Eſau ſayd, I will leaue then ſome of my folke with thee. And hee anſwered, What needeth this? let me finde grace in the ſight of my lord.

16 ¶ So Eſau returned, and went his way that ſame day vnto Seir.

17 And Iaakob went forward towarde Succoth, and built him an houſe, and made boothes for his cattell: therefore hee called the name of the place ‖ Succoth.

18 ¶ Afterward, Iaakob came ſafe to Shechem, a city, which is in the land of Canaan, when hee came from ‖ Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where hee pitched his tent, at the hand of the ſonnes of Hamor Shechems father for an hundred ‖ pieces of money.

20 And he ſet vp there an altar, and called it, The mighty God of Iſrael.

e By earneſt intreatie.

f He promiſed that which (as ſeemeth) his minde was not to performe.

‖Or, tents.

‖Or, Meſopotamia.

‖Or, lambs, or money ſo marked.

g He calleth the ſigne the thing, which it ſignifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

2 Dinah is rauiſhed. 8 Hamor asketh her in mariage for his ſonne. 22 The Shechemites are circumciſed at the requeſt of Iaakobs ſonnes, and the perſwaſion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his ſonnes.

THe Dinah, the daughter of Leah, which ſhe bare vnto Iaakob, [a] went out to ſee the daughters of that countrey.

2 Whom when Shechem the ſonne of Hamor the Hiutte lord of that countrey ſaw, he tooke her, and lay with her, and ‡ defiled her.

3 So his heart claue vnto Dinah the daughter of Iaakob: and he loued the maid, and ‡ ſpake kindly vnto the maid.

4 Then ſaid Shechem to his father Hamor, ſaying, [b] Get me this maid to wife.

5 (Now Iaakob heard that he had defiled Dinah his daughter, & his ſonnes were with his cattell in the field: therefore Iaakob held his peace vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Iaakob to commune with him.

7 And when the ſonnes of Iaakob were come out of the field and heard it, it grieued the men, and they were very angry, becauſe hee had wrought ‖ vilenie in Iſrael, in that he had lien with Iaakobs daughter: ‡ which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoule of my ſonne Shechem longeth for your daughter: giue her him to wife, I pray you.

a This example teacheth that too much libertie is not to be giuen to youth.

‡Ebr. humbled her.

‡Ebr. ſpake to the heart of the maid.

b This prooueth that the conſent of parents is requiſite in marriage, ſeeing the very infidels did alſo obſerue it as a thing neceſſary.

‖Or, follie.

‡Ebr. and it ſhall not be ſo done.

9 So make ‖ affinity with vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And yee ſhall dwell with vs, and the land ſhalbe before you: dwel, and do your buſineſſe in it, and haue your poſſeſſions therin.

11 Shechem alſo ſaid vnto her father and vnto her brethren, ‖ Let mee finde fauour in your eyes, and I will giue whatſoeuer yee ſhall appoint me.

12 ‡ Aske of me abundantly, both dowrie and gifts, and I will giue as ye appoint me, ſo that ye giue me the maid to wife.

13 Then the ſonnes of Iaakob anſwered Shechem and Hamor his father, talking deceitfully, becauſe he had defiled Dinah their ſiſter,

14 And they ſayd vnto them, [c] Wee can not doe this thing, to giue our ſiſter to an vncircumciſed man: for that were a [d] reproofe vnto vs.

15 But in this will we conſent vnto you, if ye will be as we are, that euery manchilde among you be [e] circumciſed:

16 Then will wee giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if yee will not hearken vnto vs to be circumciſed, then wil we take our daughter and depart.

18 Now their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the yong man deferred not to doe the thing, becauſe he loued Iaakobs daughter: hee was alſo the ‖ moſt set by of all his fathers houſe.

20 ¶ Then Hamor and Shechem his ſonne went vnto the [f] gate of their citie, and communed with the men of their citie, ſaying,

21 Theſe men are [g] peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for beholde, the land hath roome enough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein will the men conſent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumciſed as they are circumciſed.

23 Shall not [h] their flocks and their ſubſtance and all their cattell be ours? onely let vs conſent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his ſonne hearkened all that went out of the gate of his citie: and all the men children were circumciſed, euen all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſonnes of Iaakob, [i] Simeon and Leui Dinahs brethren, tooke either of them his ſword, and went into the citie boldly, and [k] ſlew euery male.

26 They ſlew alſo Hamor and Shechem his ſonne with the ‡ edge of the ſword, and tooke Dinah out of Shechems houſe, and went their way.

27 Againe the other ſonnes of Iaakob came vpon the dead, and ſpoiled the citie, becauſe they had defiled their ſiſter.

‖Or, mariages.

‖Or, grant my requeſt.

‡Ebr. multiply greatly the dowrie.

c They made the holy ordinance of God a meane to compaſſe their wicked purpoſe.

d As it is abomination for them that are baptized to ioyne with infidels.

e Their fault is the greater, in that they make religion a cloke for their craft.

‖Or, moſt honourable.

f For the people vſed to aſſemble there, and iuſtice alſo was miniſtred.

g Thus many pretend to ſpeake for a publike profite, when they onely ſpeake for their owne priuate gaine and commodity.

h Thus they lacke no kinde of perſwaſion, which preferre their owne commodities before the common wealth.

i For they were the chiefe of the company. *Chap. 49. 6.*

k The people are puniſhed with their wicked princes.

‡Ebr. mouth of the ſword.

28 They

28 They tooke their sheepe, and their beeues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob sayde to Simeon and Leui, Ye haue troubled me, and made mee ‖stinke among the inhabitants of the lande, as well the Canaanites, as the Perizzites, and I being few in number, they shal gather themselues together against me, and slay me, and so shall I and my house be destroyed.

‖Or, to be abhorred.

31 And they answered, Should hee abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth el to builde an altar. 2 Hee reformeth his household. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

a God is euer at hand to succour his in their troubles. *Chap.28.13,*

THen a God said to Iaakob, Arise, goe vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.

2 Then sayd Iaakob vnto his household, and to all that were with him, Put away the strange gods that are among you, and b cleanse your selues, and change your garments:

b That by this outward act they should shewe their inward repentance.

3 For we will arise, & goe vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulatiõ, and was with me in the way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their handes, and all their c earerings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition, as in tables and Agnus deis.

5 Then they went on their iourney, and the d feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.

d Thus notwithstanding the inconuenience that came before, God deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

Chap.28.19.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it ‖ Allon Bachuth.

‖Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreouer God sayd vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but * Israel shall bee thy name: and he called his name Israel.

Chap.32.28.

11 Againe, God sayd vnto him, I am God ‖all sufficient, growe, and multiply, a nation & a multitude of nations shall spring of thee, and Kings shall come out of thy loynes.

‖Or, almighty.

12 Also I will giue the land, which I gaue to Abraham and Izhak, vnto thee: and vnto thy seede after thee will I giue that land.

13 So God * ascended from him in the place where he had talked with him.

e As God is sayd to descend, when he sheweth some signe of his presence, so he is said to ascend, when the vision is ended.

14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakob called the name of the place where God spake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was f about halfe a dayes tourney of ground to come to Ephrath, Rahel trauelled, and in trauelling she was in perill.

f The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

17 And when she was in paines of her labour, the midwife sayd vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as shee was about to yeelde vp the ghost (for shee died) she called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrathe, which is Beth-lehem.

Chap.48.7.

20 And Iaakob set a g pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.

21 ¶ Then Israel went forward, and pitched his tent beyond Migdal-eder.

22 Now when Israel dwelt in that land, Reuben went, and h lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iaakob had twelue sonnes.

h This teacheth that the fathers were not chosen for their merits, but by Gods only mercies whose election by their faults was not changed.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Beniamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.

Chap.49.4.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham & Izhak were strangers.

28 And the dayes of Izhak were an hundreth and fourescore yeeres.

29 And Izhak gaue vp the ghost, and died, and was * gathered vnto his people, being old and full of dayes: and his sonnes Esau and Iaakob buried him.

Chap.25.8.

CHAP. XXXVI.

2 The wiues of Esau. 7 Iaakob & Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.

NOw these are the a generations of Esau, which is Edom.

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

2 Esau tooke his wiues of the b daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

b Besides those wiues whereof is spoken, Chap. 26.34. 1.*Chron.*1 35.

3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel.

5 Also Aholibamah bare Ieush, & Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the land

land of Canaan.

6 So Esau tooke his wiues & his sonnes and his daughters, and all the soules of his house, and his flockes, and all his cattel, and all his substance which he had gotten in the land of Canaan, and c went into another countrey from his brother Iaakob.

7 For their riches were so great that they could not dwell together, and the land, wherein they were strangers, could not receiue them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of ‖ Edom in mount Seir.

10 These are the names of Esaus sonnes: * Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Bashemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter of Zibeon Esaus wife: for she bare vnto Esau Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ d Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the f sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 ¶ * These are the sonnes of Seir the Horite, which * inhabited the lande before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found f mules in the wildernesse, as hee fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, Zaauan, and Akan.

28 The sonnes of Dishan, are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the g kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor, reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah, of Bozrah reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of h Rehoboth by the riuer reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: and his wiues name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places & by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Esau is the father of i Edom.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ismelites, 34 Iaakob bewaileth Ioseph.

1 Iaakob now dwelt in the lande, wherein his father was a stranger, in the lande of Canaan.

2 These are the a generations of Iaakob: when Ioseph was seuenteene yere old, hee kept sheepe with his brethren: and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their ‖ b euill saying.

3 Now Israel loued Ioseph more then all his sonnes, because hee begate him in his olde age, and hee made him a coate of many ‖ colours.

4 So

t Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise. *Iosh. 24.4.*

‖ *Or, the Edomites.*

b 1 Chron. 1, 35.

‖ *Or, nephewes.*

‖ *Or, niece.*

‖ *Or, chiefe men.*

d If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs?

‖ *Or, nephewes.*

‖ *Or, nephewes.*

1 Chron. 1, 38.

e Before that Esau did there inhabite.

f Who not contented with those kindes of beasts which God had created, found out the monsterous generation of mules betwene the Asse and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal. 102. 28.

h Which citie is by the riuer Euphrates.

‖ *Or, nieces.*

i Of Edom came the Idumeans.

a That is, the storie of such things as came to him and his family, as Chap. 5. 1.

‖ *Or, slander.*

b He complained of the euill words, and iniuries which they spake and did against him.

‖ *Or, pieces.*

4 So when his brethren saw that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph c dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he sayd vnto them, Heare, I pray you, this dreame, which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose, and also stood vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren sayd to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they d hated him so much the more for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and tolde it his brethren, and sayd, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starres did reuerence vnto me.

10 Then he told it vnto his father and to his brethren, and his father e rebuked him, and sayde vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father ‖ f noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel sayd vnto Ioseph, Do not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And hee answered him, I am heere. Then he sayd vnto him, Goe now, see whether it be well with thy brethren, and howe the flockes prosper, and bring mee word againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man sayd, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him afar off, euen before he came at them, they e conspired against him for to slay him.

19 For they sayd one to another, Behold, this ‖ dreamer commeth.

20 Come nowe therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 * But when Reuben heard that, he deliuered him out of their hands, and sayde, ‡ Let vs not kill him.

22 Also Reuben sayd vnto them, Shead not blood, but cast him into this pit that is in the wildernesse, and lay no hand vpon him. Thus hee sayde, that hee might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast h him into a pit, and the pit was empty, without water in it.

25 Thē they sat them downe to eat bread: and they lift vp their eyes, and looked, and beholde, there came a company of Ishmelites from Gilead, and their camels laden with spicery, and ‖ balme, and myrrhe, and were going to carry it downe into Egypt.

26 Then Iudah sayd vnto his brethren, What auaileth it, if wee slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmelites, and let not our hands be vpon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the * Midianites marchantmen passed by, and they drew foorth, and lift Ioseph out of the pit, and solde Ioseph vnto the i Ishmelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, and sayd, The childe is not yonder, and I, whither shall I go?

31 And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coat, k and they brought it vnto their father, and sayd, This haue wee found: see now, whether it be thy sonnes coat, or no.

33 Then hee knewe it, and sayd, It is my sonnes coat: a wicked beast hath * deuoured him: Ioseph is surely torne in pieces.

34 And Iaakob rent his clothes, and put sackecloth about his loines, and sorowed for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but hee would not be comforted, but sayd, ‖ Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar l an Eunuch of Pharaohs, and his ‖ chiefe steward.

CHAP. XXXVIII.

2 *The marriage of Iudah.* 7. 9 *The trespasse of Er and Onan, and the vengeance of God that came thereupon.* 18 *Iudah lieth with his daughter in law Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29. 30 *The birth of Pharez and Zarah.*

AND at that time a Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called * Shuah a b Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceiued, and bare a sonne, and he called his name Er.

4 * And she conceiued againe, and bare a sonne, and she called his name Onan.

5 ‡ Moreouer she bare yet a sonne, whom shee

c God reuealed to him by a dreame, what should come to passe.

d The more that God theweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appeale his brethren.

‖ *Or, kept diligently.*

f He knew that God was authour of the dreame, but hee vnderstood not the meaning.

g The holy Ghost couereth not mens faults, as do vaine writers, which make vice vertue.

‖ *Or, master of dreames.*

Chap. 42. 22.

‡ *Ebr. let vs not smite his life.*

h Their hypocrisie appeareth in this, that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

‖ *Or, rosen, turpentine, or triacle.*

Wisd. 10. 13. *psal.* 105 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmelites to be both one, doeth heere confound their names: as also appeareth, verse 36. & chap. 39. 1. or els hee was first offered to the Midianites, but solde to the Ishmelites.

k To wit, the messengers which were sent.

Chap. 44. 28.

‖ *Or, I will mourne for him, so long as I liue.*

l Which word doeth not alway signifie him that is gelded, but also him ý is in some hie dignity.

‖ *Or, captaine of the guard.*

a Moses describeth ý genealogy of Iudah, because the Messias should come of him.

1. Chron. 2. 3.

b Which affinity notwithstanding was condemned of God.

Numb. 26. 19.

shee called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne, whose name was Tamar.

Numb. 26. 19. 7 *Nowe Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah sayd to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seede vnto thy brother.

e This order was for the preseruation of the stock, that the childe begotten by the second brother, should haue the name and inheritance of the first: which is in the new Testament abolished.

9 And Onan knew that the seed should not be his: therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, d Remaine a widowe in thy fathers house, till Shelah my sonne growe vp (for hee thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other familie so long as Iudah would reteine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. The Iudah, when he ‡ had left mourning, went vp to his sheepe sheerers to Timnah, he, and his neighbour Hirah the Adullamite.

‡ *Ebr. was comforted.*

13 And it was tolde Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheere his sheepe.

14 Then she put her widowes garments off from her, ‖ couered her with a vaile, and wrapped her selfe, & sate downe in ‖ Pethahenaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

‖ *Or, in the doore of the fountaines: or, where were two wayes.*

15 When Iudah saw her, he iudged her an whore: for she had couered her face.

16 And hee turned to the way towardes her, and sayd, Come, I pray thee, let mee lie with thee, (for hee e knew not that shee was his daughter in lawe.) And shee answered, What wilt thou giue me for to lie with me?

e God had wonderfully blinded him, that hee could not know her by her talke.

17 Then sayd he, I will send thee a kid of the goats from the flocke: and she said, Wel, if thou wilt giue me a pledge, till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy ‖ cloake, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

‖ *Or, tire of thine head.*

19 Then shee rose, & went & put her vaile from her, and put on her widowes raiment.

20 Afterward Iudah sent a kidde of the goates by the hand of his f neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

f That his wickednesse might not be knowen to others.

21 Then asked hee the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and sayd, I can not finde her, and also the men of the place sayd, There was no whore there.

‡ *Ebr. in contempt.* He feareth man more then God.

23 Then Iudah sayd, Let her take it to her, lest wee be ‡ ashamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with childe. Then Iudah sayd, Bring ye her forth, and let her be h burnt.

h We see that the Law, which was written in mans heart, taught them that wheredome should be punished with death: albeit no Law as yet was giuen.

25 When shee was brought forth, shee sent to her father in lawe, saying, By the man, vnto whom these things perteine, am I with childe: and sayd also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

i That is, shee ought rather to accuse me then I her.

26 Then Iudah knew them, & sayd, She is i more righteous then I: for she hath done it, because I gaue her not to Shelah my son. So he lay with her k no more.

k For the horrour of the sinne condemned him.

27 ¶ Now when the time was come, that she should be deliuered, beholde, there were twinnes in her wombe.

28 And when shee was in trauell, the one put out his hand: and the midwife tooke and bound a red threed about his hand, saying, This is come out first.

29 But when he l plucked his hand backe againe, loe, his brother came out, and the midwife sayd, How hast m thou broken the breach vpon thee? and his name was called * Phatez.

l Their heinous sinne was signified by this monstrous birth.

m Or the separation betweene thee & thy brother.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

1. *Chron.* 2. 4. *matth.* 1, 3.

CHAP. XXXIX.

1 Ioseph is solde to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

NOwe Ioseph was brought downe into Egypt: and Potiphar a Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ismelites, which had brought him thither.

a Reade Chap. 37. 36.

2 And the b Lord was with Ioseph, and he was a man that prospered, and was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperitie.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: and hee made him c ruler of his house, and put all that hee had, in his hand.

c Because God prospered him: and so he made religion to serue his profit.

5 And from that time that he had made him ruler ouer his house, and ouer all that he had, the Lord d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the field.

d The wicked are blessed by the company of the godly.

6 Therefore he left all that he had in Iosephs hand, e and tooke account of nothing that was with him, saue onely of the bread which he did eate. And Ioseph was a faire person, and well fauoured.

e For hee was assured that all things shoulde prosper well: therefore he ate and dranke, and tooke no care.

7 ¶ Nowe therefore after these things, his masters wife cast her eyes vpon Ioseph, and sayd, f Lie with me.

f In this word she declareth the summe whereunto all her flatteries did tend.

8 But he refused and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

from me, but onely thee, because thou art his wife: howe then can I doe this great wickednes and so sinne against God?

10 And albeit she spake to Ioseph day by day, yet hee hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to doe his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with mee: but hee left his garment in her hande, and fled, and got him out.

13 Nowe when shee saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs, to ‖mocke vs: who came in to mee for to haue lien with me, but I [b] cried with a loud voyce.

15 And when hee heard that I lift vp my voyce and cried, hee left his garment with me, and fled away, and got him out.

16 So shee layde vp his garment by her, vntill her lord came home.

17 Then she told him ‖according to these words, saying, The Ebrewe seruant, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in ‡ prison, in the place, where the Kings prisoners lay bounde: and there hee was in prison.

21 ¶ But the Lord was with Ioseph, and ‡ shewed him mercy, and got him fauour in the sight of the ‖master of the prison.

22 And the keeper of the prison committed to Iosephs hande all the prisoners that were in the prison, and [k] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12, 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

AND after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt.

2 And Pharaoh was angry against his two ‖officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison and place where [a] Ioseph was bound.

4 And the chiefe steward gaue Ioseph charge ouer them, and hee serued them: and they continued a season in ward:

5 ¶ And they both dreamed a dreame either of them his dreame in one night, [b] eche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, ‡ Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed eche one a dreame, and there is none to interprete the same. Then Ioseph saide vnto them, [c] Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This [d] is the interpretation of it: The three branches are three dayes,

13 Within three dayes shall Pharaoh lift vp thine head, & restore thee vnto thine ‡ office, and thou shalt giue Pharaohs cup into his hande after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercie, I pray thee, vnto mee, and [e] make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stollen away by theft out of the lande of the Ebrewes, and here also haue I done nothing, wherefore they should put me ‖in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee sayde vnto Ioseph, Also me thought in my dreame, that I had three [f] white baskets on mine head.

17 And in the vpperpost basket there was of all maner baken meates for Pharaoh: and the birds did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and sayde, [g] This is the interpretation thereof: The three baskets are three dayes.

19 Within three dates shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 ¶ And so the third day, which was Pharaohs [h] birth day, he made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand,

22 But hee hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes: Manasseh

g The feare of God preserued him against her continuall tentations.

‖Or, to do vs villanie and shame.

h This declareth that where incontinencie is, thereunto is ioyned extreme impudency & craft.

‖Or, after this maner.

‡Ebr. in the prison house.

i His euil intreatment in the prison may be gathered of the Psal. 105. 18.

‡Ebr. inclined mercy vnto him.

‖Or, lord.

k That is, nothing was done without his commandement.

‖Or, eunuches: the word signifieth them that were in high estate, or them that were gelded.

a God worketh many wonderfull meanes to deliuer his.

b That is, euery dreame had his interpretation, as the thing afterward declared.

‡Ebrewly are your faces euil?

c Cannot God raise vp such as shall interprete such things?

d He was assured by the Spirit of God, that his interpretation was true.

‡Ebr. place.

e He refused not the meanes to be deliuered, which he thought God had appointed.

‖Or, in the pit.

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

and Ephraim, 54 The famine beginneth throughout the world.

‡ *Ebr, at the ende of two yeeres of dayes.*

A Nd ‡ two yeeres after, Pharaoh also a dreamed, and beholde, hee stood by a riuer,

2 And loe, there came out of the riuer seuen ‖ goodly kine and fat fleshed, and they fed in a ‖ medow:

3 And lo, seuen other kine came vp after them out of the riuer, euill fauoured & leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euill fauoured & leane fleshed kine did eate vp the seuen well fauoured and fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the b second time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the Eastwinde, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe, it was a dreame.

8 Now when the morning came, his spirit was c troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but d none coulde interprete them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I c call to minde my faults this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night both I, and hee: wee dreamed each man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe steward, whom when wee tolde, hee declared our dreames to e vs, to euery one hee declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for hee restored me to mine office, and hanged him.

14 * Then sent Pharaoh and f called Ioseph, and they brought him hastily out of prison, and hee shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh sayde to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, g Without mee God shall ‡ answere for the wealth of Pharaoh.

17 And Pharaoh sayde vnto Ioseph, In my dreame, beholde, I stood by the banke of the riuer:

18 And lo, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the medow.

19 And loe, seuen other kine came vp after them, poore and very ‡ euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate vp the first seuen fat kine.

21 And when they ‡ had eaten them vp, it coulde not bee knowen that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, full and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, h Both Pharaohs dreames are one. God hath shewed Pharaoh, what hee is about to doe.

26 The seuen good kine are seuen yeeres: and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the Eastwinde, are seuen yeeres of famine.

28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great ‖ plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the lande of Egypt, and the famine shall consume the land:

31 Neither shall the plentie ‖ bee knowen in the lande by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is stablished by God, and God hasteth to perfourme it.

33 Now therefore let Pharaoh i prouide foraman of vnderstanding and wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plentious yeeres.

35 And let them gather all the foode of these good yeeres that come, and lay vp corne vnder the hande of Pharaoh for foode, in the cities, and let them keepe it.

36 So the foode shall be for the prouision of the lande, against the seuen yeeres of famine, which shall bee in the lande of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the k Spirit of God?

39 Then Pharaoh sayde to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdome, like vnto thee.

40 * Thou shalt bee ouer mine house, and at thy ‡ word shall all my people be armed, onely in the Kings throne will I bee above thee.

41 Moreouer

‖ *Or, faire to beholde.*

‖ *Or, faggie place.*

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his will is reueiled.

e He confesseth his fault against the King, before he speake of Ioseph.

* Reade Chap. 40. 5.

* *Psal.* 105. 20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, If I interprete thy dreame, it commeth of God, and not of me.

‡ *Ebr. answere peace.*

‡ *Ebr. weight.*

‖ *Or, abundance and fatnesse.*

‖ *Or, they shall remember no more the plentie.*

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meete for the same. *Psal.* 105. 22. 1. *mac.* 2. 53. *Actes* 7. 10.

‡ *Ebr. mouth.*

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in all things.

41 Moreouer Pharaoh sayde vnto Ioseph, Beholde, I haue set thee ouer all the land of Egypt.

‖ *Or, his signes.*

42 And Pharaoh tooke off his ring from his hande, and put it vpon Iosephs hande, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

‡ *Ebr. second chares.*

43 So he set him vpon the ‡ best charet that hee had, saue one: and they cryed before him, m Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift vp his hande or his foote in all the land of Egypt.

45 And Pharaoh called Iosephs name ‖ Zaphnath-paaneah: and hee gaue him to wife Asenath the daughter of Poti-pherah ‖ Prince of On. Then went Ioseph abroad in the land of Egypt.

m *In signe of honour: which word some expound, tender father, or father of the king, or, kneele downe.*

‖ *Or, the expounder of secrets.*

‖ *Or, Priest.*

46 ¶ And Ioseph was n thirtie yeere old when he stoode before Pharaoh king of Egypt: and Ioseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

n *His age is mentioned, both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and more.*

47 And in the seuen plenteous yeeres the earth ‡ brought foorth store.

‡ *Ebr. made for gatherings.*

48 And hee gathered vp all the foode of the seuen plenteous yeeres which were in the land of Egypt, and layd vp foode in the cities: the foode of the field, that was round about euery citie, layd he vp in the same.

49 So Ioseph gathered wheate, like vnto the sande of the Sea in multitude out of measure, vntill he left numbring: for it was without number.

50 Nowe vnto Ioseph were borne * two sonnes (before the yeeres of famine came) which Asenath the daughter of Po-tipherah Prince of On bare vnto him.

Chap. 45. 10. and 48. 5.

51 And Ioseph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour and all my o fathers household.

o *Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and prosperitie caused him to forget it.*

52 And he called the name of the second, Ephraim: for God, sayd he, hath made mee fruitfull in the lande of mine affliction.

Psal. 105. 16.

53 ¶ So the seuen yeres of the plenty that was in the land of Egypt were ended.

54 * Then began the seuen yeeres of famine to come, according as Ioseph had said: and the famine was in all lands, but in all the land of Egypt was ‖ bread.

‖ *Or, foode.*

55 At the length all the lande of Egypt was affamished, and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Goe to Ioseph: what he sayth to you, doe ye.

56 When the famine was vpon all the lande, Ioseph opened all places, wherein the store was, and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

‖ *Or, came to Egypt to Ioseph.*

57 And all countries ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24 Symeon is put in prison. 26 The other returne to their father with Beniamin.

THen a Iaakob sawe that there was ‖ foode in Egypt, and Iaakob sayd vnto his sonnes, Why b gaze yee one vpon another?

a *This storie sheweth plainely that all things are governed by Gods prouidence for the profite of his Church.*

‖ *Or, corne.*

b *As men destitute of counsell. Acts 7. 12.*

2 And he sayde, Beholde, I haue heard, that there is food in Egypt, * Get you downe thither, and buy vs food thence, that we may liue, and not die.

‡ *Eb. should waste him.*

3 ¶ So went Ioseph tenne brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother would not Iaakob send with his brethren: for hee said, Lest death should ‡ befall him.

5 And the sonnes of Israel came to buy food among them that came: for there was famine in the land of Canaan.

6 Nowe Ioseph was Gouernour of the land, who solde to all the people of the land: then Iosephs brethren came, ‡ bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knewe them, and c made himselfe strange towarde them, and spake to them roughly, and sayd vnto them, Whence come ye? Who answered, Out of the land of Canaan to buy victuall.

c *This dissembling is not to be followed, for any particular facties of the Fathers, not approued by Gods word. Chap. 37. 5.*

8 (Nowe Ioseph knew his brethren, but they knew not him.

‡ *Eb. nakednesse, or, filthinesse.*

9 And Ioseph remembred the * dreames, which he dreamed of them) and he sayd vnto them, Ye are spies, and are come to see the ‡ weaknesse of the land.

10 But they sayde vnto him, Nay, my lorde, but to buy victuall thy seruants are come.

11 We are all one mans sonnes: we meane truely, and thy seruants are no spies.

12 But he said vnto them, Nay, but ye are come to see the weaknes of the land.

13 And they sayde, We thy seruants are twelue brethren, the sonnes of one man in the lande of Canaan: and beholde, the yongest is this day with our father, and one ‖ is not.

‖ *Or, is dead.*

14 Againe, Ioseph sayd vnto them, This is it that I spake vnto you, saying, Ye are spies.

15 Hereby ye shall be proued: d by the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

d *The Egyptians, which were idolaters, vsed to sweare by their Kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.*

16 Send one of you which may fet your brother, and yee shall be kept in prison, that your wordes may be proued, whether there bee trueth in you: or els by the life of Pharaoh ye are but spies.

e *And therefore an true and iust.*

17 So he put them in ward three dayes.

18 Then Ioseph said vnto them the third day, This doe, and liue: for I * feare God.

Chap. 43. 5.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode for the famine of your houses;

20 * But bring your yonger brother vnto me, that your wordes may be tryed, and that ye die not: and they did so.

21 ¶ And they sayd one to another, f We haue verily sinned against our brother, in that we saw the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.

f *Affliction maketh men to acknowledge the faults, which otherwise they would dissemble.*

22 And Reuben answered them, saying,

Chap.37.21.

warned I not you, saying, * Sinne not against the child, and yee would not heare? and loe, his g blood is now required.

g God will take vengeance vpon vs, and measure vs with our owne measure.

23 (And they were not aware that Ioseph vnderstood them: for hee ‡ spake vnto them by an interpreter.)

‡ *Or, an interpreter betweene them.*

24 Then hee turned from them, h and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them victuall for the iourney: and thus did he vnto them.

26 And they laid their victual vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the Inne, he espied his money: for lo, it was in his sackes mouth.

28 Then he sayd vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart ‡ failed them, & they were i astonished, and saide one to another, What is this, that God hath done vnto vs?

‡ *Ebr. went out.*

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And we said vnto him, Wee are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one ‖ is not, and the yongest is this day with our father in the land of Canaan.

‖ *Or, cannot be found.*

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if yee bee true men: Leaue one of your brethren with me, and take food for the famine of your houses and depart,

34 And bring your yongest brother vnto me, that I may knowe that yee are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundle of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraid.

36 Then Iaakob their father sayde to them, Ye haue robbed mee of my children: Ioseph is not, and Simeon is not, and yee will take Beniamin: all these things ‖ are against k me.

‖ *Or, light vpon me.*

k For they seemed not to be touched with any loue toward their brethren, which increased his sorow and partly as appeareth, he suspected them for Ioseph.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But he sayde, My sonne shall not goe downe with you: for his brother is dead and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

CHAP. XLIII.

13 Iaakob sufferth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOwe great a famine was in the land.

a This was a great tentation to Iaakob to suffer so great famine in that land where God had promised to blesse him. *Chap.42.20.*

2 And when they had eaten vp the victaile, which they had brought from Egypt, their father sayd vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, * Neuer see my face, except your brother be with you.

Chap.42.20.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee foode:

5 But if thou wilt not send him, we will not goe downe: for the man sayd vnto vs, * Looke me not in the face, except your brother be with you.

Chap.42.20.

6 And Israel sayd, Wherefore dealt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly ‖ of our selues and of our kinred, saying, Is your father yet aliue? haue yee any brother? And we tolde him ‡ according to these wordes: could wee knowe certainely that hee would say, Bring your brother downe?

‖ *Or, of our estate and condition.*

‡ *Eb. to the mouth of these words: that is, that thing which he asked vs.*

8 Then sayd Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be surety for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, ‡ then let me beare the blame for euer.

Chap.44.32.

‡ *Ebr. I will sinne to thee.*

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel sayde vnto them, If it must needes be so nowe, doe thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ‖ spices and myrrhe, nuts, and almonds:

‖ *Or, sweete smels.*

12 And take b double money in your hand, and the money that was brought againe in your sackes mouthes: carry it againe in your hand, least it were some ouersight.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

13 Take also your brother, and arise, and goe againe to the man.

14 And c God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shalbe d robbed of my child, as I haue bene.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh those words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

15 Thus the men tooke this present, and tooke twise so much money in their hande with Beniamin, and rose vp, & went downe to Egypt and stood before Ioseph.

16 And when Ioseph sawe Beniamin with them, he said ‖ to his steward, Bring these men home, and kill meate, and make readie: for the men shall eate with mee at noone.

‖ *Or, to the ruler of his house.*

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Nowe when the men were brought into Iosephs house, they were e afraide and sayde, Because of the money, that came in our sackes monthes at the first time, are we

e So the iudgement of God pressed their conscience.

‡ *Ebr. role himselfe vpon vs.* ‡ *Ebr. cast himselfe vpon vs.*

we brought, that he may ‡ picke a quarrell against vs, & ‡ lay some thing to our charge, and bring vs in bondage and our asses.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

Chap. 42. 3.

20 And sayd, Oh sir, * wee came indeede downe hither at the first time to buy food,

21 And as wee came to an Inne and opened our sackes, beholde, euery mans money was in his sackes mouth, euen our money in full weight, but wee haue brought it againe in our hands.

22 Also other money haue we brought in our handes to buy food, but wee cannot tell, who put our money in our sacks.

23 And he said, ‖ Peace be vnto you, feare not: f your God and the God of your father hath giuen you that treasure in your sacks, I had your money: and hee brought foorth Simeon to them.

‖ *Or, you are well.*

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his family to feare God.

24 So the men ledde them into Iosephs house, and gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eate bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their handes, and bowed downe to the ground before him.

‡ *Ebr. peace.*

27 And hee asked them of their ‡ prosperitie, and sayde, Is your father the olde man, of whom you told mee, in good health? is hee yet aliue?

28 Who answered, Thy seruant our father is in good health, hee is yet aliue: & they bowed downe, and made obeysance.

29 And he lifting vp his eyes, beheld his brother Beniamin his g mothers sonne, and sayde, Is this your yonger brother, of whom ye told me? And hee sayd, God be mercifull vnto thee my sonne.

g For they two onely were borne of Rahel.

‡ *Ebr. bowels.*

30 And Ioseph made haste, (for his ‡ affection was inflamed towarde his brother, and sought where to weepe) and entred into his chamber, and wept there.

31 Afterward hee washed his face, & came out, and refreamed himselfe, and said, Set on ‡ meate.

‡ *Ebr. bread.*

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Ebrewes: for that was an i abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marueiled among themselues.

34 And they tooke measses from before him, and sent to them: but Beniamins measse was fiue times so much as any of theirs: and they dranke, * and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward hee commanded his steward, saying, Fil the mens sacks with food, as much as they can carry, and put euery mans money in his sacks mouth.

2 And a put my cup, I meane the siluer cup, in the sackes mouth of the yongest, and his corne money. And hee did according to the commaundement that Ioseph gaue him.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the ‡ morning the men were sent away, they, and their asses.

‡ *Ebr. the morning shone.*

4 And when they went out of the citie not farre off, Ioseph said to his steward, Vp, followe after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is not that the cuppe, wherein my lord drinketh? b and in the which hee doeth diuine and propheste? ye haue done euill in so doing.

b Because the people thought he could diuine, hee attributeth to himselfe that knowledge: or els he faineth that he consulted with soothsayers for it: which simulation is worthy to be reproued.

6 ¶ And when hee ouertooke them, hee sayd those wordes vnto them.

7 And they answered him, Wherefore saith my lorde such wordes? God forbid that thy seruants should do such a thing.

8 Beholde, the money which wee found in our sacks mouthes, wee brought againe to thee out of the lande of Canaan: howe then should we steale out of thy lords house siluer, or gold?

9 With whomsoeuer of thy seruants it be found, let him die, and wee also will bee my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: hee with whom it is found, shall be my seruant, and ye shall bee ‡ blamelesse.

‡ *Ebr. innocent.*

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And hee searched, and began at the eldest, and left at the yongest, and the cup was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for hee was yet there) and they fell before him on the ground.

15 Then Ioseph sayde vnto them, What act is this, which ye haue done? know ye not that such a man as I, can diuine and propheste?

16 Then sayde Iudah, What shall wee say vnto my lorde? what shall wee speake? and howe can wee iustifie your selues? d God hath founde out the wickednesse of thy seruants: beholde, we are seruants to my lorde, both wee, and hee, with whom the cuppe is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But hee answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall bee my seruant, and goe ye in peace vnto your father.

18 ¶ Then Iudah drew neere vnto him, and sayde, Oh my lorde, let thy seruant nowe speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen * as Pharaoh.

e Equall in authoritie: or next vnto the King. *Chap. 42. 33.*

19 My lorde asked his seruants, saying, * Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, and a yong ‡ childe, which he begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loueth him.

‡Ebr. childe of his old age.

21 Nowe thou saydst vnto thy seruants, Bring him vnto me, that I maye set mine eye vpon him.

‖Or, that I may see him.

22 And we answered my lord, The child cannot depart from his father: for if hee leaue his father, his father would die.

23 Then saydest thou vnto thy seruants, *Except your yonger brother come downe with you, looke in my face no more.

Chap. 43. 3.

24 So when wee came vnto thy seruant our father, and shewed him what my lorde had said,

25 And our father saide vnto vs, Goe againe, buy vs a little food,

26 Then we answered, Wee cannot goe downe: but if our yongest brother ‡ goe with vs, then will we goe downe: for wee may not see the mans face, except our yongest brother be with vs.

‡Ebr. be with vs.

27 Then thy seruant my father sayde vnto vs, Ye know that my f wife bare mee two sonnes,

f Rahel bare to Iaakob Ioseph and Beniamin.

28 And the one went out from me, and I saide, Of a suretie he is torne in *pieces, and I saw him not since.

Chap. 37. 33.

29 Now ye take this also away from me: if death take him, then g ye shall bring my gray head in sorow to the graue.

g Ye shall cause me to die for sorow.

30 Nowe therefore, when I come to thy seruant my father, and the childe be not with vs, (seeing that his ‡ life dependeth on the childs life)

‡Ebr. his soule is bound to his soule.

31 Then when he shall see that the childe is not come, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became suretie for the childe to my father, and sayde, *If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Nowe therefore I pray thee, let me thy seruant bide for the childe, as a seruant to my lord, & let the childe go vp with his brethren.

34 For h how can I goe vp to my father, if the childe be not with mee, vnlesse I would see the euil that shall come on my father?

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commaundeth him to sende for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph could not refraine himselfe before all that stoode by him, but hee cryed, a Haue foorth euery man from mee. And there taryed not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would coner his brethrens faule.

2 And hee wept and cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph sayde to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph sayde to his brethren, Come neere, I pray you, to mee. And they came neere. And hee sayde, *I am Ioseph your brother, whom ye sold into Egypt.

Acts. 7. 13.

5 Nowe therefore be not b sadde, neither grieued with your selues, that ye solde me hither: * for God did sende mee before you for your preseruation.

b This example teacheth, that we must by all meanes comfort them which are truely humbled and wounded for their sinnes.

6 For nowe two yeeres of famine haue bene through the lande, and fiue yeeres are behinde, wherein neither shall bee earing nor harueft.

7 Therefore God sent mee before you to preserue your posteritie in this lande, and to saue you alme by a great deliuerance.

Chap. 50. 20.

8 Now then you sent not mee hither, but c God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God deteste sinne, yet he turneth mans wickednesse to serue to his glory.

9 Haste you and goe vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made mee lorde of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the lande of Goshen, and shalt bee neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) least thou perish through pouertie, thou and thy household, and all that thou hast.

12 And behold, your eyes doe see, and the eyes of my brother Beniamin, that d my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Benjamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the ‡ tidings came vnto Pharaohs house, so that they sayde, Iosephs brethren are come: and it pleased Pharaoh wel, and his seruants.

‡Ebr. voyce.

17 Then Pharaoh sayde vnto Ioseph, Say to thy brethren, This doe yee, lade your beastes, and depart, goe to the lande of Canaan,

18 And take your father, and your households, and come to mee, and I will giue you the e best of the land of Egypt, and yee shall eate of the f fat of the land.

e The most plentifull ground.

19 And I command thee, Thus doe yee, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father, and come.

f The chiefest fruits and commodities.

20 Also ‡ regard not your stuffe: for the best of all the land of Egypt is yours.

‡Ebr. let not your eye spare your vessels.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: hee gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Beniamin hee gaue three

three hundreth pieces of siluer, and fiue suites of rayment.

‖ *Or, hee sent as much, to wit, siluer, as verse 22. and ten asses.*

23 And vnto his father ‖ likewise he sent tenne hee asses laden with the best things of Egypt, and ten she asses laden with wheate, and bread and meate for his father by the way.

g Seeing he had remitted the fault done towards him, he would not that they should accuse one another.

24 So sent hee his brethren away, and they departed: and he said vnto them, g Fall not out by the way.

25 ¶ Then they went vp from Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

h As one betweene hope and feare.

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the land of Egypt, and Iaakobs [b] heart failed: for he beleeued them not.

27 And they tolde him all the wordes of Ioseph, which he had said vnto them: but when he sawe the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue enough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

CHAP. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when hee went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

a Whereby he both signified that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence presentnecessitie droue him.

THen Israel tooke his iourney with all that hee had, and came to Beer-sheba, and [a] offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

b Conducting thee by my power.

3 Then he sayd, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will [b] goe downe with thee into Egypt: and I will also [c] bring thee vp againe, and Ioseph shall [d] put his hand vpon thine eyes.

c In thy posteritie.

d Shal shut thine eyes when thou diest: which appertained to him that was most deare, or chiefe of the kinred.

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel carried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

Ios.24.4. psal. 105.23. isa.52.4.

6 And they tooke their cattell, and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his seede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought hee with him into Egypt.

Exod 1.2. and 6. 14. numb.26.5. 1.chro.5.1.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iaakob and his sonnes: * Reuben, Iaakobs first borne.

Exod.6.15. 1.chro.4.24.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

1.Chron.6.1. 1.Chro.2.3.& 4. 21.chap.38.3.

11 ¶ Also the sonnes of * Leui, Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of * Iudah: Er and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron. *1.Chro.7.1.*

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes, and his daughters, were thirtie and three.

‖ *Or, persons.*

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah, and Ishuah, and Ishui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel. *1.Chron.7.30.*

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these shee bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife, were Ioseph and Beniamin.

20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him. *Chap.41.50.*

21 ¶ Also the * sonnes of Beniamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. *1.Chron.7.6. and 8.1.*

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and shee bare these to Iaakob, in all, seuen soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his ‡ loynes (beside Iaakobs sonnes wiues) were in the whole, threescore and fiue soules. *Deut.10.22.* ‡ *Ebr. thighes.*

27 Also the sonnes of Ioseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the lande of Goshen.

‖ *Or, to prepare him a place.*

29 Then Ioseph ‡ made readie his charet, and went vp to Goshen, to meete Israel his father, and presented himselfe vnto him, and fell on his necke, and wept vpon his necke a ‡ good while.

‡ *Ebr. bound his charet.*

‡ *Ebr. yet, or still.*

30 And Israel sayd vnto Ioseph, Nowe let met die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph sayd to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me,

e He was not ashamed of his father, and kinred, though they were of base condition.

32 And the men are * sheepeheards, and because they are sheepeheards, they haue

brought their sheepe and their cattel, and all that they haue.

33 And if Pharaoh call you, and aske you what is your trade?

f God suffereth the world to hate his, ỹ they may forsake the filth of the world, and cleaue to him.

34 Then yee shall say, Thy seruants are men occupied about cattell, from our childehood euen vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery sheepekeeper is an f abomination vnto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

THen came Ioseph and tolde Pharaoh, and sayde, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

a That the king might be assured they were come, and see what maner of people they were.

2 And Ioseph tooke part of his brethren, euen a fiue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are sheepeheards, both we and our fathers.

4 They sayd moreouer vnto Pharaoh, For to sotourne in the land are we come: for thy seruants haue no pasture for their sheepe, so sore is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

b Iosephes great modestie appeareth in that he would enterprise nothing without the kings commandement.

6 The b land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the lande of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh: and Iaakob ‡ saluted Pharaoh.

‡ *Ebr. Blessed.*

8 Then Pharaoh sayde vnto Iaakob, ‡ How old art thou?

‡ *Ebr. How many dates are the yeres of thy life? Heb. 11. 9, 13.*

9 And Iaakob sayde vnto Pharaoh, The whole time of my * pilgrimage is an hundreth and thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my Fathers, in the dayes of their pilgrimages.

‡ *Ebr. blessed.*

10 And Iaakob ‡ tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

c Which was a citie in the countrey of Goshen, Exod. 1. 11.

11 ¶ And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the lande, euen in the land of c Rameses, as Pharaoh had commanded.

d Some reade, that he fed them as litle babes, because they could not prouide for themselues against that famine.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, d euen to the yong children.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were ‡ famished by reason of the famine.

‡ *Ebr. brought to an extremitie, or at their wits end.*

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and e Ioseph laid vp the money in Pharaohs house.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnesse.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the heards of cattell, and for the asses: so he fedde them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the heards of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both wee, and our f lande? buy vs and our land for bread, and we and our lande will be bond to Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land goe not to waste.

f For except the ground be tilled and sowen, it perisheth, and is as it were dead.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the lande became Pharaohs.

21 And he g remoued the people vnto the cities, from one ‡ side of Egypt euen to the other.

g By this changing, they signified that they had nothing of their owne, but receiued al of the kings liberalitie.

‡ *Ebr. end of the border.*

22 Onely the land of the Priests bought hee not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayd vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: loe, here is seede for you: sow therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure parts shall be yours for the seede of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will bee Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, h except the land of the Priestes onely, which was not Pharaohs.

h Pharaoh in prouiding for idolatrous priests, shall be a condenation to all them which neglect the true ministers of Gods word.

27 ¶ And Israel dwelt in the lande of Egypt, in the countrey of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer,

28 Moreouer, Iaakob lined in the land of Egypt seuentene yeres, so that the whole age of Iaakob was an hundreth fourtie and seuen yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and sayd vnto him, If I haue nowe found grace in thy sight, * put thine hand now vnder my thigh, and deale mercifully and truly with mee: burie mee not, I pray thee, in Egypt,

30 But when I shall i sleepe with my fathers, thou shalt carie me out of Egypt, and bury me in their buriall. And he answered, I will doe as thou hast sayd.

31 Then he sayd, Sweare vnto me. And he sware vnto him. And Israel k worshipped toward the beds head.

Chap.24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioiced that Ioseph had promised him, & setting himselfe vp vpon his pillow, praised God, Reade 1.Chron. 29.10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophesieth their returne to Canaan.

AGaine after this, one sayd to Ioseph, Loe, thy father is sicke: then hee tooke with him his a two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and sayd, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him, and sate vpon the bed.

3 Then Iaakob sayd vnto Ioseph, God ‖ Almighty appeared vnto mee at * Luz in the land of Canaan, and blessed me.

4 And he sayd vnto mee, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an b euerlasting possession.

5 ¶ And now thy * two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt: shall bee mine, as Reuben and Simeon are mine.

6 But thy linage which thou hast begotten after them, shall be thine: they shall bee called after the names of their brethren in their inheritance.

7 Now when I came from Padan, Rahel * died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes and sayd, Whose are these?

9 And Ioseph said vnto his father, They are my sonnes, which c God hath giuen mee here. Then he sayd, I pray thee bring them to me, that I may blesse them:

10 (For the eyes of Israel were dimme for age, so that he could not well see) Then he caused them to come to him, and hee kissed them and imbraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 And Ioseph tooke them away from his knees, and did reuerence ‡ downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layde it vpon d Ephraims head, which was the younger, and his left hand vpon Manasseths head (directing his hands of purpose) for Manasseh was the elder.

15 ¶ * Also he blessed Ioseph, and sayd, The God before whome my fathers Abraham and Izhak did walke, the God, which hath fed me all my life long vnto this day,

16 The e Angel, which hath deliuered me from all euill, blesse the children, and let my f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the mids of the earth.

17 But when Ioseph saw that his father layde his right hande vpon the head of Ephraim, it g displeased him: and hee stayed his fathers hand to remoone it from Ephraims head to Manasseths head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I knowe well, my sonne, I know well: hee shall be also a people, and hee shall be great likewise: but his younger brother shall bee greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and sayd, In thee Israel shall blesse, and say, GOD make thee as h Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 Then Israel sayde vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of i your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which k I gate out of the hand of the Amorite by my * sword and by my bow.

a Ioseph more esteemeth that his children should be receiued into Iaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.

‖ *Or, all sufficient. Chap.28.13.*

b Which is true in the carnall Israel vnto the cõming of Christ, and in the spirituall for euer. *Chap.41.50.*

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

‡ *Ebr, his face to the ground.*

d Gods iudgement is oft times cõtrarie to mans, and he preferreth that, which man despiseth. *Heb.11.21.*

e This Angell must be vnderstood of Christ, as Chap.31.13. and 32.1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whome Gods graces should manifestly appeare.

i Which they had by faith in the promise.

k By my children whom God spared for my sake. *Chap.34.25.*

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, & sheweth them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

THen Iaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the a last dayes.

2 Gather your selues together, & heare, ye sonnes of Iaakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my b might, & the beginning of my strength, c the excellencie of dignity, and the excellencie of power:

4 Thou wast light as water: thou shalt not be excellent, because thou * wentest vp to thy fathers bed: ‖ then diddest thou defile my bed, thy dignity is gone.

5 ¶ Simeon and Leui, brethren in euill, the ‖ instruments of cruelty are in their habitations.

6 Into their secret let not my soule come: my

a Whē God shall bring you out of Egypt: And because ỹ he speaketh of the Messias, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence. *Chap.35.22. 1.chron.5.1.*

‖ *Or, it ceased to be my bed.*

‖ *Or, their swords were instruments of violence.*

my [d] glory, bee not thou ioyned with their assembly: for in their wrath they slewe [e] a man, & in their selfe will they digged downe a wall.

7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will [f] diuide them in Iaakob, and scatter them in Israel.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand shall be in the necke of thine enemies: thy fathers sonnes shall [g] bowe downe vnto thee.

9 Iudah, as a lyons whelpe shalt thou come vp from the spoyle, my sonne. He shall lie downe and couch as a Lion, and as a Lyonesse. [h] Who shall stirre him vp?

10 The [‖] scepter shall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill [i] Shiloh come, and the people shall be gathered vnto him.

11 Hee shall binde his asse foale vnto the [k] vine, and his asses colte vnto the best vine: he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eyes shal be red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, and hee shall bee an hauen for ships: and his border shall be vnto Zidon.

14 ¶ Issachar shall be [‡] a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shall be subiect vnto tribute.

16 ¶ Dan [m] shall iudge his people as one of the tribes of Israel.

17 Dan shall be a [n] Serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backward.

18 ° O Lorde, I haue waited for thy saluation.

19 ¶ Gad, an hoste of men shall ourrcome him, but he shall ouercome at the last.

20 ¶ Concerning Asher, his [p] bread shall be fat, and he shall giue pleasures for a king.

21 ¶ Naphtali shall be a Hinde let goe, giuing [q] goodly wordes.

22 ¶ Ioseph shall be [‡] a fruitfull bough, euen a fruitfull bough by the Well-side: the [‡] small boughes shall runne vpon the wall.

23 [r] And the archers grieued him, and shot against him, and hated him.

24 But his bowe abode strong, and the handes of his armes were strengthened, by the hands of the mighty God of Iaakob, of whom was the feeder appointed by the [s] stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the Almighty, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breasts, and of the wombe.

26 The blessings of thy father shall bee [t] stronger then the blessings of mine elders: vnto the ende of the hilles of the world they shall bee on the head of Ioseph, and on the top of the head of him that was [u] separate from his brethren.

27 ¶ Beniamin shall rauine as a wolfe: in the morning hee shall deuoure the pray, and at night he shall diuide the spoyle.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: * burie mee with my fathers in the caue that is in the fielde of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beside Mamre in the lande of Canaan: which caue Abraham bought with the field of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the fielde, and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of giuing charge to his sonnes, and [x] plucked vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dieth.

THen Ioseph fell vpon his fathers face, and wept vpon him, and kissed him.

2 And Ioseph commanded his seruants the [a] Physicians, to embalme his father, and the Physicians embalmed Israel.

3 So fortie daies were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewayled him [b] seuentie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue nowe found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made mee * sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: nowe therefore let me goe, I pray thee, and burie my father, and I will come againe.

6 Then Pharaoh said, Goe vp and burie thy father, [c] as he made thee to sweare.

7 ¶ So Ioseph went vp to burie his father, and with him went all the seruants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren and his fathers house: onely their children and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him, both charets and horsemen: and they were an exceeding great company.

10 And they came to ‖ Gozen Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

11 And

d Or, tongue: meaning, that he neither consented to them in word nor thought.

e The Shechemites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Ios. 19. 1. till God gaue them the place of the Amalekites, 1. Chron. 4. 43.

g As was verified in Dauid and Christ.

h His enemies shal so feare him.

‖ Or, kingdome.

i Which is Christ the Messias, the giuer of all prosperitie: who shall call the Gentiles to saluation.

k A countrey most abundant with vines and pastures is promised him.

‡ Ebr. an asse of great bones.

l His force shall be great, but hee shall want courage to resist his enemies.

m Shall haue the honour of a tribe.

n That is, full of lubtilty.

o Seeing the miseries that his posterity should fall into, he braseth out in prayer to God, to remedie it:

p He shal abound in corne & pleasant fruits,

q Ouercomming more by faire words then by force.

‡ Ebr. a sonne of increase.

‡ Ebr. daughters.

r As his brethren, when they were his enemies, Potiphar and others.

s That is, God.

t In as much as he was more neere to the accomplishment of the promise, and it had bene more often confirmed.

u Either in dignitie, or when he was sold from his brethren.

x Whereby is signified how quietly he died.

a He meaneth them that embalmed the dead and buried them.

b They were more excessiue in lamenting then the faithfull.

Chap. 47. 29.

c The very infidels would haue othes performed.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the land saw the mourning in Goren Atad, they sayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

‖ Or, *the Lamentation of the Egyptians.*

12 So his sonnes did vnto him, according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which caue * Abraham bought with the field, to be ‖ a place to burie in, of Ephron the Hittite beside Mamre.

Acts 7.16.

Chap. 23.16.

‖ Or, *a possession.*

14 ¶ Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that hee had buried his father.

15 And when Iosephs brethren saw that their father was dead, they sayd, d It may bee that Ioseph will hate vs, and will pay vs againe all the euill, which wee did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall yee say vnto Ioseph, Forgine nowe, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespasse of the seruaunts of thy fathers * God. And Ioseph wept, when ‖ they spake vnto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.

‖ Or, *the messengers.*

18 Also his brethren came vnto him, and fell downe before his face, and sayd, Behold, we be thy seruants.

19 To whom Ioseph sayd, * Feare not: for ‖ am not I vnder † God?

Chap. 45.5.

‖ Or, *am I in Gods stead?* meaning, to take vengeance.

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliue.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake ‡ kindly vnto them.

‡ Ebr. *to their heart.*

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an hundreth and ten yere.

g Who notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

23 *And Ioseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

Num. 32.39.

Heb. 11.22.

24 And Ioseph sayde vnto his brethren, * I am ready to die, and God will surely visit you, and bring you out of this lande, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

Exod. 13.19.

25 And Ioseph tooke an othe of the children of Israel, saying, *h God will surely visit you, and ye shall cary my bones hence.

h He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

26 So Ioseph died when hee was an hundreth and tenne yeere olde: and they embalmed him and put him in a cheste in Egypt.

The second booke of Moses, called Exodus.

THE ARGVMENT.

AFter that Iaakob by Gods commandement, Gene. 46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the king and the countrey grudged, and endeuoured both by tyranny and cruell slauery to suppresse them: the Lord according to his promise, Genesis 15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauie iugements increase against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods woonderfull benefits: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fel to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime mooued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his word and Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuill pollicie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heauenly wisdome had appointed.

CHAP. I.

2 *The children of Iaakob that came into Egypt.* 8 *The new Pharaoh oppresseth them.* 12 *The prouidence of God toward them.* 15 *The kings commandement to the midwiues.* 22 *he sonnes of the Ebrewes are commanded to be cast into the riuer.*

NOw * these are the names of the children of Israel, which came into Egypt (euery man and his houshold came thither with Iaakob)

Gene. 46.8.

a Moses describeth the woonderfull order that God obserueth in performing his promise to Abraham *Gen.* 15.14.

2 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loines of Iaakob, were * seuentie soules: Ioseph was in Egypt already.

‖ Or, *persons.*

Gen. 46.27.

deut. 10.22.

6 Now Ioseph died & all his brethren, and that whole generation.

7 ¶ And the children of Israel ‖ brought forth fruit, and increased in aboundance, and were multiplied, and were exceeding

Acts 7.17.

‖ Or, *grew.*

exceeding mighty, so that the [b] land was full of them.

8 Then there rose vp a new king in Egypt, who [c] knew not Joseph.

9 And he sayd vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [d] ‖ get them out of the land.

11 Therefore did they set taske-masters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the ‖ treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grewe: therefore [e] they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their lines by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, ‡ which they layed vpon them most cruelly.

15 ¶ Moreouer the king of Egypt commaunded the midwiues of the Ebrewwomen, (of which the ones name was [f] Shiphrah, and the name of the other Puah)

16 And sayd, *When ye doe the office of a midwife to the women of the Ebrewes, and see them on their ‖ stooles, if it bee a sonne, then yee shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commaunded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, and sayd vnto them, Why haue yee done thus, and haue preserued aliue the men children?

19 And the midwiues answered Pharaoh, Because the Ebrew women are not as the women of Egypt: for they are liuely, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were very mighty.

21 And because the midwiues feared God, therefore he [h] made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [i] cast yee into the riuer, but reserue euery maid childe aliue.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He is taken vp of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a [a] man of the house of Leui, & tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a sonne: and when shee saw that he was faire, * she hid him three moneths.

3 But when shee could no longer hide him, she tooke for him an arke made of reed, and daubed it with slime and with pitch, and [b] layed the childe therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: and when she saw the arke among the bulrushes, shee sent her maid to fet it.

6 Then she opened it, and saw it was a childe: and beholde, the babe wept: so shee had compassion on it, and sayd, This is one of the Ebrewes children.

7 Then sayde his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter sayd to her, Goe. So the maide went and called the [c] childes mother,

9 To whom Pharaohs daughter sayd, Take this childe away, and nurse it for me, and I will reward thee. Then the woman tooke the childe and nursed him.

10 Now the childe grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and shee called his name Moses, because, sayd she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was [d] growen, he went foorth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Ebrew, one of his brethren.

12 And he looked ‡ round about, & when he saw no man, he [e] slew the Egyptian, and hid him in the sand.

13 Againe he came foorth the second day, and beholde, two Ebrewes stroue: and hee sayd vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill mee, as thou killedst the Egyptian? Then Moses [f] feared and sayd, Certeinly this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the lande of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seuen daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and droue them away: but Moses rose vp and ‡ defended them, and watered their sheepe.

18 And when they came to Reuel their ‖ father, he sayd, Howare ye come so soone to day?

19 And they sayd, A man of Egypt deliuered vs from the hand of the shepheardes, and also drew vs water enough, and watered the sheepe.

20 Then hee sayde vnto his daughters, And where is he? why haue yee so left the man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter.

22 And

[b] He meaneth the countrey of Goshen.

[c] Hee considered not how God had preserued Egypt for Iosephs sake.

[d] Into Canaan, and so we shall lose our commoditie.

‖ *Or, goe vp out of the land.*

‖ *Or, corne and prouision.*

[e] The more that God bleseth his, the more doe the wicked enuie them.

‡ *Ebr. wherewith they serued themselues of them by crueltie.*

[f] These seeme to haue beene the chiefe of the rest, *Wisd* 18.5.

‖ *Or, seates whereupon they sate to trauell.*

[g] Their disobedience heerein was lawfull, but their dissembling euill.

[h] That is, God increased the families of the Israelites by their meanes.

[i] When tyrants cannot preuaile by craft, they brast forth into open rage.

[a] This Leuite was called Amram, who maried Iochabed, Chap. 6.20. *Numb.* 26.59. 1. *chron.* 23.13. *acts* 7.20. *hebr.* 11 23.

[b] Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.

[c] Mans counsell can not hinder that which God hath determined shall come to passe.

[d] That is, was forty yeere old, Act. 7.23.

‡ *Eb. this & that.*

[e] Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

[f] Though by his feare hee shewed his infirmitie, yet faith couered it, Heb. 11.27.

‡ *Ebr. saued them.*

‖ *Or, grandfather.*

[g] Wherein hee declared a thankfull mind, which would recompense the benefit done vnto his

Chap.18.3.

22 And ſhee bare a ſonne, * whoſe name he called Gerſhom: for he ſayd, I haue bene a ſtranger in a ſtrange land.

23 ¶ Then in proceſſe of time, the King of Egypt dyed, and the children of Iſrael ſighed for the bondage and [b] cried: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, ‡ God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Iſrael, and God [i] had reſpect vnto them.

b God humbleth his by afflictions that they ſhould crie vnto him, & receiue the fruit of his promiſe.

i He iudged their cauſe: or acknowledged them to be his.

CHAP. III.

1 Moſes keepeth ſheepe, and God appeareth vnto him in a buſh. 10 He ſendeth him to deliuer the children of Iſrael. 14 The name of God. 16 God teacheth him what to doe.

WHen Moſes kept the sheepe of Iethro his father in lawe, Priest of Midian, and droue the flocke to the ‖ backeſide of the deſert, and came to the [a] mountaine of God, [b] Horeb,

‖ *Or, farre within the deſert.*

a It was ſo called after the Lawe was giuen.

b Called alſo Sinai. *Acts 7.30.*

2 Then the Angel of the Lord appeared vnto him in [c] a flame of fire, out of the midſt of a [c] buſh: and hee looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

c This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the midſt thereof.

3 Therefore Moſes ſayd, I will turne aſide nowe, and ſee this great ſight, why the buſh burneth not.

4 And when [d] the Lord ſaw that he turned aſide to ſee, God called vnto him out of the middes of the buſh, and ſayde, Moſes, Moſes. And he answered, I am here.

d Whom he called the Angel, verſe 2.

5 Then hee ſayd, Come not hither, [e] put thy ſhooes off thy feete: for the place whereon thou ſtandeſt is [f] holy ground.

e Reſigne thy ſelfe vp to me, Ruth.4.7. Ioſh 5.15.

f Becauſe of my preſence.

6 Moreouer hee ſaid, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moſes hid his face: for he was [g] afraid to looke vpon God.

Matth.22.32. acts 7.32.

g For ſinne cauſeth man to feare Gods iuſtice.

7 ¶ Then the Lord ſayd, I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their crie, becauſe of their [h] taskemasters: for I knowe their ſorrowes.

h Whoſe cruelty was intolerable.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a lande that [i] floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites and the Iebuſites.

i Moſt plentifull of all things.

9 [k] And now loe, the crie of the children of Iſrael is come vnto mee, and I haue alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

k He heard before, but now he would reuenge it.

10 Come now therefore, and I will ſend thee vnto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſayd vnto God, Who am [l] I, that I ſhould go vnto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

l He doeth not fully diſobey God, but acknowledgeth his owne weakeneſſe.

12 And he anſwered, * Certainely I will be with thee: and this ſhall be a token vnto thee, that I haue ſent thee, After that thou haſt brought the people out of Egypt, ye ſhal ſerue God vpon this mountaine.

m Neither feare thine owne weakeneſſe, nor Pharaohs tyrannie.

13 Then Moſes ſayd vnto God, Behold, when I ſhall come vnto the children of Iſrael, and ſhal ſay vnto them, The God of your fathers hath ſent mee vnto you: if they ſay vnto me, What is his Name? what ſhall I ſay vnto them?

14 And God anſwered Moſes, I [n] AM THAT I AM. Alſo hee ſayd, Thus ſhalt thou ſay vnto the children of Iſrael, I AM hath ſent me vnto you.

n The God which haue euer bene, am, and ſhalbe: the God Almighty, by whom all things haue their being, and the God of mercie, mindfull of my promiſe, Reuel.1.4.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath ſent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and ſayde, ‡ I haue ſurely remembred you, and that which is done to you in Egypt.

‡ *Ebr. in viſiting haue viſited.*

17 Therefore I did ſay, I will bring you out of the affliction of Egypt vnto the lande of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebuſites, vnto a lande that floweth with milke and honie.

18 Then ſhall they obey thy voice, and thou and the Elders of Iſrael ſhall go vnto the King of Egypt, and ſay vnto him, The Lorde God of the Ebrewes hath ‖ met with vs: we pray thee nowe therefore, let vs go three dayes iourney in the wildernesse, that we may * ſacrifice vnto the Lord our God.

‖ *Or, appeared vnto vs.*

19 ¶ But I knowe, that the king of Egypt will not let you goe, but by ſtrong hand.

20 Therfore will I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will doe in the middes thereof: and after that ſhall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: ſo that when yee goe, ye ſhall not goe emptie.

o Becauſe Egypt was full of Idolatrie, God would appoint them a place where they ſhould ſerue him purely.

22 p * For euery woman ſhall aſke of her neighbour, and of her ‖ that ſojourneth in her houſe, iewels of ſiluer, and iewels of golde, and raiment, and yee ſhall put them on your ſonnes, and on your daughters, and ſhall ſpoile the Egyptians.

p This example may not be followed generally though at Gods commandement they did it iuſtly, receiuing ſome recompenſe of their labours. *Chap.11.2. and 12.35.*

‖ *Or, in whoſe houſe ſhe ſojourneth.*

CHAP. IIII.

3 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 8 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne. 27 Aaron meeteth with Moſes, and they come to the Iſraelites, and are beleeued.

THen Moſes anſwered, and ſayd, [a] But loe they will not beleeue mee, nor hearken vnto my voice: for they will ſay, The Lord hath not appeared vnto thee.

a God beareth with Moſes doubting, becauſe he was not altogether without faith.

2 And the Lord ſayd vnto him, What is that in thine hand? And hee answered, A rodde.

3 Then

3 Then sayd hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lorde sayd vnto Moses, Put foorth thine hande, and take it by the tayle. Then he put forth his hand and caught it, and it was turned into a rodde in his hand.

This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

5 Doe this, [b] that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Isaak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lorde sayde furthermore vnto him, Thrust nowe thine hand into thy bosome. And hee thrust his hand into his bosome, and when hee tooke it out againe, beholde, his hand was ‖ leprous as snowe.

‖ Or, white as snow.

7 Moreover he sayd, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, and pluckt it out of his bosome, and behold, it was turned again as his other flesh.

8 So shall it bee, if they will not beleeue thee, neither obey ‖ the voice of the first signe, yet shall they beleeue for the voice of the second signe.

‖ Or, the wordes, confirmed by the first signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voice, then shalt thou take of the [c] water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the drie land.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

10 ¶ But Moses sayd vnto the Lord, Oh my Lord, I am not eloquent, ‡ neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am ‡ slowe of speech, and slowe of tongue.

‡ Ebr. from yesterday, and yer yesterday.

11 Then the Lord sayd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

‡ Ebr. he my of mouth.

12 Therefore goe nowe, and * I will bee with thy mouth, and will teach thee what thou shalt say.

Math. 10. 19. and 12. 22.

13 But he sayd, Oh my Lord, send, I pray thee, by the ‖ hand of him, whome thou [d] shouldest send.

‖ Or, ministery.

d That is, of the Messias: or some other, that is more meete then I.

14 Then the Lord was [e] very angry with Moses, and sayd, Doe not I knowe Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also forth to meete thee, and when he seeth thee, hee will be glad in his heart.

e Though wee prouoke God iustly to anger, yet will he neuer reiect his.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth and will teach you what ye ought to doe.

f Thou shalt instruct him what to say.

16 And hee shall bee thy spokesman vnto the people: and hee shall be, euen he shall bee as thy mouth, and thou shalt bee to him as * g God.

Ca. 7. 1.

g Meaning, as a wise counseller, and full of Gods Spirit.

17 Moreover thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and sayd vnto him, I pray thee let me goe, and returne to my ‖ brethren, which are in Egypt, and see whether they be yet aliue. Then Iethro sayd to Moses, Goe in peace.

‖ Or, kinsfolke and kinred.

19 (For the Lorde had sayd vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which ‡ went about to kill thee)

‡ Ebr. sought thy soule.

20 Then Moses tooke his wife, and his sonnes, and ‡ put them on an asse, and returned toward the land of Egypt, and Moses tooke the [h] rodde of GOD in his hand.

‡ Ebr. caused them to ride.

h Whereby he wrought the miracles.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will [i] harden his heart, and he shall not let the people goe.

i By retaining my spirit, and delieuering him vnto Satan to increase his malice.

22 Thē thou shalt say to Pharaoh, Thus sayth the Lord, Israel is my sonne, euen my [k] first borne.

k Meaning, most deare vnto him.

23 Wherefore I say to thee, Let my sonne goe, that hee may serue me: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 ¶ And as hee was by the way in the Inne, the Lord met him, and [l] would haue killed him.

l God punished him with sickes for neglecting his sacrament.

25 Then Zipporah tooke a sharpe knife, for [m] cut away the foreskinne of her sonne, and cast it at his feete, and said, Thou art in deede a bloody husband vnto me.

m This acte was extraordinary: for Moses was sore sicke, and God euen then required it.

26 So ‖ he departed from him. Then she sayd, O bloody husband (because of the circumcision.)

‖ Or, the Angel, ‖ Or, Horeb.

27 ¶ Then the Lord said vnto Aaron, Go meete Moses in the wildernes. And he went and met him in the ‖ mount of God, and kissed him.

28 Then Moses told Aaron all the words of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses ‡ Aaron, and gathered al the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the [n] people beleeued, and when they heard that the Lorde had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

n So that Moses had now experience of Gods promise, that he should haue good successe.

CHAP. V.

1 *Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more.* 20 *They crie out vpon Moses and Aaron therefore, and Moses complaineth to God.*

THen afterward Moses and Aaron went and sayd to [a] Pharaoh, Thus sayth the Lord God of Israel, Let my people goe, that they may [b] celebrate a feast vnto mee in the wildernes.

a Faith ouercommeth feare, and maketh men bolde in their vocation.

2 And Pharaoh sayd, Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord, neither will I let Israel goe.

b And offer sacrifice.

3 And they sayd, ‖ We worship the God of the Ebrewes: we pray thee, let vs go three daies iourney in the desert, and sacrifice vnto the Lord our God, lest ‡ hee bring vpon vs the pestilence or sword.

‖ God hath met vs.

‡ Ebr. lest he meete vs with pestilence.

4 Then

4 Then sayd the king of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh sayd furthermore, Beholde, much people is now in the land, and ye make them leaue their burdens.

e As though ye would rebell.

6 Therefore Pharaoh gaue commandement the same day vnto the taske masters of the people, and to their officers, saying,

d Which were of the Israelites, and had charge to see them doe their worke.

7 Ye shal giue the people no more straw, to make bricke (‡as in time past) but let them goe and gather them strawe themselues:

‡Ebr. yesterday & yer yesterday.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.

e The more cruelly that tyrants rage, the neerer is Gods helpe.

9 e Lay more worke vpon the men, and cause them to doe it, and let them not regard f vaine words.

f Of Moses and Aaron.

10 ¶ Then went the taske masters of the people, and their officers out, and tolde the people, saying, Thus sayth Pharaoh, I will giue you no more straw.

11 Goe your selues, get you strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattred abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

‡Ebr. the worke of a day in his day.

13 And the taskemasters hasted them, saying, Finish your dayes worke ‡euery dayes taske, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taske masters had set ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ‖thy people is blamed.

‖Or, thy people is the Egyptians are in the fault.

17 But he sayd, ‡Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

‡Ebr. Idle ye are idle.

18 Go therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ‖ saw themselues in an euill case, because it was said, Ye shal diminish nothing of your bricke, nor of euery dayes taske.

‖Or, looked sad on them, which sayd.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

Read Gen. 34.30.

21 To whom they sayd, The Lord looke vpon you and iudge: for ye haue made our sauour to * stinke before Pharaoh and before his seruaunts, in that yee haue ‖ put a sword in their hand to slay vs.

‖ It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their duetie requireth.

22 Wherefore Moses returned to the Lord, and sayd, Lord, why hast thou afflicted this people? Wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

2 God remyndeth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

THen the Lord sayd vnto Moses, Now shalt thou see what I will doe vnto Pharaoh: for by a strong hand shall hee let them goe, and ‡ euen be constrained to driue them out of his land.

‡Ebr. in a strong hand.

2 Moreouer God spake vnto Moses, and sayd vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, ‖ to Iaakob by the name of ‖ Almighty God: but by my name a Iehouah was I not knowen vnto them.

‖Or, all sufficient.

a Whereby hee signifieth that he will performe indeed, that which hee promised to their fathers: for this Name declareth that hee is constant, and will performe his promise.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

‖Or, plagues.

7 Also I will b take you for my people, and will be your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.

8 And I will bring you into the land which I ‡ sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

‡Ebr. lift vp mine hand.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened c not vnto Moses, for anguish of spirit and for cruell bondage.

c So hard a thing it is to shew true obedience vnder the crosse.

10 Then the Lorde spake vnto Moses, saying,

11 Goe speake to Pharaoh king of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lorde, saying, Beholde, the children of Israel heare not vnto mee, how then shall Pharaoh heare me, which am of d vncircumcised lips?

d Or, barbarous & rude speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

13 Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the * heads of their fathers houses: the * sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

e This genealogy sheweth of who Moses and Aaron came. *Gene 46 9 numb. 25.5. 1.chron.5.3.*

15 * Also the sonnes of Simeon: Iemuel ‖ Jamin,

1.Chron.4.24.

Jamin, & Ohad, and Jachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ * These also are the names of the sonnes of Leui in their generations: Gershon and Kohath, & Merari (and the yeeres of the life of Leui were an hundred f thirtie and seuen yeere)

17 The sonnes of Gershon, were Libni and Shimi with their families.

18 * And the sonnes of Kohath, Amram and Izhar, and Hebron, and Uzziel. (and Kohath liued an hundred thirtie and three yeere)

19 Also the sonnes of Merari were Mahali and Mushi: these are the families of Leui by their kinreds.

20 * And Amram tooke Iochebed his g fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeere)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the sonnes of Uzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him * Nadab and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord sayd, Bring the children of Israel out of the land of Egypt, according to their k armies.

27 These are that Moses and Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the king of Egypt all that I say vnto thee,

30 Then Moses sayd before the Lorde, Beholde, I am of l vncircumcised lips, and how shall Pharaoh heare me?

Numb. 3.17. 1.chron. 6.1. and 23.6.

f For he was 42 yeere olde, when he came into Egypt, and there liued 94.

Numb. 26.57. 1.chron. 6.1, and 23.6.

Chap. 2.2, numb. 26.59.

g Which kinde of marriage was after in the law forbidden, Leuit. 18.12.

h Moses and he were brothers children, whose rebellion was punished, Num. 16.1.

i Who was a prince of Iudah, Numb. 2 3.

Num. 25 11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses & of the people, sheweth that their deliuerance came onely of Gods free mercy.

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood, and Pharaohs sorcerers do the like.

THen the Lord sayd to Moses, Beholde, I haue made thee ‖ Pharaohs a God, and Aaron thy brother shall ‖ be thy Prophet.

‖ *Or, a God to Pharaoh.*

a I haue giuen thee power & authoritie to speake in my name, and to execute my iudgements vpon him.

‖ *Or, shall speake for thee (before Pharaoh.)*

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiplie my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, euen my people, the children of Israel out of the land of Egypt, by great b iudgements.

b To strengthen Moses faith, God promiseth againe to punish most sharpely the oppression of his Church.

5 Then the Egyptians shall know that I am the Lord, when I stretch foorth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 (Nowe Moses was c fourescore yeere olde, and Aaron fourescore and three, when they spake vnto Pharaoh)

c Moses liued in affliction and banishment fortie yeere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a ‖ serpent.

‖ *Or, dragon.*

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast foorth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men, and d sorcerers: and those charmers also of Egypt did in like maner with their enchantments.

d It seemeth that these were Iannes & Iambres, reade 2. Tim. 3.8. for euer the wicked maliciously resist the trueth of God.

12 For they cast downe euery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had sayd.

14 ¶ The Lord then sayd vnto Moses, Pharaohs heart is ‖ obstinate, he refuseth to let the people go.

‖ *Or, heauie and dull.*

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou shalt stand e meet him by the e riuers brinke, and the rodde, which was turned into a serpent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord God of the Hebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wildernesse: and behold, hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou shalt know that I am the Lord: beholde, I wil smite with the rod that is in mine hand, vpon the water that is in the riuer, and it shalbe turned to blood.

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall ‖ grieue the Egyptians to drinke of the water of the riuer.

‖ *Or, they shall be wearie, and abhorre to drinke.*

19 ¶ The Lorde then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pondes, and ouer all pooles of their waters, and they shall be † blood, and there shall be blood throughout all the lande of Egypt, both in vessels of wood, and of stone.

† The first plague.

20 So Moses and Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and * all the water that was in the riuer was turned into blood.

Chap. 17.5.

Psal. 78.44.

21 And

f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preseruation of life. *Wisd.* 17.7.

g In outward appearance, and after that the seuen dayes were ended.

‡ *Ebr. he set not his heart at all thereunto.*

‖ *Or, seuen dayes were accomplished.*

21 And the f fish that was in the riuer, died, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt.

22 * And the inchanters of Egypt did g like wise with their sorceries: and the heart of Pharaoh was ‡ hardened: so that hee did not hearken vnto them, as the Lord had sayde.

23 Then Pharaoh returned, and went againe into his house, ‡ neither did this yet enter into his heart.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this ‖ continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

AFterward the Lord sayde vnto Moses, Goe vnto Pharaoh, and tell him, Thus sayth the Lord, Let my people goe, that they may serue me:

a There is nothing so weake, that God cannot cause to ouercome the greatest power of man. ‖ *Or, vpon thy dough, or into thine ambries.*

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with a frogs:

3 And the riuer shall scrall full of frogs, which shal go vp and come into thine house, ‖ into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and ‖ into thy kneading troughs.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hande with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vpon the land of Egypt.

† The second plague.

b But Goshen, where Gods people dwelt, was excepted. *Wisd.* 17.7.

c Nor loue, but feare causeth the very infidels to seeke vnto God.

‡ *Ebr. haue thu honour ouer me.* ‖ *Or, speake plaine vnto me.*

6 Then Aaron stretched out his hande vpon the waters of Egypt, and the † frogs came vp, and couered the land of b Egypt.

7 * And the sorcerers did likewise with their sorceries, and brought frogs vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and sayde, c Pray yee vnto the Lorde that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lorde.

‡ *Ebr. according to thy word.*

9 And Moses said vnto Pharaoh, ‡ Concerning mee, euen ‖ commande when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogges from thee and from thine houses, that they may remaine in the riuer onely.

10 Then he sayd, To morow. And he answered, Bee it ‡ as thou hast sayde, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cryed vnto the Lorde concerning the frogs, which he had ‖ sent vnto Pharaoh.

‖ *Or, layd vpon.*

13 And the Lord did according to the saying of Moses: so the frogs d died in the houses, in the townes, and in the fields.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh sawe that hee had rest giuen him, he ‖ hardened his heart, & hearkened not vnto them, as the Lord had sayd.

‖ *Or, made his heart heauie.*

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may bee turned to † lice throughout all the land of Egypt.

† The thirde plague.

17 And they did so: for Aaron stretched out his hande with his rod, & smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Nowe the inchanters assayed likewise with their inchantments to bring tooth lice, but they e could not. So the lice were vpon man and vpon beast.

e God confounded their wisedome and authoritie in a thing most vile.

19 Then sayd the inchanters vnto Pharaoh, This is f the finger of God. But Pharaohs heart remained obstinate, and hee hearkened not vnto them, as the Lorde had sayd.

f They acknowledge that this was done by Gods power and not by sorcerie, Luke 11.20.

20 ¶ Moreouer the Lorde said vnto Moses, Rise vp earely in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lorde, Let my people goe, that they may serue me.

21 Else if thou wilt not let my people go, beholde, I will sende ‖ swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall bee full of swarmes of flies, and the ground also whereon they are.

‖ *Or, a multitude of venemous beasts, as serpents, &c.*

22 But the lande of Goshen, where my people are, ‖ I will cause to be wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the mids of the earth.

‖ *Or, I will separate.*

‖ *Or, land of Egypt.*

23 And I will make a deliuerance of my people from thy people: to morow shall this miracle be.

24 And the Lord did so: * for there came great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

Wisd. 16.9. † The fourth plague.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

g For the Egyptians worshipped diuers beasts, as the oxe, ‖ sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

26 But Moses answered, It is not meete to doe so: for then wee should offer vnto the Lord our God that, which is an g abomination vnto the Egyptians. Loe, can wee sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the

desert, and sacrifice vnto the Lord our God, *as he hath commanded vs.

Chap.3.18.

28 And Pharaoh sayd, I will let you goe, that yee may sacrifice vnto the Lorde your God in the wildernesse, but [h] goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall go,

29 And Moses sayd, Behold, I will goe out from thee, and pray vnto the Lorde, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morrow: but let Pharaoh from henceforth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfainedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, and did not let the people go.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The murraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightening. 26 The lande of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him, 35 Yet is hee obstinate.

THen the Lorde sayd vnto Moses, Goe to Pharaoh, and tell him, Thus sayeth the Lorde God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Beholde, the hand of the Lord is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, & vpon the sheepe shall be a †mightie great murraine.

† The fift plague.

4 And the Lorde shall doe [a] wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing dye of all, that pertaineth to the children of Israel.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morrow the Lorde shall finish this thing in this land.

6 So the Lord did this thing on the morrowe: and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

b Into the land of Goshen, where the Israelites dwelled.

7 Then Pharaoh [b] sent, & beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 ¶ And the Lorde said to Moses, and to Aaron, Take your handfull of ‖ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh:

‖ *Or, imbers.*

9 And they shall bee turned to dust in all the land of Egypt: and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the lande of Egypt.

10 Then they tooke ashes of the fornace, and stood before Pharaoh: & Moses sprinkled them toward the heauen, and there came † a scab breaking out into blisters vpō man, and vpon beast.

† The sixt plague.

11 And the sorcerers could not stande before Moses, because of the scab: for the scab was vpon the inchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, and he hearkened not vnto them, *as the Lord had said vnto Moses.

Chap.4.21.

13 ¶ Also the Lord said vnto Moses, Rise vp earely in the morning, and stande before Pharaoh, & tell him, Thus sayeth the Lorde God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time sende all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like mee in all the earth.

c So that thine owne conscience shall condemne thee of ingratitude & malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue ‖ I appointed thee ‖ to shewe my power in thee, and to declare my [d] Name throughout al the world.

Rom.9.17.

‖ *Or, set thee vp,*

‖ *Or, to shew thee.*

d That is, that all the world may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morrowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, and [e] gather thy cattell, and all that thou hast in the fielde: for vpon all the men, and the beastes ‡ which are founde in the fielde, and not brought home, the haile shal fall vpon them, and they shall die.

e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

20 Such then as feared the worde of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as ‡ regarded not the [f] word of the Lord, left his seruants, and his cattell in the field.

‡ *Ebr. set not his heart to.*

f The word of the minister is called the word of God.

22 ¶ And the Lorde sayde to Moses, Stretch foorth thine hande toward heauen, that there may bee haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the fielde in the lande of Egypt.

23 Then Moses stretched out his rod toward heauen, & the Lorde sent thunder and † haile, & ‡ lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

† The seuenth plague.

‡ *Ebr. fire walked.*

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since it was a nation.

‖ *Or, since it was inhabited.*

25 And the haile smote throughout al the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the fielde, and brake to pieces all the trees of the field.

26 Onely in the lande of Goshen (where the children of Israel were) was no haile.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission,

27 Then Pharaoh sent & called for Moses and Aaron, and said vnto them, I [g] haue now sinned: the Lorde is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there bee no more ‡ mightie thunders and

‡ *Ebr. voyces of God.*

and haile, and I will let you goe, and ye shall tary no longer.

29 Then Moses sayd vnto him, Assoone as I am out of the citie, I will spread mine handes vnto the Lorde, and the thunder shall cease, neither shall there be any more haile, that thou mayest know that the earth is the Lords.

Psal.24.1.

30 As for thee and thy servants, I know a afore I pray, yee will feare before the face of the Lord God.

a Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: wherein we see the pride of the wicked.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rye were not smitten: for they were ‖ hid in the ground.)

‖ *Or, late sowen.*

33 Then Moses went out of the citie fro Pharaoh, and spread his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh sawe that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel goe, as the Lord had said ‡ by Moses.

‡ *Ebr. by the hand of Moses.*

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Chap. 4.21.

AGaine the Lord saide vnto Moses, Goe to Pharaoh: for ‖ I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles ‖ in the midst of his realme,

‖ *Or, in his presence, or among them.*

2 And that thou mayest declare in the a eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that yee may knowe that I am the Lord.

a The miracles should be so great, that they should be spoken of for euer, where also we see the duetie of parents toward their children.

3 Then came Moses and Aaron vnto Pharaoh, and they sayde vnto him, Thus saith the Lord God of the Hebrewes, Howe long wilt thou refuse b to humble thy selfe before me? Let my people goe, that they may serue me.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.

4 But if thou refuse to let my people go, beholde, to morow will I bring ‖ c grashoppers into thy coasts.

‖ *Or, locusts. Wisd. 16.9.*

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

‖ *Or, snare.*

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

7 Then Pharaohs seruants saide vnto him, Howlong shall he be ‖ an c offence vnto vs? let the men goe, that they may serue the Lorde their God: wilt thou first knowe that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he said to them, Goe, serue the Lorde your God, but who are they that shall goe?

9 And Moses answered, Wee will goe with our yong and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And he sayde vnto them, Let d the Lord so be with you, as I will let you goe and your children: beholde, for e euill is before your face.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some reade, Ye intend some mischiefe.

11 It shall not bee so: nowe goe ye that are men, and serue the Lord: for that was your desire. Then they were thrust out fro Pharaohs presence.

12 ¶ After the Lorde saide vnto Moses, Stretch out thine hande vpon the lande of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the lande of Egypt: and the Lorde brought an East winde vpon the lande all that day, and all that night: and in the morning the East winde brought the † grashoppers.

† The eight plague.

14 So the grashoppers went vp vpon all the lande of Egypt, and remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before, neither after them shall be such.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haste, and saide, I haue sinned against the Lorde your God, and against you.

‖ *Or, he caused them to remaine.*

17 And now forgiue mee my sinne onely this once, and pray vnto the Lord your God, that he may take away from mee this death onely.

f The wicked in their misery seeke to Gods ministers for helpe, albeit they hate and detest them.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them into the g red sea, so that there remained not one grashopper in all the coast of Egypt.

g The water seemeth red, because the sand or grauell is red: the Ebrewes call it the sea of bulrushes.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand toward heauen, that there may bee vpon the lande of Egypt darkenesse, euen darkenesse, that may bee h felt.

h Because it was so thicke.

22 Then Moses stretched forth his hand toward heauen, and there was a † blacke *darkenesse in all the lande of Egypt three dayes.

† The ninth plague. *Wisd.17.2.*

23 No man sawe another, neither arose vp from the place where he was for three

Wisd. 18. 1.

dayes: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and sayd, Goe, serue the Lorde: onely your sheepe and your cattell shall abide, and your children shall goe with you.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.

25 And Moses sayd, Thou must giue vs also sacrifices, and burnt offerings, that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shall not an k hoofe be left, for thereof must we take to serue the Lorde our God: neither doe we know how wee shall serue the Lord, vntill we come thither.

k That is, with what beasts, or how many.

27 (But the Lorde hardened Pharaohs heart, and he would not let them goe)

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

28 And Pharaoh sayde vnto him, Get thee from mee: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt l die.

29 Then Moses sayde, Thou hast sayde well: from henceforth will I see thy face no more.

CHAP. XI.

1 *God promiseth their departure.* 2 *He willeth them to borrow their neighbours iewels.* 3 *Moses was esteemed of all saue Pharaoh.* 5 *He signifieth the death of the first borne.*

(NOw the Lorde had sayd vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall a at once chase you hence.

a Without any condition, but with haste and violence.

2 Speake then now to the people, that euery man ‖ require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of gold.

‖ *Or, borow.*

3 And the Lord gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.)

Chap. 3. 21. *and* 12. 35.

4 Also Moses said, Thus saith the Lord, * About midnight will I goe out into the mids of Egypt.

Eccles. 45. 1.

5 * And all the first borne in the lande of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayde seruant, that is at b the mill, and all the first borne of beasts.

Chap. 12. 29.

Wisd. 18, 17.

b From the highest to the lowest.

6 Then there shalbe a great cry throughout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know how that the Lord putteth a difference betweene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto mee, and fall before me, saying, Get thee out, and all the people that c are at thy feete, and after this will I depart. So hee went out from Pharaoh very angry.

c That is, vnder thy power and gouernment.

9 And the Lorde sayde vnto Moses, Pharaoh shall not heare you, d that my wonders may be multiplyed in the lande of Egypt.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

10 So Moses & Aaron did all these wonders before Pharaoh: but the Lorde hardened Pharaohs heart, and hee suffered not the children of Israel to goe out of his land.

CHAP. XII.

1 *The Lorde instituteth the Passeouer.* 26 *The fathers must teach their children the mystery thereof.* 29 *The first borne are slaine.* 31 *The Israelites are driuen out of the land.* 35 *The Egyptians are spoyled.* 37 *The number that departeth out of Egypt.* 40 *How long they were in Egypt.*

THen the Lorde spake to Moses and to Aaron in the land of Egypt, saying,

2 This a moneth shal be vnto you the beginning of moneths: it shal be to you the first b moneth of the yeere.

a Called Nisan, conteining part of March, and part of April.

b As touching the obseruation of feasts: as for other policies, they reckoned from September.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the c fathers, a lambe for an house.

c As the fathers of the houshold had great or smal families.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons, euery one of you, according to his d eating, shall make your count for the lambe.

d He shall take so many as are sufficient to eate the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

e Euery one in his house.

6 And ye shall keepe it vntill the foureteenth day of this moneth: then e all the multitude of the Congregation of Israel shall kill it ‡ at euen.

‡ *Ebr. betweene the two euenings, or twilight.*

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore poste of the houses where they shall eate it.

8 And they shall eate the flesh the same night, rost with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof rawe, boyled nor sodden in water, but rosted with fire, both his f head, his feete, and his purtenance.

f That is, all that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall yee burne with fire.

11 ¶ And thus shall yee eate it, Your loynes girded, your shooes on your feete, and your staues in your handes, and ye shall eate it in haste: for g it is the Lordes Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.

12 For I will passe throughout the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I wil execute iudgement vpon all the ‖ gods of Egypt, I am the Lord.

‖ *Or, Princes, or idoles.*

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a h remembrance: and yee shall keepe it an holy feast vnto the Lord, throughout your generations: yee shall keepe it holy by an ordinance i for euer.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs coming: for then ceremonies had an end.

15 Seuen dayes shall yee eate vnleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from

from the first day vntil the seuenth day, that person shall be cut off from Israel.

‖ *Or, calling together of the people to serue God.*

16 And in the first day shalbe an holy assembly: also in the seuenth day shall bee an holy assembly vnto you: no worke shall bee done in them, saue about that which euery man must eate: that only may yee doe.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shal obserue this day throughout your posteritie, by an ordinance for euer.

Leui. 23. 5. num. 28. 16.

18 ¶ * In the first moneth and the fourteenth day of the moneth at k euen yee shall eate vnleauened bread vnto the one & twentieth day of the moneth at euen.

k For in olde time so they counted, beginning the day at Sunneset, till the next day at the same time.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shal eate no leauened bread: but in all your habitations shal ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and layd vnto them, Choose out and take you for euery of your households a lambe, and kill the Passeouer.

22 And take * a bunch of Hyssope, and dip it in the blood that is in the basen, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of his house, vntill the morning.

Heb. 11. 28.

‖ *Or, ransome, or vpper doore post.* ‖ *Or, two side posts.*

23 For the Lorde will passe by to smite the Egyptians: and when he seeth the blood vpon the lintell & on the two doore cheekes, the Lord will passe ouer the doore, and will not suffer the l destroyer to come into your houses to plague you.

l The Angel sent of God to kill the first borne.

24 Therefore shall yee obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when yee shall come into the m land, which the Lorde will giue you, as hee hath promised, then yee shall keepe this ‖ seruice.

m The land of Canaan.
‖ *Or, ceremonie. Iosh. 4. 6.*

26 * And when your children aske you, What seruice is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, & preserued our houses. Then the people * bowed themselues, and worshipped.

n They gaue Gods thanks for so great a benefite.
Chap. 11. 4.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at * midnight the Lord † smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne vnto the * first borne of the captiue that was in prison, and all the first borne of beastes.

† The tenth plague.
Wisd. 18. 5.

30 And Pharaoh rose vp in the night, he, and all his seruants, and all the Egyptians: and there was a great cry in Egypt: for there was o no house where there was not one dead.

o Of those houses wherein any first borne was, either of men or beasts.

31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and goe serue the Lorde as ye haue sayd.

32 Take also your sheepe, and your cattell as yee haue sayd, and depart, and p blesse me also.

p Pray for me.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they sayde, We die all.

34 Therfore the people tooke their dough before it was leauened, euen their dough bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of siluer, and iewels of gold, and raiment.

Chap. 3. 22. and 11, 2.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they ‖ graunted their request: so they spoyled the Egyptians.

‖ *Or, lent them.*

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about sixe hundreth thousand men of foote, beside children.

Num. 33. 3. Iosh. 24. 6.

q Which was a citie in Goshen, *Gen. 47. 11.*

38 And r a great multitude of sundrie sortes of people went out with them, and sheepe, and beeues, and cattell in great abundance.

r Which were strangers, and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselues victuales.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was * foure hundreth and thirtie yeeres.

Gen. 15. 13. Act. 7. 6. Gala. 3. 17.

41 And when the * foure hundreth and thirtie yeeres were expired, euen the selfe same day departed all the hostes of the Lorde out of the land of Egypt.

s From Abrahams departing from Vrim Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.

42 It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lorde, which all the children of Israel must keepe throughout their generations.

43 Also the Lorde sayde vnto Moses and Aaron, This is the lawe of the Passeouer: t no stranger shall eate thereof.

t Except he be circumciled and onely professe your religion.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired seruant shall not eate thereof.

46 * In one house shall it bee eaten: thou shalt carry none of the flesh out of the house, * neither shall ye breake a bone thereof.

Num 9. 12. Iohn. 19. 36.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and he shall be as one that is borne in the lande: for none vncircumcised person shall eate thereof.

49 One * lawe shall bee to him that is borne in the lande, and to the stranger that

u They that are of the household of God, must be all ioyned in one faith & religion.

dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lorde bring the children of Israel out of the lande of Egypt by their armies.

CHAP. XIII.

1 The first borne are offered to God, 3 The memoriall of their deliuerance. 6 The institution of the Passouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderneſſe. 19 The bones of Ioſeph. 21 The pillar of the cloud and of the fire.

AND the Lorde ſpake vnto Moſes, ſaying,

2 * Sanctifie vnto me all the firſt borne, that is, euery one that firſt openeth the wombe among the children of Israel, as well of man, as of beaſt: for it is mine.

3 ¶ Then Moſes ſayde vnto the people, * Remember this day in the which yee came out of Egypt, out of the ‡ houſe of a bondage: for by a mightie hande the Lord brought you out from thence: therefore no leauened bread ſhall be b eaten.

4 This day come yee out in the moneth of c Abib.

5 ¶ Now when the Lorde hath brought thee into the lande of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebuſites (which hee ſware vnto thy fathers, that he would giue thee, a land flowing with milke and honie) then thou ſhalt keepe this ſeruice in this moneth.

6 Seuen dayes ſhalt thou eate vnleauened bread, and the d ſeuenth day ſhall be the feaſt of the Lord.

7 Vnleauened bread ſhall be eaten ſeuen dayes, and there ſhall no leauened bread bee ſeene with thee, nor yet leauen be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhewe thy ſonne e in that day, ſaying, This is done, becauſe of that which the Lord did vnto me, when I came out of Egypt.

9 And it ſhall be a ſigne vnto thee f vpon thine hand, and for a remembrance betweene thine eyes, that the law of the Lorde may be in thy mouth: for by a ſtrong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeere to yeere.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy fathers, and ſhall giue it thee,

12 * Then ſhalt thou ſet apart vnto the Lorde all that firſt openeth the wombe: alſo euery thing that firſt doeth open the wombe, and commeth forth of thy beaſt: the males ſhal be the Lords.

13 But euery ‡ firſt foale of an g aſſe thou ſhalt redeeme with a lambe: and if thou redeeme him not, then thou ſhalt breake his necke: likewiſe all the firſt borne of man among thy ſonnes ſhalt thou h buy out.

14 ¶ And when thy ſonne ſhall aſke thee ‖ to morrowe, ſaying, What is this? thou ſhalt then ſay vnto him, With a mightie hande the Lorde brought vs out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was hard hearted againſt our departing, ỹ Lord then ſlew all the firſt borne in the land of Egypt from the firſt borne of man euen to the firſt borne of beaſt: therefore I ſacrifice vnto the Lord all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme.

16 And it ſhall bee as a token vpon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mightie hand.

17 ¶ Nowe when Pharaoh had let the people goe, God carryed them not by the way of the Philiſtims countrey, ‖ though it were neerer: (for God ſaid, Leaſt the people repent when they ſee i warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wildernes of the red ſea: and the children of Israel went vp k armed out of the land of Egypt.

19 (And Moſes tooke the bones of Ioſeph with him: for hee had made the children of Israel ſweare, ſaying, * God will ſurely viſite you, and ye ſhall take my bones away hence with you.)

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesſe.

21 * And the Lorde went before them by day in a pillar of a l cloud, to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4.8 Pharaohs heart is hardened, and purſueth the Iſraelites, 11 The Iſraelites ſtricken with feare, murmure againſt Moſes. 13 Moſes doeth encourage them. 21 He diuideth the Sea. 23.27. The Egyptians follow and are drowned.

THen the Lorde ſpake vnto Moſes, ſaying,

2 Speake to the children of Israel, that they a returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, ouer againſt * Baal-zephon: about it ſhall yee campe by the Sea.

3 For Pharaoh will ſay of the children of Israel, They are tangled in the land: the wildernesſe hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after you: ſo I will c get mee honour vpon Pharaoh, and vpon all his hoſte: the Egyptians alſo ſhall knowe that I am the Lord: and they did ſo.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſeruaunts was turned againſt the people, and they ſayd, Why haue we this done, and haue let Israel goe out of our ſeruice?

6 And he made readie his charets, and tooke

Chap. 22. 29. and 34. 19. Ieuit. 27. 26. num. 3. 13. & 8. 16. Luke 2 23.

Exod. 23. 13.

‡ Ebr. houſe of ſeruants.

a Where they were in moſt cruell ſlauerie.

b To ſignifie that they had not leiſure to leauen their bread.

c Conteining part of March and part of April, when corne began to ripe in that countrey.

d Both the ſeuenth and the firſt day were holy, as chap. 12. 16.

e When thou doeſt celebrate the feaſt of vnleauened bread.

f Thou ſhalt haue continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand or before thine eyes.

Ch p. 22. 29. and 34 19 Exo. 44. 30.

‡ *Ebr. that firſt commeth forth.*

g This is alſo vnde ſtood of the horſe and other beaſtes which were not offred in ſacrifice

h By offering a cleane beaſt in ſacrifice, Leuit. 12. 6.

‖ Or, hereafter.

‖ Or, ſignes of remembrance.

‖ Or, becauſe.

i Which the Philiſtims would haue made againſt them by ſtopping them the paſſage.

k That is, not priuily, but openly, and as the word doeth ſignifie, ſet in order by fiue and fiue.

Gene. 50. 25. Ioſh. 24. 32. Num. 33. 6. deut. 1. 33. pſal. 78. 14. 1. cor. 10. 1.

l To defend them from the heate of the ſunne.

Nehem. 9. 19.

a From toward the countrey of the Philiſtims.

b So the Sea was before them, mountaines on either ſide, and the enemie at their backe: yet they obeyed God and were deliuered.

Num. 33. 7.

c By puniſhing his obſtinate rebellion.

tooke his people with him,

7 And tooke ſixe hundreth choſen charets, and d all the charets of Egypt, and captaines ouer euery one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Iſrael: but the children of Iſrael went out with an e hie hand)

9 * And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen, and his hoſte ouertooke them camping by the Sea, beſide Pihahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift vp their eyes, and beholde, the Egyptians marched after them, and they were ſore f afraide: wherefore the children of Iſrael cryed vnto the Lord.

11 And they ſayd vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wildernes.

13 Then Moſes ſayd to the people, Feare ye not, ſtand ſtill, and behold the g ſaluation of the Lorde which hee will ſhew to you this day. For the Egyptians, whom yee haue ſeene this day, yee ſhall neuer ſee them againe.

14 The Lord ſhal fight for you: therefore h hold you your peace.

15 ¶ And the Lorde ſayde vnto Moſes, Wherefore i cryeſt thou vnto mee? ſpeake vnto the children of Iſrael that they go forward:

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea, and diuide it, and let the children of Iſrael goe on dry ground thorow the midſt of the Sea.

17 And I, behold, I wil harden the heart of the Egyptians, that they may followe them, and I will get me honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhal know that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoſte of Iſrael, remoued, and went behinde them: alſo the pillar of the cloude went from before them, and ſtood behind them,

20 And came betweene the campe of the Egyptians, and the campe of Iſrael: it was both a cloude and darkeneſſe, yet gaue it k light by night, ſo that al the night long the one came not at the other)

21 And Moſes ſtretched forth his hand vpon the Sea, and the Lord cauſed the Sea to runne backe by a ſtrong Eaſt winde all the night, and made the Sea drie land: for the waters were * diuided.

22 Then the * children of Iſrael went thorowe the myddes of the Sea vpon the dry ground, and the waters were a wall vnto them on their right hande, and on their left hand.

23 And the Egyptians purſued and went after them to the midſt of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.

24 Now in the morning l watch, when the Lord looked vpon the hoſte of the Egyptians out of the fiery and cloudie pillar, hee ſtrooke the hoſte of the Egyptians with feare.

25 For hee tooke off their charet wheels, and they draue them [with much adoe: ſo that the Egyptians, euery one ſayde, I will flee from the face of Iſrael: for the Lorde fighteth for them againſt the Egyptians.

26 ¶ Then the Lorde ſayde to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets, and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lorde m ouerthrewe the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon dry land thorow the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

30 Thus the Lord ſaued Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſaw the Egyptians dead vpon the Sea banke.

31 And Iſrael ſaw the mighty ‡ power, which the Lorde ſhewed vpon the Egyptians: ſo the people feared the Lorde, and beleeued the Lorde, and his ſeruant Moſes.

CHAP. XV.

1 20. *Moſes with the men and women ſing praiſes vnto God for their deliuerance.* 23 *The people murmure,* 25 *At the prayer of Moſes the bitter waters are ſweete.* 26 *God teacheth the people obedience.*

THen * ſang Moſes and the children of Iſrael this ſong vnto the Lord, and ſayd in this maner, I will ſing vnto the Lord: for he hath triumphed gloriouſly: the horſe and him that rode vpon him hath hee ouerthrowen in the Sea.

2 The Lord is my ſtrength and [praiſe, and hee is become my ſaluation. Hee is my God, and I will b prepare him a Tabernacle: he is my fathers God, and I will exalt him.

3 The Lorde is a c man of warre, his d Name is Iehouah.

4 Pharaohs charets and his hoſte hath he caſt into the Sea: his choſen captaines alſo were drowned in the red Sea.

5 The depthes haue couered them, they ſanke to the bottome as a ſtone.

6 Thy right hand, O Lord, is glorious in [power:

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d Ioſephus writeth that beſides theſe charets there were 50000 horſemen, and 200000 footmen.

e With great ioy and boldneſſe. *Ioſh.24.6. 1.mac.4.9.*

f They which a little before in their deliuerance reioyced, being now in danger, are afraid, and murmure.

g Such is the impatience of the fleſh, that it can not abide Gods appointed time. [Or, *deliuerance.*

h Only put your truſt in God without grudging or doubting.

i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inward groninge to the Lord.

k The cloude ſhewed light to the Iſraelites, but to the Egyptians it was darkenes, ſo that their two hoſtes could not ioyne together. *Ioſh 4.23 pſal. 114.3. Pſal.78.13. 1.cor.10.1. hebr.11.29.*

l Which was about the three laſt houres of the night.

[Or, *haſtily.*

m So the Lord by the water ſaued his, and by the water drowned his enemies.

‡ *Ebr. hand.*

n That is, the doctrine, which he taught them in the name of the Lord.

a Praiſing God for the ouerthrow of his enemies and their deliuerance. *VViſd.* 10, 20.

[Or, *the occaſion of my ſong of praiſe.*

b To worſhip him therein.

c In battell he ouercommeth euer.

d Euer conſtant in his promiſe.

[Or, *power.*

power: thy right hand, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against e thee: thou sentest forth thy wrath, which consumed them as the stubble.

e Those that are enemies to Gods people, are his enemies.

8 And by the blast of thy nostrels the waters were gathered, the floods stood stil as an heape, the depths congealed together in the ‖ heart of the sea.

‖ Or, in the depth of the Sea.

9 The enemie said, I will pursue, I wil ouertake them, I will diuide the spoyle, ‡ my lust shall be satisfied vpon them, I will draw me my sworde, mine hand shall destroy them.

‡ Ebr. my soule shalbe filled.

10 Thou blewest with thy winde, the sea couered them, they sanke as leade in the mighty waters.

11 Who is like vnto thee, O Lord, among the f gods? who is like thee so glorious in holinesse, g fearefull in prayses, doing wonders?

f For so often times the Scripture calleth the mightymen of the world.

g Which ought to be praised with all feare and reuerence.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy h habitation.

h That is, into the land of Canaan: or into mount Zion.

14 The people shall heare and be afraid: sorowe shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare & dread shall fall vpon them: because of the ‖ greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lorde: till this people passe, which thou hast purchased.

Deut. 2. 25. Iosh. 2. 9.

‖ Or, for thy great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine i inheritance, which is the place that thou hast prepared, O Lorde, for to dwell in, euen the Sanctuary, O Lord, which thine handes shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for euer & euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mids of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and k dances.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 11. 34 and 21. 21. but it ought not to be a cloke to couer our wanton dances.

21 And Miriam l answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

l By singing the like song of Thankesgiuing.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderneſse of m Shur: and they went three dayes in the wilderneſse, and found no waters.

m Which was called Etham, Num. 33. 8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Harah.

‖ Or, bitternesse.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lord, and the Lord shewed him a * tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there n he proued them,

Eccluſ. 38. 5.

n That is, God, or Moses in Gods name.

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is o right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

o Which is to doe that onely that God commandeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and seuentie ‖ palme trees, and they camped there by the waters.

Numb. 33. 9.

‖ Or, Date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth Quailes and Manna. 23 The Sabbath is sanctified vnto the Lorde. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wilderneſse of a Sin (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped: there is an other place called Zin, which was the 33. place wherein they camped: and is also called Cadesh, Num. 33. 36.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wilderneſse.

3 For the children of Israel sayd to them, Oh that wee had died by the hande of the Lord in the land of Egypt, when wee sate by the fleſh b pots, when wee ate bread our bellies full: for ye haue brought vs out into this wildernes, to kill this whole companie with famine.

b So hard a thing it is to the fleſh not to murmure against God, when the belly is pinched.

4 ¶ Then sayd the Lorde vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out and gather ‡ that that is sufficient for euery c day, that I may proue them, whether they will walke in my Law or no.

‡ Ebr. the portion of a day is his day.

c To signifie that they should patiently depend vpon Gods prouidence from day to day.

5 But the first day they shal prepare that, which they shall bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron sayd vnto all the children of Israel, At euen ye shall know that the Lord hath brought you out of the land of Egypt:

7 And in the morning yee shall see the glory of the Lord: d for her hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

d He gaue them not Manna because they murmured, but for his promise sake.

8 Againe Moses sayd, At euen shall the Lord giue you fleſh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which yee murmure against him: for what are wee? your murmurings are not against vs, but against the e Lord.

e He that contemneth Gods ministers, contemneth God himselfe.

9 ¶ And Moses sayd to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he

he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernesse, and beholde, the glory of the Lord appeared * in a cloud.

Exod.13.21.

11 (For the Lord had spoken vnto Moses, saying,

12 *I haue heard the murmurings of the children of Israel: tell them therefore, and say, || At euen ye shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

Exod.45.4.

Or, in the twilight.

13 And so at euen the * Quailes came and couered the campe: and in the morning the dew lay round about the host.

Num.11.31.

14 *And when the dew that was fallen, was ascended, beholde, a small round thing was vpon the face of the wildernes, small as the hoare frost on the earth.

Numb.11.7. psal.78.24. wisd.16.20.

15 And when the children of Israel sawe it, they said one to another, It is † MAN, for they wist not what it was. And Moses said vnto them, * This is the bread which the Lord hath giuen you to eat.

† Which signifieth a part, portion or gift: also meat prepared. *Iohn 6.31. 1.cor.10.3.*

16 ¶ This is the thing which the Lorde hath commaunded: gather of it euery man according to his eating, ‖ an Omer for ‡ a man, according to the number of your persons: euery man shall take for them which are in his tent.

‖ Which containeth about a pottle of our measure.

‡ *Ebr. for an head.*

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no § lacke: so euery man gathered according to his eating.

2.Cor.8.15.

§ God is a rich feeder of all, and none can iustly complaine,

19 Moses then sayde vnto them, Let no man reserue therof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes and ‖ stanke: therefore Moses was angry with them.

‖ No creature is so pure, but being abused, it turneth to our destruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the sixth day they gathered ‖ twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

‖ Which portion should serue for the Sabbath and the day before.

23 And he answered them, This is that which the Lord hath sayd, To morow is the rest of the holy Sabbath vnto the Lorde: bake that to day which yee will bake, and seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

‖ God tooke away the occasion from their labor, to signifie how holy he would haue the Sabbath kept.

25 Then Moses sayd, Eate that to day: for to day is the Sabbath vnto the Lorde: to day ye shall not ‖ finde it in the field.

26 Sixe dayes shall yee gather it, but in the seuenth day is the Sabbath: in it there shall be none.

‖ Their infidelitie was so great, that they did expressly against Gods commandement.

27 ¶ Notwithstanding, there ‖ went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord sayd vnto Moses, How long refuse ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the sixt day bread for two dayes: tary therefore euery man in his place: let no man go out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And ‖ the house of Israel called the name of it MAN, and it was like * to Coriander seed, but white: and the taste of it was like vnto wafers made with hony.

‖ In forme and figure, but not in colour, Numb, 11.7.

32 And Moses sayd, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also sayd to Aaron, Take a * pot, and put an Omer full of MAN therein, & set it before the Lord to be kept for your posteritie.

* Of this vessell reade Heb.9.4.

34 As the Lord commaunded Moses, so Aaron layd it vp before the ‖ Testimonie to be kept.

‖ That is, the Arke of the couenant: to wit, after that the Arke was made. *Iosh.5.12. nehe.9.15.*

35 And the children of Israel did eate MAN * fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the ‖ Ephah.

‖ Which measure contained about ten pottles.

CHAP. XVII.

1 The Israelites come into Raphidim, and grudge for water. 6 VVater is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their tourneyes † at the commandement of the Lord, and camped in ‖ Rephidim, where was no water for the people to drinke.

† *Ebr. at the mouth.*

‖ Moses here noteth not euery place where they camped, as Num. 33. but only those places where some notable thing was done. *Numb.20.4.*

2 * Wherefore the people contended with Moses, and sayd, Giue vs water, that wee may drinke. And Moses sayde vnto them, Why contend ye with mee? Wherefore doe ye ‖ tempt the Lord?

‖ Why distrust ye you God? why? looke you not for succour of him without murmuring against vs?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cried to the Lord, saying, What shall I doe to this people? for they be almost ready to ‖ stone me.

‖ How ready the people are for their owne matters to slay the true Prophets, & how slow they are to reuenge Gods cause against his enemies and false prophets.

5 And the Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, where with thou * smotest the riuer, take in thine hand, and go:

* *Chap.7.20. Num.20.9. wisd. 11.4. psal.78.15. & 105. 41.1.cor. 10.4.*

6 * Beholde, I will stand there before thee, vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place,

‖ Massah

Iosh. 1. Iosh. 2. Iosh. 3. Iosh. 4. Iosh. 5. Iosh. 6. Iosh. 7. Iosh. 8. Iosh. 9. Iosh. 10. Iosh. 11. Iosh. 12. Iosh. 13. Iosh. 14. Iosh. 15. Iosh. 16.

*Or, tentation.
*Or, strife.
d When in aduersity we thinke God to be absent, then we neglect his promise and make him a liar. Deu. 25. 17. 1. Sam. 15. 3.
e Who came of Eliphaz, sonne of Esau, Gen. 36. 12
f That is, Horeb, which is also called Sinai.
g So that we see how dangerous a thing it is to faint in prayer.
h In the booke of the law.
‡Ebr. put it in the eares of Ioshua. Num. 24. 20. 1. Sam. 15. 3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
‡Ebr. the hand of the Lord vpon the throne.

Massah and Meribah, because of the contention of the children of Israel, & because they had tempted the Lord, saying, Is the Lord among vs or no?

8 ¶ * Then came Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse vs out men, and go fight with Amalek: to morrow I will stand on the top of the f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bade him, and fought with Amalek: and Moses, Aaron, and Hur went vp to the top of the hill.

11 And when Moses held vp his hande, Israel preuailed: but when hee let his hand g downe, Amalek preuailed.

12 Now Moses hands were heauy: therefore they tooke a stone, and put it vnder him, and hee sate vpon it: And Aaron and Hur stayed vp his hands, the one on the one side, and the other on the other side: so his hands were steady vntill the going downe of the Sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and rehearse it to Ioshua; for * I will vtterly put out the remembrance of Amalek from vnder heauen.

15 (And Moses built an altar, and called the name of it i Iehouah-nissi)

16 Also he said, ‡ The Lord hath sworne, that he will haue warre with Amalek from generation to generation.

CHAP. XVIII.

1 Iethro commeth to see Moses, his sonne in law. 7 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth sacrifice to God. 21 What maner of men, officers and Iudges ought to be. 24 Moses obeyeth Iethros counsell in appointing officers.

Chap. 2. 18.
a It may seeme that he sent her backe for a time to her father for her impatiency, lest she should be a let to his vocation, which was so dangerous, chap 4. 25.

WHen Iethro the * Priest of Midian Moses father in law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt,

2 Then Iethro the father in law of Moses tooke Zipporah Moses wife, (after hee had a sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he sayde, I haue bene an alient in a strange land:

4 And the name of the other was Eliezer: for the God of my father, said he, was mine helpe, and deliuered mee from the sword of Pharaoh)

Chap. 3. 12.
b Horeb is called ‡ mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2. Pet. 1. 18.

5 And Iethro Moses father in law came with his two sonnes and his wife vnto Moses into the wilderneſſe, where he camped by the b mount of God.

6 And he c said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

c That is, messengers to say vnto him.
‡Ebr. of peace.

7 ¶ And Moses went out to meete his father in lawe, and did obeisance, and kissed him, and each asked other of his ‡ welfare, and they came into the tent.

8 Then Moses tolde his father in lawe all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and how the Lord deliuered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro sayd, d Blessed be the Lord, who hath deliuered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also deliuered the people from vnder the hand of the Egyptians.

d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marry his daughter.

11 Now I know that the Lord is greater then all the gods: * for as they haue dealt proudly with them, so are they e recompenced.

Chap. 1. 10, 16, 22, and 5. 7. and 14. 8.
e For they that drowned the children of the Israelites, perished themselues by water.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in law f before God.

f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stood about Moses from morning vnto euen.

14 And when Moses father in law sawe all that he did to the people, he sayd, What is this that thou doest to the people? Why sittest thou thy selfe alone, and all the people stande about thee from morning vnto euen?

15 And Moses sayde vnto his father in law, Because the people come vnto mee to seeke God.

16 When they haue a matter, they come vnto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

g That is, to know Gods will, and to haue iustice executed.

17 But Moses father in lawe sayde vnto him, The thing which thou doest, is not well.

18 Thou both ‡ weariest thy selfe greatly, and this people that is with thee: for the thing is too heaue for thee: * thou art not able to do it thy selfe alone.

‡Ebr. thou wilt faint and fall. Deut. 1. 9.

19 Heare nowe my voice, (I will giue thee counsell, and God shall be with thee) Be thou for the people to h Godward, and repost thou the causes vnto God,

[Or, counsell.

20 And admonish them of the ordinances, and of the lawes, & shew them the way wherin they must walke, and the worke that they must do.

h Iudge thou in hard causes, which cannot be decided but by consulting with God.

21 ¶ Moreouer, prouide thou among all the people, i men of courage, fearing God, men dealing truely, hating courtousnes: and appoint such ouer them to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

i What maner of men ought to be chosen to beare office.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare the burden with thee.

k Godly counsel ought euer to be obeyed, though it come of our inferiours: for to such God often times giueth wisedome to humble them that are exalted, and to declare that one member hath need of another.

23 If thou dost this thing, (and God so command thee) both thou shalt be able to endure, and all this people shall also go quietly to their place.

24 So Moses k obeyed the voice of his father in law, and did all that hee had sayd:

25 And Moses chose men of courage out

of

of all Israel, and made them heads ouer the people rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselues.

1 Reade the occasion, Num.10.29.

27 Afterward Moses [1] let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill dyeth. 16 God appeareth to Moses upon the mount in thunder, and lightning.

IN the [a] third moneth, after the children of Israel were gone out of the lande of Egypt, the same [b] day came they into the wildernesse of Sinai.

a Which was in the beginning of the month Siuan, conteining part of May and part of Iune.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

b That they departed from Rephidim. *Act.7.38.*

3 * But Moses went vp vnto God, for the Lorde had called out of the mount vnto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel,

c God called Iaakob Israel: therefore the house of Iaakob and the people of Israel signifie only Gods people. *Deut.29.2.*

4 * Ye haue seene what I did to the Egyptians, & how I carried you vpon [d] eagles wings, and haue brought you vnto me.

d For the egle by flying hie, is out of danger, and in carying her birds rather on her wings then in her talents, declareth her loue. *Deut.5.2. Deut.10.14. psal.34.1. 1.pet.2.9. reuel.1.6.*

5 Now therefore * if ye will heare my voyce in deede, and keepe my couenant, then ye shall be my chiefe treasure aboue all people, * though all the earth be mine.

Chap.14.3. deut.5.27. and 26.17. iosh.24.16.

6 Ye shall be vnto me also a kingdome of * Priests, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lorde commanded him.

8 And the people answered all together, and sayd, * All that the Lord hath commanded we will doe. And Moses reported the words of the people vnto the Lord.

9 And the Lord sayd vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

e Teach them to be pure in heart, as they shewe themselues outwardly cleane by washing.

10 Moreouer the Lord said vnto Moses, Goe to the people, and * sanctifie them to day and to morowe, and let them wash their clothes.

11 And let them bee ready on the thirde day: for the third day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye gee not vp to the mount, nor touch the border of it: whosoeuer toucheth the * mount, shall surely die.

Heb.12.20.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorowe with darts: whether it be beast or man, hee shall not liue: when the ‖ horne bloweth long, they shall come vp vnto the mountaine.

‖Or, trumpet.

14 ¶ Then Moses went down from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he sayd vnto the people, Be ready on the third day, & come not at your [f] wiues.

f But giue your selues to prayer and abstinence, that ye may at this time attend only vpon the Lord, 1.Cor.7.5.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai was all on smoke, because the Lorde came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and al the mount [g] trembled exceedingly.

Deut 4.11.

g God vsed these fearefull signes, that his Lawe should be had in greater reuerence, and his maiesty the more feared.

19 And when the sound of the trumpet blew long, & waxed louder & louder, Moses spake, and God answered him by [h] voyce.

h Hee gaue authority to Moses by plaine words, that the people might vnderstand him.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

‖Or, rulers.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to go vp to the Lord to gaze, lest many of them perish.

‖Or, breake out vpon them.

22 And let the ‖ Priests also which come to the Lord, be sanctified, lest the Lord [i] destroy them.

i Neither d'gnity nor multitude haue authority to passe the bounds, that Gods word prescribeth.

23 And Moses sayd vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the [i] Priests and the people breake their bounds to come vp vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

1 The commandements of the first table. 12 The commandements of the second. 18 The people afrayed, are comforted by Moses. 23 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

THen God [a] spake all these words, saying,

a When Moses and Aaron were gone vp, or had passed ȳ bounds of the people, God spoke thus out of the mount Horeb, that all the people heard. *Deut.5.6. psal. 81.10.*

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of ‖ bondage.

‖Or, seruants.

3 Thou shalt haue none other gods [b] before me.

b To whose eyes all things are open. *Leuit.26.1. psal.97.7.*

4 * Thou shalt make thee no grauen [c] image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

c By this outward gesture all kinde of seruice and worship to idoles is forbidden.

5 Thou shalt not [c] bow downe to them, neither serue them: for I am the Lorde thy God, a [d] iealous God, visiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate me:

d And will be reuenged of the contemners of mine honour.

c So ready is he rather to shew mercie then to punish.
*Leu.*19.12.*deu.*5.11.*mat.*5.33.
t Either by swearing falsely, or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest by hearing Gods word, and resting from worldly trauailes.
*Chap.*23.12.
*Eſek.*20.12.
‖ *Or, citie.*
*Gene.*2.2.
*Deut.*5.16.
*mat.*15.4.
*ephes*6.2.
h By the parents also is meant all that haue authoritie ouer vs.
*Mat.*5.21.
i But loue and preserue thy brothe s life.
k But be pure in heart, word, and deede.
l But studie to saue his goods.
m But further his good name, and speake trueth
*Rom.*7.7.
n Thou mayest not so much as with his hinderance in any thing.
‖*Or, heard.*
‡*Ebr fire-brands.*
*Deut.*5.24.
*and*18.16.
*hebr.*12.18.
o Whether you will obey his precepts as you promised, *chap.*19.8

*Chap.*27.8.
*and*38.7.
*Leuit.*3.2.

*Deut.*27.5.
*ioſh.*8.31.
‡*Ebr. it, that is, the ſtone.*
p Which might be by his stouping, or shaking abroad of his clothes.

6 And shewing mercie vnto ° thousands to them that loue mee, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in t vaine: for the Lorde will not holde him guiltlesse, that taketh his Name in vaine.

8 Remember the Sabbath day to ᵍ keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seuenth day is the Sabbath of the Lorde thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lorde made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lorde blessed the Sabbath day, and halowed it.

12 ¶ * Honour thy ʰ father and thy mother, that thy dayes may be prolonged vpon the land, which ⁱ Lord thy God giueth thee.

13 * Thou shalt not ᵏ kill.

14 Thou shalt not ˡ commit aduulterie.

15 Thou shalt not ᵐ steale.

16 Thou shalt not beare false ⁿ witnesse against thy neighbour.

17 * Thou shalt not ᵒ couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his mayde, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders, and the ‡ lightnings, and the sound of the trumpet, and the mountaine smoking: and when the people sawe it, they fled, and stood afarre off,

19 And sayd vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, least we die.

20 Then Moses sayde vnto the people, Feare not: for God is come to ᵖ proue you, and that his feare may bee before you, that ye sinne not.

21 So the people stoode a farre off, but Moses drew neere vnto the darkenes where God was.

22 ¶ And the Lorde sayd vnto Moses, Thus shalt thou say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shall not make therefore with mee gods of siluer, nor gods of golde: you shall make you none.

24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy * peace offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy toole vpon thē, thou hast polluted ‡ them.

26 Neither shalt thou goe vp by steps vnto mine altar, that thy ᵖ filthinesse be not discouered thereon.

CHAP. XXI.

Temporal and ciuil ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doeth not iustifie man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and crueltie.

NOwe these are the lawes which thou shalt set before them:

2 * If thou buy an Ebrew seruant, hee shall serue sixe yeeres, and in the seuenth hee shall goe out free, ᵃ for nothing.

3 If he came ᵇ himselfe alone, he shall go out himselfe alone: if hee were maried, then his wife shall goe out with him.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shall bee her ᶜ masters, but he shall goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not goe out free,

6 Then his master shall bring him vnto the ‡ Iudges, and set him to the ᵈ doore, or to the poste, and his master shall bore his eare thorow with an awle, and he shall serue him for ᵉ euer.

7 Likewise if a man ᶠ sell his daughter to be a seruant, she shall not goe out as the men seruants do.

8 If she please not her master, who hath betrothed her to himselfe, then shall ᵍ he cause to buy her: hee shall haue no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her vnto his sonne, he shall deale with her ʰ according to the custome of the daughters.

10 If he ⁱ take him another wife, hee shall not diminish her food, her raiment, and recompense of her virginitie.

11 And if he do not these ᵏ three vnto her, then shall she goe out free, paying no money.

12 ¶ * He that smiteth a man, and he die, shall die the death.

13 And if a man hath not layed wait, but ˡ God hath offered him into his hand, * then I will appoint thee a place whither hee shall flee.

14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine ᵐ altar, that he may die.

15 ¶ Also he that smiteth his father or his mother, shall die the death.

16 ¶ And he ᵖ that stealeth a man ‡ selleth him, if it be found with him, shall die the death.

17 ¶ * And hee that curseth his father or his mother, shall die the death.

18 ¶ When men also striue together, and one smite another with a ‡ stone, or with the fist, and he die not, but lieth in bed,

19 If he rise againe, and walke without vpon his staffe, then shall he that smote him, go ⁿ quit, saue only he shall beare his charges ‖ for his resting, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his maide, with a rod, and he die vnder his hand, he shalbe surely punished.

21 But if he continue a day, or two dayes, he shal not ᵖ be punished: for he is his money.

22 ¶ Also if men striue ‡ & hurt a woman with

*Leuit.*25.39.
*deut.*15.12.
*ierem.*34.14.
a Paying no money for his liberty.
b Not hauing wife nor children.
c Till her time of seruitude was expired, which might bee the seuenth yeere or the fiftieth.
‡*Ebr. gods.*
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouertie, or els to the intent that the master should marrie her.
g By giuing an other money to buy her of him.
‖*Or, dishonoured her.*
h That is, he shal giue her dowrie.
i For his sonne.
k Neither marrie her himselfe, nor giue another money to buy her, nor bestow her vpon his sonne.
*Leuit.*24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
*Deut.*19.3.
m The holinesse of ʸ place ought not to defend the murther.
*Leuit.*20.9.*prou.*20.20 *mat.*15.4.*marke*7.10.
n Either farre off him or neere.
o By the ciuill iustice.
‖*Or, loosing of his sute.*
p By the ciuill Magistrate, but before God he is a murtherer.

with childe, so that her child depart from her, and q death folow not, he shall surely punished according as the womans husband shall appoint him, or hee shall pay as the ‖Iudges determine.

q Of the mother or child.

‖Or, arbiters.

23 But if death follow, then thou shalt pay life for life,

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

Leuit. 24.20. *deut.* 19.21. *matth.* 5.38.

25 Burning for burning, wound for wound, stripe for stripe.

r The execution of this law onely belonged to the Magistrate, Mat. 5.38.

26 ¶ And if a man smite his seruant in the eye, or his mayd in the eye, and haue perished it, he shall let him go free for his eye.

27 Also if he smite out his seruants tooth, or his maids tooth, hee shall let him goe out free for his tooth.

s So God reuengeth cruelty in most least things. *Gen.* 9.5.

28 ¶ If an oxe gore a man or a woman, that he die, the * oxe shalbe t stoned to death, and his flesh shall not be eaten, but the owner of the oxe shall goe quit.

t If the beast be punished, much more then shall the murtherer.

29 If the oxe were wont to push in times past, and it hath bene ‖ tolde his master, and he hath not kept him, and after he killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.

‖Or, testified to him.

30 If there be set to him a u summe of money, then he shall pay the ransome of his life, whatsoeuer shalbe layd vpon him.

u By the next of the kinred of him that is so slaine.

31 Whether he hath gored a sonne, or gored a daughter, hee shall be iudged after the same maner.

32 If the oxe gore a seruant or a mayd, he shall giue vnto their master thirty x shekels of siluer, and the oxe shall be stoned.

x Reade Gene. 23.15.

33 ¶ And when a man shall open a well, or when he shall digge a pit and couer it not, and an oxe or an asse fall therein,

34 The owner of the pit shall y make it good, and giue money to the owners thereof, but the dead beast shall be his.

y This law forbiddeth not only not to hurt, but to beware least any be hurt.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the liue oxe, and diuide the money thereof, and the dead oxe also they shall diuide.

36 Or if it bee knowen that the oxe hath vsed to push in times past, and his master hath not kept him, he shall pay oxe for oxe, but the dead shall bee his owne.

CHAP. XXII.

1 *Of theft,* 5 *damage,* 7 *lending,* 14 *borowing,* 16 *ensuing of maides,* 18 *witchcraft,* 20 *idolatry,* 21 *suppors of strangers, widowes, and fatherlesse,* 25 *vsury,* 28 *reuerence to Magistrates.*

a Either great beast of y heard, or a small beast of the flocke. 2.*Sam.* 12.6.

IF a man steale an a oxe or a sheepe, and kill it or sell it, hee shall restore fiue oxen for the oxe, * and foure sheepe for the sheepe.

b Breaking an house to enter in, or vndermining.

2 ¶ If a theefe be found b breaking vp, and he be smitten that he die, no blood shal be shed for him.

‡*Ebr. when the sunne riseth vpon him.*

3 But if t hee ‡ in the day light, c blood shall be shed for him: for hee should make full restitution: if hee had not wherewith, then should he be sold for his theft.

c He shalbe put to death, that killeth him.

4 If the theft be found ‡ with him alive, (whether it be oxe, asse, or sheepe) he shall restore the double.

‡*Ebr. in his hand.*

5 ¶ If a man do hurt field, or vineyard, and put in his beast to feed in another mans field, he shal recompense of y best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the theefe be found, he shall pay the double.

8 If the theefe be not found, then the master of the house shall bee brought vnto the ‡Iudges to sweare, whether he hath d put his hand vnto his neighbours good, or no.

‡*Ebr. gods.*

d That is, whether hee hath stollen.

9 In all maner of treipasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, which another challengeth to be his, the cause of both parties shall come before the Iudges, and whom the Iudges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be ‡ hurt, or taken away by enemies, and no man see it,

‡*Ebr. broken.*

11 e An othe of the Lord shall be betweene them twaine, that he hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and hee shall not make it good:

e They should sweare by the Name of the Lord.

12 * But if it be stollen from him, he shall make restitution vnto the owner thereof:

Gen. 31.39.

13 If it be torne in pieces, he shall bring f record, and shall not make that good, which is deuoured.

f He shall shew some part of the beast, or bring in witnesses.

14 ¶ And if a man borowe ought of his neighbour, ‡ it be hurt or els die, the owner thereof not being by, hee shall surely make it good.

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it s came for his hire.

g He that hired it shalbe free by paying the hire. *Deut.* 22.28.

16 ¶ * And if a man entise a maide that is not betrothed, and lie with her, hee shall indow her, and take her to his wife.

17 If her father refuse to giue her to him, he shall pay money, according to the dowrie of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lieth with a beast, shall die the death.

20 ¶ * Hee that offereth vnto any gods, saue vnto the Lord onely, shall be slaine.

Deut. 13.13, 14, 15. 1.*mac.* 2.24. *Leuit.* 19.33.

21 ¶ * Moreouer, thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ * Ye shall not trouble any widow, nor fatherlesse childe.

Zech. 7.10.

23 If thou vexe or trouble such, ‡ so he call and crie vnto me, I will surely heare his cry.

24 Then shall my wrath be kindled, and I will kill you with the sworde, and your h wiues shall be widowes, and your children fatherlesse.

h The iust plague of God vpon the oppressors.

25 ¶ * If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: yee shall not oppresse him with vsurie.

Leuit. 25.37. *deut.* 23.19. *psal.* 15.5.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, and this is his garment for his skinne: wherein shall

i For cold and necessitie. *Matt* 23.5.

shall bee sleepe? therfore when he i crieth vnto me, I will heare him: for I am merciful.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine k abundance and thy licour shalt thou not keepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shal be with his damme, and the eight day thou shalt giue it me.

31 ¶ Ye shall be an holy people vnto me, * neither shall yee eate any fleshe that is torne of beastes in the field: yee shall cast it l to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20.23 The Angel is promised to leade the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

THou shalt not l receiue a false tale, neither shalt thou put thine hand with the wicked, to be an false witnesse.

2 ¶ Thou shalt not follow a multitude to doe euill, neither ‡ agree in a controuersie a to decline after many and ouerthrowe the trueth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt b bring him to him againe.

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to help him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his suite.

7 Thou shalt keepe thee far from a false matter, * & shalt not slay the d innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the ‡ wise, and peruerteth the words of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for yee know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

10 * Moreouer, sixe yeeres thou shalt sow thy land, and gather the fruits thereof,

11 But the seuenth yeere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shall eate. In like maner thou shalt doe with thy vineyard, and with thine oliue trees.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy mayde and the stranger may be refreshed.

13 And yee shall take heede to all things that I haue sayd vnto you: and yee shall make f no mention of the name of other gods, neither shall it bee heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yeere.

15 Thou * shalt keepe the feast of g vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and * none shall appeare before me emptie:

16 The h feast also of the haruest of the first frutes of thy labours, which thou hast sowen in the fielde: and the i feast of gathering fruites in the ende of the yeere, when thou hast gathered in thy labours out of the fielde.

17 These three times in the yeere shall all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with k leauened bread: neither shal the fatte of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seethe a kid in his l mothers milke.

20 ¶ * Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voice, and prouoke him not: for he will not spare your misdeedes, because my m Name is in him.

22 But if thou hearken vnto his voice, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shal goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * n vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shall serue the Lord your God, and hee shall blesse thy o bread and thy water, and I will take all sicknesse away from the midst of thee.

26 ¶ * There shall none cast their fruite nor bee barren in thy lande: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whome thou shalt goe: and I will make all thine enemies turne their backes vnto thee:

28 And I will send * hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land growe to a wildernesse: and the beastes of the field multiplie against thee.

30 By little and little I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the s Riuer: for I will deliuer the inhabitants of the land into your hande, and thou shalt driue them out from thy face.

k Thine abundance of thy corne, oile, and wine. *Chap.* 13.2,12. *and* 34 19. *Leuit.* 22.8. *Ezek.* 44 31.

l And so haue nothing to doe with it.

l *Or, report a false tale.*

l *Or, cruel.*

‡ *Ebr. answere.*

a Do that which is godly though few do fauour it.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth. 5.44.

c If God command to help vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens? *Dan.* 13.53.

d Whether thou be a magistrate or act commanded by the Magistrate. *Deut.* 16.19. *ecclus.* 20,28.

e *Ebr. seeing.*

e For in that that he is a stranger, his heart is sorowfull enough. *Leuit.* 25.3. & 26 43. *deut.* 15.1. *Chap.* 20 8. *deut.* 5.13.

f Neither by swearing by thē, nor speaking of them. Psal. 16.4. Ephes. 5.3.

Chap. 13.3. *and* 34.18.

g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when hee slewe the first borne of the Egyptians. *Deut.* 16.16. *ecclus.* 35.4.

h Which is Whitsontide, in token that the Law was giuen 50 dayes after they departed from Egypt.

i This is the feast of Tabernacles, signifying that they dwelled 40 yeeres vnder the tents or the Tabernacles in wilderneſſe.

k No leauened bread shall bee then in thine house. *Chap.* 34.26. *deut.* 14.22.

l Meaning, that no fruits should be taken before iust time: & hereby are bridled all cruell & wanton appetites. *Chap.* 33.2. *deut.* 7.21.

m I will giue him mine authoritie, and he shall gouerne you in my Name. *Chap.* 33.2. *deut.* 7.21. *Iosh.* 24.11. *Deut.* 7.25.

n God commandeth his not only not to worship idoles, but to destroy them.

o That is, all things necessary for this present life.

p I will make them afraide at thy comming, and send mine Angel to destroy them, as *Chap.* 33.2. *Iosh.* 24.12.

q Called the sea of Syria. r Of Arabia, called Deserta. s Or, Euphrates.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against mee: for if thou serue their gods, surely it shall bee thy ‡ * destruction.

CHAP. XXIIII.

* 3 *The people promise to obey God.* 4 *Moses writeth the ciuill lawes.* 9. 13 *Moses returneth into the mountaine.* 14 *Aaron & Hur haue the charge of the people.* 18 *Moses was fortie dayes and fortie nights in the mountaine.*

NOw hee had a sayd vnto Moses, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre off.

2 And Moses himselfe alone shall come neere to the Lorde, but they shall not come nere, neither shal the people go vp with him.

3 ¶ b Afterward Moses came and told the people all the words of the Lord, and all the ‡ lawes: & all the people answered with one voice, and sayd, * All the things which the Lord hath sayd, will we do.

4 And Moses wrote all the wordes of the Lord, and rose vp earely, and set vp an * altar ‖ vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong c men of the children of Israel, which offered burnt offerings of beeues, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who sayd, All that the Lord hath sayd, we will do, and be obedient.

8 Then Moses tooke the * blood, and sprinkled it on the people, and sayd, Behold the d blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they e saw the God of Israel, and vnder his feete was as it were a ‡ worke of a Saphir stone, and as the very heauen when it is cleere.

11 And vpon the nobles of the children of Israel he f layed not his hand: also they saw God, and g did eat and drinke.

12 ¶ And the Lord h sayde vnto Moses, Come vp to me into the mountaine, and be there, and I will giue thee i tables of stone, and the law and the commandement which I haue written, for to teach k them.

13 Then Moses rose vp, and his minister Ioshua, and Moses went vp into the mountaine of God,

14 And sayd vnto the Elders, Tary vs heere, vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloud couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, and the cloud couered ‖ it sixe dayes: and the seuenth day hee called vnto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was like l consuming fire on the toppe of the mountaine, in the eyes of the children of Israel.

18 And Moses entered into the mids of the cloud, and went vp to the mountaine: and Moses was in the * mount foztie dayes and foztie nights.

CHAP. XXV.

* 2 *The voluntarie gifts for the making of the Tabernacle.* 10 *The form of the Arke.* 17 *The Mercie seate.* 23 *The Table.* 31 *The Candlesticke.* 40 *All must be done according to the paterne.*

THen the Lorde spake vnto Moses, saying,

2 * Speake vnto the children of Israel, that they receiue an offring for me: of * euery man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall b take of them, golde, and siluer, and brasse,

4 And ‖ blew silke, and purple, and skarlet, and fine linnen, and goats haire,

5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood c Shittim,

6 Oile for the light, spices for d anointing oile, and for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the * Ephod, and in the * brest plate.

8 Also they shall make mee a e Sanctuarie, that I may dwell among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubit and an halfe broad, and a cubit and an halfe hie.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, and shalt make vpon it a ‖ crowne of golde round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure ‖ corners thereof: that is, two rings shalbe on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimony which I shall giue thee.

17 Also thou shalt make a ‖ g Mercy seat of pure golde, two cubits and an halfe long, and a cubit and an halfe broad.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two ends of the Mercy seat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

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Chap.34.15. Deut.7.2.

‡ *Ebr. offence, or snare.*

Deut.7.16. Iosh. 23.13.

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20 chapter hitherto.

b When he had receiued these lawes in mount Sinai.

‡ *Ebr. iudgements. Chap.19.8.*

Chap.20.24.

‖ *Or, at the foot of the mountaine.*

c For as yet the Priesthood was not giuen to Leui,

‖ *Or, the booke of the Law.*

1. *Pet.1.2. heb. 9.20.*

d Which blood signifieth that y couenant broken cānot be satisfied without bloodshedding.

e Asperitie & lyes their infirmities could beholde his maiesty.

‡ *Ebr. brickworke.*

f He made them not afrayed, nor punished them.

g That is, reioyced.

h The second time.

i Signifying the hardnesse of our hearts, except God do write his lawes therein by his spirit. Ier. 31. 33. ezek. 11. 19. 2. cor. 3. 3. heb. 8. 10. and 10. 16.

k To wit, the people.

* *Or, him.*

l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant Saphir. *Chap.34.28. deut. 9.9.*

a After the morall and iudiciall law, he giueth them the ceremoniall law, that nothing should be left to mans inuention. *Chap.35.5.*

b For the building and vse of the Tabernacle.

‖ *Or, yellow.*

c Which is thought to be a kinde of cedar, which will not rot.

d Ordeined for the Priests. *Chap.28.4. Chap.28.15.*

e A place both to offer sacrifice, and to heare the Law. *Chap.37.1.*

‖ *Or, a circle, and a border.*

‖ *Or, feet.*

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

‖ *Or, couering, or propitiatorie.*

g There God appeared mercifully vnto them: and this was a figure of Christ.

the other end: of the matter of the Mercyseat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shal stretch their wings on hie, couering the Mercyseat with their wings, and their faces one to another: to the Mercyseat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercyseat aboue vpon the Arke, and in the Arke thou shalt put the Testimonie, which I will giue thee,

22 And there I will ‖ declare my selfe vnto thee, and from aboue the Mercy seat * betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee al things which I wil giue thee in commandement vnto the children of Israel.

23 ¶ * Thou shalt also make a table of Shittim wood, of two cubites long, and one cubit broad, and a cubit and a halfe hie:

24 And thou shalt couer it with pure golde, and make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of ‖ foure fingers round about: & thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feet thereof:

27 Euen against the border shal the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be borne with them.

29 Thou shalt make also [h] dishes for it, & incense cups for it, and couerings for it, and goblets wherewith it shall be couered, euen of fine golde thou shalt make them.

30 And thou shalt set vpon the table shew bread before me continually.

31 ¶ * And thou shalt make a Candlestick of pure gold: of [i] worke beaten out with the hammer shall the Candlesticke be made, his shaft, & his branches, his bowles, his knops, and his flowres shalbe of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

33 Three bowles like vnto almonds, one knop and one flowre in one branch: and three bowles like almonds in the other branch, one knop and one flowre: so throughout the sixe branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shalbe foure bowles like vnto almondes, his knops and his flowres.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlesticke.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers & snuffedishes thereof shalbe of pure golde.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

40 * Looke therefore that thou make them after their fashion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 *The forme of the Tabernacle and the appertinances.* 33 *The places of the Arke, of the Mercy seat, of the Table, and of the Candlesticke.*

Afterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blew silke, and purple, and skarlet: & in them thou shalt make Cherubims of [a] broidred worke.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shall be coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the selueage [b] of the coupling: & likewise shalt thou make in the edge of the other curtaine in the selueage, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall bee one right against another.

6 Thou shalt make also fiftie ‖ taches of golde, & couple the curtaines one to another with the taches, and it shall be one ‖ Tabernacle.

7 ¶ Also thou shalt make curtaines of goates haire, to be a [d] couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall the of one measure.

9 And thou shalt couple fiue curtains by themselues, and the sixe curtaines by themselues: but thou shalt double the [e] sixt curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the selueage of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie ‖ taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shall be left at the backeside of the Tabernacle,

13 That the cubit on the one side, and the cubit on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

Or, will appoint with thee. Num. 7. 89.

Chap. 37. 10.

Or, an hand breed.

h To set the bread vpon.

Chap. 37. 17.

i It shall not be molten, but beaten out of the lumpe of golde with the hammer.

k This was the talent weight of the Temple, and weighed 120 pound. *Heb. Ios. 7. 21. & 44.*

a That is, of most cunning, or fine worke.

b On the side, that the curtaines might be tied together.

c In tying together both the sides.

Or, hookes.

Or, partition.

d Lest raine and weather should marre it.

e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

Or, hooks.

f For these curtaines were two cubites longer then the curtains of the Tabernacle: so that they were sider by a cubit on both sides.

g To be put vp on the couering that was made of goates haire.
h This was the third couering for the Tabernacle,

make a g couering of rammes skinnes died red, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boards for the Tabernacle of Shittim wood to stand vp.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall bee in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the South side, euen full South.

19 And thou shalt make fourtie ‖ sockets of siluer vnder the twentie boardes, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

‖ Or, *brasse pieces, wherein were the mortaises for the tenons.*

20 In like maner on the other side of the Tabernacle towarde the North side shall bee twentie boards,

21 And their fortie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle towarde the West, shalt thou make sixe boards.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

i The Ebrew word signifieth twinnes: declaring that they should be so perfect and well ioyned as were possible.

24 Also they shalbe i ioyned beneath, and likewise they shalbe ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shall bee eight boards hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle.

27 And fiue barres for the boards of the other side of the tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the West side.

28 And the middle barre shall go through the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle *according to the fashion thereof, which was shewed thee in the Mount.

*Chap. 25. 9, 40. *hebr.* 8, 5. *actis.* 7. 44.

31 ¶ Moreouer, thou shalt make a vaile of blue silke, and purple, and scarlet, and fine twined linnen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose k hookes shall be of gold) standing vpon foure sockets of siluer.

k Some read, heads of the pillars.

33 ¶ Afterward thou shalt hang the vaile ‡ on the hookes, that thou mayest bring in thither, that is, within the vaile, the Arke of the Testimony: and the vaile shal make you a separation betweene the Holy place and the l most Holy place.

‡ *Ebr. vnder the hookes: meaning that it should hang downward from the hookes.*
l Whereinto the hie Priest onely entred once a yeere.

34 Also thou shalt put the Mercie seate vpon the Arke of the Testimony in the most Holy place.

35 And thou shalt set the Table m without the vaile, and the Candlesticke ouer against the Table on the Southside of the tabernacle, and thou shalt set the Table on the Northside.

m Meaning in the holy place,

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blewe silke, and purple, and scarlet, and fine twined linnen, wrought with needle.

n This hanging or vaile was betweene the holy place, and there where the people were,

37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with golde: their heads shall be of golde, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lamps continually burning.

MOreouer thou shalt make the a altar of Shittim wood, fiue cubits long and fiue cubites broad (the altar shall be foure square) and the height thereof three cubites.

a For the burnt offering.

2 And thou shalt make it homes in the foure corners thereof: the homes shall be of it b selfe, and thou shalt couer it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpans for his ashes and his beesoms, and his basens, and his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

‖ Or, *fire pans.*

4 And thou shalt make vnto it a grate like net worke of brasse: also vpon that ‡ grate shalt thou make foure brasen rings vpon the foure corners thereof.

‡ *Ebr. net.*

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall bee put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betweene the boards: as God shewed thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linnen, of an hundreth cubites long for one side,

c This was the first entrie into the Tabernacle, where the people abode.

10 And it shal haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, and their d fillets shalbe siluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on the Northside in length there shall be hangings of an hundreth cubites long, and the twentie pillars thereof with their twentie sockets of brasse: the heades of the pillars and the fillets shall be siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their tenne pillars, and their tenne sockets.

13 And the breadth of the court, Eastward full East shall haue e fiftie cubits.

e Meaning, curtaines of fiftie cubites.

14 Also hangings of fifteene cubites shall be on the one f side with their three pillars and their three sockets:

f Of the doore of the court.

15 Likewise on the other side shall be hangings of fifteene cubites, with their three

pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shall bee an hundreth cubites, and the breadth fiftie ‡ at either ende, and the height fiue cubites, and the hangings of fine twined linnen, and their sockets of brasse.

‡ Ebr. fiftie in fifties.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the pinnes thereof, and all the pinnes of the court shall be brasse.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure oyle olyue [b] beaten for the light, that the lampes may alway ‖ burne.

g Or, stakes wherewith the curtaines were fastened to the ground.

h Such as commeth from the olyue, when it is first pressed or beaten.

‖ Or, ascend vp.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron & his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

r *The Lorde calleth Aaron and his sonnes to the Priesthood.* 4 *Their garments.* 12. 29 *Aaron entreth into the Sanctuary in the name of the children of Israel.* 30 *Urim and Thummim.* 38 *Aaron beareth the iniquitie of the Israelites offrings.*

AND [r] cause thou thy brother Aaron to [a] come vnto thee, & his sonnes with him, from among the children of Israel, that hee may serue mee in the Priestes office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

a Whereby his office may be knowen to be glorious and excellent.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

‡ Ebr. wise in heart.

3 Therefore thou shalt speake vnto all ‡ cunning men, whom I haue filled with the spirite of wisedome, that they make Aarons garments to [b] consecrate him, that hee may serue me in the Priests office.

b Which is to separate him from the rest.

4 Howe these shall bee the garments, which they shall make, a brest plate, and an [c] Ephod, and a robe, and a broydered coate, a miter, and a girdle: so these holy garniture shall they make for Aaron thy brother, and for his sonnes, that hee may serue mee in the Priests office.

c A short and strait coat without sleeues put vpmost vpon his garments, to keepe them close vnto him.

5 Therefore they shall take golde, & blue silke, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the Ephod of golde, blue silke, and purple, scarlet, and fine twined linen of broydered worke.

7 The two shoulders thereof shalbe ioyned togethers by their two roges: so shall it be closed.

8 And the [d] girdle of the same Ephod, which shall be vpon him, shall bee of the selfe same worke and stuffe, euen of golde, blue silke, and purple, and scarlet, and fine twined linnen.

d Which went about his vpmost coate.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, & the sixe names that remaine, vpon the second stone, according to [e] their generations.

e As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to be set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of [f] remembrance of the children of Israel: for Aaron shall beare their names before the Lorde vpon hys two shoulders for a remembrance.

f That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde ‡ at the ende, of wreathed worke shalt thou make them, and shalt fasten the wreathed chaines vpon the bosses.

g Of the bosses.

15 ¶ Also thou shalt make the brest plate of [h] iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of golde, blue silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

h It was so called, because the hie Priest could not give sentence in iudgement without that on his brest.

16 [i] Foure square it shall bee and double, an handebreadth long and an handebreadth broad.

i The description of the brest plate.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle in the first rowe.

‖ Or, Sardoine.

‖ Or, Emerand.

18 And in the second row thou shalt set an emeraud, a saphir, and a ‖ diamond.

‖ Or, Carbuncle.

19 And in the third rowe a turkeis, an [g] chate, and an hematite.

‖ Or, Iasper.

20 And in the fourth rowe a ‡ chrysolite, an onix, and a iasper: and they shall be set in golde in their embossements.

‡ Ebr. Tarshish.

21 And the stones shalbe according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two chaines at the endes of wreathen worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on [k] the two endes of the brest plate.

k Which are vpmost toward the shoulder.

24 And thou shalt put the two wreathen chaines of golde in the two rings in the ends of the brest plate.

25 And the other two endes of the two wreathen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the forside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the [l] two other endes of the brest plate, vpon the border thereof, toward the inside of the Ephod.

l Which are beneath.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broyderd

broydered gard of the Ephod.

28 Thus they ſhall binde the breaſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be faſt vpon the broydred gard of the Ephod, and that the breaſtplate bee not looſed from the Ephod.

m Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

29 So Aaron ſhall m beare the names of the children of Iſrael in the breaſtplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

n Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breaſtplate were moſt cleare, and of perfect beautie: by Vrim alſo is meant knowledge, and Thummim honeſtie, ſhewing what vertues are required in the Prieſts.

30 ¶ Alſo thou ſhalt put in the breaſtplate of iudgement the n Urim and the Thummim, which ſhall bee vpon Aarons heart, when he goeth in before the Lord: and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lorde continually.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhall bee in the middes of it, hauing an edge of wouen worke round about the coller of it: ſo it ſhal be as the coller of an habergion that it rent not.

33 ¶ And beneath vpon the ſkirts thereof thou ſhalt make pomegranates of blue ſilke, and purple, and ſkarlet, round about the ſkirts thereof, and belles of golde betweene them round about:

Eccluſ.45.9.

34 That is, * a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the ſkirts of the robe.

35 So it ſhall be vpon Aaron, when he miniſtreth, and his ſound ſhall bee heard, when he goeth into the holy place before the Lorde, and when hee commeth out, and he ſhall not die.

o Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing vnholy may appeare before him.

36 ¶ Alſo thou ſhalt make a plate of pure golde, and graue thereon, as ſignets are grauen, o HOLINES TO THE LORD,

p Their offerings could not be ſo perfect, but ſome fault would be therein: which ſinne the high Prieſt bare, and pacified God.

37 And thou ſhalt put it on a blue ſilke lace, and it ſhall be vpon the miter: euen vpon the forefront of the miter ſhall it be.

38 So it ſhall be vpon Aarons forehead, that Aaron may p beare the iniquitie of the offerings which the children of Iſrael ſhall offer in all their holy offerings: and it ſhalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewiſe thou ſhalt embroyder the fine linnen coate, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needle worke.

40 Alſo thou ſhalt make for Aarons ſonnes, coats, and thou ſhalt make them girdles, and bonnets ſhalt thou make them for glorie and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoynt them, and q fill their hands, and ſanctifie them, that they may miniſter vnto me in the Prieſts office.

q That is, conſecrate them, by giuing them things to offer, and thereby admit them to their office.

42 Thou ſhalt alſo make them linen breeches to couer their priuities: from the loines vnto the thighes ſhall they reach.

43 And they ſhall bee for Aaron and his ſonnes when they come into the Tabernacle [or, of witneſſe.] of the Congregation, or when they come vnto the altar to miniſter in the holy place, that they r commit not iniquitie, and ſo die. This ſhall be a Lawe for euer vnto him and to his ſeede after him.

r In not hiding their nakednes.

CHAP. XXIX.

1 The maner of conſecrating the Prieſts. 38 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

THis thing alſo ſhalt thou doe vnto them when thou conſecrateſt them to bee my Prieſts, * Take a yong calfe, and two rams without blemiſh,

Leuit.9.2.

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate flowre ſhalt thou make them)

3 Then thou ſhalt put them in one basket, and s preſent them in the basket with the calfe and the two rammes,

s To offer them in ſacrifice.

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the t robe of the Ephod, and the Ephod, and the breaſt plate, and ſhalt cloſe them to him with the broydered gard of the Ephod.

t Which was next vnder the Ephod.

6 Then thou ſhalt put the miter vpon his head, and ſhalt put the holy * crowne vpon the miter.

Exod.28.36.

7 And thou ſhalt take the anoynting * oyle, and ſhalt powre vpon his head, and anoynt him.

Exod.30.25.

8 And thou ſhalt bring his ſonnes, and put coates vpon them,

9 And ſhalt gird them with girdles, both Aaron and his ſonnes: and ſhalt put the bonets on them, and the Prieſts office ſhall bee theirs for a perpetuall Lawe: thou * ſhalt alſo ‖ fill the hands of Aaron, and the hands of his ſonnes.

Exod.28.41.

‖ Or, conſecrate them.

10 After, thou ſhalt preſent the calfe before the Tabernacle of the Congregation, * and Aaron and his ſonnes ſhall u put their hands vpon the head of the calfe.

Leuit.1.4.

u Signifying, that the ſacrifice was alſo offered for them, and that they did approue it.

11 So thou ſhalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou ſhalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and ſhalt powre all the reſt of the blood at the foote of the altar.

13 * Alſo thou ſhalt take all the fat that couereth the inwards, and the kall, that is on the liuer, and the two kidneys, and the fat that is vpon them, and ſhalt burne them vpon the altar.

Leuit.3.3.

14 But the fleſh of the calfe, ‡ his ſkinne, and his doung ſhalt thou burne with fire without the hoſte: it is a x ſinne offering.

‡ *Ebr. ſinne.*

15 ¶ Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their handes vpon the head of the ramme.

2.cor.5.21.

16 Then thou ſhalt kill a ramme, and take his blood, and ſprinkle it round about vpon the altar.

17 And thou ſhalt cut the ramme in pieces, and waſh the inwards of him and his legges, and ſhalt put them vpon the pieces thereof, and vpon his head.

18 So thou ſhalt burne the whole ram

vpon the altar: for it is a burnt offering vnto the Lord d for a sweete sauour: it is an offering made by fire vnto the Lord.

d Or, a sauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their handes vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it e vpon the lap of Aarons eare, and vpon the lappe of the right eare of his sonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

e Meaning, the soft and nether part of the eare.

21 And thou shalt take of the blood that is f vpon the altar, and of the anointing oile, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that couereth the inwards, and the kall of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the g ramme of consecration)

g Which is offered for the consecration of the high Priest.

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar besides the burnt offering for a sweete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 ¶ Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to h and fro before the Lord, and it shall be thy part.

h This sacrifice the Priest did moouue toward the East, West, North and South.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the i heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

i So called, because it was not onely shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall be an heaue offering of the children of Israel, of their k peace offerings, euen their heaue offering to the Lord.

k Which were offrings of thankesgiuing to God for his benefites.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stede, shall put them on seuen dayes, when hee commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

Leuit. 8. 31. and 24. 9. Matth. 12. 4.

33 So they shall eat these things, l wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

l That is, by the sacrifices.

34 Nowe if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things, which I haue commaunded thee: seuen dayes shalt thou ‡ consecrate them,

‡ Ebr. fill their hands.

36 And shalt offer euery day a calfe for a sinne offering, for m reconciliation: and thou shalt clense the altar, when thou hast offered vpon it for reconciliation, and shalt anoint it to sanctifie it.

m To appease Gods wrath that sinne may bee pardoned.

37 Seuen dayes shalt thou clense the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shal be holy.

38 ¶ * Now this is that which thou shalt prepare vpon the altar: euen two lambes of one yeere olde, day by day continually.

Numb. 28. 3.

39 The one lambe thou shalt prepare in the morning, and the other lambe thou shalt prepare at euen.

40 And with the one lambe, a n tenth part of fine floure mingled with the fourth part of an o Hin of beaten oyle, and the fourth part of an Hin of wine, for a drinke offering.

n That is, an Omer, reade Chap. 16. 16.

o Which is about a pinte.

41 And the other lambe thou shalt prepare at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the Lord.

42 This shall be a continuall burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lorde, where I will ‖ make appointment with you, to speake there vnto thee.

‖ Or, declare my selfe to you.

43 There I will appoint with the children of Israel, and the place shall be sanctified by my p glory.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

Leuit. 26. 12. 2. cor. 6. 16.

46 Then shall they know that I am the Lord their God, that brought them out of the lande of Egypt, that I might dwell among them: q I am the Lord their God.

q It is I the Lord that am their God.

CHAP. XXX.

1. The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 18 The brasen lauer. 23 The anointing oyle. 34 The making of the perfume.

1 Arthermore, thou shalt make an Altar a for sweete perfume, of Shittim wood thou shalt make it.

a Vpon the which the sweete perfume was burnt, verse 34.

2 The length thereof a cubite, and the breath thereof a cubite, (it shall bee foure square) and the height thereof two cubits:

b Of the same wood and matter.

bites: the hornes thereof shall bee b of the same.

3 And thou shalt overlay it with fine gold, both the top thereof and the sides thereof rounde about, and his hornes: also thou shalt make vnto it ‖ a crowne of golde round about.

[Or, a circle and border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

c That is, in the Sanctuary, and not in the Holiest of all.

6 After thou shalt set it c before the vaile, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

d Meaning, when he trimmeth them, and refresheth the oyle.

7 And Aaron shal burne thereon sweete incense euery morning: when hee d dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: this perfume shall bee perpetually before the Lord, throughout your generations.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

9 Ye shal offer no e strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering f therein.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

Num.1.2.5.

11 ¶ Afterward the Lord spake vnto Moses, saying,

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid, 2.Sam.24.1.

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man s a redemption of his life vnto the Lord, whē thou tellest them, that there bee no plague among them when thou countest them.

h This shekel valued two common shekels: and the gerah valued about 12. pence after fiue shillings sterling the ounce of siluer.

13 This shall euery man giue that goeth into the number, halfe a shekel, after the h shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shall bee an offering to the Lord.

Leuit.27.25.
numb.3.47.
ezek.45.12.

14 All that are numbred from twentie yeere olde and aboue, shal giue an offering to the Lord.

i That God should be mercifull vnto you.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shal giue an offring vnto the Lord i for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, that it may bee a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.

17 ¶ Also the Lorde spake vnto Moses, saying,

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shal k wash their handes and their feete thereat:

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lorde, they shall wash themselues with water, least they die.

21 So they shall wash their handes and their feete that they die not: and this shall bee to them an ordinance l for euer, both vnto him and to his seede throughout their generations.

l So long as the Priesthood shall last.

22 ¶ Also the Lorde spake vnto Moses, saying,

23 Take thou also vnto thee principall spices of the most pure myrrhe fiue hundreth m shekels, of sweete cinamon halfe so much, that is, two hundreth and fiftie, and of sweete n calamus, two hundreth and fiftie:

m Waying so much,

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours. *Chap.29.40.*

24 Also of Cassia, fiue hundreth, after the shekel of the Sanctuary, and of oyle olive an * Hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the arte of the Apothecary: this shall be the oyle of holy ointment.

o All things which appertaine to the Tabernacle.

26 And thou shalt anoynt the * Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the table, and all the instruments thereof, & the Candlesticke with all the instruments thereof, and the Altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the Lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoynt Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall bee an holy ointing oyle vnto mee, throughout your generations.

p Neither at their burials, nor otherwise.

32 None shall anoynt p mans flesh therewith, neither shall yee make any composition like vnto it: for it is holy, and shal be holy vnto you.

q Either a stranger, or an Israelite, saue onely the Priests.

33 Whosoeuer shall make the like ointment, or whosoeuer shall put any of it vpon q a stranger, euen he shall be cut off from his people.

r In Ebrew, Shebeleth: which is a sweet kinde of gumme, and shineth as the naile.

34 And the Lorde sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and r cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apothecary, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

s Only dedicate to the vse of the Tabernacle.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shall bee vnto thee holy for the s Lord.

38 Whosoeuer shall make like vnto that

to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his woorke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lorde spake vnto Moses, saying,

2 Beholde, I [a] haue called by name Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirite of God, in wisedome, and in vnderstanding, and in knowledge, & in all [b] workemanship:

4 To finde out curious woorkes to worke in gold, and in siluer, and in brasse,

5 Also in the arte to set stones, & to carue in timber, & to worke in all maner of workemanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamach of the tribe of Dan, & in the hearts of all that are [c] wise hearted, haue I put wisdome to make al that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, & the Arke of the Testimony, and the Mercie seate that shal be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the [d] pure Candlesticke, with all his instruments, and the altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, & the Laner with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, & the garments of his sonnes, to minister in the Priests office,

11 And the [e] anoynting oyle, and sweete perfume for the Sanctuary: according to all that I haue commanded thee, shall they do.

12 ¶ Afterwarde the Lorde spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, [f] Notwithstanding keepe ye my Sabbaths: for it is a signe betweene mee and you in your generations, that yee may know that I the LORD do sanctifie you.

14 *Ye shal therefore keep the Sabbath: for it is holy vnto you: he that defileth it, shal die the death: therefore whosoeuer worketh therein, the same person shall bee euen cut off from among his people.

15 Sixe dayes shall men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shal keepe the Sabbath, that they may obserue the ‖ rest throughout their generations for an euerlasting conenant.

17 It is a signe betweene me and the children of Israel for euer: *for in sixe dayes the Lord made the heauen and the earth, and in the seuenth day [h] he ceased, and rested.

18 Thus (when the Lorde had made an end of communing with Moses vpon mount Sinai) [i] hee gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

a I haue chosen and made meete, Chap. 35.30.

b This sheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning & arte vsed therein, or because the whole was beaten out of one piece.

e Which onely was to anoint the Priests and the instruments of the Tabernacle, & not to burne.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes. *Chap* 20.8. *ezek.* 20.12.

g God repeateth this point because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our workes and to obey the will of God.

‖ *Or, Sabbath. Gene.* 1.31. *and* 2.2.

h From creating his creatures, but not from gouerning and preserving them. *Deut.* 9.10.

i Whereby he declared his wil to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 16 Moses breaketh the Tables. 27 Hee slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people saw, that Moses taried long ere hee came downe from the mountaine, the people gathered themselues together against Aaron, and said vnto him, Vp, [a] make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.

2 And Aaron sayde vnto them, [b] Plucke off the golden earerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them e selues the golden earerings, which were in their eares, and they brought them vnto Aaron.

4 *Who receiued them at their handes, and fashioned it with the grauing toole, and made of it a [d] molten calfe: then they sayde, *These bee thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, hee made an altar before it: and Aaron proclaymed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offrings: also *the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lorde sayde vnto Moses, *Goe, get thee downe: for the people which thou hast brought out of the lande of Egypt, hath corrupted their wayes.

8 They [e] are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, *These bee thy gods, O Israel, which haue brought thee out of the lande of Egypt.

9 Againe the Lord sayd vnto Moses, *I haue seene this people, and beholde, it is a stiffe necked people.

10 Now [f] therefore let me alone, that my wrath may waxe hote against them, for I will consume them: but I will make of thee a mighty people.

11 * But Moses prayed vnto the Lorde his God, and sayd, O Lorde, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the lande of Egypt, with great power and with a mighty hande?

12 * Wherefore shall the Egyptians ‖ speake, and say, Hee hath brought them out malitiously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy minde from this euill toward thy people.

13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, *I will multiply your seede as the starres

a The roote of idolatry is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires. *Psal.* 106.19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, & serpents worshipped. 1. *King.* 12.28. 1. *Cor.* 10.7. *Deut.* 9.12.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides. 1. *King.* 12.28. *Chap.* 33.3.

f God sheweth that the prayers of the godly stay his punishment. *Psal.* 106.23.

Num. 14.13. ‖ *Or, blaspheme.*

‖ *Or, repent.*

g That is, thy promise made to Abraham. *Gen.* 12.7. *and* 15.7. *and* 48.16.

starres of the heauen, and all this land, that I haue spoken of, wil I giue vnto your seed, and they shall inherite it for euer.

14 Then the Lorde changed his minde from the euill, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [b] this writing was the writing of God grauen in the Tables.

17 And when Iohua heard the noyse of the people, as they showted, hee sayd vnto Moses, There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Nowe, assoone as he came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

Deut. 9. 21.

20 [*] After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lorde waxe fierce: Thou knowest this people, that they are euen set on mischiefe.

23 And they said vnto me, Make vs gods to goe before vs: for we knowe not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Yee that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, & thereof came this calfe.

25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto their shame among their enemies)

26 And Moses stoode in the gate of the campe, & said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselues vnto him.

27 Then he saide vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate thorow the hoste, & [l] slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your handes vnto the Lorde this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Yee haue committed a grieuous crime: but nowe I will goe vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore nowe if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, raise mee [n] out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against mee, I will put him out of my [o] booke.

34 Goe nowe therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will [p] visite their sinne vpon them.

35 So the Lorde plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiseth to sende an Angel before his people, 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

AFterward the Lorde said vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy seede will I giue it.

2 And * I will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a lande, I say, that floweth with milke and honie: for I will not goe vp with thee, * because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Yee are a stiffenecked people, I will come suddenly vpon thee, and consume thee: therefore nowe put thy costly rayment from thee, that I may know [b] what to doe vnto thee)

6 So the children of Israel layde their good raiment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his tabernacle, and pitched it without the hoste farre off from the hoste, and called it [c] Ohel-moed. And when any did seeke to the Lord, he went out vnto the tabernacle of the Congregation, which was without the hoste.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the tabernacle.

9 And assoone as Moses was entred into the tabernacle, the cloudie pillar descended and stood at the doore of the tabernacle, and the Lord talked with Moses.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie,

i Partly to despite them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God,

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection,

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation.

o I will make it knowen that he was neuer predestinate in mine eternall counsel to life euerlasting.

p This declareth how grieuous a sinne idolatrie is seeing that at Moses prayer God would not fully remit it,

a The land of Canaan was compassed with hilles so they, that entred into it, must passe vp by the hilles. *Gen. 12. 7. Chap. 23. 27. Iosh. 24. 11. deut. 7. 22.*

b That either I may shew mercie if thou repent, or els punish thy rebellion,

c That is, the tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will,

Chap. 32. 9. deut. 9. 13.

10 Howe when all the people sawe the cloudy pillar stand at the Tabernacle dooze, all the people rose vp, and worshipped euery man in his tent dooze.

11 And the Lord spake vnto Moses, d face to face, as a man speaketh vnto his friend. After, he turned againe into the host, but his seruant Iohua the son of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses saide vnto the Lorde, See, thou sayest vnto me, Leade this people forth, and thou hast not shewed mee whom thou wilt send with me: thou hast said moreouer, I knowe thee by e name, and thou also found grace in my sight.

13 Nowe therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, ‡ f My presence shal goe with thee, and I will giue thee rest.

15 Then he said vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I knowe thee by name.

18 Againe he said, I beseech thee, shewe me thy g glory.

19 And he answered, I will make all my h good goe before thee, and I will i proclaime the Name of the Lorde before thee: * for I wil shew k mercy to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and l liue.

21 Also the Lord said, Behold, there is a place by m me, & thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by.

23 After I will take away mine hand, and thou shalt see my n backe parts: but my face shall not be seene.

d Most plainely and familiarly of al others, Numb. 12.7,8. deut. 34. 10.

e I care for thee, and will preserue thee in this thy vocation.

‡ *Ebr. face.*

f Signifying that the Israelites should exceed through Gods fauour all other people, vers. 16.

g Thy face, thy substance, and thy maiestie.

h My mercy, and fatherly care.

i Made Chap. 34. verse 6. 7. *Rom* 9.15.

k For finding nothing in man that can deserue mercy, he will freely saue his.

l For Moses saw not his face in full maiestie, but as mans weakenes could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

CHAP. XXXIIII.

1 *The Tables are renued.* 6 *The description of God.* 12 *All fellowship with idolaters is forbidden.* 18 *The three feasts.* 28 *Moses is fourtie dayes in the Mount.* 30 *His face shineth, and he couereth it with a vaile.*

AND the Lord sayd vnto Moses, * Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayest come vp earely vnto the mount of Sinai, and ‡ waite there for me in the top of the mount.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede ‖ before this mount.

4 ¶ Then Moses ‖ hewed two Tables of stone like vnto the first, & rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commaunded him, and tooke in his hande two Tables of stone.

5 And the Lorde descended in the cloud, and stoode with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and a cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and trueth,

7 Reserving mercy for thousands, forgiuing iniquitie and transgression, and sinne, and not ‡ making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And said, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (b for it is a stifnecked people) and pardon our iniquity and our sinne, and take vs for thine inheritance.

10 And he answered, Beholde, * I will make a couenant before all thy people, & will doe marueiles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lorde: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of c ruine among you:

13 But ye shall ouerthrowe their altars, and breake their images in pieces, and cut downe their d groues.

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is * Iealous, is a iealous God)

15 Least thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some man call thee, and thou * eate of his sacrifice:

16 And lest thou take of their * daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

17 Thou shalt make thee no gods of e mettall.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of the flocke shall be reckoned mine, both of beeues and sheepe.

20 But the first of the asse thou shalt buy out

‡ *Ebr. stand to me.*

Deut. 10.1.

‖ *Or, about.*

‖ *Or, polished.*

a This ought to be referred to the Lord, and not to Moses proclaiming: as Chap. 33.19.

‡ *Ebr. not making innocent.*

Deut. 5.9. *iere.* 32.18.

b Seeing the people are thus of nature, the rulers haue neede to cal vpon God, that he would alwayes be present with his spirit.

Deut. 5.2.

Deut. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chused for their idoles.

Chap. 20.5. *Chap.* 23.32. *deut.* 7.2. 1. *Cor.* 8.10. 1. *King.* 11.2.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles whatsoeuer they be made of.

Chap. 23.15. *Chap.* 13.4. *Chap.* 13.2. *and* 22.29. *Ezek.* 44.30.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * empty.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in eating time and in the harnest thou shalt rest.

22 ¶ * Thou shalt also obserue the feast of weeks in the time of þ first fruits of wheat harnest, and the feast of gathering fruites in g the end of the yeere.

23 ¶ * Thrise in a yere shall all your men children appeare before the Lorde Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall h desire thy land, when thou shalt come vp to appeare before the Lorde thy God thrise in the yeere.

25 * Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not i seethe a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenour of *these wordes I haue made a couenant with thee and with Israel.

28 So he was there with the Lord k forty dayes and forty nights, and did neither eate bread nor drinke water: and he wrote in the Tables * the words of the couenant, euen the ten ‖ Commandements.

29 ¶ So when Moses came down from mount Sinai, the two Tables of the Testimony were in Moses hand, as he descended from the mount: (Now Moses wist not that the skinne of his face shone bright, after that God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and beholde, the skin of his face shone bright; and they were l afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, and he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

34 But when Moses came m before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, howe the skinne of Moses face shone bright: therefore Moses put the couering vpon his face vntill hee went to speake with God.

Chap.23.15. eccles.35.4.

f Without offering something.

Chap.23.12.

Chap.23.16.

g Which was in September, when the sunne declined, which in the count of political things, they called the end of the yeere.

Deut.16,16. chap.23.14,17.

h God promiseth to defend them and theirs, which obey his commandement.

Chap.23.18.

i Reade Chap. 23.19. deut.14. 21.

Chap.34.18. deut.9 9.

k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.

Deut.4.13.

‖ *Or, wordes.*

l Reade 2. Cor. 3.7.

2. *Cor.3,13.*

m Which was in the Tabernacle of the Congregation.

CHAP. XXXV.

2 *The Sabbath.* 5 *The free gifes are required.* 21 *The readinesse of the people to offer.* 30 *Bezaleel and Aholiab are praised of Moses.*

THen Moses assembled all the Congregation of the children of Israel, and sayd vnto them, These are the wordes which the Lord hath commanded that yee should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall be vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doeth any worke therein, shall die.

3 Yee shall kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely, golde, and siluer, and brasse:

6 Also blew silke, and purple, and skarlet, and fine linen, and goats haire,

7 And rammes skins died red, and badgers skins with Shittim wood:

8 And oyle for light, and spices for the anointing oyle, and for the sweete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you shall come and make all that the Lord hath commanded:

11 That is, the * Tabernacle, the pauillion therof, and his couering, and his tarhes, and his boords, his barres, his pillars, and his sockets,

12 The Arke, and the barres thereof: the Mercy seat, and the vaile that c coureth it,

13 The Table, and the barres of it, & all the instruments therof, and the shewbread:

14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle.

16 The * Altar of burnt offring with his brasen gate, his barres, and all his instruments, the Lauer and his foote,

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their coards,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart e encouraged him, & euery one, whose spirit made him willing, came and brought an offering to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought ‖ taches, and earerings, and rings, and bracelets, all were iewels of golde: and euery one that offered

Chap.20.9.

a Wherein yee shal rest from all bodily worke.

Chap.25.2.

b Reade Chap. 28 3.

Chap.26.31.

c Which hanged before the mercie seate that it could not bee seene.

Chap.30.1.

Chap.27.1.

d Such as appertaine to the seruice of the Tabernacle.

e *Ebr. lifted him vp.*

‖ *Or, hookes.*

offred a offring of gold vnto the Lord:

23 Euery man also, which had blew silke, and purple, and skarlet, and fine linen, and goates haire, and rammes skinnes died red, and badgers skins, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lorde: and euery one that ‡ had Shittim wood for any maner of worke of the ministration, brought it.

‡ Ebr. with whom was found.

25 And all the women that were * wise hearted, did spinne with their handes, and brought the spun worke, euen the blew silke, and the purple, the skarlet, and the fine linen.

e Which were wittie & expert.

26 Likewise all the women, ‡ whose hearts were mooued with knowledge, spun goates haire.

‡ That is, which were good spinners.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweete perfume.

Chap. 30, 23.

29 Euery man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make sby the hand of Moses, brought a free offring to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses said vnto the children of Israel, Behold, * the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah,

Chap. 31, 2.

31 And hath filled him ‖ with an excellent spirit of wisedome, of vnderstanding, and of knowledge, and in all maner worke,

‖ Or, with the spirit of God.

32 To finde out curious works, to worke in golde, and in siluer, and in brasse,

33 And in grauing stones to set them, and in carning of wood, euen to make any maner of fine worke.

34 And he hath put in his heart that he may teach other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdome of heart to worke all maner h of cunning, * and broydered, and needleworke: in blew silke, and in purple, in skarlet, and in fine linnen and weauing, euen to do all maner of worke, and suhtill inuentions.

h Pertaining to grauing, or caruing, or such like. Chap. 26, 1.

CHAP. XXXVI.

5 The great readinesse of the people, insomuch that he commanded them to cease. 8 The curtains made. 19 The couerings. 20 The boords. 31 The barres. 35 And the vaile.

Then wrought Bezaleel, and Aholiab, and al ‡ cunning men to whom the Lord gaue wisedome and vnderstanding to know how to worke all maner worke for the seruice of the * Sanctuary, according to al that the Lord had commanded.

‡ Ebr. wise in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which the children of Israel had brought for the worke of the seruice of the Sanctuary, to make it: also b they brought still vnto him free gifts euery morning.

b Meaning, the Israelites.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too c much, and more then enough for the vse of the worke which the Lord hath commanded to be made.

c A rare example and notable, to see the people so ready to serue God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle tenne curtaines of fine twined linen, and of blew silke, and purple, and skarlet: d Cherubims of broidered worke made they vpon them.

Chap. 26, 3, 4.

d Which were little pictures with wings in the forme of children.

9 The length of one curtaine was twenty and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And he made strings of blew silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the seluedge in the second coupling.

12 * Fiftie strings made he in the one curtaine, and fiftie strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

Chap. 26, 10.

13 After hee made fiftie ‖ taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

‖ Or, hookes.

14 ¶ Also hee made curtaines of goates haire for the ‖ couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

‖ Or, pauilion.

15 The length of one curtaine had thirty cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues:

17 Also hee made fifty strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made hee vpon the edge of the other curtaine in the second coupling.

18 Hee made also fifty taches of brasse to couple the couering that it might be one.

19 And hee made a * couering vpon the pauilion of rammes skins died red, and a couering of badgers skins aboue.

e These two were aboue the couering of goates haire.

20 ¶ Likewise he made the boords for the Tabernacle of Shittim wood to ‡ stand vp.

‡ And to beare vp the curtaines of the Tabernacle.

21 The length of a boord was tenne cubites, and the breadth of one boord was a cubite and an halfe.

22 One boord had two tenons, set in order as the feete of a ladder, one against another: thus made hee for all the boords of the Tabernacle.

23 So he made twenty boords for ꝑ South side of the Tabernacle, euen full South.

24 And forty sockets of siluer made he vnder the twenty boords, two sockets vnder one boord for his two tenons, & two sockets vnder another boord for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boords,

26 And their fortie sockets of siluer, two sockets vnder one boord, and two sockets vnder another boord,

g Or, toward the Sea which was the Sea called Mediterraneum Westward from Ierusalem.

27 Likewise toward g the West side of the Tabernacle he made sixe boords.

28 And two boords made hee of the corners of the Tabernacle, for either side,

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: thus he did to both in both corners.

Chap.26.24.

30 So there were eight boords and their sixteene sockets of siluer, vnder euery boord two sockets.

Chap.25.28. and 30.4,5.

31 ¶ After, he made * barres of Shittim wood, fiue for the boords in the one side of the Tabernacle,

32 And fiue barres for the boords in the other side of the Tabernacle, and fiue barres for the boords of the Tabernacle on the side toward the West.

33 And hee made the middest barre to shoot thorow the boords, from the one end to the other.

34 He ouerlayed also the boords with golde, and made their rings of golde for places for the barres, & couered the barres with golde.

h Which was betweene the Sanctuary & the Holiest of all.

35 ¶ Moreouer he made a h vaile of blew silke, and purple, and of skarlet, and of fine twined linnen: with Cherubims of broidered worke made he it:

ꝑ Or, heads.

36 And made thereunto foure pillars of Shittim, and ouerlayed them with golde, whose ꝑ hooks were also of golde, and he cast for them foure sockets of siluer.

i Which was betweene the Court and the Sanctuarie.

37 And he made an i hanging for the Tabernacle doore of blew silke, and purple, and skarlet, and fine twined linnen, and needle worke,

ꝑ Or, grauen borders.

38 And the fiue pillars of it with their hookes, and ouerlayed their chapiters and their ꝑ fillets with golde, but their fiue sockets were of brasse.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercy seat.* 10 *The Table.* 17 *The Candlestick.* 25 *The Altar of incense.*

Chap.25.10.

AFter this, Bezaleel made the * Arke of Shittim wood, two cubits and an halfe long, and a cubit and an halfe broad, and a cubit and an halfe hie:

a Like battlements.

2 And ouerlayd it with fine gold within and without, and made a a crowne of gold to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made bars of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

Chap.25.17.

6 ¶ And he made the * Mercy seat of pure gold: two cubits and an halfe was the length thereof, and one cubit and an halfe the breadth thereof.

7 And he made two Cherubims of gold, vpon the two endes of the Mercy seat: euen of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: b of the Mercie seat made he the Cherubims, at the two ends thereof.

b Of the selfe same matter that the Mercie seat was.

9 And the Cherubims spread out their wings on high, and couered the Mercy seat with their wings, and their faces were one towards another: toward the Mercy seat were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and an halfe the height of it.

11 And hee ouerlayed it with fine golde, and made thereto a crowne of golde round about.

12 Also hee made thereto a border of an ꝑ hand breadth round about, and made vpon the border a crowne of golde round about.

ꝑ Or, foure fingers.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And hee made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should bee couered.

Chap.25.29.

17 ¶ Likewise he made the Candlesticke of pure golde: of worke beaten out with the hammer made he the Candlesticke: and his shaft, and his branch, his bowles, his knops, and his flowers were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlesticke out of the one side of it, and three branches of the Candlesticke out of the other side of it.

19 In one branch three bowles made like almonds, a knop and a flower: and in another branch three bowls made like almonds, a knop and a flower: and so thorowout the six branches that proceeded out of the Candlesticke.

20 And vpon the Candlestick were foure bowles after the fashion of almonds, the knops thereof, and the flowers thereof:

21 That is, vnder euery two branches a knop made thereof, and a knop vnder the second branch thereof, and a knop vnder the third branch thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.

Chap.25.31.

23 And hee made for it seuen lamps with the snuffers, and snuffedishes thereof of pure golde.

24 Of a talent of pure golde made he it with all the instruments thereof.

c Reade Chap. 25.39.

25 ¶ Furthermore he made the * perfume altar,

Chap.30.1,3,4.

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the hornes thereof were of the same.

26 And he couered it with pure gold, both the top & the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two sides therof, to put barres in it for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlayed them with gold.

Chap.30,23,35. 29 And he made the holy anointing oile, and the sweet pure incense after the Apoticaries arte.

CHAP. XXXVIII.

1 *The altar of burnt offrings.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The sum of that the people offered.*

Chap.27.1. ALso hee made the altar of the burnt offering * of Shittim wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was square, and three cubits hie.

2 And hee made vnto it hornes in the foure corners therof: the hornes therof were of the same, and he ouerlayed it with brasse.

Chap.27.3. 3 Also he made al the instruments of the altar, the * ashpans, and the besoms, and the basins, the flesh hookes, and the censers: all the instruments thereof made he of brasse.

*Or, firepans.

4 Moreoner hee made a brasen grate wrought like a net to the Altar, vnder the compasse of it beneath in the a mids of it,

a So that the gridiron or grate was halfe so high as the Altar, and stood within it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

Chap.27.8. 7 The which bars he put into the rings on the sides of the altar to beare it withall, and made it * hollow within the boards.

8 ¶ Also hee made the Lauer of brasse, and the foot of it of brasse of the b glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses which were of brasse, or fine mettall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing & of great maiestie.

9 ¶ Finally he made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundreth cubits.

10 Their pillars were twentie, and their brasen sockets twenty: the hooks of the pillars, and their fillets were of siluer.

11 And on the North side the hangings were an hundreth cubittes: their pillars twentie, and their sockets of brasse twentie, the hooks of the pillars and their fillets of siluer.

12 On the West side also were hangings of fifty cubits, their ten pillars with their ten sockets: the hookes of the pillars and their fillets of siluer.

13 And toward the East side, full East, were hangings of fifty cubits.

14 The hangings of the one side were fifteene cubits, their three pillars, & their three sockets:

Chap.27.14. 15 * And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court round about were of fine twined linnen:

17 But the sockets of the pillars were of brasse: the hooks of the pillars and their fillets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 Hee made also the hanging of the gate of the court of needle worke, blew silke and purple, and skarlet, and fine twined linnen, euen twentie cubits long, and fiue cubits in height and breadth, ‡ like the hangings of the court.

‡ Eb. ouer against

19 And their pillars were foure with their foure sockets of brasse: their hooks of siluer, and the couering of their chapiters, & their fillets of siluer.

20 But all the * pinnes of the tabernacle and of the court round about were of brasse. Chap.27.19.

21 ¶ These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimony, which was appointed by the commaundement of Moses for the office of the c Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3.4.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a d cunning workman and an imbroiderer, and a worker of needle-worke in blew silke, and in purple, and in skarlet, and in fine linnen.

d As a grauer or carpenter, Chap. 31.4.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents, and seuen hundred and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were numbred in the Congregation, was an hundred talents, and a thousand seuen hundred seuentie and fiue shekels, after the shekel of the Sanctuarie:

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twenty yeere old and aboue, among six hundred thousand, and three thousand, and fiue hundred and fifty men.

*Or, halfe a shekel

27 Moreouer, there were an hundred talents of siluer, to cast the sockets of the Sanctuary, and the sockets of the vaile, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hooks for the pillars of a thousand seuen hundred and seuenty and fiue shekels, and ouerlayed their chapiters, and made fillets about them.

29 Also the brasse of the offering was seuenty e talents, and two thousand, and foure hundred shekels.

e Reade the weight of a talent, chap. 25. 39.

30 Wherof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar,

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pins of the Tabernacle, and all the pins of the court round about.

Chap.27.19.

CHAP.

CHAP. XXXIX.

1 *The apparel of Aaron and his sonnes.* 32 *All that the Lord commanded, was made and finished.* 43 *Moses blesseth the people.*

a As couerings for the Arke, the Candlestick, the Altars, and such like. *Chap.* 31.10. *and* 35.19.

MOreouer, they made a garments of ministration to minister in the Sanctuarie of blue silke, and purple, and scarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of golde, blue silke, and purple, and scarlet, and fine twined linen.

3 And they did beate the golde into thin plates, and cut it into wyers to worke it in the blue silke and in the purple, and in the scarlet, and in the fine linen, with broidered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broidred garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blue silke, and purple, and scarlet, and fine twined linnen, as the Lord had commaunded Moses.

Chap. 28.9. b That is, of very fine and curious workemanship. *Chap.* 28.12.

6 ¶ And they wrought * two Onix stones closed in ouches of golde, b graued, as signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a * remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also hee made the brestplate of broydered worke like the worke of the Ephod: to wit, of golde, blue silke, and purple, and scarlet, and fine twined linen.

9 They made the brestplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaz, and a Carbuncle in the first rowe:

11 And in the second rowe, an Emerand, a Saphir, and a Diamond:

c Or, a ligure, which stone authors write that it commeth of the vrine of the beast called Lynx.

12 Also in the third rowe, c a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, euen twelue d after their names, grauen like signets, euery one after his name according to the twelue tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpon the brestplate chaines at the ends, of wreathen worke and pure golde.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two wreathen chains of gold in the two rings, in the corners of the brestplate.

18 Also the two other endes of the two wreathen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foreside of it, and ouer against his coupling about the broydered gard of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the broidered garde of the Ephod, and that the breastplate should not bee loosed from the Ephod, as the Lorde had commaunded Moses.

22 ¶ Moreouer, hee made the robe of the e Ephod of wouen worke, altogether of blue silke.

e Which was next vnder the Ephod.

23 And f the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

f Where hee should put thorow his head.

24 And they made vpon the skirts of the robe pomegranates, of blue silke, and purple, and scarlet, and fine linen twined.

25 They made also * belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates. *Chap.* 28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linnen, of wouen worke, for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen * breeches of fine twined linen, *Chap.* 28.42.

29 ¶ And the girdle of fine twined linen, and of blue silke, and purple, and scarlet, euen of needle worke, as the Lord had commanded Moses.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the grauing of a signet, * HOLINES TO THE LORD. *Chap.* 28.36.

31 And they tied vnto it a lace of blue silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finished: and the children of Israel did according to al that the Lord had commanded Moses: so did they. *Chap.* 27.21.

33 ¶ After ward they brought the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boords, his barres, and his pillars, and his sockets,

34 And the couering of rammes skinnes died red, and the couering of badgers skins, and the g couering valle.

g So called, because it hanged before the Mercieate, and couered it from sight, chap. 35. 12.

35 The Arke of the testimonie, and the barres thereof, and the Mercieate,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure candlestick, the lampes thereof, euen the lampes h set in order, and all the instruments thereof, and the oyle for light:

h Or, which Aaron dressed and refreshed with oyle euery morning, Chap. 30.7.

38 Also the golden altar and the anoynting oyle, and the sweete incense, and the hanging

hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Laver and his foote,

40 The curtaines of the Court with his pillars and his sockets, and the hanging to the Court gate, and his cordes, & his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministring garments to serue in the Sanctuary, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had i commanded Moses, so the children of Israel made all the worke.

43 And Moses beheld all the worke, and beholde, they had done it as the Lorde had commanded: so had they done: and Moses k blessed them.

i Signifying, that in Gods matters man may neither adde nor diminish.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

2 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloude couering the Tabernacle.

THen the Lord spake vnto Moses, saying,

2 In the a first day of the first moneth, in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimony, and couer the Arke with the vaile.

4 Also thou shalt bring in the * Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, & light his lampes,

5 And thou shalt set the sweete Altar of gold before the Arke of the Testimonie, and put the b hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Laver betweene the Tabernacle of the Congregation, & the Altar, and put water therein.

8 Then thou shalt appoint the Court round about, & hang vp the hanging at the Court gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offring, and all his instruments, and shalt sanctifie the Altar, that it may bee an Altar most holy.

11 Also thou shalt anoint the Laver, and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water,

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto mee in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priests office: for their anointing shal be a signe, that the Priesthood c shall be euerlasting vnto them throughout their generations.

16 So Moses did according to all that the Lord had commanded him: so did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in *the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boords thereof, and put in the barres of it, and reared vp his pillars.

19 And hee spread the couering ouer the Tabernacle, and put the couering of that couering on hie aboue it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the e Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercieseate on hie vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lord had commaunded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlestick in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.

25 And he f lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreoner, hee set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also, hee hanged vp the vaile at the g doore of the Tabernacle.

29 After, hee set the burnt offering altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lord commanded Moses.

33 Finally, he reared vp the court round about the Tabernacle and the Altar, & hanged vp the vaile of the Court gate: so Moses finished the worke.

34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the tabernacle

a After that Moses had bene fortie dayes and fortie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.

* Reade Chap. 26.35.

b That is, the altar of persume, or to burne incense on.

c This hanging or vaile was betweene the Sanctuary and the Court.

d Till both the Priesthood and the ceremonies should ende, which was at Christes coming. *Num.7.1.*

e After they came out of Egypt, *Num.7.1.*

f That is, the Tables of the Lawe, chap.31.18. and 34.29.

Chap.35.12.

Or, set vp.

g Betweene the Sanctuarie and the Court.

Num.9.15. 1.King.8.10.

bernacle of the Congregation, because the cloud abode therein, and the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended vp frō the Tabernacle, the children of Israel went forward in all their iourneys.

37 But if ỹ cloud ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloud of the Lorde was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their iourneys.

h Thus the presence of God preserued & guided them night and day till they came to the land promised.

The third booke of Moses, called *Leuiticus.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefits declared himselfe to be mindfull of his church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kinds of oblations & sacrifices to assure them of forgiuenes of their offences (if they offered them in true faith & obedience.) Also he appointed their Priests & Leuites, their apparell, offices, conuersation & portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices & ceremonies, that the reward of sinne is death, & that without the blood of Christ the innocent Lambe, there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to be auoided: what order they should take for all maner of filthinesse and pollution to purge it: whole company they should flee: what mariages were lawfull, and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

1 Of burnt offerings for particular persons. 3. 10 and 14 The maner to offer burnt offerings of well of bullocks, as of sheepe and birds.

NOw the a LORD called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the LORD, ye shall offer your sacrifice of b cattell, as of beeues and of sheepe.

3 c If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the d Tabernacle of the Congregation before the LORD.

4 And hee shall put his hand vpon the head of the burnt offering, and it shall be accepted ‡ to be his reconciliation.

5 And d hee shall kill the bullocke before the LORD, & the Priests Aarons sonnes shall offer the blood, and shall sprinkle it rounde about vpon the e altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall he flay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the ‖ all vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof and the legs thereof he shal wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour ‖ vnto the LORD.

10 ¶ And if his sacrifice for the burnt offring be of the flocke (as of the sheepe or of the goats) he shall offer a male without blemish,

11 ‖ And he shall kill it on the North side of the altar b before the LORD, & the Priests Aarons sonnes shal sprinkle the blood therof rounde about vpon the altar.

12 And he shall cut it in ‡ pieces, separating his head and his ‖ all, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But he shal wash the inwards and the legs with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the LORD.

14 ¶ And if his sacrifice be a burnt offering to the LORD, of the fowles, then he shall offer his sacrifice of the turtle doues, or of the yoong pigeons.

15 And the Priest shall bring it vnto the altar, & i wring the necke of it asunder, and burne it on the altar, and the blood therof shalbe ‖ shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

17 And he shall cleaue it with his wings, but not diuide it asunder: and the Priest shal burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the LORD.

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.

b So they could offer of none other sort, but of those which were commanded. Exod. 29. 10.

c Meaning, with in the court of the Tabernacle.

‡ Hebr. to him.

d The Priest or Leuite.

e Of the burnt offering. Exod. 27. 1.

‖ Or, the body of the beast, or the fat.

f Or, a sauour of rest which pacifieth the anger of the Lord.

g Reade verse 5.

h Before the altar of the Lord.

‡ Hebr. into his pieces.

‖ Or, fat.

i The Ebrewer word signifieth to pinch off with the naile.

‖ Or, strained, or pressed.

k On the side of the court gate in the pannes which stood with ashes, Exod. 27. 3.

CHAP. II.

1 The meat offering is after three sorts: of fine flowre vnbaken, 4 of bread baken, 14 and of corne in the eare.

AND when any will offer a a meat offering vnto the LORD, his offering shalbe of fine flowre, and he shall powre oile vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and b hee shall take thence his handfull of the flowre, and of the oile with all the incense, and the Priest shal burne it for a c memorial vpon the altar: for it is an offering made by fire for a sweet sauour vnto the LORD.

a Because the burnt offering could not be without the meat offring.

b The Priest.

c To signifie that God remembreth him that offereth.

Eccles.7.31.

3 *But the remnant of the meate offering shall be Aarons and his sonnes: for it is
d most holy of the LORDS offerings made by fire.

d Therfore none could eat of it but the Priests.

4 ¶ If thou bring also a meate offering baken in the ouen, it shall be an vnleauened cake of fine floure mingled with oile, or an vnleauened wafer anointed with oile.

5 ¶ But if thy e meat offering be an oblation of the frying panne, it shall be of fine floure vnleauened, mingled with oile.

e Which is a gift offred to God to pacifie him.

6 And thou shalt part it in pieces, and powre oile thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the cauldron, it shall be made of fine floure with oile.

8 After, thou shalt bring the meat offering (that is made of these things) vnto the LORD, and shall present it vnto the priest, and he shall bring it to the altar,

9 And the priest shall take from the meat offering a *memorial of it, and shall burne it vpon the altar: for it is an oblation *made by fire for a sweet sauour vnto the LORD.

Verse 2. Exod.29.18.

10 But that which is left of the meat offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the LORD made by fire.

11 All the meate offerings which ye shall offer vnto the LORD, shall be made without leauen: for yee shall neither burne leauen nor hony in any offering of the LORD made by fire.

f That is, fruits which are sweet as hony, ye may offer.

12 ¶ In the oblation of the first fruits yee shal offer f them vnto the LORD, but they shal not be burnt g vpon the altar for a sweet sauour.

g But reserued for the Priests. *Mar.9.49.*

13 (All the meate offerings also shalt thou season with h salt, neither shalt thou suffer the salt of the couenant of thy God to bee lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt)

h Which they were bound (as by a couenant) to vse in all sacrifices, Num.18.19. 2.Chron.13.5. Ezek.43.24. or, it meaneth a sure and pare couenant.

14 If then thou offer a meate offering of thy first fruits vnto the LORD, thou shalt offer for thy meat offring of thy first fruits, *eares of corne dried by the fire, and wheat beaten out of the i greene eares.

Chap.23.14.

i *Or, full eares: for the word signifieth a fruitfull field, Reade 2 Chro.26.10 in the note g.*

15 After, thou shalt put oile vpon it, and lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the olle of it, with all the incense thereof: for it is an offering vnto the LORD made by fire.

CHAP. III.

1 The maner of peace offerings, and beasts for the same. 17 The Israelites may neither eate fat nor blood.

a A sacrifice of thankesgiuing, offred for peace and prosperitie, either generally or particularly.

AND if his oblation be a a peace offering, if he will offer of the droue, (whether it be male or female) hee shall offer such as is without blemish, before the LORD.

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

b One part was burnt, another was to the priests, and the third to him that offred. *Exod.29.22.*

3 So he shall offer b part of the peace offerings as a sacrifice made by fire vnto the LORD, euen the * fat that couereth *y* inwards, and all the fat that is vpon the inwards.

4 Hee shall also take away the two kidneys, and the fat that is on them, and vpon *the* flankes, and the kall on the liuer with the kidneys.

Or, the which kidneu are neere the flanks.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweet sauour vnto the LORD.

6 ¶ Also if his oblation bee a peace offering vnto the LORD out of the flocke, whether it be c male or female, hee shall offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offering onely the male: so heere can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offring but a part.

7 If hee offer a lambe for his oblation, then he shall bring it before the LORD,

8 And lay his hand vpon the head of his offring, and shall kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer d an offering made by fire vnto the LORD: hee shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that coureth the inwards, and all the fat that is vpon the inwards.

d The burnt offring was wholly consumed, and of the offering made by fire only the inwards, &c. were burnt: the shoulder and breast with the two iawes and the mawe were the Priests, and the rest his that offered. *Verse 4.*

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the * flankes, and the kall vpon the liuer with the kidneis.

e Meaning, at the North side of the Altar, *Chap.1.1.*

11 Then the Priest shall burne it vpon the altar, as the meat of an offering made by fire vnto the LORD.

12 ¶ Also if his offering be a goat, then shall he offer it before the LORD,

13 And shall put his hand vpon the head of it, & kill it before e the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

Chap.7.25.

f By eating fat, was meant to be carnall, and by blood eating, was signified crueltie. *Gene.9.4 & chap.17.14.*

14 Then he shall offer thereof his offring, euen an offering made by fire vnto the LORD, the fat that coureth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flanks, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meat of an offering made by fire for a sweet sauour: * all the fat is the LORDS.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that yee shall eate neither f fat nor * blood.

CHAP. IIII.

2 The offring for sinnes done of ignorance, 3 for the Priest, 13 the congregation, 22 the ruler, 27 and the priuate man.

MOreouer, the LORD spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If † any shall sinne through a ignorance, in any of the commandements of the LORD, (which ought not to be done) but shall do contrary to any of them,

†*Ebr. a soule.*

a That is, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, Numb 15.22.

3 If the b Priest that is anointed doe sinne according to the sinne of the people) then shall hee offer, for his sinne which hee hath sinned, a young bullocke without blemish vnto the LORD for a sinne offering,

b Meaning, the high Priest.

4 And

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the LORD, & shall put his hande vpon the bullockes head, and [c] kill the bullocke before the LORD.

5 And the Priest that is anoynted, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinckle of the blood seuen times before the LORD, before the vaile of the [d] Sanctuary.

7 The Priest also shall put some of the blood before the LORD, vpon the hornes of the Altar of sweete incense, which is in the [e] Tabernacle of the Congregation: then shall hee powre all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shal take away al the fat of the bullocke for the sinne offering: to wit, the fat that couereth the inwards, and all the fat that is about the inwards.

9 Yee shall take away also the two kidnets, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 * But the skin of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his doung shall hee beare out.

12 So he shall cary the whole bullock out of the *hoste, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the [f] whole Congregation of Israel shal sinne through ignorance, and the thing be *hid from the eyes of the multitude, and haue done against any of the commandements of the LORD which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

15 And the [g] Elders of the Congregation shall put their hands vpon the head of the bullocke before the LORD, and ‖ he shal kil the bullocke before the LORD.

16 Then the Priest that is anoynted, shall bring out the bullocks blood into the tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinckle it seuen times before the LORD, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the LORD, that is in the Tabernacle of the Congregation: then shall hee powre all the rest of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and ‖ burne it vpon the altar.

20 And the Priest shall doe with this bullocke, as hee did with the bullocke for his sinne so shall hee doe with this: so the Priest shall make an atonement for them, and it shall be forgiuen them.

21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: for it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance against any of the commandements of the LORDE his GOD, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shal he bring for his offering, an hee ‖ goat without blemish,

24 And shall lay his hand vpon the head of the hee goate, & kill it in the [h] place where hee shoulde kill the burnt offering before the LORD: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering Altar,

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an [i] atonement for him, concerning his sinne, and it shall bee forgiuen him.

27 ¶ Likewise if any of the ‖ people of the lande shall sinne through ignorance in doing against any of the commaundements of the LORDE, which should not bee done, and shall offend,

28 If one shewe him his sinne which hee hath committed, then shall hee bring for his offring ‖ a shee goat without blemish for his sinne which he hath committed,

29 [k] And hee shall lay his hande vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a *swete sauour vnto the LORD, and the Priest shall make an atonement for him, and it shall be forgiuen him.

32 And if hee bring a lambe for his sinne offring, hee shall bring a female without blemish,

33 And shall lay his [l] hand vpon the head of the sinne offering, and he shall slay it for a sinne offering in the place where hee should kill the burnt offering.

34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar [m] with the oblations of the LORDE made by fire, and the

[c] Hereby confessing that he deserued the same punishment, which the beast suffered.

[d] Which was betweene the holiest of all, and the Sanctuary.

[e] Which was in the court: meaning by the Tabernacle the Sanctuary: & in the ende of this verse it is taken for the Court, *Chap. 5. 9.*

Exod. 29. 14. numb. 19. 5.

Hebr. 13. 11.

[f] The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. *Chap. 5. 2, 3, 4.*

[g] For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation.

‖ *Or, the Priest.*

‖ *Or, make a perfume with it.*

‖ *Or, the male goat of the fold.*

[h] That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

[i] Wherein hee represented Iesus Christ.

‖ *Or, priuate person.*

‖ *Or, the female of the goates.*

[k] Read verse 24.

Exod. 29. 18.

[l] Meaning, that the punishment of his sinne should be layd vpon that beast, or that he had receiued all things of God, and offered this willingly.

[m] Or, besides the burnt offerings, which were dayly offered to the Lord.

Priest shal make an atonement for him concerning his sinne that hee hath committed, and it shalbe forgiuen him.

CHAP. V.

1 Of him that testifieth not the trueth, if he heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

ALso if ‡any haue sinned, that is, if he haue heard the voice of an othe, and hee can be a witnes, whether he hath seene or [a] knowen of it, if he doe not vtter it, hee shall beare his iniquitie:

2 Either if one touch any vnclean thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

3 Either if hee touch any vncleannesse of man (whatsoeuer vncleannesse it be, that hee is defiled with) and is not ware of it, and after commeth to the knowledge of it, hee hath sinned:

4 Either if any [b] sweare, and pronounce with his lips to do euil, or to do good (whatsoeuer it bee that a man shall pronounce with an othe) and it be hidde from him, and after knoweth that hee hath offended in one of these points,

5 When hee hath sinned in any of these [c] things, then hee shall confesse that hee hath sinned therein.

6 Therefore shall hee bring his trespasse offring vnto the Lord for his sinne which hee hath comitted, euen a female from the flock, be it a lambe, or a shee goate, for a sinne offering, and the Priest shal make an atonement for him concerning his sinne.

7 But ‡ if hee bee not able to bring a sheepe, hee shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lorde, one for a sinne offering, and the other for a burnt offering.

8 So he shal bring them vnto the Priest, who shall offer the sinne offering first, and *wring the necke of it asunder, but not pluck it cleane off.

9 After hee shall sprinckle of the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall bee ‖shed at the foote of the altar: for it is a sinne offering.

10 Also he shal offer the second for a burnt offering ‖as the maner is: so shall the Priest [d] make an atonement for him, (for his sinne which hee hath committed) and it shall bee forgiuen him.

11 ¶ But if hee *be not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shall bring for his offering the tenth part of an [e] Ephah of fine floure for a sinne offering, hee shall put none [f] oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the *remembrance thereof, & burne it vpon the altar *with the offerings of the Lorde made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall bee forgiuen him: and the remnant shall be the Priests, as the meate offering.

14 ¶ And the Lorde spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance [g] by taking away things consecrated vnto the Lord, he shal then bring for his trespasse offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of siluer [h] by thy estimation after the shekel of the Sanctuary for a trespasse offering.

16 So he shal restore that wherein he hath offended, in taking away of the holy thing, and shall put the fift part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offering, and it shall be forgiuen him.

17 ¶ Also if any sinne and *do against any of the Commandements of the Lord, which ought not to bee done, and knowe not, and [i] sinne, and beare his iniquitie,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth *two shekels for a trespasse offering vnto the Priest: and the Priest shall make an atonement for him concerning his [k] ignorance wherein he erred, and was not ware: so it shalbe forgiuen him.

19 This is the trespasse offering for the trespasse committed against the Lord.

CHAP. VI.

6 The offering for sinnes which are done willingly. 9 The Lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The Lawe of the meate offering. 20 The offerings of Aaron, and his sonnes.

AND the Lord spake vnto Moses, saying,

2 If any sinne, & commit a trespasse against the Lorde, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him of [a] trust, or doth by [b] robbery, or by violence oppresse his neighbour,

3 Or hath founde that which was lost, and denieth it, and sweareth falsly, * for any of these things that a man doeth, [c] wherein he sinneth:

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

5 Or for whatsoeuer he hath sworne falsly, hee shall both restore it in the whole *summe, and shall adde the fift part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespasse.

6 Also he shal bring for his trespasse vnto the Lord, a ramme without blemish out of the *flocke in thy estimation worth two shekels for a trespasse offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall bee forgiuen

‡ Ebr. a soule.

‖ Or, if the Iudge hath taken an othe of any other.

a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.

c Which haue bene mentioned before in this Chapter.

‡ Ebr. if his hand cannot touch, meaning, for his pouertie.

Chap. 1. 15.

‖ Or, sowred.

‖ Or, according to the Law.

d Or, declare him to be purged of that sinne, Verse 7.

e Which is about a pottel.

f As in the meat offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

g As touching the first fruits of tithes due to the Priests and Leuites.

h By the estimation of the priest, Chap. 27. 12.

Chap. 4. 2.

i That is, afterward remembreth that he hath sinned, when his conscience doeth accuse him.

Exod. 30. 13.

k Els if his sinne against God come of malice, he must die, Num. 15. 30.

a To bestow and occupy for the vse of him that gaue it.

b By any guile or valawfull meanes.

Num. 5. 6.

c Wherein he cannot but sinne, or, wherein a man accustometh to sinne by periurie or such like thing.

Num. 5. 7.

Chap. 5. 15.

forgiuen him, whatſoeuer thing hee hath done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake vnto Moſes, ſaying,

9 Commaund Aaron and his ſonnes, ſaying, This is the [d] lawe of the burnt offering, (it is the burnt offering, becauſe it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Prieſt ſhall put on his linnen garment, and ſhall put on his linnen breeches vpon [e] his fleſh, & take away the aſhes when the fire hath conſumed the burnt offring vpon the altar, and hee ſhall put them beſide the [f] altar.

11 After, he ſhal put off his garments, and put on other rayment, and carie the aſhes forth without the hoſte vnto a cleane place.

12 But the fire vpon the altar ſhall burne thereon, and neuer be put out: wherefore the Prieſt ſhall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he ſhall burne thereon the fat of the peace offrings.

13 The fire ſhall euer burne vpon the altar, and neuer goe out.

14 ¶ [*] Alſo this is the lawe of the meate offering, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

15 Ye ſhall euen take thence his handfull of fine floure of the meate offring and of the oyle, and all the incenſe which is vpon the meate offering, and ſhall burne it vpon the altar for a ſweete ſauour, as a [*] memoriall therefore vnto the Lord:

16 But the reſt therof ſhal Aaron and his ſonnes eate: it ſhalbe eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhall not be [g] baken with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the ſinne offering, and as the treſpaſſe offering.

18 All the males among the children of Aaron ſhall eate of it: It ſhalbe a ſtatute for euer in your generations concerning the offrings of the Lord, made by fire: [*] whatſoeuer toucheth them ſhalbe holy.

19 ¶ Againe the Lord ſpake vnto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer vnto the Lord in the day when hee is anoynted: the tenth part of an [*] Ephah of fine floure, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it ſhalbe made with oyle: thou ſhalt bring it fryed, and ſhalt offer the baken pieces of the meate offering for a ſweete ſauour vnto the Lord.

22 And the Prieſt that is [i] anoynted in his ſtead, among his ſonnes, ſhal offer it: it is the Lords ordinance for euer, it ſhalbe burnt altogether.

23 For euery meate offring of the Prieſt ſhalbe burnt altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake vnto Moſes, ſaying,

25 Speake vnto Aaron, and vnto his ſonnes, and ſay, This is the law of the ſinne offering. In the place where the burnt offring is killed, ſhall the ſinne offering be killed before the Lord, for it is moſt holy.

26 The Prieſt that offereth this ſinne offring, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoeuer ſhal touch the fleſh thereof, ſhall be holy: and when there droppeth of the blood thereof vpon a [k] garment, thou ſhalt waſh that whereon it droppeth in the holy place.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both bee ſcoured and waſhed with [l] water.

29 All the males among the Prieſts ſhal eate thereof, for it is moſt holy.

30 [*] But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, ſhalbe eaten, but ſhall be burnt in the [m] fire.

CHAP. VII.

1 *The lawe of the treſpaſſe offering:* 11 *Alſo of the peace offrings.* 23 *The fat and the blood may not be eaten.*

LIkewiſe this is the lawe of the [a] treſpaſſe offering, it is moſt holy.

2 In the place [b] where they kil the burnt offring, ſhall they kill the treſpaſſe offering, and the blood thereof ſhall be ſprinkle round about vpon the altar.

3 All the fat therof alſo ſhall [c] he offer, the rumpe, & the fat that coureth the inwards.

4 After, he ſhall take away the two kidneys, with the fat that is on them, and vpon the flanks, and the kall on the liuer with the kidneys.

5 Then the Prieſt ſhall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a treſpaſſe offering.

6 All the males among the Prieſts ſhall eate thereof, it ſhalbe eaten in the holy place, for it is moſt holy.

7 As the ſinne offring is, ſo is the treſpaſſe offering, one [d] lawe ſerueth for both: [e] that wherewith the Prieſt ſhal make atonement, ſhall be his.

8 Alſo the Prieſt that offereth any mans burnt offering, ſhall haue the ſkinne of the burnt offering, which he hath offered.

9 And all the meate offring that is baken in the ouen, and that is dreſſed in the panne, and in the frying panne, ſhall be the Prieſts that offereth it.

10 And euery meate offering mingled with oyle, and that is [f] dry, ſhall perteine vnto the ſonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he ſhall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anoynted with oyle, and fine floure fryed with the cakes mingled with oyle.

13 Yee ſhall offer alſo his offering with cakes of leauened bread, for his peace offerings, to giue thankes.

14 And of all the ſacrifice he ſhall offer one

d That is, the ceremonies which ought to be obſerued therein.

e Vpon his ſecret parts, Exod. 28. 43.

f In the aſhpans appointed for that vſe.

Chap. 2. 1. numb. 15. 4.

Chap. 2. 9.

g Or, kned with leauen, and after baken.

Exod. 29. 37.

Exod. 16. 36.

h So oft as the hie Prieſt ſhalbe elected and anoynted.

i Or, fryed.

k His ſonne that ſhall ſucceede him.

k Meaning, the garment of the Prieſt.

l Which was in the lauer, Exod. 30. 18.

m Chap. 4. 5. hebr. 13. 11. Out of the campe, chap. 4. 12.

a Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

b At the Court gate.

c The Prieſt.

d The ſame ceremonies: notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

e Meaning, the reſt which is left and not burnt.

f Becauſe it had no oyle nor liquor.

g Peace offrings conteine a confeſſion & thankſgiuing for a benefite receiued, and alſo a vow, and free offring to receiue a benefite.

cake for an heaue offering vnto the Lord, and it shall be the Priestes that sprinckleth the blood of the peace offerings.

15 Also the flesh of his peace offrings, for thanksgiuing, shall be eaten the same day that it is offred: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a [h] vowe, or a free offering, it shalbe eaten the same day that hee offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall be burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall [i] beare his iniquitie.

19 The flesh also that toucheth any vncleane [k] thing, shall not be eaten, but burnt with fire: but [l] of this flesh all that be cleane shall eate thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his * vncleannesse vpon him, euen the same person shall bee cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall bee cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fat of that, which is torne with beasts, shall be occupied to any vse, but yee shall not eate of it.

25 For whosoeuer eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither * shall yee eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lorde, shall bring his gift vnto the Lord of his peace offerings:

30 His [m] hands shall bring the offerings of the Lorde made by fire: euen the fat with the breast shall he bring, that the breast may be * shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar: and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall yee giue vnto the Priest for an heaue offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the [n] anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lorde commanded to giue them in the day that hee anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offering, of the meate offring, and of the sinne offering, and of the trespasse offering, and of the [o] consecrations, and of the peace offrings,

38 Which the Lorde commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderneste of Sinai.

h If he make a vowe to offer: for els the flesh of the peace offerings must be eaten the same day.

i The sin wherefore he offered, shall remaine.

k After it be sacrificed.

l Of the peace offering, that is cleane.

Chap.15.3.

Chap.3.17.

Gen.9.4.chap.17.14.

m And should not send it by another.

Exod.29.24.

n That is, his priuiledge, reward, and portion.

o Which sacrifice was offered when the Priests were consecrated, Exod.29.22.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,

2 * Take Aaron and his sonnes with him, and the garments and the * anointing oile, and a bullocke for the sinne offring, and two rammes, and a basket of vnleauened bread,

Exod.28.1,4.
Exod.30.24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, * This is the thing which the Lorde hath commanded to doe.

Exod.29.4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the broydered garde of the Ephod, and bound it vnto him therewith.

8 After, he put the breast plate thereon, and put in the breastplate * the Urim and the Thummim.

Exod.28.30.

9 Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the [a] holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holines to the Lord, was grauen in it.

10 ¶ Nowe Moses had taken the anoynting oyle, and anoynted the [b] Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuary, and the Court.

11 And

11 And ſprinkled thereof vpon the altar ſeuen times, and anoynted the altar, and all his inſtruments, and the lauer, and his foote, to ſanctifie them)

Eccluſ. 45.15. pſal. 133.2.

12 * And he powred of the anointing oyle vpon Aarons head, and anoynted him, to ſanctifie him.

13 After, Moſes brought Aarons ſonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heads, as the Lord had commanded Moſes.

Exod. 29.1. chap. 9.2.

14 * Then he brought the bullocke for the ſinne offring, and Aaron and his ſonnes put their hands vpon the head of the bullocke for the ſinne offering.

15 And Moſes ſlewe him, and tooke the blood, which hee put vpon the hornes of the c altar round about with his finger, and purified the altar, and powred the reſt of the blood at the foot of the altar: ſo he ſanctified d it, to make reconciliation vpon it.

c Of the burnt offering.

d To offer for the ſinnes of the people.

16 Then he tooke al the fat that was vpon the inwards, and the kal of the liuer, and the two kidneis with their fat, which Moſes burned vpon the altar.

17 But the bullocke and his * hide, and his fleſh, and his dung, hee burnt with fire without the hoſte, as the Lord had commanded Moſes.

e In other burnt offerings, which are not of conſecration, or offering for himſelfe, the Prieſt hath the skin, Chap. 7.8.

18 ¶ Alſo he brought the ramme for the burnt offring, and Aaron and his ſonnes put their handes vpon the head of the ramme.

19 So Moſes killed it, and ſprinkled the blood vpon the altar round about,

20 And Moſes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwards and the legs in water: ſo Moſes burnt the ramme euery whit vpon the altar: for it was a burnt offering for a ſweet ſauour, which was made by fire vnto the Lorde, as the Lorde had commanded Moſes.

Exod. 29.31.

22 ¶ * After, hee brought the other ram, the ramme of conſecrations, and Aaron and his ſonnes laid their handes vpon the head of the ramme,

f Moſes did this becauſe that the Prieſts were not yet eſtabliſhed in their office.

23 Which Moſes f ſlew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, & vpon the great toe of his right foote.

24 Then Moſes brought Aarons ſonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moſes ſprinkled the reſt of the blood vpon the altar rounde about.

25 And hee tooke the fat and the rumpe, and all the fat that was vpon the inwards, and the kal of the liuer, and the two kidneis with their fat, and the right ſhoulder.

26 Alſo hee tooke of the baſket of the vnleauened bread that was before the Lorde, one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right ſhoulder.

Exod. 29.24.

27 So he put * all in Aarons handes, and in his ſonnes hands, and ſhooke it to and fro before the Lord.

28 After, Moſes tooke them out of their handes, and burnt them vpon the altar for a burnt offering: for theſe were conſecrations for a ſweete ſauour which were made by fire vnto the Lord.

29 Likewiſe Moſes tooke the breſt of the ramme of conſecrations, and ſhooke it to and fro before the Lorde: for it was Moſes * portion, as the Lorde had commaunded Moſes.

Exod. 29.26.

30 Alſo Moſes tooke of the anointing oile, and of the blood which was vpon the altar, and ſprinkled it vpon Aaron, vpon his garments, and vpon his ſonnes, & on his ſonnes garments with him: ſo hee ſanctified Aaron, his garments, and his ſonnes, & his ſonnes garments with him.

31 ¶ Afterward Moſes ſaid vnto Aaron and his ſonnes, Seethe fleſh at the dooze of the g Tabernacle of the Congregation, and there * eate it with the bread that is in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eate it,

g At the doore of the court.

Exod. 29.32. chap. 24.9.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burne with fire.

33 And ye ſhal not depart from the dooze of the Tabernacle of the Congregation ſeuen dayes, vntill the dayes of your conſecrations be at an ende: for * ſeuen dayes, ſayd the Lord, ſhall he ‡conſecrate you,

Exod. 29.35.

‡ *Ebr. fill your hands.*

34 As he ‖ hath done this day: ſo the Lord hath commanded to doe, to make an atonement for you.

‖ *Or, as I haue done.*

35 Therefore ſhal ye abide at the dooze of the Tabernacle of the Congregation day and night, ſeuen dayes, and ſhall keepe the watch of the Lorde, that yee die not: for ſo I am commanded.

36 So Aaron & his ſonnes did all things which the Lord had cõmanded by the h hand of Moſes.

h By commiſſion giuen to Moſes.

CHAP. IX.

8 The firſt offerings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed, 24 The fire conſumeth from the Lord.

AND in the * eight day Moſes called Aaron and his ſonnes, and the Elders of Iſrael:

a After their conſecration: for the ſeuen dayes before, the Prieſts were conſecrate.

2 * Then he ſaid vnto Aaron, Take thee a yong calfe for a b ſinne offering, and a ram for a burnt offering, both without blemiſh, and bring them before the Lord.

Exod. 29.1.

b Aaron entreth into the poſſeſſion of the Prieſthood, & offereth the foure principall ſacrifices: the burnt offering, the ſinne offring, the peace offerings, and the meate offering.

3 And vnto the children of Iſrael thou ſhalt ſpeake, ſaying, Take yee an hee goate for a ſinne offering, and a calfe, and a lambe, both of a yeere olde, without blemiſh, for a burnt offering:

4 Alſo a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moſes commaunded before the Tabernacle of the Congregation, & all the aſſembly drewe neere and ſtood before the c Lord.

c Before the Altar, where his glory appeared,

6 (For Moſes had ſayde, This is the thing which the Lorde commaunded that ye

should do, and the glory of the Lord shall appeare vnto you)

7 Then Moses saide vnto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offering, and make an atonement for d thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lorde hath commanded.

d Read for the vnderstanding of this place, Hebr. 5.3. and 7.27.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat and the kidneis, and the kal of the liuer of the sinne offring, he e burnt vpon the altar, as the Lord had commanded Moses.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, hee slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled roundе about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & f burnt them vpon the burnt offering on the altar.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then he offred the peoples offring, and tooke a goate, which was the sinne offering for the people, and slewe it, and offered it for sinne, as the first:

16 So he offered the burnt offring, & prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

Exod.29.38.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which hee sprinkled vpon the altar round about,

19 With the fat of the bullock, and of the ramme, the rumpe, and that which coutereth the inwards and the kidneis, and the kall of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

g Of the bullock and the ramme.

21 But the g breastes and the right shoulder Aaron shooke to & fro before the Lorde, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and h came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and i blessed the people, * and the glory of the Lorde appeared to all the people.

i Or, prayed for the people.

2.Mac.2.8. Gene.4.4. 1.king.18.38. 2.chron.7.1. 2.mac.2.10,11.

24 * And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fatte: which when all the people saw, they ‖ gaue thankes, and fell on their faces.

‖ *Or, gaue a shout for ioy.*

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priestes are forbidden wine.

BVt * Nadab & Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, and put incense thereupon, and offered a strange fire before the Lorde, which he had not commanded them.

Num.3.4 & 26 61. 1.chro. 24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

2 Therefore a fire went out from the Lorde, and deuoured them: so they died before the Lord.

3 Then Moses sayde vnto Aaron, This is it that the Lorde spake, saying, I will bee b sanctified in them that come neere me, and before all the people I will bee glorified: but Aaron held his peace.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and prayse my iudgements.

4 And Moses called Mishael and Elzaphan the sonnes of Uzziel, the vncle of Aaron, and sayde vnto them, Come neere, carry your ‖ brethren from before the Sanctuary out of the hoste.

‖ *Or, cousins.*

5 Then they went and carried them in their coates out of the hoste, as Moses had commanded.

6 After Moses said vnto Aaron, & vnto Eleazar & Ithamar his sonnes, c Uncouer not your heades, neither rent your clothes, least yee die, & least wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lorde hath d kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap.19.28. Deut.14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

7 And goe not yee out from the doore of the Tabernacle of the Congregation, least yee die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lorde spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least yee die: this is an ordinance for euer throughout your generations,

‖ *Or, drinke that maketh drunke.*

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that yee may teach the children of Israel all the statutes which the Lorde hath commanded them by the ‖ hand of Moses.

‖ *Or, commission. Exod.29.24.*

12 ¶ Then Moses sayde vnto Aaron and vnto Eleazar & to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offrings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

‖ *Or, wherein is no vncleannesse.*

13 And ye shal eat it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Lord, made by fire: for so I am commanded.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offrings of first fruites, the first borne, & the Easter lambe. Read Chap.22. 12,13.

14 Also the * shaken breast and the heaue shoulder shall ye eate in ‖ a cleane place: thou and thy sonnes, and thy e daughters with thee: for they are giuen as thy ‖ duetie and thy sonnes duetie, of the peace offrings of the children of Israel.

‖ *Or, right, or portion.*

15 The heaue shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

before the Lord, and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

2. *Mac* 2.11.

16 ¶ * And Moses sought the goate that was offered for sinne, and loe, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were

f And not consumed, as Nadab and Abihu.

f left alive, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy? and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

Chap. 6.26.

18 Behold, ỹ blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

g That is, Nadab and Abihu.

19 And Aaron said vnto Moses, Behold, this day g haue they offered their sinne offering, & their burnt offering before the Lord, and such things as thou knowest are come vnto mee: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

h Moses bare with his infirmity, considering his great sorow, but doth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

20 So when Moses heard it, hee was h content.

CHAP. XI.

2 Of beastes, fishes, and birds, which be cleane and which be vncleane.

AFter, the Lorde spake vnto Moses and Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beastes which yee

Gen. 7.2. *deut.* 14.4. *acts* 10.14.

a Or, whereof ye may eate.

b He noteth foure sorts of beasts: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe deuided, which may be eaten.

a shall eate, among all the beastes that are on the earth.

3 Whatsoeuer parteth the b hoofe, and is clouen footed, and cheweth the cud among the beasts, that shall ye eate:

4 But of them that chew the cud, or deuide the hoofe onely, of them yee shall not eate: as the camell, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

5 Like wise the cony, because he cheweth the cud and diuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, and diuideth not the hoofe, hee shall be vncleane to you.

2. *Mac.* 6.18.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

8 Of c their flesh shall ye not eate, & their carkeis shall ye not touch: for they shall bee vncleane to you.

9 ¶ These shall ye eate, of all that are in the waters: whatsoeuer hath finnes and skales in the waters, in the seas, or in the riuers, them shall ye eate.

d As litle fish ingendred of the slime.

10 But all that haue not finnes nor skales in the sea, or in the riuers, of all that d moueth in the waters, and of all e liuing things that are in the waters, they shall be an abomination vnto you.

e As they which come of generation.

11 They, I say, shall bee an abomination to you: ye shall not eate of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath no finnes nor skales in the waters, that shall be abomination vnto you.

13 ¶ These shal ye haue also in abomination among the fowles, they shal not be eaten: for they are an abomination, the eagle, and the ‖ goshauke, and the osprey:

‖ *Or, Gryphin, as is in the Greeke.*

14 Also the Vulture, and the kite after his kinde,

15 And all Rauens after their kind:

16 The ostrich also, and the night crowe, and the ‖ seamew, and the hauke after his kinde:

‖ *Or, Cuckowe.*

17 The litle owle also, and the cormorant, and the great owle,

18 Also the ‖ fredshanke, and the pellicane, and the swanne:

‖ *Or, Porphyrio,*

19 The storke also, the heron after his kind, and the lapwing, and the backe:

20 And euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate: of euery feule that creepeth & goeth vpon all foure, which ‖ haue their feete and legs all of one to leape withall vpon the earth,

‖ *Or, haue no bowings on their feet.*

22 Of them yee shall eate these, the grashopper after his kind, and the f Solean after his kinde, the hargol after his kind, and the hagab after his kind.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But all other foules, that creepe and haue foure feete, they shalbe abomination vnto you.

24 For by such ye shall be polluted: whosoeuer toucheth their carkeis, shall bee vncleane vnto the euening.

25 Whosoeuer also g beareth of their carkeis, shall wash his clothes, & be vncleane vntill euen.

g Out of the campe.

26 Euery beast that hath clawes deuided, as is ‖ not clouen footed, nor cheweth the cud, such shall bee vncleane vnto you: euery one that toucheth them, shall bee vncleane.

‖ *Or, hath not his foote clouen in two.*

27 And whatsoeuer goeth vpon his powes among all maner beastes that goeth on all foure, such shall be vncleane vnto you: whoso doth touch their carkeis, shall be vncleane vntill the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntill the euen: for such shall be vncleane vnto you.

29 ¶ Also these shal be vncleane to you among the things that creepe and moue vpon the earth, the weasel, and the moule, and the h ‖ frog, after his kinde:

h The greene frogge that sitteth on the bushes,

30 Also the rat, and the lizard, and the chamelion, and the stellio, and the molle,

31 These shall be vncleane to you among all that creepe: whosoeuer doth touch them when they be dead, shalbe vncleane vntill the euen.

‖ *Or, Crocodile,*

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shall be vncleane, whether it be vessell of wood, or rayment, or i skin, or sacke: whatsoeuer vessell it be that is occupied, it shall bee put in the water as vncleane vntill the euen, and so be purified.

i As a bottell or bagge.

33 But euery earthen vessell whereinto any of them falleth, whatsoeuer is within it shall be vncleane, and * ye shall breake it.

Chap. 6.28.

34 All meate also that shall be eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shall bee drunke in all

such vessels shall be vncleane.

35 And euery thing that their carkeis fal vpon shall bee vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which k toucheth their carkeises shal be vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any seede, which vseth to bee sowen, it shall be cleane.

l He speaketh of seede, that is layd to steepe before it be sowen.

38 But if any l water be powred vpon the seed, and there fal of their dead carkeis thereon, it shall be vncleane vnto you.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof shal be vncleane vntill the euen.

40 And hee that eateth of the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shall bee an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, & whatsoeuer goeth vpon al foure, or that hath many feete among all creeping things that creepe vpon the earth, yee shall not eate of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: yee shall not, I say, be defiled by them,

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

44 For I am the Lorde your God: bee sanctified therefore, and be m holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the lawe of beastes and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

1 A law how women should be purged after their deliuerance.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a man childe, she shall be vncleane a seuen dayes, like as shee is vncleane when shee is put apart for her ‖ * disease.

a So that her husband for that time could not resort to her.

‖ *Or, floures. Chap. 15. 19. Luke 2. 22. Iohn 7. 22.*

3 (* And in the eight day, the foreskinne of the childes flesh shalbe circumcised)

b Besides the first seuen dayes.

4 And shee shall continue in the blood of her purifying three b and thirtie dayes: she shall touch no c hallowed thing, nor come into the d Sanctuarie, vntill the time of her purifying be out.

c As sacrifice or such like.

d That is, into the Court gate, til after fourtie dayes,

5 But if she beare a maide child, then she shall be vncleane two e weekes, as when she hath her disease: and she shall continue in the blood of her purifying threescore and sixe dayes.

e Twise so long as if she bare a man child.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) shee shall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the f Tabernacle of the Congregation,

f Where the burnt offerings were wont to be offered.

7 Who shall offer it before the Lord, and make an atonemẽt for her: so she shalbe purged of the issue of her blood. This is the law for her that hath borne a male or a female.

8 But if shee ‡ be not able to bring a lambe, shee shall bring two * turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

‡ *Ebr. if her hand finde not the worth of a lambe, Luke 2. 23.*

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or scabbe, 47 and the Leprue of the garment.

MOreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh, a swelling or a scab, or a white spot, so that in the skinne of his flesh a it bee like the plague of leprosie, then bee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

a That it may be suspected to be the leprie.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the haire in the sore be turned into white, and the sore seeme to bee b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‡ pronounce him vncleane:

b That is, shrunken in, and be lower then the rest of the skin.

‡ *Ebr. shall pollute him.*

4 But if the white spot be in the skinne of his flesh, and seeme not to bee lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‡ to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seuen dayes more.

‡ *Ebr. in his eyes.*

6 Then the Priest shall looke on him againe the seuenth day, and if the plague c be darke, and the sore growe not in the skinne, then the Priest shall ‡ pronounce him cleane, for it is a scab: therefore hee shall wash his clothes, and be cleane.

c As hauing the skinne drawen together, or blackish.

‡ *Ebr. shall clense him.*

7 But if the scab grow more in the skin, after that hee is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab ‖ growe in the skin, then the Priest shall pronounce him d vncleane: for it is leprosie.

‖ *Or, be spread abroad.*

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were ỹ punishment of sinne.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skinne, and haue made the haire white and there bee rawe flesh in the swelling.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skinne, and the leprosie cover all the skinne of the plague, from his head, euen to his feete, whereseoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be e cleane, because it is all turned into whitenesse: so he shall bee cleane.

14 But if there be raw flesh on him when he is seene he shall be vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is f vncleane, therefore it is the leprosie.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the sore bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skinne there is ‖ a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skinne, but bee darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and bee no lower then the other skinne, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it bee growen abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a ‖ rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head, or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall clense him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroad in the flesh after his clensing,

36 Then the Priest shall looke on it: and if the blacke spotte growe in the skinne, the Priest shall not k seeke for the yelowe haire: for he is vncleane.

37 But if the blacke spotte seeme to him to abide, and that blacke haire growe therein, the blacke spot is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there bee many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head loose the l haire on the forepart, and bee balde before, hee is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shal pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes m rent, and his head bare, and shall put a couering vpon his ‖ lips, and shall crie, I am vncleane, I am vncleane.

46 As long as the disease shalbe vpon him, he shall be polluted, for hee is vncleane: hee shall

[Or, bud.

e For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh raw as the leprosie,

f That is, declareth that the flesh is not sound but is in danger to be leprous.

[Or, impostume.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people as appeareth by Mary the Prophetesse, Numb. 12.14. and by King Vzziah, 2. Chron. 26.20.

h If he haue a white spot in that place where the burning was, and was after healed.

[Or, swelling.

i Which was not wont to be there, or else smaller then in any other part of the body.

k He shall not care whether the yelow haire bee there or no.

l By sickenes, or any other inconuenience.

m In signe of sorow and lamentation.

n Either in token of mourning, or for feare of infecting others.

Numb.5.2. 2.king.15.5. shall dwell alone, * without the campe shall his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment:

48 Whether it bee in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of o skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

o Whether it be garment, vessell, or instrument,

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skin, that plague is a fretting leprosie and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherin the plague is: for it is a fretting leprosie, therefore it shall bee burnt in the fire.

53 If the Priest yet see that the plague p grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

p But abide still in one place, as verse 37.

54 Then the priest shall command them to wash the thing wherein the plague is, and he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his q colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a freat inward, r whether the spot be in the bare place of the whole, or in part thereof.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde,

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprie: thou shalt burne the thing wherein ỹ plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it bee, if the plagne bee departed therefrom, then shall it be washed s the second time, and be cleane.

s To the intent he might be sure that the leprosie was departed, * and that all occasion of infection might be taken away.

59 This is the lawe of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIIII.

3 *The cleansing of the leper,* 34 *And of the house that he is in.*

Matth.8.2. marke 1.40. luke 5.12.

AND the Lord spake vnto Moses, saying,

2 * This is the a lawe of the leper in the day of his clensing: that is, he shalbe brought vnto the priest,

a Or the ceremonie which shal be vsed in his purgation.

3 And the Priest shall goe out of the campe, and the Priest shall consider him: and if the plague of leprosie bee healed in the leper,

4 Then shal the Priest command to take for him that is clensed, b two sparrowes aliue and c cleane, and cedar wood, and a skarlet lace, and hyssope.

b Or, little birds.

b Of birds which were permitted to be eaten.

5 And the Priest shall commaund to kill one of the birds ouer c pure water in an earthen vessel.

c Running water, or of the fountaine.

6 After, hee shall take the liue sparrowe with the cedar wood, and his scarlet lace, and the hyssope, and shall dip them and the liuing sparrowe in the blood of the sparrow slaine ouer the pure water,

7 And hee shall sprincle vpon him that must bee clensed of his leprosie, seuen times, and clense him, and shall d let goe the liue sparrow into the broad field.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

8 Then he that shall be clensed, shall wash his clothes, and shaue off all his haire, and wash himselfe in water, so hee shall bee cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall hee shaue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day hee shall take two hee lambes without e blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flower for a meate offering mingled with oyle, f and a pint of oyle.

e Which hath no imperfection in any member.

f This measure in Ebrew is called log, and conteineth sixe egges in measure.

11 And the priest that maketh him cleane, shall bring the man which is to bee made cleane, and those things before the Lorde, at the dooze of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offering, and the pint of oyle, and * shake them to and fro before the Lord.

Exod.29.24.

13 And he shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the Priestes, so is the trespasse offering: for it is most holy.

Chap.7.7.

14 So the Priest shall take of the blood of the trespasse offring, and put it vpon the lap of the right eare of him that shall be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand.

16 And the Priest shall dippe his ‡ right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger, seuen times before the Lord.

‡ *Ebr. the finger of his right hand.*

17 And of the rest of the oyle that is in hande, shall the Priest put vpon the lap of the right eare of him that is to be clensed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote, ‡ where the blood of the trespasse offering was put.

‡ *Ebr. vpon the blood of the trespasse offering.*

18 But the remnant of the oyle that is in the

the Priests hand, hee shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his vncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering and the meat offering vpon the altar: and the Priest shall make an atonement for him: so he shalbe cleane.

21 But if he be poore, and ‡ not able, then he shall bring one Lambe for a trespasse offering to bee shaken, for his reconciliation, and a g tenth deale of fine flowre mingled with oile, for a meat offering, with a pinte of oile.

‡ *Ebr. his hand cannot take it.*

g Which is an omer, reade Exo. 16.16.

22 Also two turtle doues, or two yoong pigeons, as he is able, whereof the one shall be a sinne offring, and the other a burnt offering,

23 And hee shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespasse offring, and the pinte of oile, and the Priest shall h shake them to and fro before the Lord.

h Or, shall offer them as the offering that is shaken to and fro.

25 And hee shall kill the lambe of the trespasse offering, and the Priest shall take the blood of the trespasse offering, and put it vpon the lappe of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

26 Also the Priest shall powre of the oile into the palme of his owne ‡ left hand.

‡ *Ebr. into the palme of the Priests left hand.*

27 So the Priest shall with his right finger, sprinckle of the oile that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oile that is in his hand, vpon the lappe of the right eare of him that is to bee cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foot: vpon the place ‖ of the blood of the trespasse offering.

‖ *Or, where the blood of the trespasse offring was put, as verse 17.*

29 But the rest of the oile that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doues, or of the yoong pigeons, i as hee is able:

i Whether of them he can get.

31 Such, I say, as hee is able, the one for a sinne offering, and the other for a burnt offering ‖ with the meat offring: so the Priest shal make an atonement for him that is to be cleansed before the Lord.

‖ *Or, besides the meat offering.*

32 This is the k lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lorde also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I l send the plague of leprosie in an house of the land of your possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

35 Then hee that oweth the house, shall come and tell the Priest, saying, We thinke there is like a plague of leprosie in the house.

36 Then the Priest shall command them to emptie the house before the Priest goe in to it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest go in to see the house.

37 And he shall marke the plague: and if the plague bee in the walles of the house, and that there bee deepe ‖ spots, greenish or reddish, which seeme to bee lower then the wall,

‖ *Or, blakeneſſe, or hollow ſtrakes.*

38 Then the Priest shall goe out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a ‖ foule place without the city.

‖ *Or, polluted.*

41 Also hee shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in m an vncleane place.

m Where carions were cast, & other filth, that the people might not therewith be infected.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that he hath taken away the stones, and after that hee hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprosie in the house: it is therefore vncleane.

45 And he shall n breake downe the house, with the stones of it, and the timber thereof, and all the ‖ morter of the house, and he shall carie them out of the citie vnto an vncleane place.

n That is, he shall command it to be pulled downe, as verse 40.

‖ *Or, dust.*

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shall wash his clothes: hee likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistred, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, and o scarlet lace, and hyssope.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it scarlet woull, Heb. 9.19.

50 And he shall kill one sparow ouer pure water in an earthen vessell,

51 And shal take the cedar wood, and the hyssope, and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinckle the house seuen times:

52 So shall hee cleanse the house with the blood of the sparow, and with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shall let goe the liue sparowe out of the ‡ towne into the ‡ broade fields;

‡ *Ebr. citie.*

‡ *Ebr. on the face of the field.*

fieldes: so shall he make atonement for the house, and it shalbe cleane.

54 This is the law for euery plague of leprosie and * blacke spot,

Chap.13.30.

55 And of the leprosie of the garment, and of the house,

56 And of the ‖swelling, and of the scab, and of the white spot.

‖*Or, rising.*

57 This is the law of the leprosie to teach ‡ when a thing is vncleane, and when it is cleane.

‡*Ebr. in the day of the vncleane, and in the day of the cleane.*

CHAP. XV.

2. 19 The maner of purging the vncleane issues, both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lorde spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his [a] flesh, is vncleane, because of his issue.

a Whose seed either in sleeping, or els of weakenesse of nature issueth at his secret part.

3 And this shalbe his vncleannesse in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his [b] vncleannesse.

b Or, the thing wherfore he shall be vncleane,

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

6 And hee that sitteth on any thing whereon he sate that hath the issue, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

7 Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, [c] he shal wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

c On whom the vncleane man did spit.

9 And what [d] saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,

d The word signifieth euerie thing whereon a man rideth.

10 And whosoeuer toucheth any thing that was vnder him shall be vncleane vntill the euen: and he that beareth those things, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

11 Likewise whomsoeuer hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that hee toucheth, that hath the issue, shall be broken: and euery vessell of wood shall be rinsed in water.

Chap.6.28.

13 But if he that hath an issue, be [e] cleansed of his issue, then shall he count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

e That is, be restored to his olde state, and be healed thereof.

14 Then the eight day he shall take vnto him two turtle doues, or two yong pigeons, and come before the Lorde at the doze of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lorde, for his issue.

16 Also if any mans issue of seede depart from him, he shall wash all his [f] flesh in water, and be vncleane vntill the euen.

f Meaning, all his body.

17 And euery garment, and euery skinne whereupon shall be issue of seed, shall be euen washed with water, and be vncleane vnto the euen.

18 If hee that hath an issue of seed, doe lie with a woman, they shall both wash themselues with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her ‖ flesh shall be blood, she shalbe put apart seuen dayes: and whosoeuer toucheth her, shalbe vncleane vntill the euen.

‖*Or, secret part.*

20 And whatsoeuer she lieth vpon in [g] her separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.

g That is, when shee hath her flowers, whereby shee is separate from her husband, from the Tabernacle, and from touching of any holy thing.

21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shalbe vncleane vntill the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.

24 And if a man lie with her, [h] the flowers of her separation touch him, he shall be vncleane seuen dayes, and all the whole bed whereon he lieth, shalbe vncleane.

h If any other vncleanesse did onely touch him in the bed: for els the man that companied with such a woman should die, Cha. 20.18.

25 And when a womans issue of blood runneth long time besides the time of her ‡ flowers, or when shee hath an issue longer then her flowers, all the dayes of the issue of her vncleanesse, she shall be vncleane, as in the time of her flowers.

‡*Ebr. separation.*

26 Euery bed whereon she lieth (as long as her issue lasteth) shalbe to her as her [i] bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleanesse when she is put apart.

i Shalbe vncleane, as the bed whereon she lay when she had her naturall disease.

27 And whosoeuer toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall [k] count her seuen dayes, and after, she shalbe cleane.

k After the time that she is recouered.

29 And in the eight day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleanesse.

31 Thus shall ye [l] separate the children of Israel from their vncleanesse, that they die not in their vncleanesse, if they defile my Tabernacle that is among them.

l Seeing that God requireth of his, purity and cleanesse: wee can not be his, except our filth and sinnes bee purged with the blood of Iesus Christ, and so we learne to detest all sinne.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled:

33 Also

33 Alſo of her that is ſicke of her floures, and of him that hath a running iſſue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Prieſt might not at all times come into the moſt holy place. 8 The Scape goate. 14 The purging of the Sanctuary. 17 The cleanſing of the Tabernacle. 21 The Prieſt confeſſeth the ſinnes of the people. 29 The feaſt of cleanſing ſinne.

FVrthermore the Lord ſpake vnto Moſes, * after the death of the two ſonnes of Aaron, when they came to offer before the Lord, and died:

Chap.10.1,2.

2 And the Lord ſayd vnto Moſes, Speake vnto Aaron thy brother, * that hee come not at a all times into the Holy place within the vaile, before the Mercieſeate, which is vpon the Arke, that he die not: for I will appeare in the cloude vpon the Mercieſeate.

Exod.30.10. hebr.9.7.

a The hie Prieſt entred into the Holieſt of all but once a yeere, euen in the moneth of September.

3 After this ſort ſhall Aaron come into the holy place: euen with a yong bullocke for a ſinne offering, and a ramme for a burnt offering.

4 Hee ſhall put on the holy linnen coate, and ſhal haue linen breeches vpon his ‖ flesh, and ſhall be girded with a linen girdle, and ſhall couer his head with a linen miter: theſe are the holy garments: therefore ſhall hee waſh his flesh in water, when he doeth put them on.

‖Or, *priuities.*

5 And he ſhall take of the Congregation of the children of Iſrael, two hee goates for a ſinne offering, and a ramme for a burnt offering.

6 Then Aaron ſhal offer the bullocke for his ſinne offering, * and make an atonement for himſelfe, and for his houſe.

Heb.9.7.

7 And hee ſhall take the two hee goates, and preſent the before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lottes ouer the two hee goates: one lot for the Lord, and the other for the b Scape goate.

b In Ebrew it is called Azazel, *which* ſome ſay, is a mountaine neere Sinai, whither this goate was ſent: but rather it is called the Scape goate, becauſe he was not offered, but ſent into the deſert, as verſe 21.

9 And Aaron ſhall offer the goate, vpon which the Lords lot ſhall fall, and make him a ſinne offering.

10 But the goate, on which the lot ſhall fall to be the Scape goate, ſhall be preſented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goat) into the wildernesſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne offering, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne offering.

12 And hee ſhall take a cenſer full of burning coales from off the altar before the Lord, and his hand ful of ſweete incenſe beaten ſmall, and bring it within the c vaile,

c The holieſt of all.

13 And ſhall put the incenſe vpon the fire before the Lord, that the ‖cloude of the incenſe may couer the Mercie ſeate that is vpon the ‖ Teſtimonie: ſo he ſhall not die.

‖Or, *ſmoke.*

14 And he ſhall * take of the blood of the bullocke, * and ſprinckle it with his finger vpon the Mercieſeate d Eaſtward: and before the Mercieſeate ſhall he ſprinckle of the blood with his finger ſeuen times.

‖Or, *Arke.* *Hebr.9.13. and* 10.4. *Chap.4.6.*

d That is, on the ſide which was toward the people: for the head of the Sanctuary ſtood Weſtward.

15 ¶ Then ſhall he kill the goate that is the peoples ſinne offering, and bring his blood within the vaile, and doe with that blood, as hee did with the blood of the bullocke, and ſprinckle it vpon the Mercieſeate, and before the Mercieſeate.

16 So he ſhall purge the holy place from the vncleanneſſe of the children of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall he doe alſo for the Tabernacle of the Congregation e placed with them, in the middes of their vncleanneſſe.

e Placed among them which are vncleane. *Luke 1,10.*

17 * And there ſhalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himſelfe, and for his houſehoide, and for all the Congregation of Iſrael.

18 After, he ſhall goe out vnto the f altar that is before the Lord, and make a reconciliation vpon it, and ſhall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the horns of the altar round about:

f Whereupon the ſweete incenſe and perfume was offred.

19 So ſhal he ſprinckle of the blood vpon it with his finger ſeuen times, and cleanſe it, and hallowe it from the vncleanneſſe of the children of Iſrael.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, & the altar, then he ſhall bring the liue goate:

21 And Aaron ſhall put both his handes vpon the head of the liue goate, and confeſſe ouer him all the iniquities of the children of Iſrael, and all their treſpaſſes, in all their ſinnes, putting them g vpon the head of the goate, and ſhall ſende him away (by the hand of a man appointed) into the wildernesſe.

g Herein this goate is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſa.53.4.

22 So the goate ſhall beare vpon him all their iniquities into ‡ the land that is not inhabited, and hee ſhall let the goate goe into the wildernesſe.

‡ *Ebr. the land of ſeparation.*

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when hee went into the Holy place, and leaue them there.

24 Hee ſhall waſh alſo his flesh with water in h the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himſelfe, and for the people.

h In the Court where was the Lauer, Exod. 30.18.

25 Alſo the fat of the ſinne offering ſhall he burne vpon the altar.

26 And hee that caried foorth the goate, called the Scape goate, ſhall waſh his clothes, and waſh his flesh in water, and after that ſhall come into the hoſte.

27 Alſo the bullocke for the ſinne offring, and the goate for the ſinne offering (whoſe blood was brought to make a reconciliation in the holy place) ſhal one * cary out without the hoſte to be burnt in the fire, with their ſkinnes, and with their flesh, and with their dung.

Chap.6.30. hebr.13.11.

28 And he that burneth them ſhall waſh his clothes, and waſh his flesh in water, and afterward come into the hoſte.

29 ¶ So

29 ¶ So this shall be an ordinance for euer vnto you: the tenth day of the i seuenth moneth, yee shall k humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: yee shall bee cleane from all your sinnes before the Lord.

31 This shall be a l Sabbath of rest vnto you, and yee shall humble your soules, by an ordinance for euer.

32 And the Priest m whom hee shall annoint, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linen clothes and holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the Altar, and make an atonement for the Priestes and for all the people of the Congregation.

34 And this shall be an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

Exod. 30.10. *hebr.* 9.7.

i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Numb. 29.7. *Chap.* 23.7.

l Or, a rest which ye shall keepe most diligently.

m Whom the Priest shal anoint by Gods commandement to succeed in his fathers roome.

CHAP. XVII.

4 All sacrifices must bee brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath commanded, saying,

3 Whosoeuer he bee of the house of Israel, that a killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, b blood shall be imputed vnto that man: hee hath shedde blood, wherefore that man shall bee cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer c abroad in the fielde, and present them vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shal sprinkle the blood vpon the Altar of the Lord before the doore of the tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

7 And they shall no more offer their offerings vnto * deuils, after whome they haue gone a f whoring: this shall bee an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shall bee cut off from his people.

10 ¶ Likewise whosoeuer hee bee of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my d face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the Altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I sayd vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer, whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may bee h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I sayd vnto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it, which dieth alone, or that which is torne with beasts, whether it bee one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shall be ‖ cleane.

16 But if he wash them not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

Exod. 29.18. *chap.* 4.32.

Exod. 34.15. *Deut.* 31.16. *Iudg.* 2.17. *1. Chron.* 5.25. *Psal.* 106.39.

Deut. 12.15.

Gen. 9.4. *Deut.* 12.23.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.

b To make a sacrifice or offring thereof.

c I doe as much abhorre it, as though he had killed a man, as Isa 66.3.

d Wheresoeuer they were mooued with foolish deuotion to offer it.

e Meaning, whatsoeuer is not the true God. 1. Cor. 10.20. psal. 95.5.

f For idolatrie is spirituall whoredome, because faith towards God is broken.

g I will declare my wrath, by taking vengeance on him, as chap. 20.3.

h Which the law permitteth to be eaten, because it is cleane.

‖ Or, liuing creature.

‖ Or, counted cleane.

‖ Or, himselfe.

‖ Or, the punishments of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the maners of the Egyptians and Canaanites. 6 The mariages that are vnlawfull.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the * doings of the land of Egypt, wherein ye dwelt, shal ye not doe: and after the maner of the land of Canaan, whither I wil bring you, shal ye not doe, neither walke in their ordinances.

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Yee shall keepe therefore my statutes, and my iudgements, * which if a man do, he shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh, to * vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers d wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer ỹ shame of thy * sister

a Ye shall preserue your selues from these abominations following, which the Egyptians and Canaanites vse. *Ezek.* 20.11. *rom.* 10.5. *galat.* 3.12.

b And therefore ye ought to serue me alone, as my people.

c That is, to lie with her, though it be vnder title of mariage. *Chap.* 20.17.

d Which is thy stepmother.

e Either by father or mother, borne in mariage or otherwise.

f They are her children, whose shame thou hast vncouered. *Chap.* 20. 19. ‖*Or, secrets.* *Chap.* 20. 20.

g Which thine vncle doth discouer. ‡*Ebr. My fathers brothers wife.* *Chap.* 20. 21.

h Because the idolaters, among whom Gods people had dwelt & should dwel, were giuē to these horrible incests, God chargeth his to beware of the same.

i By seeing thine affection more bent to her sister then to her. *Chap.* 20. 18.

k Or whiles she hath her flowers. *Chap.* 20. 2. *2. king.* 23. 10. ‡*Ebr. of thy seed.* ‖*Or, to make them passe.*

l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2. King. 23. 10. This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature, and hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another turtle doues: the third a sheepe: the fourth a ramme: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue gifts: his priests were called Chemarim: Reade 2. King. 23. 5. hose. 10. 5. zeph. 1. 4. *Chap.* 20. 15. ‖*Or, confusion.*

m I wil punish the land where such incestuous mariages and pollutions are suffered.

n Hee compareth the wicked to euill humours and sufferings, which corrupt the stomacke & oppresse nature, and therefore must be cast out by vomit.

e sister the daughter of thy father, or the daughter of thy mother, whether shee bee borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy f shame.

11 The shame of thy fathers wiues daughter, begotten of thy father, (for shee is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ‖shame of thy fathers sister: for shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not go in to his wife, for she is thine ‡ aunt.

15 * Thou shalt not discouer the shame of thy daughter in lawe: for shee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy h brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsefolks, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to i vexe her, in vncouering her shame vpon her.

19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put k apart for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not giue thy ‡ children to ‖offer them vnto l Molech, neither shalt thou defile the Name of thy God: for I am the LORD.

22 Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is ‖abommation.

24 Ye shal not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will m visit the wickednesse thereof vpon it, and the land n shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, and commit none of these abommnations, aiwell he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the lande spue you out if ye defile it, as it o spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that doe so, shall p be cut off from among their people.

30 Therefore shall yee keepe mine ordinances, that ye do not any of the abominable customes, which haue bene done before you, and that yee defile not your selues therein: for I am the LORD your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the LORD spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * Ye shalbe a holy, for I the LORD your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the LORD your God.

4 ¶ Yee shall not turne vnto idoles, nor make you molten gods: I am the LORD your God.

5 ¶ And when ye shal offer a peace offering vnto the LORD, ye shall offer it b freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.

7 For if it be eaten the third day, it shall be vncleane, it shall not be c accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the LORD, and that person shalbe cut off from his people.

9 ¶ * When ye reape the haruest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the ‖glainings of thy haruest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euerie grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the LORD your God.

11 ¶ Yee shall not steale, neither d deale falsly, neither lie one to another.

12 ¶ * Also yee shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the LORD.

13 ¶ Thou shalt not doe thy neighbour ‖wrong, neither rob him. * The workmans hire shall not abide with thee vntill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but shalt feare thy God: I am the LORD.

15 ¶ Yee shall not doe vniustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not e walke about with tales among thy people. Thou shalt not

o Both for their wicked mariages, vnnaturall copulatiōs, idolatry or spirituall whoredome with Molech, & such like abominations.

p Either by the ciuill sword, or by some plague that God will send vpon such.

Chap. 11. 44. *and* 20. 7. 1. *pet* 1. 16.

a That is, void of all pollution, idolatrie, and superstition both of soule and body.

b Of your owne accord. *Chap.* 7. 16.

c To wit, of God.

Chap. 23. 22.

‖*Or, gatherings and loosings.*

d In that which is committed to your credit. *Exod.* 20 7. *deut.* 5. 11. *matt.* 5. 34.

‖*Or, oppresse him by violence.*

Deut. 24. 14, 15. *tob.* 4. 14. *Deut.* 27. 18. *Exod.* 23. 3. *deut.* 1. 17. *and* 16. 19. *pro.* 24. 23. *iames* 2. 2.

e As a slanderer, backbiter, or quarell picker.

not f stand against the blood of thy neighbor: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, ‡ and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindful of wrong against the children of thy people, * but shalt loue thy neighbor as thy selfe: I am the Lord.

19 ¶ Yee shall keepe mine ordinances. Thou shalt not let thy cattell gender with bothers of diuers kinds. Thou shalt not sow thy field with mingled seede, neither shall a garment of diuers things, as of linnen and woollen, come vpon thee.

20 ¶ Whosoeuer also lieth and medleth with a woman that is a bondmaid, affianced to an husband, and not redeemed, nor freedome giuen her, ‡ she shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespasse offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offering before the Lord concerning his sinne which he hath done, and pardon shalbe giuen him for his sinne which hee hath committed.

23 ¶ Also when yee shall come into the land, and haue planted euery tree for meat, ye h shal count the fruit thereof as vncircumcised: three yeeres shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruit therof shalbe holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may ‖ yeeld to you the encrease thereof: I am the Lord your God.

26 ¶ Yee shall not eate the flesh with the ‖ blood, ye shall not vse witchcraft, nor i obserue times.

27 * Ye shall not k cut round the corners of your heads, neither shalt thou ‖ marre the tufts of thy beard.

28 * Yee shall not cut your flesh for the ‡ dead, nor make any print of a l marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a m whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirits, * neither soothsayers: yee shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt * rise vp before the hoare head, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

34 * But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Yee shall not doe vniustly in iudgement, in o line, in weight, or in measure.

36 * Ye shall haue iust ballances, true weights, a true p ephah, and a true hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 *They that giue of their seed to Molech, must die.* 6 *They that haue recourse to sorcerers,* 10 *The man that committeth adulterie,* 11 *incest, or fornication with the kinred or affinity.* 24 *Israel a peculiar people to the Lord.*

AND the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto a Molech, he shall die the death, the people of the land shall stone him to death.

3 And I b will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the c people of the lande hide their eyes, and winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a d whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe yee therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shal die the death: seeing he hath cursed his father and his mother, e his blood shall be vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, because hee hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shall be vpon them.

12 Also p man that lieth with his daughter in law, they both shall die the death, they haue wrought ‖ abomination, their blood shalbe vpon them.

13 ¶ * The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise hee that taketh a wife, and her mother, f committeth wickednesse: they shall burne him and them with fire, that there

f By consenting to his death, or conspiring with the wicked.
‡ *Ebr. suffer not sinne vpon him.*
Matt.5.43. rom. 13.9. gal.5.15. rom.12.8.
g As an horse to leape an asse, or a mule a mare.
‡ *Ebr. a beating shall be: some reade, they shall be beaten.*
h It shall be vncleane, as that thing, which is not circumcised.
‖ *Or, that God may multiply.*
‖ *Whether it be strangled, or otherwise.*
i To measure luckie, or vnluckie dayes. *Chap.21.5.*
k As did the Gentiles in signe of mourning.
‖ *Or, cut, or teare. Deut.14.1.*
‡ *Ebr. soule, or person.*
l By whipping your bodies, or burning marks therein.
m As did the Cyprians & Lo-crenses. *2.Sam.13.8.*
n In token of reuerence.
‖ *Or, doe him wrong. Exod.22.21.*
o As in measuring the ground. *Pro.11.1.& 16. 11.and 20.10.*
p By these two measures he meaneth all other. Of ephah, reade Exo. 16.36.& of hin, Exod.29.40.
a By Molech, he meaneth any kinde of idole, Chap.18.21.
b Reade chap. 17.10. and 18. 21.
c Though the people be negligent to do their duty and defend Gods right, yet he will not suffer wickednesse to go vnpunished.
d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie. *Chap.11.44. 1.pet.1.16.*
e He is worthy to die. *Deut.22.22. iohn 8.4,5.*
f It is an execrable and detestable thing.

Exod.21.17. prou.20.20. matth.15.4.
Chap.18.8. deut.22.30.
‖ *Or, confusion.*
Chap.18.22.

there be no wickednesse among you.

Chap.18,23. 15 *Also the man that lieth with a beast, shal die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shall die the death, their blood shall be vpon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shalbe cut off ‡in the sight of their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

‡*Ebr. in the eyes of the children of their people.*

Chap.18 19. ‖*Or, flowres.* 18 *The man also that lyeth with a woman hauing her ‖ disease, and vncouereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shal bee euen both cut off from among their people.

Chap.18,12, 13. ‡*Ebr flesh.* 19 Moreouer thou shalt not vncouer the shame of thy mothers sister, *nor of thy fathers sister: because hee hath vncouered his ‡ kinne, they shall beare their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and vncouereth his vncles shame: they shal beare their iniquitie, and shall die ‖ childlesse.

‖ They shall be cut off from their people, and their children shalbe taken as bastards, and not counted among the Israelites.

21 So the man that taketh his brothers wife, committeth filthinesse, because hee hath vncouered his brothers [h] shame: they shalbe childlesse.

h Reade Chap. 18.16. *Chap.18.26. Chap.18.25. Deut.9.5.*

22 ¶ Ye shal keepe therefore all mine* ordinances and all my iudgements, and doe them, that the lande, whither I bring you to dwel therein, *spue you not out.

23 Wherefore yee shall not walke in the maners of this nation, which I cast out before you: for they haue committed all these things, *therefore I abhorred them.

24 But I haue said vnto you, Ye shal inherite their lande, and I wil giue it vnto you to possesse it, euen a land that [i] floweth with milke and hony: I am the Lorde your God, which haue separated you from other people.

f Full of abundance of all things. *Chap.11.2,3. deut.14.4.*

25 *Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shall yee [k] defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

k By eating them contrary to my commandement. *Verse 7.*

26 Therefore shall ye be* holy vnto mee: for I the Lorde am holy, and I haue separated you from other people, that ye should bee mine.

27 ¶ *And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death, they shall stone them to death, their blood shalbe vpon them.

Deut.18.11. 1.Sam.28.7.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to be, both in themselues, and in their family.

AND the Lorde said vnto Moses, Speake vnto the Priestes the sonnes of Aaron, and say vnto them, Let none bee [a] defiled by the dead among his people,

a By touching the dead, lamenting, or being at their buriall.

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a [b] mayde, that is neere vnto him, which hath not had a husband: for her ‡ he may lament.

b For being maried she seemed to be cut off from his family. ‡*Ebr. he may be defiled.*

4 He shall not lament for the [c] Prince among his people to pollute himselfe.

c The Priest was permitted to mourne for his next kinred only, *Chap.19,27.*

5 They shall not make * balde partes vpon their head, nor shaue off the locks of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shalbe holy.

7 They shal not take to wife a whore, or a [d] one polluted, neither shal they marry a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euil name, or is defamed.

8 Thou shalt [e] sanctifie him therefore, for he offereth the [f] bread of thy God: he shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

e Thou shalt count them holy, and reuerence them.

f The shewbread.

9 ¶ If a Priestes daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not [g] vncouer his head, nor rent his clothes,

g He shal vse no such ceremonies as the mourners obserued. ‖*Or, to the houses of the dead.*

11 Neither shall hee goe to any ‖ dead body, nor make himselfe vncleane by his father or by his mother,

12 Neither shall he goe out of the [h] Sanctuary, nor pollute the holy place of his God: for the [i] crowne of the anoynting oyle of his God is vpon him: I am the Lord.

h To goe to the dead.

i For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting.

13 Also he shal take a mayd vnto his wife:

14 But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall hee not marry, but shall take a mayde of his owne [k] people to wife:

k Not onely of his tribe, but of all Israel.

15 Neither shall he defile his [l] seed among his people: for I am the Lorde which sanctifie him.

l By marrying any vnchaste or defamed woman.

16 ¶ And the Lorde spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath any blemishes, shall not [m] preale to offer the bread of his God:

m Which is deformed or brused.

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath [n] a flat nose, or that hath any [n] misshapen member,

n As not of equal proportion, or hauing in number more or lesse.

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backt, or bleare eyed, [o] or hath a blemish in his eye, or bee skiruie, or scabbed, or haue his stones broken.

o Or, that hath a web, or pearle.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lorde made by fire, hauing a blemish: he shall not [p] preale to offer the bread of his God.

p As the shewbread, and meate off rings.

22 The bread of his God, euen of the [q] most holy, and [r] of the holy shall he eate:

q As of sacrifice for sinne.

r As of the tenths and first fruits.

f Into the Sanctuarie.

23 But he shall not go in vnto the f vaile, nor come neere the Altar, because hee hath a blemish, least hee pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, & to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations shoulde bee offered.

AND the Lord spake vnto Moses, saying,

a Meaning, that the Priestes abstaine from eating, so long as they are polluted,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they hallow vnto mee: I am the Lord.

b To eate thereof.

3 Say vnto them, Whosoeuer he be of all your seede among your generations after you, that b toucheth the holy things which the children of Israel halow vnto the Lorde, hauing his vncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

Chap.15.2.

4 * Whosoeuer also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill hee bee cleane: and who so toucheth any that is c vncleane by reason of the dead, or a man whose issue of seed runneth from him,

c By touching any dead thing, or being at burial of the dead.

5 Or the man that toucheth any creeping thing, whereby hee may bee made vncleane, or a man, by whom he may take vncleannes, ‡whatsoeuer vncleannesse he hath,

‡*Ebr. according to all his vncleanesse.*

6 The person that hath touched such, shal therefore be vncleane vntil the euen, and shal not eate of the holy things, ‖except hee haue washed his flesh with water.

‖*Or, vntil.*

7 But when the sunne is downe, he shall be cleane, and shall afterward eate of the holy things: for it is his ‖food.

‖*Or, bread.*

8 * Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eate: I am the Lord.

Exod.22.31. Ezek.44.31.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

d Which is not of the tribe of Leui.

10 There shall no d stranger also eate of the holy thing, neither e the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

e Some reade, the seruant which had his eare bored, and would not goe free, Exod.21.6.

11 But if the Priest buy any with money, he shall eate of it, also hee that is borne in his house: they shall eate of his meate.

f Who is not of the Priests kinred,

12 If the Priestes daughter also be married vnto a stranger, she may not eate of the holy offerings.

13 Notwithstanding if the Priestes daughter bee a widowe or diuorced, and haue no childe, but is returned vnto her fathers house, shee shall eate of her fathers bread, as she did in her * youth: but there shal no stranger eate thereof.

Chap.10.14.

14 If a man eate of the holy thing vnwittingly, he shall put the g fifte part thereunto, and giue it vnto the Priest with the hallowed thing.

g He shall giue that and a fifte part ouer.

15 So they shal not defile the holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their h trespasse, while they eate their holy thing: for I the Lorde doe halow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 And the Lorde spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 De shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 * And whosoeuer bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beeues, or of the sheepe, his free offring shalbe perfect, no blemish shalbe in it.

Deut.15.21. eccliu.35.12.

22 Blinde, or broken, or maimed, or hauing a ‖wenne, or skirme, or scabbed: these shall ye not offer vnto the Lord, nor make an offring by fire of these vpon the Altar of the Lord.

‖*Or, wart.*

23 Yet a bullocke or a sheepe that hath any * member superfluous, or lacking, such mayest thou present for a free offring, but for a vow it shall not be accepted.

Chap.21.18.

24 Yee shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land,

25 Neither of the hand of a stranger shall yee offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shal they not be accepted for you.

i Ye shal not receiue any vnperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord,

26 And the Lorde spake vnto Moses, saying,

27 When a bullock, or a sheepe, or a goat shall be brought forth, it shall bee euen seuen dayes vnder his dammes: and from the eight day forth, it shall bee accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shall not * kill her, and her yong both in one day.

Deut.22.6.

29 So when ye will offer a thank-offring vnto the Lord, ye shall offer willingly.

30 The same day it shalbe eaten, ye shall leaue * none of it vntill the morrowe: I am the Lord.

Chap.7.15.

31 Therefore shall ye keepe my commandements and do them: for I am the Lord.

32 Neither shall yee k pollute mine holy Name, but I will bee hallowed among the children of Israel. I the Lord sanctifie you,

k For whosoeuer doeth otherwise then God commandeth, polluteth his Name.

33 Which haue brought you out of the lande of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruites. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

And

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feastes of the Lord which ye shall call the holy ‖assemblies, euen these are my feastes.

3 * Sixe dayes ‖shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy ‖conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 ¶ These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their [a] seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shall bee the passeouer of the Lord.

6 And on the fifteenth day of this moneth shall bee the feast * of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.

7 In the first day yee shall haue an holy conuocation: ye shall doe no [b] seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, & in the [c] seuenth day shall be an holy conuocation: ye shall do no seruile worke therein.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, & reape the harueſt therof, then ye shall bring ‖a sheafe of the first fruits of your harueſt vnto the Priest,

11 And he shall shake the sheafe before the Lord, that it may be accepted for you: the morrow after the [d] Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meate offering thereof shall be two [e] tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lorde of sweete sauour: and the drinke offering thereof the fourth part [f] of an Hin of wine.

14 And ye shal eate neither bread nor parched corne, nor ‖greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Lawe for euer in your generations & in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the [g] Sabbath, euen from the day that ye shall bring the sheafe of the shake offring, seuen ‖Sabbaths, they shall be complete.

16 Vnto the morrowe after the seuenth Sabbath shall yee number fifty dayes: then ye shall bring a new meate offring vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offring: they shall be two loaues of two tenth deales of fine floure, which shall be baken with [h] leauen for first fruites vnto the Lord.

18 Also ye shall offer with the bread seuen lambes without blemish of one yeere olde, and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lorde, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 Then ye shall prepare an hee goate for a sinne offring, and two lambes of one yeere old for peace offerings.

20 And the Priest shal shake them to and fro with the bread of the first fruites before the Lord, and with the two lambes: they shall be holy to the Lord, for the [i] Priest.

21 So yee shall proclaime the same day, that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shal be an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou shalt not rodde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harueſt, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lorde spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, and in the first day of the moneth shal ye [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.

25 Ye shal do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The * tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall [n] humble your soules, & offer sacrifice made by fire vnto the Lord.

28 And yee shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lorde your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no manner worke therefore: this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall yee ‡ celebrate your Sabbath.

33 ¶ And the Lorde spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shall bee for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes yee shall offer * sacrifice made by fire vnto the Lorde, and in the eight day shall bee an holy conuocation vnto you, and yee shall offer sacrifices made by fire vnto the Lorde: it is the [p] solemne

‖Or, conuocations.

*Exod. 20. 9, 10.

‖Or, ye may worke

‖Or, assembly.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere. *Exod. 12. 15. numb. 28. 17.*

b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.

c The first day of the feast and the seuēth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.

‖Or, an omer: *read Deut. 24. 19 ruth. 2. 15. psal. 129. 7.*

d That is, the second Sabbath of the Passeouer.

e Which is the fift part of an Ephah, or two Omers: Read Exo. 16. 16.

f Read Exod. 29. 40.

‖Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passeouer.

‖Or, weekes,

h Because the Priest should eate them, as Chap. 7. 13. and they should not be offred to the Lord vpon the altar,

i That is, offred to the Lord, and the rest should be for the Priests.

Chap. 19. 9. deut. 24. 19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

Chap. 16. 29, 30. num. 29. 7.

n By fasting and prayer,

o Which conteineth a night and a day: yet they tooke it but for their naturall day.

‡ *Ebr. rest your Sabbath.*

Numb. 29. 12. iohn 7. 37.

Exod. 29 18.

p Or, a day wherein the people are stayed from all workes,

lemne assembly, ye shall doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lorde, as burnt offring, and meate offring, q sacrifice & drinke offrings, every one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which yee shall giue vnto the Lord.

39 But in the fifteenth day of the seuenth moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shall be a r Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of ‖ thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So ye shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwel in boothes seuen dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may know that I haue made the children of Israel to dwell in f boothes, when I brought them out of the lande of Egypt: I am the Lorde your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

q Or, peace offering.

r Or, a solemne feast.

‖ *Or, of boughes thicke with leaues.*

f In the wildernesse, forasmuch as they would not credite Iosua and Caleb, when they returned from spying the land of Canaan.

CHAP. XXIIII.

2 The oyle for the Lampes. 5 The Shewbread. 14 The blasphemer shall be stoned. 17 Hee that killeth shalbe killed.

AND the Lorde spake vnto Moses, saying,

2 a Commaund the children of Israel, that they bring vnto thee pure oyle Olive beaten, for the light, to cause the lamps to burne continually.

3 Without the vaile b of the Testimonie, in the Tabernacle of the congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: this shall be a Law for euer throughout your generations.

4 He shall dresse the Lampes vpon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelue * cakes thereof: two c tenth deales shalbe in one cake.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that d in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lorde euermore, receiuing them of the children of Israel for an euerlasting conenant.

a Read Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from the Sanctuary. *Exod.* 31.8.

Exod. 25.30.

c That is, two Omers reade Exod. 16.16.

d For it was burnt euery Sabbath when the bread was taken away.

9 * And the bread shalbe Aarons and his sonnes, & they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance. *Exod.* 29.33. *chap.* 8.31. *mat.* 12.1,5.

10 ¶ And there went e out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strout together in the hoste.

11 So the Israelitish womans sonne f blasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they * put him in warde, till her tolde them the minde of the Lord.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemer without ỳ host, and let all that heard him, * put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shall g beare his sinne.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the Name of the Lord, let him be slaine.

17 ¶ * He also that ‡ killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, ‡ beast for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shal it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as a he hath made in any, such shalbe repaied to him.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

22 Ye shall haue * one Law: it shal be as well for the stranger, as for one borne in the country: for I am the Lord your God.

23 ¶ Then h Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lorde had commanded Moses.

e Meaning, out of his tent.

f By swearing, or despiting God.

Numb. 15.34.

Deut. 13.9. *and* 17.7.

g Shall be punished.

Exod. 21.12. *deut.* 19.4.11.

‡ *Ebr. smiteth the soule of any man,*

‡ *Ebr. soule for soule.*

Exod. 21.24. *deut.* 19.21. *mat.* 5.38.

Exod. 12.49.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeare. 14 Not to oppresse their brethren. 23 The sale, and redeeming of lands, houses, and persons.

AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land, which I giue you, the * land shall ‡ keepe Sabbath vnto the Lord.

3 a Sixe yeres thou shalt sowe thy fielde, and sixe yeeres thou shalt cut thy vineyarde, and gather the fruite thereof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the lande: it shall bee the Lords

Exod. 23.10.

‡ *Ebr. shall rest a rest.*

a The Iewes began the count of this yeere in September: for then all the fruites were gathered.

Lords Sabbaths: thou ſhalt neither ſow thy field, nor cut thy vineyard.

5 That which groweth of it [b] owne accord of the harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt [c] left vnlaboured: for it ſhall be a yeere of reſt vnto the land.

6 And the [d] reſt of the land ſhalbe meate for you, euen for thee, and for thy ſeruant, and for thy mayde, and for thy hired ſeruant, and for the ſtranger that ſiourneth with thee:

7 And for thy cattell, and for the beaſtes that are in thy land ſhal all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres will bee vnto thee nine and fourty yeere.

9 [e] Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation ſhal ye make the trumpet blow, throughout all your land.

10 And ye ſhal halow that yeere, euen the fiftieth yeere, & proclaime liberty in the land to all the [f] inhabitants thereof: it ſhalbe the Iubile vnto you, and yee ſhall returne euery man vnto his poſſeſſion, and euery man ſhal returne vnto his family.

11 This fiftieth yeere ſhall bee a yeere of Iubile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it ſhalbe holy vnto you: yee ſhall eate of the encreaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hande, ye ſhall [h] not oppreſſe one another:

15 But according to the number of [i] yeeres after the Iubile thou ſhalt buy of thy neighbour: alſo according to the number of the yeres of the reuenues, he ſhall ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of [k] fruits doeth he ſell vnto thee.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my Lawes, and doe them, and yee ſhall dwell in the lande ‖ in ſafetie.

19 And the lande ſhall giue her fruit, and yee ſhall eate your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeuenth yeere, for we ſhal not ſow nor gather in our increaſe?

21 I will ‡ ſende my bleſſing vpon you in the ſixt yeere, and it ſhall bring foorth fruite for three yeeres.

22 And yee ſhall ſow the eight yeere, and eate of the olde fruite vntill the ninth yeere: vntil the fruit thereof come, ye ſhall eate the olde.

23 ¶ Alſo the land ſhall not be ſolde to be [l] cut off from the family: for the lande is mine, and ye be but ſtrangers and ſoiourners with mee.

24 Therefore in all the lande of your poſſeſſion ye ſhall [m] grant a redemption for the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, euen his neere kinſeman, and buy out that which his ‖ brother ſold.

26 And if he haue no redeemer, but ‡ hath gotten and found to buy it out,

27 Then ſhall he [n] count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom hee ſolde it: ſo ſhall hee returne to his poſſeſſion.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſolde ſhall remaine in the hande of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come [o] out, & hee ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſel a dwelling houſe in a walled city, hee may buy it out againe within a whole yeere after it is ſolde: within a yeere may he buy it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled citie, ſhall bee eſtabliſhed, [p] as cut off from the family, to him that bought it, throughout his generations: it ſhall not goe out in the Iubile.

31 But the houſes of villages, which haue no walles round about them, ſhall be eſteemed as the field of the country: they may be bought out againe, and ſhall ‖ goe out in the Iubile.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme ‡ at all ſeaſons.

33 And if a man purchaſe of the Leuites, the houſe that was ſolde, and the city of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the field of the [q] ſuburbs of their cities ſhall not be ſolde: for it is their perpetuall poſſeſſion.

35 ¶ Moreouer, if thy brother bee impouerished, and [r] fallen in decay with thee, thou ſhalt relieue him, and as a ſtranger and ſoiourner, ſo ſhall he liue with thee.

36 [s] Thou ſhalt take no vſury of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſury, nor lende him thy victuales for increaſe.

38 I am the Lord your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, and to bee your God.

39 ¶ * If thy brother alſo that dwelleth by thee, be impouerished, and be ſold vnto thee, thou ſhalt not compel him to ſerue as a bond ſeruant.

40 But as an hired ſeruant, and as a ſoiourner

b By reaſon of the corne that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

d That which the land bringeth forth in her reſt.

‖ Or, weekes.

e In the beginning of the 50. yere was the Iubile, ſo called, becauſe the ioyfull tidings of libertie was publikely proclaimed by the ſound of a cornet.

f Which were in bondage.

g Becauſe the tribes ſhould neither haue their poſſeſſions of families diminiſhed nor confounded.

h By deceit or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖ Or, boldly without feare.

‡ Ebr. I will command.

l It could not be ſold for euer, but muſt returne to the family in the Iubile.

m Ye ſhall ſell it on condition that it may be redeemed.

‖ Or, kinſman.

‡ Ebr. hu hand, hath gotten.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his handes that bought it.

p That is, for euer, reade verſe 23.

‖ Or, returne.

‡ Ebr. for euer.

q Where the Leuites kept cattell.

r In Ebrew it is, if his hand ſhake: meaning, if hee ſtretch forth his hand for helpe as one in miſery.

Exod. 22, 25. deut. 23. 19. prou. 28. 8. ezek. 18. 8. and 22, 12.

Exod. 21, 2. deut. 15. 12. iere. 34, 14.

ſiourner

tourner bee shall be with thee: he shall serue thee vnto the yere of the Iubile.

41 Then shall hee depart from thee, both he and his children with him, & shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not f be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond mayde, which thou shalt haue, shall be of the heathen that are rounde about you: of them shall ye buy seruants and maydes.

45 And moreouer of the children of the strangers, that are sojourners among you, of them shall yee buy, and of their families that are with you, which they begat in your land: these shall be your * possession.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for euer: but ouer your brethren the children of Israel ye shal not rule one ouer another with crueltie.

47 ¶ If a sojourner or a stranger dwelling by thee ‡ get riches, and thy brother by him bee impouerished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is solde, hee may bee bought out: one of his brethren may buy him out,

49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among his family, may redeeme him: either if hee can * get so much, hee may buy himselfe out.

50 Then shall hee reckon with his buyer from the yeere that he was solde to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of x yeeres: according to the time of an hired seruant shall he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then hee shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: hee shall not rule cruelly ouer him in thy y sight.

54 And if hee be not redeemed thus, hee shal goe out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

f Vnto perpetual seruitude. *Ephes.6.9. colos.4.1.*

e For they shall not be bought out at the Iubile.

‡ *Ebr. his hand take hold,*

* If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

CHAP. XXVI.

1 *Idolatry forbidden.* 3 *A blessing to them that keepe the Commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his Couenant.*

YE shall make you none idoles nor grauen image, neither reare you vp any * pillar, neither shall ye set ‖ any image of stone in your land to bowe downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ * If ye walke in mine ordinances, and keepe my Commandements, and do them,

4 I will then sende you a raine in due season, and the land shall yeeld her increase, and the trees of the fielde shall giue their fruite.

5 And your threshing shall reache vnto the vintage, and the vintage shall reach vnto sowing time, & you shall eate your bread in plenteousnesse, and dwell in your lande safely.

6 And I will send peace in the lande, and ye shal sleepe & * none shall make you afrayd: also I ‡ will rid euil beastes out of the land, and the b sworde shall not goe thorowe your lande.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 * And fiue of you shal chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For ‡ I will haue respect vnto you, and make you increase, and multiply you, and c establish my Couenant with you.

10 Ye shall eat also old store, and carry out old because of the new.

11 * And I will set my d Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lorde your God which haue brought you out of the lande of Egypt, that ye should not bee their bondmen, and I haue broken the e bondes of your yoke, and made you go vpright.

14 ¶ * But if ye will not obey me, nor doe all these Commandements,

15 And if ye shal despise mine ordinances, either if your soule abhorre my lawes, so that ye will not doe all my Commandements, but breake my f Couenant,

16 Then will I also doe this vnto you, I will appoint ouer you ‖ fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heaute, and you shall sowe your seede in vaine: for your enemies shall eate it:

17 And I will set g my face against you, and yee shall fall before your enemies, & they that hate you, shall reigne ouer you, * and yee shall flee when none pursueth you.

18 And if ye will not for these things obey mee, then will I punish you h seuen times more according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as i yron, and your earth as brasse:

20 And your ‖ strength shall bee spent in vaine: neither shall your lande giue her increase, neither shall the trees of the land giue their fruit.

* *Exod.20.4. deut.5.8. psal.97.7.* ‖ *Or, stone grauing*

a By promising abundance of earthly things, he stirreth the minds to consider the rich treasures of the spirituall blessings.

* *any imagerie, Chap.19.30. Deut.28.1.*

Iob 11.19. ‡ *Ebr. I will cause the euil beast to cease.*

b Ye shall haue no warre. *Ios.23.10.*

‡ *Ebr. I will turne vnto you.*

c Performe that which I haue promised. *Ezek.37.26. 2.cor.6.16.*

d I will be dayly present with you

e I haue set you at full libertie, where as before ye were as beasts tied in bands. *Deut.28.15. lament.2.17. malac.2.2.*

f Which I made with you in chusing you to bee my people.

‖ *Or, an hastie plague.*

g Read Chap. 17.10. *Prou.28.1.*

h That is, more extremely.

i Ye shall haue drought and barrennesse, Hag.1. 10.

‖ *Or, labour.*

21 ¶ And

21 ¶ And if ye walke k stubbornly against me, and will not obey me, I will then bring seuen times moe plagues vpon you, according to your sinnes.

22 I will also send wild beasts vpon you, which shall l spoile you, and destroy your cattell, and make you fewe in number: so your hie m wayes shalbe desolate.

23 Yet if by these ye will not be reformed by me, but walke stubbornely against me,

24 Then will I also walke *stubbornely against you, and I will smite you yet seuen times for your sinnes:

25 And I wil send a sword vpon you, that shal auenge the quarrel of my couenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shal be deliuered into the hand of the enemie.

26 When I shall breake the n staffe of your bread, then ten women shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, & ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubbornely,

28 Then will I walke stubbornely in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

29 *And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I will also destroy your hie places, and *cut away your images, and cast your carkeises vpon the ‖ bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your sanctuary vnto nought, and p will not smell the sauour of your sweete odours.

32 I will also bring the lande vnto a wildernesse, and your enemies, which dwell therein, shall be astonished thereat.

33 Also I will scatter you among the heathen, and q will drawe out a sword after you, and your lande shalbe waste, and your cities shall be desolate.

34 Then shall the land enioy her *Sabbaths, as long as it lieth voide, and yee shall be in your enemies land: then shall the lande rest, and enioy her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a ‖faintnesse into their hearts in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall s flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stande before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers, shall they pine away with t them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespasse, which they haue trespassed against mee, and also because they haue walked stubbornely against me.

41 Therefore I will walke stubbornely against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall ‖willingly beare the punishment of their iniquitie,

42 Then I will remember my couenant with Iaakob, & my couenant also with Izhak, and also my couenant with Abraham will I remember, & wil remember the land.

43 u The land also in the meane season shall be left of them, & shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

45 But I will remember for them the x couenant of olde, when I brought them out of the land of Egypt in the sight of the heathen that I might bee their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be solde, nor redeemed, but remaineth to the Lord.

MOreouer, the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a a vowe of a person vnto the Lorde, by b thy estimation,

3 Then thy estimation shall bee thus: a male from twentie yeere olde vnto sixtie yeere olde shall be by thy estimation euen fiftie c shekels of siluer, after the shekel of the Sanctuary.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeere olde to twentie yeere olde, thy valuation shalbe for the male twentie shekels, and for the female ten shekels.

6 But from a d moneth olde vnto fiue yeere olde, thy price of the male shall be fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shall be fifteene shekels, and for the female ten shekels.

8 But if hee be poore e then thou hast esteemed him, then shall hee present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that

k Or, as some read, by fortune, imputing my plagues to chāce and fortune.

l Of your children, 2. King. 17. 25.

m Because none dare passe thereby for feare of beasts. 2. Sam. 22. 27. Psal. 18. 26.

n That is, the strength whereby the life is susteined, Ezek 4. 16. and 5. 16.

o One ouen shal be sufficient for ten families.

Deut. 28. 53.

2. Chron. 34. 7.

‖ Or, carsons.

p I will not accept your sacrifices,

q Signifying, that no enemie can come without Gods sending. Chap. 25. 2.

r Which I commanded you to keepe.

‖ Or, cowardnesse.

s As if their enemies did chase them.

t Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

u Whiles they are captiues, and without repentance,

Deut. 4. 31. rom. 11. 26.

x Made to their forefathers.

y Fiftie dayes after they came out of Egypt.

a As of his sonne or his daughter.

b Which art the Priest.

c Read the value of the shekel, Exod. 30. 13.

d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.

f Which is cleane, Cha. 11.2.

9 And if it be a f beast whereof men bring an offring vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 Hee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall bee holy.

g That is, consecrate to the Lord,

11 And if it bee an vncleane beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if hee will buy it againe, then he shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to bee holy vnto the Lord, then the Priest shall value it, whether it bee good or bad, and as the Priest shall prise it, ‡ so shall the value be.

‡ Ebr. *so shall it stand.*

15 But if he that sanctified it, wil redeeme his house, then hee shall giue thereto the fift part of money more then thy estimation, and it shalbe his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteeme it, according to the h seed thereof: an i Homer of barley seed shalbe at fifte shekels of siluer.

h Valuing the price thereof, according to the seede that is sowen, or by the seed that it doth yeeld.

i Homer is a measure conteining ten Ephahs: reade of Ephah, Exo. 16. 16, 36.

17 If hee dedicate his fielde immediatly from the yeere of Iubile, it shalbe worth as thou doest esteeme it.

18 But if he dedicate his fielde after the Iubile, then the Priest shall recken him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shalbe abated by thy estimation.

19 And if hee that dedicateth it, will redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest k sell the fielde to another man, it shall be redeemed no more.

k For their own necessitie or godly vses.

21 But the field shalbe holy to the Lord, when it goeth out in the Iubile, as a fielde l separate from common vses: the possession thereof shalbe the Priests.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num. 21.2. deut. 13.15. iosh. 6, 17. *Verse* 12.

22 If a man also dedicate vnto the Lord a field, which he hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as * thou esteemest it, vnto the yeere of Iubile, and he shall giue m thy price the same day, as a thing holy vnto the Lord.

m The Priests valuation.

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of * the Sanctuary: a shekel conteineth twentie gerahs.

Exod. 30.13. *numb.* 3.47. *ezek.* 45.12. *Exod.* 13.2. *and* 22.29. *numb.* 3.13.

26 ¶ * Notwithstanding the first borne of the beastes, because it is the Lords first borne, none shall dedicate such, be it bullocke or sheepe: for it is the n Lords.

n It was the Lords already.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be solde, according to thy estimation.

28 * Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.

Iosh. 6.19.

29 Nothing separate from the common vse, which shall be separate from man, shalbe redeemed, but o die the death.

o It shal remaine without redemption.

30 Also all the tithe of the lande both of the seede of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the p fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullock, & of sheepe, & of all that goeth vnder the q rod, the tenth shalbe holy vnto the Lord.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shall not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lorde commaunded by Moses vnto the children of Israel in mount Sinai.

The fourth booke of Moses called * Numbers.

*So called because of the diuersitie and multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other help faileth: he did not straightway bring his people after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fortie yeeres, and kept them in continuall exercises, before they enioyed it, to trie their faith, & to teach them to forget the world and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods word, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his by his holy Spirit,

Spirit, that either they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, aswell for religion as outward policie: he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoide all controuersies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the land which they had wonne, and that also that he had promised, as seemed best to his godly wisedome.

CHAP. I.

Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lorde spake againe vnto Moses in the wildernesse of a Sinai, in the Tabernacle of the Congregation, in the first day of the b second moneth, in the second yeere after they were come out of the land of Egypt, saying,

a In that place of the wildernes that was neere to mount Sinai.

b Which containeth part of April and part of May.

2 *Take yee the summe of all the Congregation of the children of Israel, after their families, and housholds of their fathers with the number of their names: to wit, all the males, ‡ man by man:

Exod. 30. 12.

‡ *Ebr. by their heads.*

3 From twenty yeere olde and aboue, all that goe foorth to the warre in Israel, thou and Aaron shall number them, throughout their armes.

4 And with you shall bee c men of euery tribe, such as are the heades of the house of their fathers.

c That is, the chiefest man of euery tribe.

5 And these are the names of the men that shal d stand with you, of the tribe of Reuben, Elizur the sonne of Shedeur:

d And assist you when ye number the people,

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Aminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama ỹ sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the son of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, e princes of the tribes of their fathers, and heads ouer thousands in Israel.

e Or, captaines and gouernors,

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared f their kinreds by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, man by man.

f In shewing euery man his tribe, and his ancesters,

19 As the Lord had commanded Moses, so hee numbred them in the wildernesse of Sinai.

20 ¶ So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man, euery male from twentie yeere olde and aboue, as many as ‖went foorth to warre:

† These are the names of the twelue tribes, as first of Reuben,

‖ *Or, as were able to beare weapons,*

21 The number of them, I say, of the tribe of Reuben, was fiue and fortie thousand, and fiue hundreth.

22 ¶ Of the sonnes of † Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twenty yeere olde and aboue, all that went foorth to warre: † Simeon.

23 The summe of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre: †Gad.

25 The number of them, I say, of the tribe of Gad was fiue and forty thousand, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre: †Iudah.

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and fiue hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre: †Issachar.

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre: †Zebulun.

31 The number of them also of the tribe of Zebulun was seuen and fifty thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre: †Ephraim.

33 The number of them also of the tribe of Ephraim was fortie thousand and fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the †Manasseh.

the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

35 The number of them also of the tribe of Manasseh was two and thirty thousande and two hundreth.

† Beniamin.

36 ¶ Of the sonnes of † Beniamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went foorth to warre:

37 The number of them also of the tribe of Beniamin was fiue and thirty thousand and foure hundreth.

† Dan.

38 ¶ Of the sonnes of † Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue all that went foorth to warre:

39 The number of them also of the tribe of Dan was threescore and two thousand and seuen hundreth.

† Asher.

40 ¶ Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went foorth to warre:

41 The number of them also of the tribe of Asher was one and forty thousand and fiue hundreth.

‡ Naphtali.

42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of Naphtali, was three and fiftie thousand, and foure hundreth.

‖ Or, full count.

44 These are the ‖ summes which Moses and Aaron numbred, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeere old and aboue, all that went to the warre in Israel,

46 And all they were in number fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among them.

§ Which were warriours, but were appointed to the vse of the Tabernacle.

48 For the Lorde had spoken vnto Moses, and sayd,

49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer al the instruments thereof, and ouer all things that belong to it: they shal beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall ‡ dwell round about the Tabernacle.

‡ Ebr. campe,

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the h stranger that commeth neere, shall be slaine.

h Whosoeuer is not of the tribe of Leui,

52 Also the children of Israel shall pitch their tents, euery man in his campe, and euery man vnder his standard throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance i come vpon the Congregation of the children of Israel, and the Leuites shal take the charge of the Tabernacle of the Testimony.

i By not hauing due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.

CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 a Euery man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principall standards, so that euery three tribes had their standard.

3 On the East side toward the rising of the sunne, shall they of the standard of the hoste of Iudah pitch according to their armies, § Nahshon the sonne of Amminadab shall be ‖ captaine of the sonnes of Iudah.

§ Or, prince,

4 And his hoste and the number of them were seuenty and foure thousand, and sixe hundreth.

5 Next vnto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar shall bee the captaine of the sonnes of Issachar:

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

6 And his hoste, and the number thereof were foure and fiftie thousand, ‡ foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof seuen and fifty thousand and foure hundreth:

9 The whole number of the c hoste of Iudah are an hundreth fourescore and sixe thousand, and foure hundreth according to their armies: they shall first set foorth.

c Of them which were conteined vnder that name.

10 ¶ On the South side shalbe § standard of the hoste of d Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of Shedeur.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standard.

11 And his hoste and the number thereof sixe and fourty thousand and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his hoste, and the number of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, § the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel,

15 And his hoste and the number of them were fiue and fourty thousand, sixe hundreth and fifty.

16 All the number of the campe of Reuben were an hundreth and one and fifty thousand, and foure hundreth and fifty according to their armies, and they shal set foorth in the second place.

17 ¶ Then the Tabernacle of the Congregation shal goe with the hoste of the Leuites,

e Becauſe it might be in equall diſtance from ech one, and all indifferently haue recourſe thereunto.

in the e mids of the campe as they haue pitched, ſo ſhall they go forward, euery man in his order according to their ſtanderds.

18 ¶ f The ſtanderd of the campe of Ephzaim ſhall bee toward the Weſt according to their armies: and the captaine ouer the ſonnes of Ephzaim ſhall bee Elithama the ſonne of Ammihud:

f Becauſe Ephraim and Manaſſeh ſupplied the place of Ioſeph their father, they are taken to be Rahels children: ſo they and Beniamin make the third ſtanderd.

19 And his hoſt and the number of them were fortie thouſand and fiue hundred.

20 And by him ſhalbe the tribe of Manaſſeh, & the captaine ouer ỹ ſonnes of Manaſſeh ſhalbe Gamliel the ſonne of Pedahzur:

21 And his hoſte and the number of them were two & thirty thouſand & two hundred.

22 And the tribe of Beniamin, and the captaine ouer the ſonnes of Beniamin ſhalbe Abidan the ſonne of Gideoni:

23 And his hoſt, and the number of them were fiue & thirty thouſand & foure hundred.

24 All the number of the campe of Ephzaim were an hundred and eight thouſand and one hundred according to their armies, and they ſhall go in the third place.

g Dan & Naphtali the ſonnes of Bilha Rahels maide, with Aſher the ſonne of Zilpah make the fourth ſtanderd.

25 ¶ The ſtanderd of ỹ hoſt of g Dan ſhal be toward the North according to their armies: & the captaine ouer ỹ children of Dan ſhalbe Ahiezer the ſonne of Ammiſhaddai:

26 And his hoſt, and the number of them were two and threeſcore thouſand and ſeuen hundred.

27 And by him ſhall the tribe of Aſher pitch, and the captaine ouer the ſonnes of Aſher ſhalbe Pagiel the ſonne of Ocran.

28 And his hoſt and the number of them were one & fortie thouſand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali ſhalbe Ahira the ſonne of Enan:

30 And his hoſte and the number of them were three & fifty thouſand & foure hundred.

31 All the number of the hoſt of Dan was an hundred and ſeuen and fiftie thouſand and fiue hundred: they ſhall goe hindmoſt with their ſtanderds.

h Which were of twenty yeres and aboue.

32 ¶ Theſe are the h ſummes of the children of Iſrael by the houſes of their fathers, all the number of the hoſt, according to their armies, fiue hundred and three thouſand, fiue hundred and fifty.

33 But the Leuites were not numbred among the children of Iſrael as the Lord had commanded Moſes.

i For vnder euery one of the foure principall ſtanderds were diuers ſignes to keepe euery band in order.

34 And the children of Iſrael did according to all that the Lorde had commanded Moſes: ſo they pitched according to their i ſtanderds, and ſo they tourneyed euery one with his families, according to the houſes of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lorde ſeparated the Leuites for himſelfe. 16 Their number, families, and captaines. 40 The firſt borne of Iſrael is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THeſe alſo were the a generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in Mount Sinai.

a Or, families and kindreds.

2 So theſe are the names of the ſonnes of Aaron, * Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.

Exod. 6. 23.

3 Theſe are the names of the ſonnes of Aaron the anointed prieſts, whom Moſes did * conſecrate to miniſter in the Prieſts office.

Exod. 28. 3.

4 *And Nadab and Abihu died b before the Lord, when they offred * ſtrange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar ſerued in the Prieſts office in the c ſight of Aaron their father.

Leuit. 10. 1, 2, chap. 26. 61. 1. chro. 24. 2.

b Or, before the Altar.

Leuit. 10. 1.

c Whiles their father liued.

5 Then ỹ Lord ſpake vnto Moſes, ſaying,

6 Bring the tribe of Leui, and d ſet them before Aaron the Prieſt, that they may ſerue him,

d Offer them vnto Aaron for the vſe of the Tabernacle.

7 And take the charge with him, euen the charge of the whole congregation, e before the Tabernacle of the Congregation, to do the ſeruice of the Tabernacle.

e Which apperteined to the executing of the hie Prieſts commandement, to the ouerſight of the people, and to the ſeruice of the Tabernacle.

8 They ſhall alſo keepe all the inſtruments of the Tabernacle of the Congregation, and haue the charge of the children of Iſrael to do the ſeruice of the Tabernacle.

9 And thou ſhalt giue the Leuites vnto Aaron and to his f ſonnes: for they are giuen him freely frō among the children of Iſrael.

f Aarons ſonnes the Prieſts ſerued in the Sanctuarie in praying for the people, and offering ſacrifice: the Leuites ſerued for the inferiour vſes of the ſame.

10 And thou ſhalt appoint Aaron and his ſonnes to execute their prieſts office: and the g ſtranger that commeth nere, ſhalbe ſlaine.

g Any ỹ would miniſter, not being a Leuite.

11 ¶ Alſo the Lorde ſpake vnto Moſes, ſaying,

12 Behold, I haue euen taken the Leuites from among the children of Iſrael: for all the firſt borne that openeth the matrice among the children of Iſrael, and the Leuites ſhalbe mine,

13 Becauſe al the firſt borne are mine: for the ſame day that I ſmote all the firſt borne in the land of Egypt, * I ſanctified vnto me all the firſt borne in Iſrael, both man and beaſt: mine they ſhalbe: I am the Lord.

Exod. 13. 1, and 34. 19. Leuit. 27. 26 chap. 8. 16, Luke 2. 23.

14 ¶ Moreouer, the Lord ſpake vnto Moſes in the wildernes of Sinai, ſaying,

15 Number the children of Leui after the houſes of their fathers, in their families: euery male from a moneth olde & aboue, ſhalt thou number.

16 Then Moſes nūbred them according to ỹ word of the Lord, as he was cōmanded.

17 And theſe were the ſonnes of Leui by their names, * Gerſhon, and Kohath, and Merari.

Gen. 46. 11, exod. 6. 16. chap. 26. 57. 1. chron. 6. 1. and 23. 6.

18 Alſo theſe are ỹ names of the ſonnes of Gerſhon by their families: Libni & Shimei.

19 The ſonnes alſo of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the ſonnes of Merari by their families: Mahli and Muſhi. Theſe are the families of Leui, according to the houſes of their fathers.

21 Of Gerſhon came the familie of the Libnites and the familie of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſumme whereof (h after the number of all the males from a moneth olde and aboue) was counted ſeuen thouſand and fiue hundred.

h Onely numbring the male children.

23 ¶ The families of ỹ Gerſhonites ſhall pitch behinde the Tabernacle Weſtward.

24 The captaine & ‖ ancient of the houſe of the Gerſhonites ſhalbe Eliſaiph the ſonne of Lael.

‖ Or, father.

25 And

25 And the charge of the sonnes of Gershon in the tabernacle of the Congregation shalbe the Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vaile of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Vzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, was eight thousand and sixe hundreth, hauing the k charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on ỹ South side of ỹ Tabernacle.

30 The captaine & ancient of the house, and families of the Kohathites shall be Elizaphan the sonne of Vzziel:

31 And their charge shalbe the l Arke, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and al that seruetth thereto.

32 And Eleazar the sonne of Aaron the Priest shalbe ‖ chefe captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuary.

33 ¶ Of Merari came the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth old and aboue, was six thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: they shall pitch on the North side of the Tabernacle.

36 And in the charge and custody of the sonnes of Merari shall be m the boords of the Tabernacle, and the barres thereof, and his pillars, and his sockets, & all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pinnes and their cords.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward, shall Moses & Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, n and the charge of the children of Israel: but the stranger that commeth neere, shalbe slaine.

39 The whole summe of the Leuites, which Moses & Aaron numbred at the commandement of the Lord throughout their families, euen all the males from a moneth old and aboue, was two and twenty o thousand.

40 ¶ And ỹ Lord said vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to me p for all the first borne of the children of Israel (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

42 And Moses numbred as the Lorde commaunded him, all the first borne of the children of Israel.

43 And all the first borne of males rehearsed by name (from a moneth old & aboue) according to their number were two & twenty thousand, two hundreth seuenty and three.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine, (I am the Lord)

46 And for the redeeming of the two hundreth seuenty and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the sanctuary shalt thou take it: * the shekel conteineth twenty gerahs.

48 And thou shalt giue the mony, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the q first borne of the children of Israel tooke he the money: euen a thousand three hundred threescore and fiue shekels after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes, according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From r thirtie yeere old and aboue, euen vntill fiftie yeere olde, all that enter into the assembly to doe s the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come & take downe t the couering vaile, and shal couer the Arke of the Testimony therewith.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blew silke, & put to v the barres thereof:

7 And vpon the x table of shew bread they shall spread a cloth of blew silke, & put thereon the dishes, & the incense cups, and goblets, and couerings to couer it y with, & the bread shalbe thereon continually:

8 And they shall spread vpon them a couering of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.

9 Then they shal take a cloth of blew silke, and

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j Their charge was to cary the couerings and hangings of the Tabernacle.

k Doing euery one his duety in the Sanctuary.

l The chiefe things within the Sanctuary were committed to the Kohathites.

‖ *Or, prince of princes.*

m The woodworke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were mo by 273. as vers. 43.

p So that now ỹ Leuites shoulde satisfie vnto the Lord for the first borne of Israel, saue for the 273, which were moe then the Leuites, for whom they payed money.

q Of the two hundred seuenty and three which were moe then the Leuites.

r The Leuites were numbred after three sorts: first at a moneth olde when they were consecrate to the Lord, next at 25 yeeres olde when they were appointed to serue in the Tabernacle, and at 30 yeere olde, to beare the burdens of the Tabernacle.

s Which diuided the Sanctuarie from the holiest of all.

t That is, put them vpon their shoulders to cary it: for the bar of the Arke could neuer be remooued, Exo. 25.15.

Exod. 30.13. leuit. 27.25. chap. 18.16. ezek. 45.12.

Exod. 25.30.

u Meaning, to couer the bread.

*Exod.*25.31. *Exod.*25.38. and couer the * candlestick of light with his lampes and his snuffers, * and his snuffedishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a couering of Badgers skinnes, and put it vpon the e barres.

11 Also vpon the golden f altar they shall spread a cloth of blue silke, and couer it with a couering of Badgers skinnes, and put to the barres thereof.

12 And they shal take all the instruments of the ministerie where with they minister in the Sanctuary, and put them in a cloth of blue silke, and couer them with a couering of badgers skins, and put them on the barres.

13 Also they shall take away the ashes from the g altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes, and the besomes, and the basins, euen all the instruments of the altar: and they shall spread vpon it a couering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of couering the h Sanctuary, and all the instruments of the Sanctuarie, at the remouing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shal not i touch any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar ỽ sonne of Aaron the Priest pertaineth the oyle for the light, and the * sweete incense, & the k dayly meate offering, and the * anointing oyle, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 ¶ And the Lorde spake vnto Moses, and to Aaron, saying,

18 Yee shall not l cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint m them, euery one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden vp, least they die.

21 ¶ And the Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirty yeere old and aboue, vntill fiftie yeere olde that thou number them, all that n enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on hie vpon it, and the vaile of the o doore of the Tabernacle of the Congregation:

26 The curtaines also of the Court, and the vaile of the entring in of the gate of the Court, p which is neere the Tabernacle and neere the altar rounde about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall bee vnder the q hande of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere olde and aboue, euen vnto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boords of the Tabernacle with the barres therof, and his pillars, and his sockets,

32 And the pillars rounde about the Court, with their sockets, and their pinnes, and their cords, with all their instruments, euen for all their seruice: and by r name yee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation numbred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and aboue, euen vnto fiftie yeere olde, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the ‡ numbers of them throughout their families were two thousand, seuen hundreth and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the s hand of Moses.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirty yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assembly, for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their Fathers were two thousand fiue hundreth and thirtie.

41 These are the numbers of the families of

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e The Ebrew word signifieth an instrument made of two staues or barres.

f Which was to burne incense, Reade Exod. 30.1.

g Of the burnt offring.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c.

i Before it be couered.

*Exod.*30.34,35.

k Which was offered at morning & euening, *Exod.*30.23,25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof, perish.

m Sewing what part euery man shall beare.

n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.

o Which vaile hanged betweene the Sanctuary and the Court.

p Which Court compasseth both the Tabernacle of the Congregation and the Altar of burnt offering.

q Vnder the charge and ouersight.

*Exod.*26.15.

r Ye shall make an inuentorie of all the things which ye commit to their charge.

‡ *Ebr. the summe bred of them.*

s God appointing Moses to be the minister and executor thereof.

of the sonnes of Gerhon: of all that [t] did seruice in the Tabernacle of the Congregation, whome Moses and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yeere olde and vpward, euen vnto fifty yeere old: all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were three thousand and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whome Moses and Aaron numbred according to the commandement of the Lord, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirty yeere olde and vpward, euen to fiftie yeere olde, euery one that came to doe [u] his duety, office, seruice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, fiue hundreth and fourescoze.

49 According to the ‡ commandement of the Lorde by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded [x] Moses.

t Which were of competent age to serue therein, that is, betweene 30. and 50.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

‡ *Ebr. according to the mouth or word.*

x So that Moses neither added nor diminished from that which the Lord commanded him.

CHAP. V.

2 The leprous and the polluted shalbe cast foorth. 6 The purging of sinne. 15 The trial of the suspected wife.

AND the Lord spake vnto Moses, saying, 2 Command the children of Israel, that they [*] put out of the hoste euery leper, and euery one that hath [*] a issue, & whosoeuer is defiled by [*] the dead.

3 Both male and female shall ye put out: ‖ out of the hoste shall ye put them, that they defile not their [a] tentes among whome I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, [*] When a man or woman shall commit any sinne [b] that men commit, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, and shall restore the dammage thereof [*] with his principall, and put the fift part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the [c] man haue no kinsman, to whom hee should restore the dammage, the dammage shall bee restored to the Lord for the Priestes vse, beside the Ramme of the atonement, wherby he shal make atonement for him.

Leuit. 13. 3.
Leuit. 15. 2.
Leuit. 21. 1.

‖ *Or, in a place out of the hoste.*

a There were three maner of tents: of the Lord, of the Leuites, and of the Israelites.

Leuit. 6. 3.

b Commit any fault willingly.

Leuit. 6. 3.

c If he be dead to whom the wrong is done, and also haue no kinsman.

9 And euery offring of all [d] holy things of the children of Israel, which they bring vnto the Priest, shall be [*] his.

10 And euery mans halowed things shall be his: that is, whatsoeuer any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, & say vnto them, If any mans wife [e] turne to euill, and commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, & yet she be defiled, and there be no witnesse against her, neither she taken with the maner,

14 ‡ If he be moued with a ielous minde, so that hee is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that hee is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offring with her, the tenth part of an Ephah of barley meale, but he shall not powre oyle vpon it, nor put incense thereon: for it is an offring of ielousie, an offring for a remembrance, calling the sinne to [g] mind:

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take [h] the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lorde, and vncouer the womans head, and put the offring of the memoriall in her hands: it is the ielousie offring, and the Priest shall haue bitter, and [i] cursed water in his hand,

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, bee free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee [k] accursed and detestable for the othe among thy people, and the Lord cause thy thigh to ‡ rot, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answere, [l] Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall [m] blot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitternes, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

d Or, things offered to the Lord, as first fruits, &c. *Leuit. 10, 12.*

e By breaking the band of mariage, and playing the harlot.

† *Ebr. If the spirit of ielousie come vpon him.*

f Onely in the sinne offring, and in this offring of ielouse were neither oile nor incense offered.

g Or, making the sinne knowen, & not purging it.

h Which also is called the water of purification or sprinckling, reade Chap. 19. 9.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a fault, & for sware her selfe in denying the same.

‡ *Ebr. to fall.*

l That is, be it so, as thou wisheſt, as Psal 41. 13. deut. 27. 15.

m Shall wash the curses, which are written, into the water in the vessell.

26 And the Priest shall take an handfull of the offering for a ‖ memorial thereof, and burne it vpon the n altar, & afterward make the woman drinke the water.

‖ Or, perfume.

n Where the incense was offred.

27 When hee hath made her drinke the water, if she be defiled and haue trespassed against her husband, then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ‖ cleane, she shall be free, and shal conceiue and beare.

‖ Or, innocent.

29 This is the lawe of iealousie, when a wife turneth from her husband, & is defiled,

30 Or, when a man is mooued with a iealous minde, being iealous ouer his wife, then shall hee bring the woman before the Lorde, and the Priest shall doe to her according to all this law:

o The man might accuse his wife vpon suspition, and not be reproued.

31 And the man shalbe o free from sinne, but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazarites. 24 The maner to blesse the people.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vowe a vow of a a Nazarite to separate himselfe vnto the Lord,

a Which separated themselues from the world, and dedicated themselues to God: which figure was accomplished in Christ.

3 He shal abstaine from wine and strong drinke, & shal drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the husk.

5 While he is separate by his vowe, the * rasor shal not come vpon his head, vntil the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the locks of the haire of his head grow.

Iudg. 13. 5. 1 *Sam.* 1, 11.

6 During the time that hee separateth himselfe vnto the Lord, yee shall come at no b dead body.

b As at burials, or mournings.

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon c his head.

c In that he suffered his haire to grow, he signified that hee was consecrate to God.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or he beware, then the d head of his consecration shall be defiled, and he shall shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

d Which long haire is a signe that he is dedicate to God,

10 And in the eight day he shal bring two turtles, or two yoong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the e dead: so shall he hallow his head the same day,

e By being present where the dead was.

12 And he shall f consecrate vnto the Lord the dayes of his separation, and shall bring a lambe of a yeere old for a trespasse offering, and the first dayes shall be void: for his consecration was defiled.

f Beginning at the eight day, when he is purified.

g So that he shall beginne his vow anew.

13 ¶ This then is the lawe of the Nazarite: when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation,

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish for a sinne offring, and a ramme without blemish for peace offerings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oile, and wafers of vnleauened bread, anointed with oile with their meat offering, & their drinke offerings:

Leuit. 2, 15.

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 Hee shall prepare also the ramme for a peace offring vnto the Lord, with the basket of vnleauened bread, & the Priest shall make his meat offering, and his drinke offering.

18 And * the Nazarite shal shaue the head h of his consecration at the doore of the Tabernacle of the Congregation, and shal take the haire of the head of his consecration, and i put it in the fire, which is vnder the peace offering.

Acts 21. 24.

h In token that his vow is ended.

i For the haire which was consecrate to the Lord might not be cast into any prophane place.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, and a wafer vnleauened, and put them vpon the handes of the Nazarite, after he hath shaued his consecration,

20 And the Priest shall * shake them to & fro before the Lord: this is an holy thing for the Priest ‖ besides the shaken breast, and besides the heaue shoulder: so after ward the Nazarite may drinke wine.

Exod. 29. 27.

‖ Or, with the breast.

21 This is the law of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, k besides that that he is able to bring: according to the vowe which he vowed, so shall he do after the law of his consecration.

k At the least he shall do this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye l blesse the children of Israel, and say vnto them,

l That is, pray for them, Eccles. 36. 17.

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shal put m my Name vpon the children of Israel, and I will blesse them.

m They shall pray in my Name for them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting vp of the Tabernacle, 10 and at the dedication of the Altar. 89 God speaketh to Moses from the Mercy seat.

NOwe when Moses had finished the setting vp of the Tabernacle, and * anointed it, and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anointed them, and sanctified them,

Exod. 40. 18.

‖ Or, vessels.

2 Then

‖ Or, captaines.

2 Then the ‖ princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering before the Lord, sixe couered charets, and twelue oxen: one charet for two princes, and for euery one an oxe, and they offered them before the Tabernacle.

a Like horselitters to keepe the things that were caried in them, from weather.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

b That is, to cary things and staffe in.

6 So Moses tooke the charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their c office.

c For their vse to cary with.

8 And foure charets and eight oxen hee gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, d because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawen with oxen, chap. 4. 15.

10 ¶ The princes also offered in the e dedication for the altar in the day that it was anointed: then the Princes offered their offering before the altar.

e That is, when the first sacrifice was offred thereupon by Aaron, Leuit. 9. 1.

11 And the Lord sayd vnto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of the tribe of Iudah offer his offering.

† The offering of Nahshon.

13 And his offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a * meat offering,

Leuit. 2. 1.

14 An incense cup of golde of tenne shekels full of incense,

15 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, and fiue lambs of a yere old: this was the offering of Nahshon the sonne of Amminadab.

† The offering of Nethaneel.

18 ¶ The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer:

19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

20 An incense cup of golde of ten shekels, full of incense,

21 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offrings, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third day † Eliab the son of Helon prince of the children of Zebulun offered.

† The offering of Eliab.

25 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oile, for a meat offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offered.

† The offering of Elizur.

31 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oile, for a meat offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, fiue rammes, fiue hee goats, & fiue lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fift day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

† The offering of Shelumiel.

37 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oile, for a meat offering,

38 A golden incense cup of ten shekels, full of incense,

39 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a yeere olde: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day † Eliasaph the sonne of Deuel prince of the children of Gad offered.

† The offering of Eliasaph.

43 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oile, for a meat offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yoong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day † Elishama the sonne of Ammiud prince of the children of Ephraim offered.

† The offering of Elishama.

49 His offering was a siluer charger of an hundreth

hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle for a meate offering,

50 An incense cup of golde of tenne shekels full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goate for a sinne offering,

53 And for a peace offring, two bullocks, fiue rams, fiue hee goats, and fiue lambes of a yeere old: this was the offering of Elishama the sonne of Ammiud.

† The offring of Gamliel.

54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goate for a sinne offering,

59 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Gamliel the sonne of Pedazur.

† The offering of Abidan.

60 ¶ The ninth day † Abidan the sonne of Gideoni prince of the children of Benjamin offered.

61 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goate for a sinne offering,

65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambs of a yere old: this was the offering of Abidan the sonne of Gideoni.

† The offering of Ahiezer.

66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai prince of the children of Dan offered.

67 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate offering,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goate for a sinne offering,

71 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

† The offering of Pagiel, or Phegiel.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran, prince of the children of Asher offered.

73 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle, for a meate offering.

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a sinne offering,

77 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

† The offering of Abira.

78 ¶ The twelft day † Abira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundreth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure mingled with oyle for a meate offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere olde, for a burnt offering.

82 An hee goate for a sinne offering,

83 And for peace offrings, two bullocks, fiue rammes, fiue hee goats, fiue lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the [f] dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer bowles, twelue incense cups of gold,

f This was the offering of the princes, when Aaron did dedicate the Altar.

85 Euery charger conteining an hundreth and thirtie shekels of siluer, and euery bowle seuentie: all the siluer vessell conteined two thousand, and foure hundreth shekels, after the shekel of the Sanctuary.

86 Twelue incense cups of gold full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuary: all the golde of the incense cups was an hundreth and twentie shekels.

87 All the bullocks for the burnt offering were twelue bullockes, the rammes twelue, the lambes of a yeere olde twelue, with their meate offerings, and twelue hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rammes sixtie, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was anoynted.

89 And when Moses went into the [h] Tabernacle of the Congregation, to speake with God, hee heard the voyce of one speaking vnto him from the Mercieseate, that was vpon the Arke of the Testimonie: betweene the two Cherubims, and hee spake to him.

g By Aaron.
h That is, the Sanctuary.
i According as he had promised. Exod. 25. 22.

CHAP. VIII.

1 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seuen lampes shall giue light towarde the

a To that part, which is ouer against the Candlestick, Exod. 25.37.

a foreffront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the foreffront of the Candlestick, as the Lorde had commaunded Moses.

4 And this was the woorke of the Candlestick, euen of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: b according to the patterne, which the Lorde had shewed Moses, so made hee the Candlestick.

Exod. 25.18.

b And not set together of diuers pieces.

5 ¶ And the Lorde spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, & let them shaue all their flesh, and wash their clothes: so they shall be cleane.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and an other yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lorde, and the e children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offering vnto the Lorde, that thou mayest make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be * mine.

Chap. 3.45.

15 And afterwarde shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

16 For they are freely giuen * vnto mee from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto mee.

Chap. 3.9.

f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the lande of Egypt, I sanctified them for my selfe.

Exod. 13.2, Heb. 2.23.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the g children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come neere vnto h the Sanctuary.

g Which seruice the Israelites should else doe.

h Because the Leuites goe into the Sanctuary in their name.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lorde had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lorde had commanded Moses concerning the Leuites, so they did vnto them.

i In their presence to serue them.

23 ¶ And the Lorde spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yeere olde & vpward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burdens and such like.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wilderneſſe.

AND the Lorde spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

Exod. 12.1. Leuit. 23.5. chap. 28.16. deut. 16.2.

3 In the fourteenth day of this moneth at * euen, yee shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shal ye keepe it.

Exod. 12.6. deut. 16.6.

a Euen in all points, as the Lord hath instituted it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wilderneſſe of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the buriall.

7 And those men sayd vnto him, We are defiled by a dead man: wherefore are wee kept backe that we may not c offer an offring vnto the Lord in the time thereunto appointed among the children of Israel?

c Or, celebrate the Passeouer the foureteenth day of the first moneth.

8 Then Moses saide vnto them, Stand still, and I will heare what the Lorde will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

10 Speake vnto the children of Israel, and say, If any man among you, or of your posteritie shalbe vncleane by the reason of a corps, or be in a long iourney, d he shal keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the e second moneth at euen they shall keepe it: with vnleauened bread and sower herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shal beare his sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he doe: * ye shal haue one lawe both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloud couered the Tabernacle, namely, the Tabernacle of the Testimonie: ‡ at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel tourneyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the ‡ commandement of the h Lord the children of Israel tourneyed, and at the commandement of the Lorde they pitched: as long as the cloud abode vpon the Tabernacle, * They ‡ lay still.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lorde, and tourneyed not.

20 So when the cloude abode ‡ a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they tourneyed at the commandement of the Lord.

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they tourneyed: whether by day or by night the cloude was taken vp, then they tourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel * abode still, and tourneyed not: but when it was taken vp, they tourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they tourneyed, keeping the watch of the Lorde at the commandement of the Lord by the k hand of Moses.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

Exod. 12.46. *iohn* 19.36.

f When the Passeouer is celebrated.

‖ *Or, punishment of his sinne.* *Exod.* 12.49.

Exod. 40.34.

g Like a pillar: read Exod. 13.21

‡ *Ebr. mouth.*

h Who taught them what to do by the cloud.

1. *Cor.* 10.1.

‡ *Ebr. camped.*

i They waited when the Lord would signifie either their departure, or their abode by the cloud.

‡ *Ebr. the dayes of number.*

Exod. 40.36,37. *reade verse* 18.

k Vnder the charge and gouernement of Moses.

CHAP. X.

2 *The vse of the siluer trumpets.* 11 *The Israelites depart from Sinai,* 24 *The captaines of the host are numbred.* 30 *Hobab refuseth to goe with Moses his sonne in lawe.*

AND the Lorde spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an a whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blowe with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.

5 But if yee blowe an alarme, then the campe of them that pitch on the b East part, shall goe forward.

6 If ye blow an alarme the second time, then the host of them that lie on the c South side shall march: for they shall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall d blow the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And when yee goe to warre in your land against the enemie that vexeth you, yee shall blowe an alarme with the trumpets, and yee shall be remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your e gladnesse, and in your feast dayes, and in the beginning of your moneths, yee shall also blow the trumpets ‖ ouer your burnt sacrifices, and ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their ‖ iourneys out of the desert of Sinai, and the cloud rested in the wildernesse of Paran.

13 So they f first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standerd of the host of the children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.

18 ¶ After, departed the standerd of the host of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

a Or of worke beaten out with the hammer.

b That is, the host of Iudah, and they that are vnder his ensigne.

c Meaning, the host of Reuben.

d So that onely the Priests must blow the trumpets, so long as the Priesthood lasted.

e When ye reioyce that God hath remooued any plague.

‖ *Or, when ye offer burnt offrings.*

‖ *Or, in keeping the order in their iourneys.*

f From Sinai to Paran, Chap. 33.1.

Chap. 2.3.

Chap. 1.7.

g With all the appertinances thereof.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eleasaph the sonne of Deuel.

21 The Kohathites also went forwarde and h bare the * Sanctuarie, and the i former did set vp the Tabernacle against they came.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forwarde according to their armies, and ouer his band was Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, k gathering al the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 l These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses sayd vnto m Hobab the sonne of Reuel the Midianite, the father in law of Moses, We goe into the place, of which the Lord sayde, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then hee sayd, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be our ‡ guide.

32 And if thou goe with vs, what goodnesse the Lord shall shewe vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the n mount of the Lord, three dayes iourney, and the Arke of the couenant of the Lord went before them in the three dates iourney, to search out a resting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forwarde, Moses sayd, * o Rise vp Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he sayd, Returne, O Lord, to the ‡ many thousands of Israel.

CHAP. XI.

1 *The people murmureth, and is punished with fire.* 4 *The people lusteth after flesh.* 6 *They loath Manna.* 11 *The weake fault of Moses.* 16 *The Lord deuideth the burden of Moses to fiuentie of the Ancients.* 31 *The Lord sendeth Quailes.* 33 *Their lust is punished.*

WHen the people became ‡ murmurers, ‡ it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * consumed the vtmost part of the host.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place ‖ Taberah, because the fire of the Lord burnt among them.

4 ¶ And a number of a people that was among them, fell a lusting, and b turned away, and the children of Israel also wept, and sayde, Who shall giue vs flesh to eate?

5 We remember the fish which wee did eate in Egypt, for c nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garlecke.

6 But now our soule is d dried away, we can see nothing but this MAN.

7 (The MAN also was as * Coriander seed, and his colour like the colour of e Bdellium.

8 The people went about and gathered it, and ground it in milles, or beat it in mortars, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the deawe fell downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard ỹ people weepe throughout their families, euery man in the doore of his tent: and the wrath of the Lord was grieuously kindled: also Moses was grieued.

11 And Moses said vnto ỹ Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I not found f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 Haue I g conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Carry them in thy bosome (as a nurse beareth the sucking childe) vnto the h land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? For they weepe vnto me, saying, Giue vs flesh, that we may eate.

14 I am not able to beare all this people alone: for it is too heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I beholde not my miserie.

16 ¶ Then the Lorde sayd vnto Moses, Gather vnto me fiuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, ¶ let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirite, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

h Vpon their shoulders. *Chap.* 4.4.
i The Merarites and Gershonites.
k Leauing none behinde, nor any of their former that fainted in the way.
l This was the order of their host when they remooued.
m Some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi saith, that Reuel was Iethroes father: so Hobab was Moses father in law, looke Exod. 2.18 and 3.1. and 4.18. and 18.1. and iudg. 4.11.
‡ *Ebr. eyes vnto vs.*
n Mount Sinai, or Horeb.
Psal. 68.1, 2.
o Declare thy might & power.
‡ *Ebr. to the ten thousand thousands.*
‡ *Ebr. as iniust complayners.*
‡ *Ebr. it was euill in the eares of the Lord.* *Psal.* 78.21.
‖ *Or, burning.*
a Which were of those strangers that came out of Egypt with them, Exod. 12.38.
b From God.
c For a small price, or good cheape.
d For the greedy lust of flesh. *Exod.* 16.31. *wisd.* 16.20. *psal.* 78.24. *iohn* 6.31.
e Which is a white pearle or precious stone.
‖ *Or, euill intreated.*
f Or, wherein haue I displeased thee?
g Am I their father that none may haue the charge of them but I?
h Of Canaan promised by an othe to our fathers.
i I had rather die, then to see my griefe and misery thus daily increase by their rebellion.
k I will distribute my spirit among them, as I haue done to thee.

people, 1 Be sanctified against to morow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for wee were better in Egypt: therefore the Lorde will giue you flesh, and ye shall eate.

1 Prepare your selues that ye be not vncleane.

19 Ye shal not eate one day nor two daies, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntill it come out at your nostrels, and bee lothsome vnto you, because yee haue [m] contemned the Lord, which is [n] among you, and haue wept before him, saying, Why came wee hither out of Egypt?

m Or, cast him off, because ye refused Manna which he appointed as most meet for you.
n Who leadeth and gouerneth you.

21 And Moses said, Sixe hundreth thousande footemen are there of the people, [o] among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe & the beeues be slaine for them, to finde them? either shall all the fish of the sea bee gathered together for them to suffice them?

23 And the Lorde sayde vnto Moses, Is [*] the Lordes hande shortened? thou shalt see nowe whether my worde shall come to passe vnto thee or no.

*Isa.50.2. and 59.1.

24 ¶ So Moses went out, and tolde the people the wordes of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came down in a cloud, and spake vnto him, and [‖] tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they [p] prophesied, and did not cease.

‖Or, separated, as verse 17.

p From that day the spirit of prophesie did not faile them.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a yong man, and told Moses, and sayd, Eldad & Medad doe prophesie in the hoste.

28 And Iosua the sonne of Nun the seruant of Moses, one of his [q] yong men, answered, and sayd, My lorde Moses, [r] forbid them.

q Or, a yong man whom he had chosen from his youth.
r Such blinde zeale was in the Apostles, Mar.9.38. luke 9.49.

29 But Moses sayde vnto him, Enuiest thou for my sake? yea, would God that al the Lords people were Prophetes, and that the Lord would put his Spirit vpon them.

30 And Moses returned into the host, hee and the Elders of Israel.

31 Then there went forth a winde from the Lorde, and [*] brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, rounde about the hoste, and they were about two cubites aboue the earth.

*Exod.16.13. psal.78.26,27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: hee that gathered the least, gathered ten [s] Homers full, and they spred them abroade for their vse round about the hoste.

s Of Homer, read Leui.27.16. also it signifieth an heape, as Exo. 8.14. iudg.15.16.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lorde [*] smote the people with an exceeding great plague.

*Psal.78.31.

34 So the name of the place was called ‖Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖Or, graues of lust.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

AFterward Miriam and Aaron ‖spake against Moses, because of the woman of Ethiopia whom he had maried (for he had maried a [a] woman of Ethiopia)

‖Or, murmured.

a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name.

2 And they sayd, What? hath the Lorde spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard this.

3 (But Moses was a very [*b] meeke man, aboue all the men that were vpon the earth)

*Ecclus.45.4.
b And so bare with their grudgings, although he knew them.

4 And by & by the Lorde sayd vnto Moses, and vnto Aaron, & vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stoode in the doore of the Tabernacle, and called Aaron and Miriam, and they both come forth.

6 And hee sayd, Heare now my wordes, If there bee a Prophet of the Lorde among you, I will bee knowen to him by a [c] vision, and will speake vnto him by a dreame.

c These were the two ordinary meanes.

7 My seruant Moses is not so, who is faithfull in [d] all mine houle.

d In all Israel which was his Church. *Exod.33.11.*

8 Vnto him will I speake [*] mouth to mouth, & by vision, and not in darke wordes, but hee [e] shall see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod.33.23.

9 Thus the Lord was very angry with them, and departed.

10 Also the cloud departed from the [f] tabernacle: and behold, Miriam was leprous like snow: & Aaron looked vpon Miriam, and behold, she was leprous.

f From the doore of the Tabernacle,

11 Then Aaron sayd vnto Moses, Alas, my Lorde, I beseech thee, lay not the sinne vpon vs, which wee haue foolishly committed, and wherein we haue sinned.

12 Let her not, I pray thee, bee as one [g] dead, of whom the flesh is halfe consumed, when he cometh out of his mothers wombe.

g As a child that commeth out of his mothers belly dead, hauing as it were but the skin.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord sayd vnto Moses, If her father had [h] spit in her face, should she not haue bene ashamed seuen dayes? let her be [*] shut out of the hoste seuen dayes, and after, she shal be receiued.

h In his displeasure. *Leuit.13.46.*

15 So Miriam was shut out of the hoste seuen dayes, and the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the lande of Canaan. 24 They bring of the fruite of the lande.

31 *Caleb comforteth the people againſt the diſcouraging of their ſpies.*

THen afterward the people remoued from Hazeroth, and pitched in the wildernesse of a Paran.

2 ¶ And the Lorde ſpake vnto Moſes, ſaying,

3 b Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhall ye ſend a man, ſuch as are al rulers among them.

4 Then Moſes ſent them out of the wildernes of Paran at the commaundement of the Lorde: all thoſe men were ‖ heads of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel, the ſonne of Sodi:

12 Of the tribe of Ioſeph, to wit, of the tribe of c Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nabbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the e men, which Moſes ſent to ſpy out the lande: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

18 So Moſes ſent them to ſpy out the land of Canaan, and ſayd vnto them, Goe vp this way toward the South, and go vp into the ‖ mountaines,

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong or weake, either few or many,

20 And what the land is, that they dwell in, whether it be d good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is: whether it be fat or leane, whether there bee trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the lande, from the wildernesse of e Zin vnto Rehob, to go to Hamath,

23 And they aſcended toward the South, & came vnto Hebron, where were Ahiman, Sheſhai, and Talmai, the ſonnes of f Anak. And e Hebron was built ſeuen yeere before Zoan in Egypt.

24 *Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes: and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figs.

25 That place was called the riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fortie dayes, they turned againe from ſearching of the land.

27 And they went & came to Moſes and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wildernesse of b Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruit of the land.

28 And they told him, & ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with *milke and hony: and here is of the fruit of it.

29 Neuertheleſſe, the people bee ſtrong that dwell in the land, and the cities are walled and exceeding great: and moreouer wee ſaw the h ſonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, & the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſayde, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly wee ſhall ouercome it.

32 But the men that went vp with him, ſayd, Wee bee not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which wee haue gone through to ſearch it out, is a land that i eateth vp the inhabitants thereof: for all the people that we ſawe in it, are men of great ſtature.

34 For there we ſaw giants, the ſonnes of Anak, which come of the giants, ſo that wee ſeemed in our ſight like graſſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

1 *The people murmure againſt Moſes.* 10 *They would haue ſtoned Caleb and Ioſhua.* 13 *Moſes pacifieth God by his prayer.* 45 *The people that would enter into the land contrary to Gods will, are ſlaine.*

THen all the Congregation lifted vp their voyce, and cryed: and a the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes & Aaron: and the whole aſſembly ſayde vnto them, Would God wee had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the ſword? our wiues, & our children ſhall be b a pray: were it not better for vs to returne into Egypt?

4 And they ſayde one to another, Let vs make a captaine and returne into Egypt.

5 Then Moſes and Aaron c fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

6 *And Ioſhua the ſonne of Nun, & Caleb the ſonne of Iephunneh, two of them that ſearched the land, d rent their clothes,

7 And ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The lande which we

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a That is, in Rithma, which was in Paran, Chap. 33. 18.

b After the people had required it of Moſes, as it is in Deut. 1. 22. then the Lord ſpake to Moſes ſo to do.

‖ Or, rulers.

‖ Or, Ioſhua.

c Which in number were twelue, according to the twelue tribes.

‖ Or, high countrey.

d Plentifull or barren.

e Which was in the wildernesse of Paran.

f Which were a kinde of giants.

g Declaring the antiquitie thereof: alſo Abraham, Sara, Izhak, and Iaakob were buried there. Geneſ. 1. 2. 4.

‖ Or, the valley of Eſhcol, that is, of grapes.

h Called alſo Kadeſh Barnea.

i That is, Moſes. Exod. 33. 3.

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſh. 11. 21, 22.

‖ Or, murmuring againſt Moſes.

l The giants were ſo cruel that they ſpoyled and killed one another, & thoſe that came to them.

a Such as were afraid at the report of the ten ſpies.

b To our enemies the Canaanites.

c Lamenting the people, and praying for them. Eccluſ. 46. 9. 1. mac. 2. 56.

d For ſorow, hearing their blaſphemie.

we walked thorowe to ſearch it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, & giue it vs, which is a lande that floweth with milke and houie.

9 But rebell not yee againſt the Lorde, neither feare ye the people of the lande: for they are but * bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

e We ſhall eaſily ouercome them.

10 And all the multitude ſayd, † Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Iſrael.

f This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

11 And the Lord ſayd vnto Moſes, How long will this people prouoke me, and howe long will it bee, yer they beleeue mee, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence, and deſtroy them, and will make thee a greater nation and mightier then they.

Exod.32.12.

13 But Moſes ſaid vnto † Lord, * When the Egyptians ſhal heare it, (for thou broughteſt this people by thy power, from among them)

14 Then they ſhall ſay to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art ſeene ‡ face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them by day time in a pillar of a cloud, and in a pillar of fire by night)

‡ *Ebr. eye to eye.*

Exod.13.21.

15 That thou wilt kil this people as † one man: ſo the heathen which haue heard the fame of thee, ſhall thus ſay,

g So that none ſhall eſcape.

Deut.9.28.

16 Becauſe the Lorde was not * able to bring this people into the lande, which hee ſware vnto them, therefore hath hee ſlaine them in the wildernesse.

17 And now, I beſeech thee, let the power of my Lorde be great, according as thou haſt ſpoken, ſaying,

Exod.34.6. pſal.103.8. Pſal.103.3. Exod.20.5. and 34.7.

18 The Lord is * ſlow to anger & of great mercie, and * forgiuing iniquitie, and ſinne, but not making the wicked innocent, and * viſiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beſeech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou haſt forgiuen this people from Egypt, euen vntill now.

20 And the Lord ſayde, I haue forgiuen it, according to thy requeſt.

h In that he deſtroyed not them vtterly, but left their poſteritie and certaine to enter.

21 Notwithſtanding, as I liue, all the earth ſhall bee filled with the glory of the Lord:

22 For all thoſe men which haue ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and haue tempted me this † ten times, and haue not obeyed my voyce,

i That is, ſundry times and often.

23 Certainely they ſhall not ſee the land, whereof I ſware vnto their fathers: neither ſhall any that prouoke me, ſee it.

Ioſh.14.6.

24 But my ſeruant * Caleb, becauſe hee had another † ſpirit, and hath followed me ſtil, euen him will I bring into the land whither he went, and his ſeede ſhall inherite it.

k A meeke and obedient ſpirit, and not rebellious.

25 Now the Amalekites and the Canaanites † remaine in the valley: wherefore turne backe to morrow, and get you into the * wilderneſſe, by the way of the red Sea.

l And lie in waite for you.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * Howe long ſhall I ſuffer this wicked multitude to murmure againſt mee? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

Pſal.106.26.

28 Tell them, As * I liue (ſaith the Lord) I will ſurely doe vnto you, euen as yee haue ſpoken in mine eares.

Chap.26 65. and 32.10.

29 Your carkeiſes ſhall fall in this wilderneſſe, and all you that were * counted throughout your numbers, from twentie yeere old and aboue, which haue murmured againſt me,

Deut.1.35.

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb the ſonne of Iephunneh, and Joſhua the ſonne of Nun.

Gen.14.22.

31 But your children, (which yee ſayde ſhould be a pray) them will I bring in, and they ſhall knowe the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wilderneſſe,

33 And your children ſhall * wander in the wilderneſſe fourtie yeres, and ſhall beare your * whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

n The word ſignifieth, to bee ſhepheards, or to wander like ſhepheards to & fro.

o Your infidelity and diſobedience againſt God.

34 After the number of the dayes, in the which ye ſearched out the land, euen fourtie dayes, * euery day for a yeere, ſhall ye beare your miſquitie, for * fourtie yeeres, and yee † ſhall feele my breach of promiſe.

Ezek.4.6.

Pſal.95.10.

p Whether my promiſe be true or no.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company, that are gathered together againſt me: for in this wilderneſſe they ſhal be conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the lande (which, when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land)

37 Euen thoſe men that did bring vp that diſe ſlander vpon the lande, * ſhall die by a plague before the Lord.

1.Cor.10.10. heb.3.10,17. iude 5.

38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes told theſe ſayings vnto all the children of Iſrael, and the people ſorowed greatly.

40 * And they aroſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, we be ready to goe vp to the place which the Lorde hath promiſed: for we haue † ſinned.

Deut.1.41.

q They confeſſe they ſinned by rebelling againſt God, but conſider not, they offended in going vp without Gods commandement.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commaundement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp (for the Lorde is not among you) leſt yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee ſhall fall by the ſworde: for in as much as yee are turned away from the Lorde, the Lorde

also will not be with you.

r They could not be stayed by any meanes.

44 Yet they presumed r obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came downe, and smote them, *and consumed them vnto Hormah.

*Deut.1.44.

CHAP. XV.

a The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, *When ye be come into the a land of your habitations, which I giue vnto you,

*Leuit.23.10.

a Into the land of Canaan.

3 And will make an offering by fire vnto the Lorde, a burnt offering or a sacrifice *‖ to fulfill a vowe, or a free offering, or in your feastes to make a *sweete sauour vnto the Lord of the heard, or of the flocke,

*Leuit.22.21.

‖ Or, *separate.*

*Exod.29.18. *Leuit.2.1.*

4 Then *let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flowre, mingled with the fourth part of an b hin of oyle.

b Reade Exod. 29.40.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the thirde part of an hin of oyle.

7 And for a c drinke offering, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the Lord.

c The liquor was so called, because it was powred on the thing that was offered.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offring of ‖ three tenth deales of fine flowre, mingled with halfe an hin of oyle.

‖ Or, *three omers.*

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweet sauour vnto the Lord.

11 Thus shall it bee done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number d that ye prepare to offer, so shall yee doe to euery one according to their number.

d Euery sacrifice of beastes must haue their meate offering & drinke offering, according to this proportion.

13 All that are borne of the countrey, shal doe these things thus, to offer an offering made by fire of sweete sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offring by fire of a sweete sauour vnto the Lord, as yee doe, so he shall doe.

15 *One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth with you, euen an ordinance for euer in your generations, as you are, so shall the stranger be before the Lord.

*Exod.12.49. *chap.9.14.*

16 One Lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When yee be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heaue offering vnto the Lord.

20 Yee shall offer vp a cake of the first of your e dough for an heaue offering: * as the heaue offering of the barne, so yee shall lift it vp.

e Which is made of the first corne ye gather.

*Leuit. 23.14.

21 Of the first of your dough ye shall giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye f haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit. 4.2,13.

23 Euen all that the Lord hath commanded you by the hand of Moses, from the first day that the Lorde commaunded Moses, and henceforwarde among your generations:

24 And if so be that ought be committed ignorantly of the g Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete sauour vnto the Lord, with the meate offering and drinke offering thereto according to the *maner, and an hee goate for a sinne offering.

g Some reade, from the eyes of the congregation that is, which is hid from the congregation.

*Leuit.4.1. &c.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiuen them: for it is ignorance: and they shall bring their offring for an offering made by fire vnto the Lorde, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ *But if any one person sin through ignorance, then he shall bring a shee goate of a yeere olde for a sinne offering.

*.4.27.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lorde, to make reconciliation for him: and it shall be forgiuen him.

29 Ye that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doth sinne by ignorance.

30 ¶ But the person that doeth ought ‡ presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lorde: therefore that person shall bee cut off from among his people,

‡ *Ebr. with an hie hand: that is, in contempt of God.*

31 Because hee hath despised the word of the Lorde, and hath broken his commandement, that person shall be vtterly cut off: his h iniquitie shalbe vpon him.

h He shall sustaine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered sticks vpon the Sabbath day.

33 And they that founde him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in *warde: for it was not declared what should bee done vnto him.

*Leuit.24.12.

35 Then the Lord sayd vnto Moses, This man shall die the death: and let all the multitude

titude ſtone him with ſtones without the hoſte.

36 And all the Congregation brought him without the hoſte, and ſtoned him with ſtones, and he died, as the Lord had commanded Moſes.

37 ¶ And the Lorde ſpake vnto Moſes, ſaying,

38 Speake vnto the children of Iſrael, & bid them that they make * the fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ribband of blew ſilke.

Deut. 22. 12. matth. 23. 5.

39 And yee ſhall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye ſeeke not after your owne heart, nor after your owne eyes, after the which ye goe a i whoring:

i By leauing Gods commandements, and following your owne fantaſies.

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to bee your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 31 *Korah and his company periſheth.* 41 *The people the next day murmure.* 49 *Fourteene thouſand and ſeuen hundred are ſlaine for murmuring.*

NOwe * Korah the ſonne of Izhar, the ſonne of Kohath, † ſonne of Leui ‖ went apart with Dathan, and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, the ſonnes of Reuben:

Chap. 27. 3. eccleſi. 45. 18. iude 11.

‖ *Or, tooke other with him.*

† *Or, before Moſes*

2 And they roſe vp ‖ againſt Moſes, with certaine of the children of Iſrael, † two hundreth and fiftie captaines of the aſſemblie, * famous in the Congregation, and men of renowme,

Chap. 26. 9.

3 Who gathered themſelues together againſt Moſes, and againſt Aaron, and ſayd vnto them, a Ye take too much vpon you, ſeeing all the Congregation is holy, b euery one of them, and the Lorde is among them: wherefore then lift ye your ſelues aboue the Congregation of the Lorde?

a Or, let it ſuffice you, meaning, to haue abuſed the thus long.

b All are alike holy: therefore none ought to be preferred aboue other, thus the wicked reaſon againſt Gods ordinance.

4 But when Moſes heard it, he fell vpon his face,

5 And ſpake to Korah and vnto all his company, ſaying, To morow the Lord will ſhewe who is his, and who is holy, and who ought to approch neere vnto him: and whom he hath c choſen, hee will cauſe to come neere to him.

c To be the prieſt and to offer,

6 This doe therefore, Take you cenſers both Korah, and all his company,

7 And put fire therein, and put incenſe in them, before the Lord to morow: and the man whom the Lord doeth chuſe, the ſame ſhall be holy: d ye take too much vpon you, ye ſonnes of Leui.

d He layeth the ſame to their charge iuſtly, wherewith they wrongfully charged him.

8 Again Moſes ſaid vnto Korah, Heare, I pray you, ye ſonnes of Leui.

9 Seemeth it a ſmall thing vnto you that the God of Iſrael hath ſeparated you from the multitude of Iſrael, to take you neere to himſelfe, to do the ſeruice of the Tabernacle of the Lord, and to ſtand before the Congregation and to miniſter vnto them?

e To ſerue in the Congregation, as in † verſe before.

10 Hee hath alſo taken thee to * him, and al thy brethren the ſonnes of Leui with thee, and ſeeke ye the office of the Prieſt alſo?

11 For which cauſe, thou, and al thy company are gathered together againſt the Lord: and what is Aaron that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſonnes of Eliab: who anſwered, We will not come vp.

13 Is it a ſmal thing † thou haſt brought vs out f of a lande that floweth with milke and honie, to kill vs in the wildernes, except thou make thy ſelfe lord and ruler ouer vs alſo?

f Thus they ſpake contemptuouſly, preferring Egypt to Canaan.

14 Alſo thou haſt not brought vs vnto a lande that floweth with milke and hony, neither ginen vs inheritance of fields and vineyards: wilt thou g put out the eyes of theſe men? we will not come vp.

g Wilt thou make them, that ſearched the land, beleeue that they ſaw not that which they ſaw?

15 Then Moſes waxed very angrie, and ſaid vnto † Lord, * Looke not vnto their offering: I haue not taken ſo much as an aſſe from them, neither haue I hurt any of them.

Gen. 4. 4, 5.

16 And Moſes ſayd vnto Korah, Be thou and all thy company h before the Lord: both thou, they, and Aaron to morowe:

h At the doore of the Tabernacle.

17 And take euery man his cenſer, and put incenſe in them, and bring ye euery man his cenſer before the Lord, two hundreth and fiftie cenſers: thou alſo and Aaron, euery one his cenſer.

18 So they tooke euery man his cenſer, and put fire in them, & layd incenſe thereon, and ſtood in the doore of the Tabernacle of the Congregation with Moſes and Aaron.

19 And Korah gathered all the i multitude againſt them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lorde appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord ſpake vnto Moſes and to Aaron, ſaying,

21 Separate your ſelues from among this Congregation, that I may conſume them at once.

22 And they fell vpon their faces, & ſayd, O God, the God of the ſpirits, † of all fleſh, hath not one man only ſinned, and wilt thou be wroth with all the Congregation?

† *Or, of euery creature.*

23 And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the Congregation, and ſay, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moſes roſe vp, and went vnto Dathan and Abiram, and the Elders of Iſrael followed him.

26 And he ſpake vnto the Congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, & touch nothing of theirs, leſt ye periſh k in all their ſinnes.

k With them that haue committed ſo many ſinnes.

27 So they gate them away from the tabernacle of Korah, Dathan and Abiram on euery ſide: and Dathan and Abiram came out and ſtood in the doore of their tents with their wiues, and their ſonnes, and their little children.

28 And Moſes ſayde, Hereby yee ſhall know that the Lorde hath ſent me to doe all theſe workes: for I haue not done them of mine owne l minde.

l I haue not forged them of mine owne braine.

29 If

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

m Or, shew a strange sight.

30 But if the Lord make m a new thing, and the earth open her mouth, and swallowe them vp with all that they haue, and they go downe quicke into ‖ the pit, then yee shall vnderstand that these men haue prouoked the Lord.

‖ Or, hell.

n Or, deepe, and darke places of the earth.

31 ¶ And assoone as he had made an end of speaking all these words, euen the ground clane asunder that was vnder them,

32 And the earth * opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

Chap. 17.3. deut. 11.6. ‡ Psal. 106.17.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the crie of them: for they sayd, Let vs flee, lest the earth swallow vs vp.

35 But there came out a fire from the Lorde, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar the sonne of Aaron the Priest, that he take vp the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, I say, of these sinners that destroyed o themselues: and let them make of them broad plates for a couering of the altar: for they offered them before the Lorde, therefore they shall be holy, and they shall be p a signe vnto the children of Israel.

o Which were the occasion of their owne death

p Of Gods iudgements against rebels.

39 Then Eleazar the Priest tooke the brasen censers, which they that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 It is a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee bee not like q Korah and his company, as the Lord sayd to him by the hand of Moses.

q Who presumed aboue his vocation.

41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they ‖ turned their faces toward the Tabernacle of the Congregation: and behold, the cloud couered it, and the glory of the Lord appeared.

‖ Or, fled: to wit, Moses & Aaron

43 Then Moses and Aaron were come before the tabernacle of the Congregation.

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.

46 And Moses sayd vnto Aaron, Take the censer, and put fire therein of the r altar, and put therein incense, and go quickely vnto the Congregation, & make an aconement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the Altar of burnt offring, Leuit. 10.1.

47 Then Aaron tooke as Moses commanded him, and ran into the midst of the Congregation, and behold, the s plague was begun among the people, and hee put in incense, and made an atonement for the people.

s God had begun to punish the people.

48 And when hee stoode betweene the dead, and them that were aliue, the t plague was stayed.

t God drewe backe his hand and ceased to punish them.

49 So they died of this plague fourteene thousand and seuen hundreth, beside them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

1 *The twelue rods of the twelue princes of the tribes of Israel.* 8 *Aarons rod buddeth, and beareth blossomes,* 10 *for a testimonie against the rebellious people.*

AND the Lord spake vnto Moses, saying,

a While he was in the doore of the Tabernacle.

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimonie, * where I will declare my selfe to you.

*Exod. 25.22.

5 And the mans rod, whom I b chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

b To be the chiefe Priest.

6 ¶ Then Moses spake vnto the children of Israel, & all their princes gaue him a rod, one rodde for euery prince, according to the houses of their fathers, euen twelue rods, & the rod c of Aaron was among their rods.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

7 And Moses layde the rods before the Lord in the Tabernacle of the Testimonie.

8 And when Moses in the morow went into the Tabernacle of the Testimonie, behold, the rod of Aaron d for the house of Leui was budded, and brought foorth buds, and brought foorth blossomes and bare ripe almonds.

d To declare that God did choose the house of Leui to serue him in the Tabernacle.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, & tooke euery man his rod.

10 ¶ After, the Lorde sayd vnto Moses, * Bring Aarons rod again before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their e murmurings to cease from me, that they die not.

*Heb. 9.4.

e Grudging that Aaron should be hie Priest.

11 So Moses did as the Lord had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, f we are dead, we perish, we are all lost:

f The Chalde text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

13 Whosoeuer commeth neere, or approacheth to the Tabernacle of the Lorde, shall die: shall we be consumed and die?

CHAP. XVIII.

1 *The office of Aaron and his sonnes,* 2 *with the Leuites.*

Leuites. 8 *The Priests part of the offrings.* 20 *God is their portion.* 26 *The Leuites haue their tithes, and offer the tenths thereof to the Lord.*

AND the Lord sayd vnto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare [a] the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shall be punished.

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father, which shall be ioyned with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimonie:

3 And they shall [b] keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuarie, nor to the Altar, lest they die, both they and you:

b That is, the things which are committed to thee: or, which thou doest enioyne them.

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no [c] stranger shall come neere vnto you:

c Which was not of the tribe of Leui.

5 Therefore shall ye keepe the charge of the Sanctuarie, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo, I haue [*] taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

Chap. 3. 45.

7 But thou, & thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vaile: therefore shall ye serue: for I haue made your Priests office [an] office of seruice: therefore the stranger that commeth neere shalbe slaine.

Or, a gift.

8 ¶ Againe the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine [d] offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

d As the first fruit, first borne, and the tenths.

9 This shall bee thine of the most holy things, reserued from the [e] fire: all their offering of all their meat offering, & of all their sinne offering, and of all their trespasse offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

e That which was not burned, should be the Priests.

10 In the most [f] holy place shalt thou eat it: euery male shall eate of it: it is holy vnto thee.

f That is, in the Sanctuarie, betweene the court and the Holiest of all.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy [g] daughters with thee, to be a duetie for euer: all the cleane in thine house shall eate of it.

g Reade Leuit. 10. 14.

12 All the [h] fat of the oile, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

h That is, the chiefest, or the best.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall bee thine: all the cleane in thine house shall eat of it.

Leuit. 27. 28.

14 * Euery thing separate from the common vse in Israel, shall be thine.

15 All that first openeth the * matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the vncleane beast shalt thou redeeme.

Exod. 13. 2. and 22. 29. Leuit. 27. 26. chap. 3. 13.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie, * which is twenty gerahs.

Exod. 30. 13. Leuit. 27. 25. chap. 3. 47. ezek. 45. 12.

17 But the first borne of a cowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not [i] redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

i Because they are appointed for sacrifice.

18 And the flesh of them shalbe thine, * as the shake breast, and as the right shoulder shalbe thine.

Exod. 29. 26. Leuit. 7. 30.

19 All the heaue offerings of the holie things which the children of Israel shall offer vnto the Lord, haue I giuen thee, & thy sonnes, and thy daughters with thee, to be a [k] duetie for euer: it is a perpetuall couenant [l] of salt before the Lord, to thee and to thy seed with thee.

k That is, sure, stable, and incorruptible.

20 ¶ And the Lorde sayde vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

l Of Canaan.

Deut. 10. 9. and 18. 2 iosh. 13. 14. 33. ezek. 44. 28.

21 For behold, I haue giuen the children of Leui all the tenth [m] in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more [m] come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

m To serue therein: for the Leuites are put in their place.

23 But the Leuites shall do the seruice in the Tabernacle of the congregation, & they shall beare [n] their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

n If they faile in their office, they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shal possesse none inheritance.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shal take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall yee take an heaue offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heaue offering shall be reckoned vnto you, as the [o] come of the barne, or as the abundance of the winepresse.

o As acceptable as the fruit of your owne ground or vineyard.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which yee shall receiue of the children of Israel, and ye shall giue thereof the Lords heaue offering to Aaron the Priest.

p Which yee haue receiued of the children of Israel.

29 Ye shall offer of all your [p] gifts all the Lords heaue offerings: of all the [q] fat of the same shall ye offer the holy things thereof.

q Reade ver. 12.

30 There-

30 Therefore thou shalt say vnto them, When ye haue offered the fat thereof, then it shall be counted vnto the Leuites, as the encrease of the corne floore, or as the increase of the wine presse.

r As is in the 11. verse.

31 And yee shall eat it in all r places, yee, and your households: for it is your wages for your seruice in the Tabernacle of the Congregation.

s Ye shall not be punished therefore.

32 And ye shall s beare no sinne by the reason of it when yee haue offered the fat of it: neither shall yee pollute the holy t things of the children of Israel, lest ye die.

t The offerings which the Israelites haue offered to God.

CHAP. XIX.

2 The sacrifice of the red cow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

a According to this law and ceremony, ye shall sacrifice the red cow.

2 a This is the ordinance of the Lawe, which the Lord hath commanded, saying, Speake vnto the children of Israel that they bring thee a redde cowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And yee shall giue her vnto Eleazar the Priest, that he may bring her * without the hoste, and cause her to b be slaine before his face.

Heb. 13.11.

b By another Priest.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

Heb. 9.13.

5 And cause the cowe to bee burnt in his sight: with her * skin, and her flesh, and her blood, and her dung, shall he burne her.

Exod. 29.14. *Ieuit.* 4.11, 12.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace, and cast them in the midst of the fire where the cowe burneth.

c Meaning Eleazar.

7 Then shal the c priest wash his clothes, and he shall wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

d The inferiour Priest, who killed her and burned her.

8 Also he that d burneth her, shall wash his clothes in water, and wash his flesh in water, and be vncleane vntill euen.

e Or, the water of separation, because that they that were separate for their vncleanesse were sprinkled therewith, and made cleane, Cha. 8 7. It is also called holy water, because it was ordeined to an holy vse, Cha. 5.17.

9 And a man that is cleane, shall take vp the ashes of the cow, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for a e sprinkling water: it is a sinne offering.

f With § sprinkling water.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

10 Therefore hee that gathereth the ashes of the cowe, shall wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 Hee that toucheth the dead body of any man, shalbe vncleane euen seuen dayes.

12 Hee shall purifie himselfe f therewith the third day, and the seuenth day he shall be cleane: but if he purifie not himselfe the third day, then the seuenth day hee shall not be cleane.

13 Whosoeuer toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, § that person shall be g cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vncleane, and his vncleanesse shall remaine still vpon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, & all that is in the tent, shalbe vncleane seuen dayes,

15 And all the vessels that be open, which haue no ‡ couering fastened vpon them, shall be vncleane.

‡ Ebr. a couring of cloth.

16 Also whosoeuer toucheth one that is slaine with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vncleane seuen dayes.

h Of the red cow burnt for sinne.

i Water of the fountaine or riuer.

17 Therefore for an vncleane person, they shall take of the burnt ashes of the h sinne offering, and i pure water shall be put thereto in a vessell.

k One of the Priests, which is cleane.

18 And a k cleane person shal take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and hee shall purifie himselfe the seuenth day, and l wash his clothes, and wash himselfe in water, and shall be cleane at euen.

l Because he had beene among them that were vncleane: or els had touched the water, as vers. 21.

20 But the man that is vncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because hee hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shal he be vncleane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be vncleane vntill euen.

m That is vncleane.

22 And whatsoeuer the vncleane person toucheth, shall be vncleane: and the person that toucheth m him, shall be vncleane vntill the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came with the whole Congregation to the desert of Zin in the first a moneth, and the people abode at Kadesh, where b Miriam died, and was buried there.

a This was fortie yeeres after their departure from Egypt.

b Moses and Aarons sister.

2 But there was no water for the Congregation, and they c assembled themselues against Moses and against Aaron.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh. *Chap.* 11.33. *Exod.* 17.3.

3 And the people chode with Moses, and spake, saying, Would God we had perished, * when our brethren died before the Lord.

4 * Why haue ye thus brought the Congregation of the Lorde vnto this wildernesse, that both we and our cattell should die there?

5 Wherefore nowe haue yee made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moses and Aaron went from the

the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lorde appeared vnto them.

7 ¶ And the Lorde spake vnto Moses, saying,

8 Take the d rod, and gather thou and thy brother Aaron the Congregation together, & speake ye vnto the rocke before their eyes, and it shall giue foorth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation & their beasts drinke.

d Wherewith thou diddest miracles in Egypt, and didst diuide the Sea.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses sayd vnto them, Heare now, ye rebels: e shall we bring you water out of this rocke?

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth verse 12.

11 Then Moses lift vp his hand, & with his rod hee smote the rocke twise, and the water came out abundantly: so the Congregation, and their beasts drinke.

12 ¶ Againe the Lord spake vnto Moses, and to Aaron, Because yee beleeued me not, to f sanctifie mee in the presence of the children of Israel, therefore yee shall not bring this Congregation into the land which I haue giuen them.

f That the children of Israel should beleeue and acknowledge my power, and so honour me.

13 This is the water of g Meribah, because the children of Israel strooue with the Lord, and he h was sanctified in them.

g Or, strife and contention, chap. 27.14.

h By shewing himselfe almightie, and maintaining his glory.

14 ¶ Then Moses sent messengers from Kadesh vnto the King of i Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that we haue had,

i Because Iaakob or Israel was Esaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, hee heard our voice, and sent an Angell, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe thorow thy countrey: wee will not goe thorow the fields nor the vineyards, neither will wee drinke of the water of the Welles: we will goe by the ‖ Kings way, and neither turne vnto the right hand nor to the left, vntill we be past thy borders.

‖ Or, high way.

18 And Edom answered him, ‖ Thou shalt not passe by me, lest I come out against thee with the sword.

‖ Or, come not.

19 Then the children of Israel sayd vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feete.

20 He answered againe, Thou shalt not goe thorow. Then ‖ Edom came out against him with much people, and with a mightie power.

‖ Or, the Edomites

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel k turned away from him.

k To passe by another way.

22 ¶ And when the children of Israel with all the Congregation departed from * Kadesh, they came vnto the mount Hor.

Chap. 33.37.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall bee l gathered vnto his people: for hee shall not enter into the land, which I haue giuen vnto the children of Israel, because yee ‖ disobeied my commandement at the water of Meribah.

l Reade Gen. 25.8.

‖ Or, rebelled, ‖ Or, strife. Chap. 33.38. deut. 32.50.

25 Take * Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

26 And cause Aaron to put off his garments, & put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

Deut. 10.6. and 32.50.

29 When all the Congregation saw that Aaron was dead, all the house of Israel ‖ wept for Aaron thirty dayes.

‖ Or, mourned.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

WHen * King Arad the Canaanite, which dwelt toward ỳ South, heard tell that Israel came by the a way of the spies, then fought hee against Israel, and tooke of them priloners.

Chap. 33.40.

a By that way which their spies that searched the dangers, found to be most safe.

2 So Israel vowed a vow vnto ỳ Lord, and sayd, If thou wilt deliuer and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ Hormah.

‖ Or, destruction. Judg. 1.17.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to b compasse the land of Edom: & the people were sore grieued because of the way.

b For they were forbidden to destroy it, Deut. 2.5.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wildernesse? for here is neither bread nor water, and our soule * lotheth this light c bread.

Chap. 11.6.

c Meaning, Manna, which they thought did not nourish. Wisd. 16.1.5. 1. cor. 10.9.

6 * Wherefore the Lord sent d fierie serpents among the people, which stung the people: so that many of the people of Israel died.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses, and sayd, Wee haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and set it vp ‖ for a signe, that as many as are bitten, may looke vpon it, and liue.

‖ Or, vpon a pole.

9 * So Moses made a serpent of brasse, and set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ liued.

2. King 18.4. iohn 3.14.

‖ Or, recouered.

10 * And

Chap. 33. 43.

10 *And the children of Israel departed thence, and pitched in Oboth.

‖*Or, in the heapes of Abarim, or, hils.*

11 ¶ And they departed from Oboth, and pitched ‖ in Ije-abarim, in the wildernesse, which is before Moab on the East side.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coastes of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

14 Wherefore it shall bee spoken in the booke of e the battels of the Lorde, ‖ what thing he did in the red sea, and in the riuers of Arnon,

‖*Or, (how God destroyed) Vaheb (the citie) with a whirlewinde, and the valleys of Arnon.*

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

‖*Or, spring.*

16 ¶ And from thence they turned to Beer: the same is the Well where the Lord said vnto Moses, Assemble the people, and I will giue them water.

f Ye that receiue the commoditie thereof, giue prayse for it.

17 ¶ Then Israel sang this song, ‖ Rise vp Well, f sing ye vnto it.

g Moses and Aaron heads of the people, onely smote the rocke with the rod or staffe, which gaue water as a Well that were deepe digged.

18 The Princes digged this Well, the captaines of the people digged it, euen the g Lawgiuer, with their staues. And from the wildernesse they came to Mattanah,

Deut. 2. 26. *Iudg.* 11. 19. *Deut.* 29. 7.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward ‖ Iesimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amorites, saying,

22 *Let me goe thorow thy land: we will not turne aside vnto the fields, nor into the vineyards, neither drinke of the waters of the Wels: we will go by the kings way, vntill we be past thy country.

23 *But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Jahz, and fought against Israel.

Iosh. 12. 2 *psal.* 135 11. *amos* 2. 9

h The riuer.

24 *But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto h Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was i strong.

i For the people were tall and strong like giants Deut. 2. 20.

‡*Hebr. daughters.*

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and all the ‡ villages thereof.

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

l Meaning, warre,

27 Wherefore they that spake in prouerbes, say, Come to Heshbon, let the citie of Sihon be built, and repaired:

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

m Chemoth was the idole of the Moabites, 1. Kin. 11. 33. who was not able to defend his worshippers, which tooke the idole for their father,

29 Woe be to thee, Moab: O people of m Chemoth, thou art vndone: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

‡*Ebr. light.*

30 Their ‡ empire also is lost from Heshbon vnto Dibon, and wee haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out of the Amorites that were there.

Deut. 3. 1. *and* 29. 7.

33 ¶ *And they turned and went vp toward Bashan: and Og the king of Bashan came out against them, he, and all his people to fight at Edrei.

34 Then the Lorde sayde vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: *and thou shalt doe to him, as thou didst vnto Sihon the king of the Amorites, which dwelt at Heshbon.

Psal. 135, 11.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, & his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the a otherside of Jordan from Jericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ¶ Nowe Balak the sonne of Zippor saw all that Israel had done to the Amorites.

‖*Or, was vexed.*

3 And the Moabites were sore afraid of the people, because they were many, & Moab ‖ fretted against the children of Israel.

b Which were the heads and gouernours.

4 Therefore Moab sayd vnto the b Elders of Midian, Now shall this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the field: and Balak the sonne of Zippor was king of the Moabites at that time.

Iosh. 24. 9.

5 *Hee sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

c To wit, Euphrates, vpon the which stood this citie Pethor.

6 Come now therefore, I pray thee, and curse mee this people (for they are stronger then I) so it may bee that I shall be able to smite them, and to driue them out of the land: for I know that hee whom thou blessest, is blessed, and he, whom thou curlest, shall bee cursed.

d Thinking to bribe him with gifts to curse the Israelites.

7 And the Elders of Moab, and the Elders of Midian departed hauing d the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

e Whom before he called elders: meaning the gouernours, & after calleth them seruants: that is, subiects to their King.

8 Who answered them, Tarie here this night, and I will giue you an answere, as the Lord shall say vnto mee. So e the Princes of Moab abode with Balaam.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And

10 And Balaam ſayd vnto God, Balak the ſonne of Zippor, king of Moab, hath ſent vnto me, ſaying,

11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall bee able to ouercome them in battell, and to driue them out.

f He warned him by a dreame that he ſhould not conſent to the kings wicked requeſt.

12 And God f ſaid vnto Balaam, Go not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the g Lorde hath refuſed to giue me leaue to go with you.

g Els he ſhewed himſelfe willing, couetouſneſs had ſo blinded his heart,

14 So the princes of Moab roſe vp, and went vnto Balak, and ſayd, Balaam hath refuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes and more honourable then they.

16 Who came to Balaam, & ſayd to him, Thus ſayth Balak the ſonne of Zippor, h Be not thou ſtayed, I pray thee, from comming vnto me.

h The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. *Chap.* 24. 13.

17 For I will promote thee vnto great honour, and will doe whatſoeuer thou ſayeſt vnto mee: come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered, and ſayd vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſiluer and golde, I can not goe beyond the word of the Lord my God, to do leſſe or more.

19 But now, I pray you, tary here this night, that I may wit what the Lord will ſay vnto me i more.

i Becauſe hee tempted God to require him contrary to his commandement, his petition was graunted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and ſayd vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, and ſadled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe hee k went: and the Angel of the Lord ſtood in the way to bee againſt him, as he rode vpon his aſſe, and his two ſeruants were with him.

k Mooued rather with couetouſneſſe, then to obey God. 2. *Pet.* 2. 16. *Iude* 11.

23 And l when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawen in his hand, the aſſe turned out of the way and went into the field, but Balaam ſmote the aſſe, to turne her into the way.

l The ſecond time.

24 l Againe the Angel of the Lord ſtood in a path of the vineyards, hauing a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſawe the Angel of the Lord, ſhee thruſt her ſelfe vnto the wall, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.

26 Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, either to the right hand or to the left.

27 And when the aſſe ſawe the Angel of the Lord, ſhee ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the aſſe with a ſtaffe.

‖ Or, fell.

28 Then the Lorde m opened the mouth of the aſſe, and ſhee ſayde vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten mee now three times?

m Gaue her power to ſpeake.

29 And Balaam ſayd vnto the aſſe, Becauſe thou haſt mocked mee: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſayd vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon n ſince thy firſt time vnto this day? haue I vſed at any time to doe thus vnto thee? Who ſayd, Nay.

n Since thou haſt bene my maſter.

31 And the Lord o opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawen in his hand: then hee bowed himſelfe, and fell flat on his face.

o For whoſe eyes the Lord doeth not open, they can neither ſee his anger, nor his loue.

32 And the Angel of the Lord ſayd vnto him, Wherefore haſt thou now ſmitten thine aſſe three times? Beholde, I came out to withſtand thee, becauſe thy p way is not ſtreight before me.

p Both thy heart is corrupt, and thine enterpriſe wicked.

33 But the aſſe ſaw mee, and turned fro me nowe three times: for els, if ſhee had not turned fro me, ſurely I had euen now ſlaine thee, and ſaued her aliue.

34 Then Balaam ſayd vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ‖ againſt mee: now therefore if it diſpleaſe thee, I will turne ‡ home againe.

‖ Or, before me, or, to meet me. ‡ Ebr. I will returne to me.

35 But the Angel ſayd vnto Balaam, Go with the men: but q what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.

q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meet him vnto a citie of Moab, which is in the r border of Arnon, euen in the vtmoſt coaſt.

r Neere the place where the Iſraelites camped.

37 Then Balak ſayd vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deed to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay ſ any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

ſ Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.

39 So Balaam went with Balak, and they came vnto the citie of ‖ Huzoth.

‖ Or, of ſtreets, or a populous city.

40 Then Balak offered bullockes, and ſheepe, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morow Balak tooke Balaam, and brought him vp into the high places of t Baal, that thence he might ſee the vtmoſt part of the people.

t Where the idole Baal was worſhipped.

CHAP. XXIII.

1 Balaam cauſeth ſeuen altars to be built. 5 God teacheth him what to anſwere. 8 Inſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, Build me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rammes.

2 And Balak did as Balaam ſayd, and a Balak and Balaam offered on euery altar a bullocke and a ramme.

a For among the Gentiles ſ kings oft times vſed to ſacrifice, as did the Priests.

3 The Balaam ſaid vnto Balak, Stand by the burnt offering, and I will goe, if ſo be that the Lord will come and meet mee: and whatſoeuer hee ſheweth mee, I will tell thee:

thee: ſo he ‖ went foorth alone.

4 And God [b] met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuen altars, and haue offered vpon euery altar a bullocke and a rammie.

5 And the Lord [c] put an anſwer in Balaams mouth, and ſayd, Goe againe to Balak, and ſay on this wiſe.

6 So when he returned vnto him, loe, he ſtood by his burnt offering, he, and all the princes of Moab.

7 Then he vttered his ‖ parable, & ſayd, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iaakob for my ſake: come, and [d] deteſt Iſrael.

8 Howe ſhall I curſe, where God hath not curſed? or how ſhall I deteſt, where the Lord hath not deteſted?

9 For from the top of the rockes I did ſee him, and from the hilles I did beholde him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the [e] nations.

10 Who can tell the [f] duſt of Iaakob, and the number of the fourth part of Iſrael? Let me [g] die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and beholde, thou haſt bleſſed them altogether.

12 And he anſwered, and ſayd, Muſt I not take heed to ſpeake that which the Lord hath put in my mouth?

13 And Balak ſayd vnto him, Come, I pray thee, with mee vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah, and built ſeuen altars, and offered a bullocke, and a ramme on euery altar.

15 After, he ſayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and * put an anſwere in his mouth, and ſayd, Goe againe vnto Balak, and ſay thus.

17 And when he came to him, beholde, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſayd?

18 And he vttered his parable, and ſayd, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 [h] God is not as man, that he ſhould lie, neither as the ſonne of man that hee ſhould repent: hath he ſayd, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Beholde, I haue receiued commandement to bleſſe: for he hath bleſſed, and I can not alter it.

21 He ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lorde his God is with him, and the [i] ioyfull ſhout of a King is among them.

22 God brought them out of Egypt: their ſtrength is as an Vnicorne.

23 For there is no ſorcerie in Iaakob, nor ſoothſaying in Iſrael: [k] according to this time it ſhalbe ſayd of Iaakob and of Iſrael, What hath God wrought?

24 Beholde, the people ſhall riſe vp as a lion, and lift vp himſelfe as a yoong lion: he ſhall not lie downe, till he eat of the pray, and till he drinke the blood of the ſlaine.

25 ¶ Then Balak ſayd vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſayd vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſayd vnto Balaam, Come, I pray thee, I will bring thee vnto another [l] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Jeſhimon.

29 Then Balaam ſayde vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullocks, and ſeuen rammes.

30 And Balak did as Balaam had ſayd, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

5 Balaam propheſieth of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not, * as certeine times before, to ſet diuinations, but ſet his face toward the [a] wilderneſſe.

2 And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the ſpirit of God came vpon him.

3 * And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſayd, and the man, whoſe [b] eyes were ſhut vp, hath ſayd,

4 He hath ſayd, which heard the words of God, and ſaw the viſion of the Almightie, and [c] falling in a traunce, had his eyes opened:

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Iſrael!

6 As the valleys, are they ſtretched forth, as gardens by the riuers ſide, as the ‖ Aloe trees, which the Lord hath planted, as the Cedars beſide the waters.

7 The [d] water ſhall powre out of his bucket, and his ſeed ſhalbe in many waters: and his king ſhalbe higher then [e] Agag, and his kingdome ſhalbe exalted.

8 God brought him out of Egypt: his ſtrength ſhall be as an Vnicorne: he ſhall eat the nations his enemies, and breake their bones, and ſhoot them thorow with his arrowes.

9 * Hee coucheth and lieth downe as a yoong lion, and as a lion: who ſhall ſtir him vp? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balak was very angry with Balaam, and [f] ſmote his handes together: and Balak ſayd vnto Balaam, I ſent for thee to

[Or, went vp higher.]
[b] Appeared vnto him.
[c] Taught him what to ſay.
[Or, propheſie.]
[Or, Syria.]
[d] Cauſe that all men may hate & deteſt them.
[e] But ſhall haue religion & lawes apart.
[f] The infinite multitude, as the duſt of the earth.
[g] The feare of Gods iudgemẽts cauſed him to wiſh to be ioyned to the houſholde of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.
[Or, vnto the field of thẽ that ſpied: to wit, leſt the enemie ſhould approch.]
Chap. 22. 35.
[h] Gods enemies are compelled to confeſſe that his gouernement is iuſt, conſtant and without change or repentance.
[i] They triumph as victorious kings ouer their enemies.
[k] Conſidering what God ſhall worke this time for ſ diligerance of his people, all the world ſhall wonder.
[l] Thus ſ wicked imagine of God, that, that which he will not grant in one place, he will do it in another.
Chap. 23. 3. 15. [a] Where the Iſraelites camped.
Chap. 23. 7, 18. [b] His eyes were ſhut vp before, in reſpect of the cleere viſions which he ſaw after: ſome reade, were open.
[c] Though he lay as in a ſleepe, yet the eyes of his mind were open.
[Or, tents.]
[d] His proſperity & poſterity ſhall be very great.
[e] Which name was common to the kings of Amalek.
Gen. 49. 9.
[f] In token of anger.

to

to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but lo, the s Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lorde shall command, that same will I speake.

14 And now beholde, I goe vnto my people: come, I will ‡ b aduertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath sayd:

16 He hath sayd that heard the wordes of God, and hath the knowledge of the most High, and sawe the vision of the Almightie, and falling in a trance had his eyes opened:

17 I shall see him, but not nowe: I shall behold him, but not neere: there shall come a i starre of Iaakob, and a scepter shall rise of Israel, and shall smite the k coastes of Moab, and destroy all the sonnes of i Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall do valiantly.

19 He also that shall haue dominion, shall be of Iaakob, and shall destroy the remnant of the m citie.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek was the n first of the nations: but his latter ende shall come to destruction.

21 And hee looked on the ‖ Kenites, and vttered his parable, and said, Strong is thy dwelling place, and o put thy nest in the rocke.

22 Neuertheless, ‖ the Kenite shalbe spoiled, vntil Asshur cary thee away captiue.

23 Againe hee vttered his parable, and sayd, Alas, p who shall liue when God doeth this?

24 The shippes also shall come from the coastes of q Chittim, and subdue Asshur, and shall subdue Eber, and r hee also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

g Thus the wicked burden God, when they can not compasse their wicked enterprises.

‡ *Ebr. counsel.*

h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning Christ.

k That is, the princes.

l He shall subdue all that resist for of Sheth came Noah, and of Noah all the world.

m Of the Edomites.

n The Amalekites first made warre against Israel, as Chap. 14. 45.

‖ *Or, Midianites,*

o Make thy selfe as strong as thou canst.

‖ *Or, thou Kain shalt.*

p Some reade, Oh, who shal not perish when the enemie, *that is, Antichrist,* shall set himselfe vp as God?

q The Grecians, and Romanes.

r Meaning, Eber, or the Iewes, for rebelling against God,

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw whiles Israel abode in * Shittim, the people began to commit whoredome a with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

Num. 33. 49.

a With the women.

b Worshipped the idole of the Moabites, which was in the hill Peor,

4 And the Lord said vnto Moses, * Take all the heads of the people, and hang them vp ‖ before the Lorde c against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

Deut. 4. 3. Iosh. 22. 17.

‖ *Or, to the Lord.*

c Openly in the sight of all,

5 Then Moses sayd vnto the Iudges of Israel, Euery one slay his d men that were ioyned vnto Baal Peor.

d Let him see execution done of them that are vnder his charge,

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God,

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, hee rose vp from the mids of the Congregation, and tooke a speare in his hand,

Psal. 106. 30. 1. mac. 2. 54.

‖ *Or, iauelin.*

8 And followed the man of Israel into the tent, and thrust them both thorow: to wit, the man of Israel, and the woman, ‖ thorow her belly: so the plague ceased from the children of Israel.

‖ *Or, in her tent. Chalde and Greeke, in her secrets.*

9 * And there died in that plague foure and twentie thousand.

1. Corinth. 10. 8.

10 Then the Lorde spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was f zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

Psal. 106. 30.

f He was zealous to maintaine my glory.

12 Wherefore say to him, Behold, * I giue vnto him my Couenant of peace,

Eccles. 45. 24. 1. mac. 2. 54.

13 And he shall haue it, and his seed after him, euen the couenant of the Priestes office for euer, because he was zealous for his God, and hath made an g atonement for the children of Israel.

g He hath pacified Gods wrath.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince ‡ of the family of the Simeonites.

‡ *Ebr. of the house of the father.*

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

Chap. 31. 2.

17 * Vexe the Midianites, ‖ smite them:

h Causing you to commit both corporal and spiritual fornication by Balaams counsell, Chap. 31. 16. rewel. 2. 14.

18 For they trouble you with their h wiles wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab, from twentie yeere old and aboue. 57 The Leuites and their families: 64 None of them that were numbred in Sinai, goe into Canaan, saue Caleb and Iosua.

AND so after the * plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation of the children of Israel * from twenty yeere olde & aboue throughout their fathers houses, all that go forth to warre in Israel.

Chap. 1. 3.

3 So Moses & Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden
b Where the riuer is neere to Iericho.
b toward Iericho, saying,
4 From twenty yere old & aboue, ye shall number the people, as the *Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.
*Chap. 1. 1.
5 ¶ *Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites:
*Gene. 46. 8. exod. 6. 14. 1. chron. 5. 1.
† Reuben.
6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.
7 These are the families of the Reubenites: and they were in number three and fortie thousand, seuen hundreth and thirtie.
8 And the sonnes of Pallu, Eliab:
9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and *strooue against Moses and against Aron in *the assembly of Korah, when they strooue against the Lord.
*Chap. 16. 2.
c In that rebellion whereof Korah was head,
10 And the earth opened her mouth, and swallowed them vp with Korah, when the Congregation died, what time the fire consumed two hundreth & fiftie men, who were
d for a signe:
d That is, for an example that other should not murmure and rebel against Gods ministers.
11 Notwithstanding, all the sonnes of Korah died not.
12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin the family of the Jaminites: of Jachin, the family of the Jachinites:
† Simeon.
13 Of Zerah, the family of the Zarhites, of Shaul, the family of the Shaulites.
14 These are the families of the Simeonites: two and twenty thousande and two hundreth.
15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
† Gad.
16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and fiue hundreth.
19 ¶ The sonnes of † Iudah, Er and Onan: but Er and Onan died in the lande of
† Iudah.
e Before Iaakob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.
* Canaan.
20 So were the sonnes of Iudah after their families: of Shelah came the family of the Shelanites, of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.
21 And the sonnes of *Pharez were: of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.
*Gene. 46. 12.
22 These are the families of Iudah, after their numbers, seuenty and sixe thousand and fiue hundreth.
23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Puaites:
† Issachar.
24 Of Iashub, the family of the Iashubites: of Shimron, the family of the Shimronites.
25 These are the families of Issachar, after their numbers, threescore and foure thousand and three hundreth.
26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.
† Zebulun.
27 These are the families of the Zebulunites after their numbers, threescore thousand and fiue hundreth.
28 ¶ The sonnes of Ioseph, after their families were † Manasseh and Ephraim.
† Manasseh.
29 The sonnes of Manasseh were: of *Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.
*Ioſh. 17. 1.
30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: of Helek, the family of the Helekites:
31 Of Asriel the family of the Asrielites: of Shechem, the family of the Shechmites.
32 Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites.
33 ¶ And *Zelophehad the sonne of Hepher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were: Mahlah, and Noah, Hoglah, Milchah, and Tirzah.
*Chap. 27. 1.
34 These are the families of Manasseh, and the number of them, two and fifty thousand and seuen hundreth.
35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachzites: of Tahan, the familie of the Tahanites.
† Ephraim.
36 And these are the sonnes of Shuthelah: of Eran, the family of the Eranites.
37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and fiue hundreth: these are the sonnes of Ioseph after their families.
38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:
† Beniamin.
39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:
40 And the sonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.
41 These are the sonnes of Beniamin after their families and their numbers, fiue and fourtie thousand and sixe hundreth.
42 ¶ These are the sonnes of † Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their households.
† Dan.
43 All the families of the Shuhamites were after their numbers, threescore & foure thousand and foure hundreth.
44 ¶ The sonnes of † Asher after their families were: of Iumnah, the family of the Iimnites: of Iesui, the family of the Iesuites:
† Asher.
of

of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their nombers, three and fiftie thousand and foure hundreth.

† Naphtali.

48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the family of the Gunites.

49 Of Jezer, the familie of the Jezrites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their houſholds, and their number, fiue and fourtie thousand and foure hundreth.

51 These are the ‖ numbers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.

‖ This is the third time that they are numbred.

52 ¶ And the Lorde spake vnto Moses, saying,

53 Vnto these the lande shall be diuided for an inheritance, according to the number of ‖ names.

‖ Or, persons. *Chap.* 33.54.

54 * To many shalt thou giue the more inheritance, and to fewe thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

55 Notwithstanding, the land shalbe * diuided by lot: according to the names of the tribes of their fathers they shall inherit:

Iosh. 11.23. *and* 14.2.

56 According to the lot shall the possession thereof be diuided betweene many and fewe.

57 ¶ * These also are the numbers of the Leuites, after their families: of Gershon came the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

Exod. 6.16, 17, 18, 19.

58 These are the families of Leui, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begate Amram.

59 And Amrams wife was called * Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and shee bare vnto Amram Aaron, and Moses, and Miriam their sister.

Exod. 2.2. *and* 6.20.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered ſtrange fire before the Lord.

Leuit. 10.2. *chap* 3.4. *1.chron.* 24.2.

62 And their numbers were three and twentie thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, § whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderneſſe of Sinai.

§ Wherein appeareth the great power of God, that so wonderfully increased his people. *Chap.* 14.28, 29. 2.*corinth.* 10.5, 6.

65 For the Lord said of them, * They shall die in the wilderneſſe: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Joshua the sonne of Nun.

CHAP. XXVII.

1 *The lawe of the heritage of the daughters of Zelophehad.* 12 *The land of promise is shewed vnto Moses.* 16 *Moses prayeth for a gouernour to the people.* 18 *Ioshua is appointed in his stead.*

THen came the daughters of * Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap. 26.33. *and* 36.11. *Iosh.* 17.3.

2 And stoode before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wilderneſſe, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his ª sinne, and had no sonnes.

Chap. 14.35. *and* 26.64, 65.

ª According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their ᵇ cause before the Lord.

ᵇ That is, their matter to bee iudged, to know what he should determine, as he did all hard matters,

6 And the Lorde spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.

10 And if he haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and hee shall possesse it: and this shall be vnto the children of Israel a lawe of ᶜ iudgement, as the Lord hath commanded Moses.

ᶜ Meaning, an ordinance, to iudge by. *Deut.* 32.49.

12 ¶ Againe the Lord said vnto Moses, * Goe vp into this mount of Abarim, and beholde the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 20.24.

14 For yee were * disobedient vnto my word in the desert in Zin, in the ſtrife of the assembly, to sanctifie mee in the waters before their eyes. * That is the water of ‖ Meribah, in Kadesh in the wilderneſſe of Zin.

Chap. 20.12. *Exod.* 17.7. ‖ *Or, ſtrife.*

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the ᵈ spirits of all fleſh appoint a man ouer the Congregation,

ᵈ Who as he hath created, so he gouerneth the hearts of all men.

17 Who may ᵉ go out and in before them, and

ᵉ That is, gouerne them and doe his dutie, as 2.Chron. 1.10.

and leade them out and in, that the Congregation of the Lorde be not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Iosh. the sonne of Nun, in whom is the spirit, and f put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar the priest, and before all the Congregation, and giue him a charge in their sight.

g Commend him to the people, as meete for the office, and appointed by God. *Exod.* 28, 30.

20 And g giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shal stand before Eleazar the Priest, who shall aske counsell for him h by the iudgement of Urim before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him and all the Congregation.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God.

22 So Moses did as the Lord had commanded him, and hee tooke Iosh. and set him before Eleazar the Priest, and before all the Congregation.

23 Then hee put his handes vpon him, and gaue him a i charge, as the Lorde had spoken by the hand of Moses.

i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruites.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and a my bread, for my sacrifices made by fire for a sweete sauour vnto me.

a By bread, he meaneth all maner of sacrifice. *Exod.* 29, 38.

3 Also thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lorde, two lambes of a yeere old without spot, daily, for a continual burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

Exod. 16, 36. *Leuit.* 2, 1. *Exod.* 29, 40,

5 * And the tenth part of an Ephah of fine floure for a * meat offring mingled with the fourth part of an * hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.

8 And the other lambe shalt thou prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this b for an offering made by fire of sweete sauour vnto the Lord.

b The meate offring and drinke offering of the euening sacrifice.

9 ¶ But on the Sabbath day ye shal offer two Lambes of a yeere old, without spot, and two c tenth deales of fine floure for a meate offering mingled with oyle, and the drinke offering thereof.

c Of the measure Ephah.

10 This is the burnt offering of euery Sabbath, beside the d continuall burnt offering, and drinke offering thereof.

d Which was offered euery day at morning and at euening.

11 ¶ And in the beginning of your moneths, ye shal offer a burnt offering vnto the Lord, two yong bullocks, and a ram, and seuen lambes of a yeere olde without spot,

12 And three tenth deales of fine floure for a meate offering mingled with oyle for one bullocke: and two tenth deales of fine floure for a meate offring, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweete sauour: it is an offering made by fire vnto the Lord.

14 And their e drinke offerings shall bee halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery moneth, throwout the moneths of the yeere.

e That is, the wine that shalbe powred vpon the sacrifice.

15 And one hee goate for a sinne offering vnto the Lord shall bee prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the fourteenth day of the first moneth is the Passeouer of the Lord.

Exod. 12, 18. *and* 23, 15. *Leuit.* 23, 5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the * first day shall be an holy f conuocation, ye shall do no seruile worke therein,

Leuit. 23, 7. f Or, solemne assembly.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two yong bullockes, one ram, and seuen lambes of a yeere olde: see that they bee without blemish.

20 And their meate offring shalbe of fine floure mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes,

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare thorowout all the seuen dayes, for the ‡ maintening of the offring made by fire for a sweete sauour vnto the Lord: it shalbe done beside the continuall burnt offering and drinke offering thereof.

‡ Ebr. bread.

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when yee bring a newe meate offering vnto the Lord, according to g your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke in it:

g In counting seuen weekes from the Passeouer to Whitsuntide, as Leuit. 23, 15.

27 But yee shall offer a burnt offering for a sweete sauour vnto the Lorde, two yong bullockes, a ramme, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do this beside the continuall burnt offering, and his meate offering:) ‡ (see they

‡ Ebr. they shall be to you.

they be without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principal feasts of the seuenth Moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

a Which conteineth part of September, and part of October. *Leuit.*23,24.

MOreouer, in the first day of the a seuenth moneth, yee shall haue an holy conuocation: ye shall doe no seruile worke therein: * it shall be a day of blowing the trumpets vnto you,

2 And ye shall make a burnt offering for a sweete sauour vnto the LORD: one yong bullocke, one ramme, and seuen lambes of a yere olde, without blemish.

3 And their meate offering shalbe of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offring to make an atonement for you,

b Which must be offered in the beginning of euery moneth.

6 Beside the burnt offering of the b moneth, and his meate offring, and the continual c burnt offring, and his meate offring, and the drinke offerings for the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the LORD.

c Which is for morning and euening. *Leuit.*16.30,31. *and*23.27.

7 ¶ * And ye shall haue in the tenth day of the seuenth moneth, an holy d conuocation: and ye shall * humble your soules, and shall not doe any worke therein:

d Which is the feast of reconciliation. *Leuit.*16.29.

8 But ye shall offer a burnt offring vnto the LORDE for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere olde: see they be without blemish.

9 And their meat offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, (beside the sinne offering to make the atonement and the continuall e burnt offring and the meate offering thereof) and their drinke offerings.

e That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth yee shall haue an holy f conuocation: yee shall doe no seruile worke therein, but ye shal keepe a feast vnto the LORD seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And yee shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the LORDE, thirteene yong bullockes, two rammes, & fourteene lambes of a yeere olde: they shall be without blemish.

14 And their meate offering shall bee of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continual burnt offring, his meate offring and his drinke offring.

17 ¶ And the † second day yee shall offer twelue yong bullockes, two rammes, foureteene lambes of a yeere old without blemish,

† The second day of the feast of Tabernacles.

18 With their meat offring & their drink offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offering, (beside the continual burnt offering, and his meate offring) and their drinke offrings.

20 ¶ Also the † third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish, † The third day.

21 With their meat offring & their drink offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the g maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

23 ¶ And the † fourth day ye shall offer ten bullockes, two rammes, & fourteene lambes of a yeere old without blemish, † The fourth day.

24 Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continual burnt offring, his meate offering and his drinke offring.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish, † The fift day.

27 And their meat offring & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offring and his drinke offering.

29 ¶ And in the † sixt day ye shal offer eight bullocks, two rammes, & fourteene lambes of a yeere old without blemish, † The sixt day.

30 And their meat offring, & their drinke offerings for their bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offring, his meat offering, and his drinke offrings.

32 ¶ In the † seuenth day also ye shall offer seuen bullockes, two rammes and fourteene lambes of a yeere old without blemish, † The seuenth day.

33 And their meat offering & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offring, his meate offering, and his drinke offering.

35 ¶ In the † eight day, ye shall haue * a solemne assembly: yee shall doe no seruile worke therein, † The eight day. *Leuit.*23.36.

36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto the LORD, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offering and their drinke offrings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

39 These things ye shal do vnto the Lord in your feastes, beside your h vowes and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the mayd, 7 Of the wife, 10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel, according to all that the Lord had commanded ‡ him,

‡ Ebr. Moses.

2 Moses also spake vnto the heads of the tribes, a concerning the children of Israel, saying, This is the thing which the Lorde hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vowe vnto the Lord, or sweareth an othe to binde ‡ himselfe by a bond, hee shall not ‡ breake his promise, but shall doe according to all that proceedeth out of his mouth.

‡ Ebr. his soule. ‡ Ebr. violate his word.

4 If a woman also vowe a vowe vnto the Lord, & binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bonde, wherewith shee hath bound her selfe, and her father holde his b peace concerning her, then all her vowes shall stand, and euery bond, wherewith shee hath bound herselfe, shall stand.

b For in so doing, he doeth approue her.

6 But if her father c disallow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lorde will forgiue her, because her father disallowed her.

c By not approuing or consenting to her vow.

7 And if she haue an husband when shee voweth or d pronounceth ought with her lips, wherewith she bindeth herselfe,

d Either by oth, or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe, shall stand in effect.

9 But if her husband disallowe her the same day that hee heareth it, then shall hee make her vowe which shee hath made, and that that she hath pronounced with her lips, wherewith shee bound her e selfe, of none effect: and the Lord will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vow of a widow, and of her that is diuorced (wherewith they hath bound her selfe) shall stand in f effect with her.

f For they are not vnder the authoritie of the man.

11 And if shee vowed in her husbands g house, or bounde her selfe straightly with an othe,

g Her husband being aliue,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husbande disanulled them, the same day that hee heard them, nothing that proceedeth out of her lips, concerning her vowes or concerning ‡ her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord will forgiue her.

‡ Ebr. the bonds of her soule.

14 So euery vowe, and euery oth or bond, made to h humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence or other bodily exercise,

15 But if her husband hold his peace concerning her from i day to day, then he stablisheth all her vowes and all her bonds which she hath made: hee hath confirmed them, because hee held his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as verse 9.

16 But if he k breake them after that hee hath heard them, then shall he beare her iniquitie.

k Not the same day hee heard them, but some day after, the sinne shalbe imputed to him, and not to her.

17 These are the ordinances which the Lorde commanded Moses, betweene a man and his wife, & betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine. 18 Onely the maids are reserued aliue. 27 The pray is equally diuided. 49 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,

2 * Reuenge the children of Israel of the Midianites, and afterward shalt thou be *gathered vnto thy people.

*Chap. 25. 17.

*Chap. 27. 13.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, & let them go against Midian, to execute the vengeance of the Lord a against Midian.

a As he had commanded, Chap. 25. 17: declaring also that the iniurie done against his people, is done against him.

4 A thousande of euery tribe throughout all the tribes of Israel, shall yee sende to the warre.

5 So there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousande of euery tribe, and sent them with b Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

7 And they warred against Midian as the Lord had commanded Moses, and slewe all the males.

8 They slewe also the Kings of Midian among them that were slaine: * Eui, & Rekem, and Zur, & Hur, and Reba, fiue Kings of Midian, & they slewe c Balaam the sonne of Beor with the sword.

*Iosh. 13. 21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, & all their flockes, and all their goods.

10 And they burnt al their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ Or, palaces and gorgeous buildings.

11 And they tooke all the spoyle, and all the praye both of men and beastes.

12 And they brought the d captiues and that which they had taken, & the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Iorden toward Iericho.

d As the women and litle children.

13 ¶ Then Moses & Eleazar the Priest, & all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayd vnto them, What? haue ye saued all the e women?

e As though he sayd, Ye ought to haue spared none.

16 Beholde, * these cauled the children of Israel through the * counsell of Balaam to commit a trespasse against the Lorde, f as concerning Peor, and there came a plague among

*Chap. 25. 2. 2. Pet. 2. 15.

f For worshipping of Peor.

among the Congregation of the Lord.

Iudges 21.11.

17 Nowe therefore, * slay all the males among the g children, and kill all the women that haue knowen man by carnall copulation.

g That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And yee shall remaine without the hoste seuen dayes, all that haue killed any person,* and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seuenth.

Chap. 19.11.

20 Also yee shall purifie euery garment, and all that is made of skins, and all worke of goats haire, and al things made of wood.

21 ¶ And Eleazar the Priest saide vnto the men of warre, which went to the battell, This is the ordinance ‖ of the lawe which the Lord * commanded Moses.

‖ *Or, conteined in the Lawe.*

Chap. 19.12.

22 As for golde, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, ye shal make it goe through the fire, and it shall bee cleane: yet it shall bee h purified with * the water of purification: and all that suffereth not the fire, yee shall cause to passe by the i water.

h The third day, and before it be molten.

Chap. 19.9.

i It shall be washed.

24 Yee shall wash also your clothes the seuenth day, and yee shall be cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lorde spake vnto Moses, saying,

26 Take the summe of the praye that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the praye † betweene the souldiers that went to the warre, and all the Congregation.

† The praye is first diuided equally among al.

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to battell: one person of fiue hundreth, both of the persons, and of the beeues, and of the asses, and of the sheepe.

k Of the pray that falleth to the souldiers.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take l one, taken out of fifte, both of the persons, of the beeues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

l The Israelites which had not bene at warre, of euery fiftieth paid one to the Lord: and the souldiers, one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And † boote, to wit, the rest of the pray which the men of war had spoyled, was sixe hundreth seuentie and fiue thousand sheepe,

33 And seuenty and two thousand beeues,

34 And threescore and one thousand asses,

35 And two and thirtie thousand persons in all, of women that had ‡ lien by no man.

‡ *Ebr. not knowen the bed of man.*

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundreth seuen and thirtie thousand, and fiue hundreth.

37 And the m Lords tribute of the sheepe was sixe hundreth and seuentie and fiue:

m This is the portion that the souldiers gaue to the Lord.

38 And the beeues were sixe and thirtie thousand, whereof the Lords tribute was seuentie and two.

39 And the asses were thirty thousand and fiue hundreth, whereof the Lords tribute was threescore and one:

40 And n of persons sixteene thousand, whereof the Lords tribute was two and thirtie persons.

n Meaning, of the maides, or virgins which had not companied with man.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the o halfe of the children of Israel, which Moses diuided from the men of warre,

o Of that part which was giuen vnto them, in diuiding the spoile.

43 (For the halfe that pertained vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe

44 And fiue and thirtie thousand beeues,

45 And thirtie thousand asses, and fiue hundreth,

46 And sixteene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the p children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

p Which had not bene at warre.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayde to Moses, Thy seruants haue taken the summe of the men of warre which are vnder ‡ our authoritie, and there lacketh not one man of vs.

‡ *Ebr. vnder our hands.*

50 q We haue therefore brought a present vnto the Lorde, what euery man found of iewels of gold, bracelets, and chaines, rings, earings, and ornaments of the legs, to make an atonement for our soules before the Lord.

q The captaines by this free offering, acknowledge the great benefite of God in preseruing his people,

51 And Moses & Eleazar the Priest tooke the golde of them, and all wrought iewels,

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was sixteene thousand seuen hundreth and fiftie shekels,

53 (For the men of warre had spoyled, euery man for him r selfe)

r And gaue no portion to their captaines.

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a s memoriall of the children of Israel before the Lord.

s That the Lord might remember the children of Israel,

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iorden.

NOw the children of a Reubey, and the children of Gad had an exceeding great multitude of cattell: and they sawe the land of Iazer, and the land of b Gilead, that it was an apt place for cattell.

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gen. 31.47.

2 Then the children of God, and the children of Reuben came, & spake vnto Moses

and to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lorde smote before the Congregation of Israel, is a land meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tary here?

‡ *Ebr. breake.*

7 Wherefore nowe ‡ discourage yee the heart of the children of Israel, to go ouer into the land, which the Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

Chap. 13.24.

9 For * when they went vp euen vnto the ‖ riuer of Eshcol, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

‖ *Or, valley.*

10 And the Lordes wrath was kindled the same day, and he did sweare, saying,

11 ‡ None of the men that came out of Egypt * from twentie yeere olde and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not ‖ wholly followed me:

‡ *Ebr. if any of the men.*

Chap. 14.28, 29.

‖ *Or, perseuered and continued.*

12 Except Caleb the sonne of Iephunneh the Kenesite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderneſſe fourtie yeeres, vntill all the generation that had done e euill in the sight of the Lord were consumed.

e Because they murmured, neither would beleeue their report which told the trueth, as concerning the land.

14 And beholde, yee are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if yee turne away from following him, hee will yet againe leaue the people in the wildernesse, and d ye shall destroy all this folke.

d By your occasion.

16 And they went neere to him, and said, Wee will builde sheepefoldes here for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will bee ready armed to goe before the children of Israel, vntil we haue brought them vnto their e place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houses, vntill the children of Israel haue inherited, euery man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ * And Moses said vnto them, If ye will doe this thing, and goe armed f before the Lord to warre:

Iosh. 1.13.

f Before the arke of the Lord.

21 And will goe euery one of you in harneys ouer Iorden before the Lord, vntill he hath cast out his s enemies from his sight:

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession h before the Lord.

h The Lord will graunt you this land, which ye require, Iosh. 1. 15.

23 But if yee will not doe so, beholde, ye haue sinned against the Lorde, and be sure, that your sinne i will find you out.

i Ye shall assuredly be punished for your sinne.

24 Builde you then cities for your children, and folds for your sheepe, and doe that ye haue spoken.

25 Then the children of Gad, and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my lord saith.

Iosh. 4.12.

28 So concerning them, Moses k commaunded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.

29 And Moses sayd vnto them, If the children of Gad, and the children of Reuben, will go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the l Lord hath sayd vnto thy seruants, so will we doe.

l That is attributed to the Lord, which his messenger speaketh.

32 Wee will goe armed before the Lorde into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 * So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

Deut. 3.12. iosh. 13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10.12. he speaketh of them that inhabited beynd Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: also sheepefolds.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasseh went to Gilead, n tooke it, and put out the Amorites that dwelt therein.

Gen. 50.23.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and hee dwelt therein.

41 * And Jair the sonne of Manasseh went and tooke the small townes therof, and called

Deut. 3.14.

called them [n] Hauoth Iair.

42 Also Nobah went and tooke Kenath, with the villages thereof, and called it Nobah, after his owne name.

CHAP. XXXIII.

The two and fourtie iourneys of Israel are numbred, 52 They are cõmanded to kill the Canaanites.

THese are the [a] iourneys of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneys according to the commaundement of the Lorde: so these are the iourneys of their going out.

3 Now they * departed from Rameses the first moneth, euen the fifteenth day of the first moneth, on the morowe after the Passeouer: and the children of Israel went out with an hie hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lorde had smitten among them: vpon their [b] gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernes.

7 And they remooued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah.

9 And they remooued from Marah, and came vnto * Elim, & in Elim were twelue fountains of water, and seuenty palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red sea, and lay in the * wildernes of Sin.

12 And they tooke their iourney out of the wildernes of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in * Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the * wildernes of Sinai.

16 And they remooued from the desert of Sinai, and pitched * in Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelethah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Makheloth.

26 And they remooued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh.

37 And they remooued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went vp into mount Hor at the commaundement of the Lorde, and died there in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the [d] fifth moneth.

39 And Aaron was an hundreth & three and twentie yeere olde, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the comming of the children of Israel)

41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab, by Iordan toward Iericho.

49 And they pitched by Iordan, from Beth-iesimoth vnto * Abel-shittim, in the plaine of Moab.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

51 Speake

[n] That is, the villages of Iair.

[a] From whence they departed, and whither they came.

Exod.12.37.

[b] Either meaning their idoles or their men of authority. *Exod.13.20.*

[c] At the commandement of the Lord, Exod. 14.2.

Exod.15.22.

Exod.15.27.

Exod.16.1.

Exod.17.1.

Exod.19.1.

Chap.11.34.

Chap.11.35.

Chap.13.1.

Chap.20.23.

Chap.20.25. deut.32.50.

[d] Which the Ebrewes call Ab, and answereth to part of July and part of August.

Chap.21.1.

Chap.21.4,10.

Chap.21.11.

‖ *Or, field.*

Chap.25.1.

Deut.7.2.iosh.1.11,12.

51 Speake vnto the children of Israel, and say vnto them, *When yee are come ouer Iorden to enter into the lande of Canaan,

52 Yee shall then driue out all the inhabitants of the land before you, and destroy all their c pictures, and breake asunder all their images of mettal, and plucke downe all their hie places.

c Which were set vp in their high places to worship.

53 And ye shal possesse the land and dwel therein: for I haue giuen you the lande to possesse it.

Chap.26.53,64.

54 And ye shall inherite the land by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if yee will not driue out the inhabitants of the lande before you, then those which yee let remaine of them, shall bee * pricks in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh.23.13. Iudges 2.3. Or, kniues.

56 Moreouer, it shall come to passe, that I shal doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, When yee come into the land of Canaan, this is the a land that shall fall vnto you for inheritance: that is, the land of Canaan with the coastes thereof.

a Meaning, the description of the land. *Iosh.15.1.*

3 * And your Southquarter shalbe from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall bee from the salt Sea coast Eastward.

4 And the border shall cõpasse you from the South to b Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

b Or, ascending vp of scorpions.

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall goe out to the Sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your Westquarter shall bee the great c Sea: euen that border shall be your West coast.

c Which is called, Mediterraneum.

7 And this shall be your North quarter: ye shall marke out your border frõ the great Sea vnto mount d Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernes, where Aaron died.

8 From mount Hor, ye shall point out till it come vnto Hamath, and the ende of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan: this shall be your Northquarter.

10 And yee shall marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the Sea of e Chinnereth Eastward.

e Which in the Gospel is called the lake of Genazareth.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea: this shall be your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the lande which yee shall inherite by lotte, which the Lord commaunded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houshoIds of their fathers, and the tribe of the children of Gad, according to their fathers houshoIdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. iosh.14.2,3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Iohua the sonne of Nun.

Iosh.19.51.

18 And yee shall take also a f Prince of euery tribe to diuide the land.

f One of the heads or chiefe men of euery tribe.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, The prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the Prince Elizaphan, the sonne of Parnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they whom the Lord commanded to g diuide the inheritance vnto the children of Israel, in the land of Canaan.

g And be Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

1 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murther. 30 For one mans witnes shall no man be condemned.

AND the Lorde spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

Iosh.21.2.

2 * Command the children of Israel that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: yee shall giue also vnto the Leuites the suburbes of the cities round about them.

a Because they had no inheritace assigned them in ỹ land of Canaan, b God would haue them scattered thorow al the land, because the people might be preserued by thẽ in ỹ obedience of God and his law,

3 So they shall haue the cities to dwell in, and their suburbes shall be for their cattell, and for their substance, and for all their beastes.

4 And the suburbes of the cities, which

ye shall giue vnto the Leuites, from the wall of the citie outward, shalbe a thousand cubits round about.

e So that in all were three thousand: and in the compasse of these two thousand, they might plant and sow.

5 And ye shall measure without the citie of the East side, * two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

Deut.4.41. iosh. 20.2. and 21.3.

6 And of the cities which yee shall giue vnto the Leuites, * there shal be sixe cities for refuge, which ye shall appoint, that he which killeth may flee thither: and to them ye shall adde two and forty cities more.

7 All the cities which ye shall giue to the Leuites, shall be eight and forty cities: them shall ye giue with their suburbs.

8 And concerning ỹ cities which ye shall giue, of the possession of the children of Israel: of many ye shall take moe, and of few ye shall take lesse: euery one shal giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

Exod.21.13. deut.19.2. iosh.20.2.

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to pursue the cause.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 Ye shall appoint three * on this side Iorden, and ye shall appoint three cities in the land of * Canaan which shall be cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41. *Iosh.20.7.*

15 These sixe cities shalbe a refuge for the children of Israel, and for the ‡stranger, and for him that dwelleth ‡among you, that euery one which killeth any person vnwares, may flee thither.

‡Ebr. among them.

16 * And if one f smite another with an instrument of yron that he die, hee is a murtherer, and the murtherer shall die the death.

Exod.21.14.

17 Also if hee smite him by casting a g stone, wherewith he may be slaine, and he die, he is a murtherer, and the murtherer shal die the death.

f Wittingly, and willingly.

18 Or if he smite him with an handweapon of wood, wherewith hee may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand.

19 The reuenger of the blood himselfe shall slay the murtherer: when hee meeteth him, he shall slay him.

20 But if he thrust him * of hate, or hurle at him by laying of wait, that he die,

Deut.19.11.

21 Or smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murtherer: the reuenger of the blood shall slay the murtherer when he meeteth him.

22 But if hee pushed him ‖ vnadui sedly, and * not of hatred, or cast vpon him any ‡thing, without laying of wait,

‖Or, suddenly. *Exod.21.13.* ‡Ebr. instrument.

23 Or any stone (whereby hee might be slaine) and sawe him not, or caused it to fall vpon him, and hee die, and was not his enemy, neither sought him any harme,

24 Then the Congregation shall iudge betweene the slayer and the h auenger of blood according to these lawes.

h That is, his next kinsman.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and hee shall abide there vnto the death of the i high Priest, which is anointed with the holy oile.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the high Priest Iesus Christ.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the auenger of blood slay the k murtherer, he shalbe guiltlesse,

k By the sentence of the Iudge.

28 Because hee should haue remained in the citie of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shall returne to the land of his possession.

29 So these things shall be a l lawe of iudgement vnto you, throughout your generations in all your dwellings.

l A law to iudge murthers done, either of purpose or vnadui sedly. *Deut.17.6. and 19.15. Matth.18.16. 2.cor.13.1.*

30 Whosoeuer killeth any person, the iudge shall slay the murtherer, through * witnesses: but * one witnesse shal not testifie against a person, to cause him to die.

m Which purposely hath committed murther.

31 Moreouer ye shall take no recompense for the life of the murtherer, which is m worthy to die: but he shalbe put to death.

32 Also yee shall take no recompense for him that is fled to the citie of his refuge, that he should come againe, and dwel in the land, before the death of the high Priest.

‖Or, murther.

33 So ye shal not pollute the land wherein ye shal dwel: for ‖ blood defileth the land: and the land cannot be n cleansed of the blood that is shed therein, but by the blood of him that shed it.

n So God is mindfull of the blood wrongfully shed, that hee maketh his dumbe creatures to demand vengeance thereof.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen * the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed ỹ matter to Moses. *Chap.27.1. iosh.17.3.*

2 And said, * The Lord commanded b my lord to giue the land to inherit by lot to the children of Israel: and my lorde was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

b Meaning, Moses.

3 If they be maried to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe whereof they shall be: so shall it be taken

ken away from the lot of our inheritance.

4 Also when the c Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd d well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the familie of the tribe of their father shall they marrie:

d For the tribe could not haue continued, if the inheritãce which was the maintenance thereof should haue bene abalienated to others.

7 So shall not the inheritance of the children of Israel remoone from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shall be wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

e When there is no male to inherit.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes, *Chap.27.1.*

12 They were wiues to certeine of the families of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the f commandements and lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden toward Iericho.

f Touching the ceremoniall and iudiciall lawes.

The fift booke of Moses, called * Deuteronomie.

* That is, a second lawe: so called because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

THE ARGVMENT.

THE wonderfull loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of forty yeeres, Deut.9.7 they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy Word and Sacraments: yet hee did euer preserue his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherfore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, & goods, and exhorteth them by the example of their fathers (whose infidelity, idolatry, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to imbrace and keepe his Law without adding thereunto, or diminishing therefrom. For by his Word hee would be knowne to be their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word he would discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse & detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting foorth of this Word, and preseruation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse & vice, and whatsoeuer offendeth the Maiesty of God. And as he had tofore instructed their fathers in all things apperteining both to his spirituall seruice, and also for the maintenance of that society which is betweene men: so he prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or els are necessary for a common weale: appointing vnto euery estate and degree, their charge & duety: aswell how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity, to such as obserue and obey them.

CHAP. I.

1 A briefe rehearsall of things done before from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people of their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.

THese be the words which Moses spake vnto all Israel, on a this side Iorden in the wildernes, in the plaine, b ouer against the red Sea, betweene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

a In the countrey of Moab.

b So that the wildernesse was betweene the sea & this plaine of Moab.

2 There are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb, or Sinai, forty yeres before this the law was giuen: but because all that were then of age & iudgement, were now dead, Moses repeateth the same or had not iudgement and minds are prepared to receiue the Law. *Numb.21,34.*

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lorde had giuen him in commandement vnto them,

4 After that he had slaine d * Sihon the

d By these examples of Gods fauour, their minds are prepared to receiue the Law.

king

* Sihon was king of the Amorites, Numb.21.21.

to the youthl, which either then were not borne,

king of the Amorites which dwelt in Heshbon, and Og king of Baashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden in the lande of Moab e began Moses to declare this lawe, saying,

e The second time.

6 The Lord our God spake vnto vs in f Horeb, saying, Ye haue dwelt long enough in this mount,

f In the second yeere, and second moneth, Numb. 10.11.

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vnto all places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer ‖ Perath.

‖ Or, Euphrates.

8 Behold, I haue set the land before you: goe in and * possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seede after them.

Gen. 15.18. and 17.7,8.

9 ¶ And I spake g vnto you the same time, saying, I am not able to beare you my selfe alone:

g By the counsel of Iethro my father in lawe, Exod. 18.19.

10 The Lord your God hath h multiplied you: and behold, yee are this day as the starres of heauen in number:

h Not so much by the course of nature, as miraculously.

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, and blesse you, as he hath promised you)

12 Howe can I alone i beare your cumbrance, and your charge, and your strife?

i Signifying how great a burden it is to gouerne the people.

13 Bring you men of wisedome and of vnderstanding, and k knowen among your tribes, and I will make them rulers ouer you:

k Whose godlinesse & vprightnesse is knowen.

14 Then ye answered me, and sayd, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes l wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer tens, and officers among your tribes.

l Declaring what sort of men ought to haue a publike charge: reade Exo. 18.21.

16 And I charged your iudges that same time, saying, Heare the controuersies betweene your brethren, * and iudge righteously betweene euery man and his brother, and the stranger that is with him.

John 7.24.

17 Yee shall haue no respect of person in iudgement, * but shall heare the small as wel as the great: yee shall not feare the face of man: for the iudgement is m Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

Leuit. 19.15. chap. 16.19. 1. sam. 16.7. prou. 24.23. eccles. 42.1. iames 2.2.

m And you are his Lieutenants.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went thorow all that great and terrible wildernesse (as ye haue seene) by the way of the mountaine of the Amorites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And n I sayd vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

n So that the fault was in them selues that they did not sooner possesse the inheritance promised.

21 Behold, the Lord thy God hath layd the land before thee: goe vp & possesse it, as the Lord the God of thy fathers hath sayde vnto thee: feare not, neither be discouraged.

22 ¶ o Then ye came vnto me euery one, and sayd, Wee will sende men before vs to search vs out the land, and to bring vs word againe, what way we must goe vp by, and vnto what cities we shall come.

o Reade Num. 13.1,3.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the ‖ riuer Eshcol, and searched out the land,

Numb. 13.24. ‖ Or, valley of the cluster of grapes.

25 And tooke of the fruit of the lande in their handes, and brought it vnto vs, and brought vs word againe, and p sayd, It is a good land, which the Lord our God doeth giue vs.

p To wit, Caleb and Iehoshua: Moses preferreth the better part to the greater, that is, two to ten.

26 Notwithstanding, yee would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, & sayd, Because the Lord q hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hande of the Amorites, and to destroy vs.

q Such was the Iewes vnthankefulnesse, that they counted Gods especiall loue, hatred.

28 Whither shall wee goe vp? our r brethren haue discouraged our hearts, saying, The people is greater, and taller then wee, the cities are great and walled vp to heauen: and moreouer we haue seene the sonnes of the * Anakims there.

r The other ten, not Caleb and Iehoshua.

Numb. 13.29.

29 But I sayd vnto you, Dread not, nor be afraid of them.

30 The Lord your God, ſ who goeth before you, hee shall fight for you, according to al that he did vnto you in Egypt before your eyes,

ſ Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

31 And in the wildernesse, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this yee did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

Exod. 13.21.

34 Then the Lorde heard the voyce of your wordes, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this froward generation see that good land, which I sware to giue vnto your fathers,

Num. 14.23.

36 Saue Caleb the sonne of Iephunneh: hee shall see it, * and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

Iosh. 14.6.

37 * Also the Lord was angry with mee for your sakes, saying, * Thou also shalt not goe in thither,

Num. 20.12, and 27.14. Chap 3.26, and 4.21, and 34.4.

38 But Iothua the sonne of Nun which standeth t before thee, he shall goe in thither: incourage him: for hee shall cause Israel to inherite it.

t Which ministreth vnto thee,

39 Moreouer, your u children, which yee sayd should bee a praye, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and

u Which were vnder twenty yeere olde, as Numb. 14.31.

and they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wildernes by the way of the red Sea.

41 Then ye answered and sayd vnto me, We haue sinned against the Lord, * wee will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, & were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not vp, neither fight, (for I am y not among you) lest ye fall before your enemies.

43 And when I told you, yee would not heare, but rebelled against the commaundement of the Lord, and were presumptuous, and went vp into to the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when yee came againe, yee wept before the Lord, but the Lorde would not z heare your voyce, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

* This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heshbon is discomfited.

a They obeyed, after that God had chastised them.

b Eight and thirtie yeere, as verse 14.

THen a wee turned, and tooke our iourney into the wildernesse, by the way of the red Sea, as the Lorde spake vnto mee: and wee compassed mount Seir b long time.

2 And the Lord spake vnto me, saying,

3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe thorow the c coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lorde thy God hath d blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wildernes, and the Lord thy God hath bene with thee this fortie yeere, and thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the plaine from Elah, and from Ezion-gaber, wee turned and went by the way of the wildernesse of Moab.

9. Then the Lord sayd vnto mee, Thou shalt not ‖ vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children e of Lot for a possession.

c This was the second time: for before they had caused the Israelites to returne, Num. 20.21, *Gen.* 36.8.

d And giuen thee meanes, wherewithall thou mayest make recompence: also God will direct thee by his prouidence, as hee hath done.

‖ Or, *wilderneſſe.*

‖ Or, *beſiege.*

e Which were the Moabites, & Ammonites.

10 The f Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Gyants as the Anakims: whom the Moabites call Emims.

12 The * Horims also dwelt in Seir beforetime, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, (sayd I,) and get you ouer the riuer * Zered: and wee went ouer the riuer Zered.

14 The g space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the h hand of the Lorde was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lorde spake vnto mee, saying,

18 Thou shalt goe thorow Ar the coast of Moab this day:

19 And thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a lande of i Giants: for Giants dwelt therein afore time, whome the Ammonites called Zamzummims:

21 A people that was great, and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As hee did to the children of Esau which dwelt in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their stead vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto ‖ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, (sayd the Lord:) take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thine hande Sihon the k Amorite, king of Heshbon, and his lande: begin to possesse it, and prouoke him to battell.

25 This day will I l begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wildernesse of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,

f Signifying, that as these Giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoyde Gods plagues. *Gen.* 36, 20.

* *Numb.* 21.12.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vaine.

h His plague and punishment to destroy all that were twentie yeere old and aboue.

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were indeede Zamzummims, that is, wicked and abominable.

[Or, *Gaſa.*

k According to his promise made to Abraham, Gen. 15.21.

l This declareth that the hearts of men are in Gods hands, either to be made faint, or bolde.

Num. 21.22.

27 ¶ * Let mee passe thorow thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money to eate, and shalt giue mee water for money for to drinke: onely I will go thorow on my foot,

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

29 (As the = children of Esau which dwell in Seir, & the Moabites which dwell in Ar, did vnto mee) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

n God in his election and reprobation doth not onely appoint the ends, but the meanes tending to the same.

30 But Sihon the king of Heshbon would not let vs passe by him: for the Lord thy God had * hardened his spirit, and made his heart obstinate, because hee would deliuer him into thine hand, as appeareth this day.

Numb. 21.23.

31 And the Lord sayd vnto me, Beholde, I haue begun to giue Sihon and his land before thee: begin to possesse and inherit his land.

32 * Then came out Sihon to meete vs, himselfe with all his people to fight at Iahaz.

†Ebr. before vs.

33 But the Lord our God deliuered him † into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and ° women, and children: we let nothing remaine.

o God had cursed Canaan, and therefore hee would not that any of the wicked race should be preserued.

35 Onely the cattell wee tooke to our selues, and the spoile of the cities which we tooke.

36 From Aroer, which is by the banke of the riuer of Arnon, and from the city that is vpon the riuer, euen vnto Gilead: there was not one city that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

‖Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the ‖ riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer the Lord our God forbade vs.

‖Or, ford.

CHAP. III.

3 Og king of Bashan is slaine. 11 The bignesse of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Iosh ua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit hee desired it.

THen we turned, and went vp by the way of Bashan: * and Og king of Bashan = came out against vs, he, and all his people to fight at Edrei.

Numb. 21.33. chap 29.7.

= Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto * Sihon king of the Amorites, which dwelt at Heshbon.

Numb. 21.24.

3 So the Lord our God deliuered also vnto our hand, * Og the king of Bashan, and all his people: and we smote him, vntill none was left him aliue,

Numb. 21.33.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside ▸ vnwalled townes a great many.

b As villages and small townes.

6 And wee ouerthrew them as wee did vnto Sihon king of Heshbon, destroying euery city, with men, ◂ women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruell.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, & al Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, ▸ whose bed was a bed of iron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubits, and foure cubits the breadth of it, after the cubit of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof gaue I vnto the Reubenites, and Gadites.

Numb. 32.33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, & of Maachathi: and called them after his owne name, Bashan, * Hauoth Iair vnto ◂ this day.

Numb. 32.41.

e Meaning, when he wrote this history.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites & Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer & the borders, euen vnto the riuer ▸ Iabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

‖Or, at Ashdoth-pisgah.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea ‖ vnder the springs of Pisgah East ward.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32.28.

18 ¶ And I commanded ◂ you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely and your children, and your cattell, (for I know that yee haue much cattel) shall abide in your cities, which I haue giuen you,

20 Until the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall yee * returne euery man vnto his possession, which I haue giuen you.

Iosh. 22.4. Numb. 27.18, 19, 23.

h So that the victories came not by your owne wisdom, strength, or multitude.

21 ¶ * And I charged Ioshua the same time, saying, Thine eyes haue seene all that the ▸ Lord your God hath done vnto these two kings: * so shall the Lord doe vnto all the kingdomes whither thou goest.

Iosh. 1.5. and 10.8, 25.

22 Yee

22 Yee shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can i doe like thy workes, and like thy ‖ power?

25 I pray thee let mee goe ouer, and see the good land that is beyond Iorden, that goodly k mountaine and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord sayd vnto me, Let it suffice thee, speake no more vnto me of this matter.

27 Get thee vp into the toppe of Pisgah, and l lift vp thine eyes Westward, & Northward, and Southward, and Eastward, and beholde it with thine eyes, for thou shalt not go ouer this Iorden:

28 But charge Iohua, and incourage him, and holden him: for he shall goe before this people, & he shall diuide for inheritance vnto them the land which thou shalt see.

29 So wee abode in the valley ouer against Beth-peor.

i He speaketh according to the common & corrupt speech of the which attribute the power vnto idoles, that onely appertaineth vnto God.
‖ Or, wonders.
k He meaneth Zion, where the temple should be built, and God honoured.
l As before hee saw by the spirit of prophesie the good mountaine which was Zion: so heere his eyes were lifted vp aboue the order of nature to behold all the plentifull land of Canaan.

CHAP. IIII.

1 An exhortation to obserue the law without adding thereto or diminishing. 6 Therein standeth our wisedom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the lawe of God. 37 God chose the seed because he loued their fathers. 43 The three cities of refuge.

NOw therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to a doe, that ye may liue and goe in, and possesse the land, which the Lord God of your fathers giueth you.

2 * Ye shall b put nothing vnto the word which I command you, neither shal ye c take ought therefrom, that ye may keepe the commaundements of the Lord your God which I command you.

3 Your d eyes haue seene what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lorde thy God hath destroyed euery one from among you.

4 But ye that did e cleaue vnto the Lord your God, are aliue euery one of you this day.

5 Beholde, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye go to possesse it.

6 Keepe them therefore, and doe them: for that is your f wisedome, and your vnderstanding in the sight of the people, which shall heare all these ordinances, and shal say, ‖ Onely this people is wise, and of vnderstanding, and a great nation.

7 For what nation is so great, vnto whom the gods come so neere vnto them, as the Lord our God is g neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 But take heed to thy selfe, and h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Foget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord sayd vnto me, Gather me the people together, and I will cause them to heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you nere and * stood vnder the mountaine, and the mountaine i burnt with fire vnto the mids of heauen, and there was darkenesse, clouds and mist.

12 And the Lorde spake vnto you out of the mids of the fire, and yee heard the voice of the words, but saw no similitude, saue a voice.

13 Then hee declared vnto you his couenant which he commanded you to k doe, euen the ten ‖ Commandements, and wrote them vpon two Tables of stone.

14 ¶ And the Lord commanded me that same time, that I should teach you ordinances and lawes, which yee should obserue in the land, whither ye go, to possesse it.

15 Take therefore good heede vnto your ‡ selues: for ye saw no l image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered fowle that flieth in the aire,

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be driuen to worship them and serue them, which the Lorde thy God hath m distributed to all people vnder the whole heauen.

20 But the Lorde hath taken you and brought you out of the n iron furnace: out of Egypt, to be vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your words, and sware that I should not go ouer Iorden, and that I should not goe in vnto that good land, which the Lorde thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iorden: but o ye shall goe ouer, and possesse that good land.

23 Take heed vnto your selues, lest ye forget the couenant of the Lord your God which he made with you, and lest ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lorde thy God is a p consuming fire, and a iealous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long

a For this doctrine stādeth not in bare knowledge, but in practise of life. *Chap.12.32.*
b Thinke not to be more wise then I am.
c God wil not be serued by halues, but will haue full obedience.
d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Num.25.3,4.
e And were not idolaters.
f Because all men naturally desire wisedome, hee sheweth how to attaine vnto it.
‖ Or, Surely.
g Helping vs, and deliuering vs out of all dangers, as 2.Sam.7.23.
h He addeth all these wordes to shew that we can neuer be carefull enough to keepe the law of God, and to teach it to our posteritie.
Exod.19.18.
i The law was giuen with fearefull miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same.
k God ioyneth this condition to his couenant.
‖ Or, Words.
‡ Ebr. soules.
l Signifying that destruction is prepared for all the that make an image to represent God.
m Hee hath appointed them for to serue man.
n Hee hath deliuered you out of most miserable slauery, and freely chosen you for his children.
o Moses good affection appeareth in that, that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.
p To those that come not vnto him with loue & reuerence, but rebell against him, Heb.12.29.

long in the land, if yee q corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I r call heauen and earth to recorde against you this day, ỽ yee shall shortly perish from the land, whereunto you goe ouer Iorden to possesse it: ye shall not prolong your dayes therein, but shall vtterly be destroyed.

27 And the Lord shall scatter you among the people, and ye shall bee left fewe in number among the nations, whither the Lorde shall bring you:

28 And there ye shall serue gods, euen the worke of mans hande, wood, & stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, ‡ at the length, if thou returne to the Lorde thy God, and be obedient vnto his voyce,

31 (For the Lorde thy God is a mercifull God) he wil not forsake thee, neither destroy thee, nor forget the couenant of thy fathers, which he u sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and x aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Or hath God assayed to goe and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z knowe, that the Lord hee is God, and that there is none but he alone.

36 Out of heauen hee made thee heare his voyce to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voyce out of the midst of the fire.

37 And because a hee loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mighty power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Understande therefore this day, and consider in thine heart, that the Lord, hee is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandements which I commande thee this day, that it may b goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the Sunne rising:

42 That the slayer shoulde flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 That is, *Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites, and Golan in Bathan among them of Manasseh. *Iosh.20.8.

44 ¶ So this is the lawe which Moses set before the children of Israel.

45 These are the c witnesses, & the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt, c The Articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel *smote, after they were come out of Egypt: *Num.21.24. chap.1.4.

47 And they possessed his lande, and the land of *Og King of Bathan, two Kings of the Amorites, which were on this side Iorden toward the Sunne rising: *Num.21.33. chap.3.3.

48 From Aroer, which is by the banke of the river Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden Eastward, euen vnto d the Sea of the plaine, vnder the * springs of Pisgah. d That is, the salt sea. *Chap.3.17.

CHAP. V.

5 Moses is the meanes betweene God and the people. 6 The Lawe is repeated. 23 The people are afraid at Gods voice. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and sayde vnto them, Heare, O Israel, the ordinances and the lawes which ‡ I propose to you this day, that yee may learne them, and take heede to obserue them. ‡ *Ebr. I speake in your eares.*

2 *The Lord our God made a couenant with vs in Horeb. *Exod.19.5,6.

3 The Lorde a made not this Couenant with our fathers only, but with vs, euen with vs all here aliue this day. a Some reade, God made not this couenant, that is, in such ample sort, and with such signes and wonders.

4 The Lorde talked with you b face to face in the mount, out of the midst of the fire, b So plainely that you need not to doubt thereof.

5 (At that time I stoode betweene the Lorde and you, to declare vnto you the worde of the Lord: for ye were afrayd at the sight of the fire, and went not vp into the mount) and he sayd, *Exod.20.2. Ieuit.26.1. psal.97.7,9.

6 ¶ * I am the Lorde thy God, which haue brought thee out of the land of Egypt, from the house of ‖ bondage. ‖Or, seruants.

7 Thou shalt haue none c other Gods before my face. c God bindeth vs to serue him onely without superstition and idolatrie.

8 Thou shalt make thee no grauen image, or any likenes of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth. *Exod.34.7. ierem.32.18.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for * I the Lorde thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, euen vnto the thirde and fourth generation of them that hate me: d That is, of his honour, not permitting it to be giuen to other

10 And

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q Meaning hereby all superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience.

f So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremonie, but with a true confession of thy faults.

‡ *Ebr. in the latter dayes.*

u To certifie them the more of the assurance of their saluation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely and not of their deserts.

b God promiseth reward not for our merits, but to incourage vs, and to assure vs that our labour shall not be lost.

10 And shewing mercie vnto thousands of them that e loue mee, and keepe my commandements.

11 Thou shalt not take the Name of the Lorde thy God in vaine: for the Lorde will not hold him guiltles, that taketh his Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes f thou shalt labour, & shalt do all thy worke:

14 But the seuenth day is the Sabbath of the Lorde thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattel, nor the stranger that is within thy gates: that thy man seruant and thy mayde may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hande and a stretched out arme: therefore the Lorde thy God commaunded thee to obserue the Sabbath day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee vpon the land, which the Lord thy God giueth thee.

17 *Thou shalt not kill.

18 *Neither shalt thou commit adultery.

19 *Neither shalt thou steale.

20 Neither shalt thou beare false witnes against thy neighbour.

21 *Neither shalt thou h couet thy neighbours wife, neither shalt thou desire thy neighbours house, his field, nor his man seruant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all your multitude in the Mount out of the midst of the fire, the cloude and the darkenes with a great voyce, and i added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the midst of the darkenesse, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And ye sayde, Beholde, the Lorde our God hath shewed vs his glory and his greatnesse, and *wee haue heard his voyce out of the midst of the fire: wee haue seene this day that God doeth talke with man, and hee *liueth.

25 Nowe therefore, why should wee die? for this great fire will consume vs: if wee heare the voyce of the Lorde our God any more, we shall die.

26 For what ‖ flesh was there euer, that heard the voyce of the liuing God, speaking out of the midst of the fire as wee haue, and liued?

27 Goe thou neere, and heare all that the Lord our God sayeth: and declare thou vnto vs all that the Lord our God saith vnto thee, *and we will heare it, and do it.

28 Then the Lorde heard the voyce of your wordes, when ye spake vnto mee: and the Lorde sayde vnto mee, I haue heard the voice of the wordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.

29 Oh k that there were such an heart in them to feare me, and to keepe all my Commandements alway: that it might goe well with them, and with their children for euer.

30 Goe, say vnto them, Returne you into your tents.

31 But stand thou here with me, & I will tell thee all the Commandements, and the ordinances, and the lawes, which thou shalt teache them: that they may doe them in the land which I giue them to possesse it.

32 Take heed therefore, that ye do as the Lord your God hath commanded you: turne not aside to the right hand nor to the left,

33 But walke in all the wayes which the Lorde your God hath commanded you, that ye may l liue, and that it may goe well with you: and that yee may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his Commandements, 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is conteined in the Law.

THese now are the Commandements, ordinances, and ‖ Lawes, which the Lorde your God commanded mee to teach you: that ye might do them in the land whither ye goe to possesse it:

2 That thou mightest *feare the Lorde thy God, and keepe all his ordinances, and his Commandements which I commaund thee, thou, and thy sonne, and thy sonnes son all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heed to do it, that it may goe well with thee, and that yee may encrease mightily m in the lande that floweth with milke and hony, as the Lorde God of thy fathers hath promised thee.

4 Heare, O Israel, the Lorde our God is Lord onely.

5 *And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these words which I command thee this day, shalbe in thine heart.

7 And thou shalt d rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hand, and they shalbe ‖ as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the 4 postes of thine house, and vpon thy gates.

10 And when the Lorde thy God hath brought thee into the lande, which hee sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods, which thou filledst not, and wels digged, which

e The first degree to keepe the Commandements is to loue God.

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholly.

g Not for a shew, but with true obedience, and due reuerence. *Matth.* 5.21. *Luke* 18.20. *Rom.* 13.9.

Rom. 7.7.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word, and adde nothing thereto.

Exod. 19.19.

Chap. 4.33.

‖ *Or, man.*

Exod. 20.19.

k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

l Ye shal neither adde nor diminish. *Chap.* 4.2.

m As by obedience, God giueth vs all felicitie: so of disobeying God, procede all our miseries.

‖ *Or, iudgements.*

a A reuerent feare and loue of God is the first beginning to keepe Gods Commandements.

b Which hath abundance of all things appertaining to mans life.

Matth. 22.37. *mar.* 12.29, 30. *luke* 10.27.

Chap. 11.18.

c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.

‖ *Or, signes of remembrance.*

d That when thou entrest in, thou mayest remember them.

which thou diggedst not, vineyards and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 *Beware lest thou forget the Lord, which brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, and serue him, and shalt f sweare by his Name.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt doe that which is right and good in the h sight of the Lorde: that thou mayest prosper, and that thou mayest goe in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand,

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And k brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that hee may preserue vs alue as at this present.

25 Moreouer, this shall be our l righteousnesse before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoide all occasion of Idolatrie.

WHen the Lorde thy God shall bring thee into the land whither thou gost to possesse it, * and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For it they will cause thy sonne to turne away from mee, and to serue other gods: then will the wrath of the Lorde wax hote against you, and destroy thee suddenly.

5 But thus shall ye deale with them, b Ye shall ouerthowe their altars, and breake downe their pillars, and yee shall cut downe their groues, and burne their grauen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy God hath chosen thee, to bee a peculiar people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were moe in number then any people: for yee were the fewest of all people:

8 But because the Lorde c loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lorde hath brought you out by a mighty hande, and deliuered you out of the house of bondage from the hande of Pharaoh King of Egypt.

9 That thou mayest knowe, d that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thousand generations,

10 And rewardeth e them to their face that hate him, to bring them to destruction: hee will not deferre to reward him, that hateth him to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I command thee this day to do them.

12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lorde thy God shall keepe with thee the couenant, and the f mercie which hee sware vnto thy fathers.

13 And hee will loue thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flockes of thy sheepe in the land which hee sware vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: * there shall be neither male nor female barren among you, nor among your cattell.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: g thine eye shall not spare them, neither shalt thou serue their gods, for that shall bee thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out?

18 Thou shalt not feare them, but remem-

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here he condemneth al mans good intentions.

i God requireth not onely that we serue him all our life, but also that wee take paine that our posteritie may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

Chap. 31.8.

a Into thy power. *Chap.* 23.32. *and* 34.12.

Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies & superstitions, Chap. 12.3.

Chap. 14.2. *and* 26.18,19. *Exod.* 19.5. *1.Pet.*2.9.

c Freely, finding no cause in you more then in others so to doe.

d And so put difference betweene him and idoles,

e Meaning, manifestly, or in this life.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercie and not to their merites. *Exod.*23.26.

*Exod.*9.14. *and* 15.25.

g We ought not to be merciful where God commandeth seuerite. *Exod.*23.33.

ber what the Lorde thy God did vnto Pharaoh, and vnto all Egypt:

19 The great ‖ temptations which thine eyes sawe, and the signes and wonders, and the mightie hande and stretched out arme, whereby the Lord thy God brought thee out: so shall the Lorde thy God doe vnto all the people, whose face thou feareste.

20 * Moreouer, the Lorde thy God will send [b] hornets among them, vntill they that are left, and hide themselues from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mighty and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the [i] beasts of the field increase vpon thee.

23 But the Lorde thy God shall giue them before thee, and shal destroy them with a mighty destruction, vntill they be brought to nought.

24 And hee shall deliuer their kings into thine hande, and thou shalt destroy their name from vnder heauen: there shall no man be able to stande before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall yee * burne with fire, and * couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou [k] be snared therewith: for it is an abomination before the Lorde thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

‖ *Or, plagues, or, trials, as chap. 29. 3. exod. 15. 25. and 16. 4.*

Exod. 23 28. Iosh. 24. 12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

‖ So that it is your commoditie that God accomplish not his promise so soone as you would wish.

Chap. 12. 3. exod. 23. 24. Iosh. 7. 1, 21. 2. mac. 12. 40.

k And be entised to idolatrie.

Chap. 13, 17.

CHAP. VIII.

2 God humbleth the Israelites, to try what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to bee proud for Gods benefits. 19 The forgetfulnesse of Gods benefits causeth destruction.

YE shall keepe all the commaundements which I command thee this day, for [a] to doe them: that yee may liue, and bee multiplied, and goe in, and possesse the land which the Lord sware vnto your fathers.

a Shewing that it is not ynough to heare the word, except wee expresse it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fortie yeere in the wildernesse, for to humble thee, and to [b] proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience or by grudging against Gods visitation.

3 Therefore hee humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers knowe it, that he might teach thee, that man liueth not by * bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue.

* Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy raiment waxed not olde vpon thee, neither did thy foote [d] swell these fortie yeeres.

d As they that goe barefoored.

5 Know therefore in thine heart, that as a man nourtureth his sonne, so the Lord thy God [e] nourtureth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lorde thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and ‖ depths that spring out of valleys and mountaines:

‖ *Or, meres.*

8 A land of wheat & barley, and of vineyards, and figtrees, and Pomegranates: a land of oyle olme and hony:

9 A lande wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land [f] whose stones are yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of metall.

10 And when thou hast eaten and filled thy selfe, thou shalt [g] blesse the Lorde thy God for the good land which he hath giuen thee.

g For to receiue Gods benefites, and not to be thankefull, is to contemne God in them.

11 Beware that thou forget not the Lorde thy God, not keeping his commandements, and his lawes, and his ordinances which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and golde is multiplied, and all that thou hast is increased,

14 Then thine heart [h] bee lifted vp, and thou forget the Lord thy God, which brought thee out of the lande of Egypt, from the house of bondage,

h By attributing Gods benefits to their owne wisedome and labor, or to good fortune.

15 Who was thy guide in the great and terrible wildernesse (wherein were fiery serpents, and scorpions, and drought, where was no water) * who brought foorth water for thee out of the rocke of flint:

Num. 20, 11.

16 Who fed thee in the wildernesse with * MAN, which thy fathers knewe not, to humble thee, and to proue thee, that he might doe thee good at thy latter end.

Exod. 16. 15.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lorde thy God: for it is he which [i] giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as appeareth this day.

i If things concerning this life proceede only of Gods mercie: much more spirituall gifts and life euerlasting.

19 And if thou forget the Lord thy God, and walke after other gods, and serue them and worship them, I [k] testifie vnto you this day, that ye shall surely perish.

k Or, take to witnesse the heauen & the earth, as Chap. 4. 26.

20 As the nations which the Lorde destroyeth before you, so yee shall perish, because yee would not bee obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, Thou shalt passe ouer Iorden [a] this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast [b] heard say, Who can stand before the children of Anak?

b By the report of the spies, Num. 13. 29.

3 Vnder-

3 Understand therefore that this day the Lord thy God is hee which [c] goeth ouer before thee as a consuming fire: hee shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lorde hath sayde vnto thee.

c To guide thee and gouern thee.

4 Speake not thou in thine heart (after that the Lorde thy God hath cast them out before thee) saying, For my [d] righteousnesse the Lorde hath brought mee in, to possesse this lande: but for the wickednesse of these nations the Lorde hath cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

5 For thou entrest not to inherite their lande for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lorde thy God doeth cast them out before thee, and that hee might performe the worde which the Lorde thy God sware vnto thy fathers, Abraham, Izhak and Iaakob.

6 Understand therefore, that the Lorde thy God giueth thee not this good lande, to possesse it for thy righteousnesse: for thou art [e] a stifnecked people.

e Like stubburne oxen which will not endure their masters yoke.

7 ¶ Remember, & forget not, howe thou prouokedst the Lord thy God to anger in the wildernes: [f] since the day that thou didst depart out of the lande of Egypt, vntil ye came vnto this place, yee haue rebelled against the Lorde.

f He proueth by the length of time, that their rebellion was most great and intollerable.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lorde made with you: and *I abode in the mount fourtie dayes and fourty nights, and I neither ate bread nor yet dranke water:

*Exod.24.18, and 34.28.

10 *Then the Lorde deliuered mee two Tables of stone, written with the [g] finger of God, and in them was contained according to all the wordes which the Lord had sayd vnto you in the mount out of the mids of the fire, in the day of the assembly.

*Exod.31.18.

g That is, miraculously, and not by the hand of men.

11 And when the fourtie dayes and fourty nights were ended, the Lorde gaue mee the two Tables of stone, the Tables, I say, of the Couenant.

12 And the Lorde sayd vnto mee, *Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue [h] corrupt their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

*Exod.32.7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stifnecked people.

14 [i] Let mee alone, that I may destroy them, & put out their name from vnder heauen, and I will make of thee a mighty nation, and greater then they be.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands)

16 Then I looked, and beholde, yee had sinned against the Lorde your God; for yee had made you a molten calfe, and had turned quickly out of the [k] way which the Lord had commanded you.

k That is, from the Law: wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, and cast them out of my two handes, & brake them before your eyes.

18 And I fel downe before the Lord fortie dayes, & fourty nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 (For I was afrayde of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lorde was very angry with Aaron, euen to [l] destroy him: but at that time I prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse.

21 And I tooke your sinne, I meane the calfe which yee had made, & burnt him with fire, and stamped him, & ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the [m] Mount.

m Horeb, or Sinai.

22 Also *in Taberah, and in *Massah, *and in Kibroth-hattaauah yee prouoked the Lord to anger.

*Num.11.1,3. Exod.17.7. Num.11.34.

23 Likewise when the Lord sent you from Radesh-barnea, saying, Goe vp, and possesse the lande which I haue giuen you, then yee [n] rebelled against the Commaundement of the Lorde your God, and beleeued him not, nor hearkened vnto his voyce.

n At the returne of the spies.

24 Yee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lorde [o] fourty dayes & fourty nights, as I fell downe before, because the Lorde had sayd, that hee would destroy you,

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lord, & sayd, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed through thy greatnesse, whome thou hast brought out of Egypt by a mighty hand.

27 [p] Remember thy seruants Abraham, Izhak, and Iaakob: looke not to the stubburnnesse of this people, nor to their wickednes, nor to their sinne,

p The godly in their prayers ground on Gods promise, & confesse their sinnes. Num.14.16.

28 Lest the country whence thou broughtest them, say, *Because the Lorde was not able to bring them into the lande which hee promised them, or because he hated them, hee caryed them out, to slay them in the wildernesse.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regarderh not the person. 21 The Lord is the praise of Israel.

IN the same time the Lorde sayd vnto mee, *Hew thee two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood,

*Exod.34.1.

2 And I will write vpon the Tables the

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten cõmandements, which the Lorde spake vnto you in the Mount out of the mids of the fire, in the day of the b assembly) and the Lord gaue them vnto me.

b When you were assembled to receiue the Law.

5 And I departed, & came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel took their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron died, and was buried, and Eleazar his sonne became priest in his stead.

c This mountaine was also called Hor, Num. 20.28.

7 ¶ From thence they departed vnto Gudgodah, and from Gudgodah to Iothath a land of running waters.

8 ¶ The same time the Lorde separated the tribe of Leui to beare the Arke of the couenant of the Lorde, and to stande before the Lord, to d minister vnto him, and to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lorde is his e inheritance, as the Lorde thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. 7. vnto blessing.

10 And I tarried in the Mount, as at the first time, fourty dayes and fourty nights, and the Lorde heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions, God requireth no thing but to turne to him and obey him.

13 That thou keepe the commandements of the Lorde, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the * earth with all that therein is.

*Psal. 24.1.

15 g Notwithstanding, the Lorde set his delight in thy fathers to loue them, and did chuse their seed after them, euen you aboue all people, as appeareth this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskin of your heart, and harden your necks no more.

h Cut off all your euil affections, Iere. 4.4. 2. Chron. 19.7. Iob 34.19. Rom. 2.11.

17 For the Lorde your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no * persons, nor taketh reward:

*Chap. 6.13. Matth. 4.10.

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and rayment.

19 Loue ye therefore the stranger: for yee were strangers in the land of Egypt.

20 * Thou shalt feare the Lord thy God: thou shalt serue him, & thou shalt cleaue vnto him, and i shalt sweare by his Name.

21 Hee is thy praise, & he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

i Read Chap. 6.13.

22 Thy fathers went downe into Egypt with * seuentie persons, and nowe the Lorde thy God hath made thee as the * starres of the heauen in multitude.

*Gene. 46.27. exod. 1.5. *Gene. 15.5.

CHAP. XI.

1 An exhortation to loue God, & keep his law. 10 The praises of Canaan. 18 To meditate continually the wordes of God. 19 To teach it vnto the children. 26 Blessing, and cursing.

THerefore thou shalt loue the Lorde thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And a consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lorde your God, his greatnesse, his mighty hande, and his stretched out arme,

a Ye which haue seene Gods graces with your eyes, ought rather to be mooued, then your children, which haue onely heard of them.

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, and to their charets, when hee caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wilderneſſe, vntil ye came vnto this place:

b Aswel concerning his benefits as his correctiõs.

6 And what hee did vnto Dathan & Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households and their tents, and all their substance that ‡they had in the mids of all Israel.

‡Ebr. was at their feete.

7 For your eyes haue seene all the great acts of the Lord which he did.

8 Therefore shal ye keepe c all the Commandements, which I commande you this day, that ye may be strong, & goe in and possesse the land whither ye go to possesse it:

c Because ye haue felt both his chastisements and his benefits.

9 Also that yee may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke & hony.

10 ¶ For the lande whither thou goest to possesse it, is not as the lande of Egypt, from whence yee came, where thou sowedst thy seed, and wateredst it with thy ‖ d feete, as a garden of herbes:

‖Or, labors.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This lande doeth the Lorde thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the ende of the yeere.

13 ¶ If ye shal hearken therefore vnto my Commandements, which I commaund you this day, that yee loue the Lorde your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your lande in

e In the seede time: and toward harueſt.

in due time, *the firſt raine and the latter, that thou mayeſt gather in thy wheate, and thy wine, and thine oyle.

15 Alſo I will ſend graſſe in thy fields for thy cattell, that thou mayeſt eate, and haue enough.

f By deuiſing to your ſelues fooliſh deuotions according to your owne fantaſies.

16 But beware leaſt your heart fdeceiue you, and leaſt ye turne aſide, and ſerue other gods, and worſhip them,

17 And ſo the anger of the Lord be kindled againſt you, and hee ſhut vp the heauen, that there be no raine, and that your lande yeelde not her fruite, and yee periſh quickly from the good land, which the Lorde giueth you.

18 ¶ Therefore ſhall yee lay vp theſe my words in your heart and in your ſoule, and *binde them for a ſigne vpon your hande, that they may be as a frontlet betweene your eyes:

Chap. 6.6,8.

Chap. 4.10. and 6.6,7.

19 And yee ſhall *teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp.

20 And thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lorde ſware vnto your fathers to giue them, as long as gthe heauens are aboue the earth.

g As long as the heauens endure.

22 ¶ For if ye keepe diligently all theſe commandements, which I command you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lorde caſt out all theſe nations before you, and ye ſhal poſſeſſe great nations, and mightier then you.

24 *All the places whereon the ſoles of hyour feete ſhall treade, ſhall be yours: your coaſt ſhall be from the wildernes and from Lebanon, and from the riuer, euen the riuer Perath, vnto the vttermoſt iSea.

Ioſh. 1.3.

h This was accompliſhed in Dauids and Salomons time.

i Called Mediterraneum.

25 No man ſhall ſtande againſt you: for the Lorde your God ſhall caſt the feare and dread of you vpon all the land that yee ſhall tread vpon, as he hath ſayd vnto you.

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe:

27 *The bleſſing, if ye obey the commandements of the Lorde your God which I command you this day:

Chap. 28.2. and 30.1.

28 And the *curſe, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I command you this day, to goe after other gods, which yee haue not knowen.

Chap 28.15.

h Hereprooueth the malice of them which leaue that which is certaine to follow that which is vncertaine.

29 ¶ When the Lorde thy God therefore hath brought thee into the lande, whither thou goeſt to poſſeſſe it, then thou ſhalt put the *bleſſing vpon mount Gerizim, and the curſe vpon mount Ebal.

Chap. 27.12,13. Ioſh. 8 33.

30 Are they not beyonde Iorden on that part, iwhere the ſunne goeth downe in the lande of the Canaanites, which dwell in the plaine ouer againſt Gilgal, beſide the ||grone of Moreh?

l Meaning, in Samaria.

||Or, plaine.

31 For yee ſhall paſſe ouer Iorden, to goe in to poſſeſſe the lande, which the Lord your God giueth you, and yee ſhall poſſeſſe it, and dwell therein.

32 Take heede therefore that yee *do all the commaundements and the lawes, which I ſet before you this day.

Chap. 5.32.

CHAP. XII.

2 *To deſtroy the idolatrous places.* 5.8. *To ſerue God where he commaundeth, and as hee commaundeth, and not as man fantaſie.* 19 *The Leuites muſt bee nouriſhed.* 31 *Idolaters burnt their children to their gods.* 32 *To adde nothing to Gods word.*

THeſe are the ordinances and the lawes, which yee ſhall obſerue and doe in the land (which the Lorde God a of thy fathers giueth thee to poſſeſſe it) as long as yee liue vpon the earth.

a Whereby they are admoniſhed to ſeeke none other God.

2 *Ye ſhall vtterly deſtroy al the places wherein the nations which yee ſhall poſſeſſe, ſerued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

Chap. 7.5.

3 *Alſo yee ſhall ouerthrow their altars, and breake downe their pillars, and burne their bgroues with fire: and yee ſhall hewe downe the grauen images of their gods, and aboliſh their names out of that place.

Iudg. 2.2.

b Wherein they ſacrificed to their idoles.

4 Ye ſhal cnot ſo do vnto the Lord your God,

c Ye ſhall not ſerue the Lord with ſuperſtitions.

5 But yee ſhall ſeeke the place which the Lorde your God ſhall *chuſe out of all your tribes, to put his Name there, and there to dwell, and thither thou ſhalt come,

Leuit. 17.8. 1.King. 8.29. 2.chron. 6.5. and 7.12,16.

6 And yee ſhall bring thither your burnt offrings, dyour ſacrifices, and your tithes, and the doffering of your handes, and your vowes, and your free offerings, and the firſt borne of your kine, and of your ſheepe.

d Meaning, the firſt fruites.

7 And there ye ſhall eate *before the Lord your God, and ye ſhall reioyce in all that yee put your hand vnto, both yee, and your houſeholds, becauſe the Lord thy God hath bleſſed thee.

e Where his Arke ſhall be.

8 Yee ſhall not doe after all theſe things that we do fhere this day: that is, euery man whatſoeuer ſeemeth him good in his owne eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.

9 For ye are not yet come to reſt, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you reſt from all your enemies round about, and ye dwell in ſafety,

g It had not bene enough to conquere, except God had maintained them in reſt vnder his protection.

11 Then there ſhall be a place which the Lord your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you: your burnt offerings, and your ſacrifices, your tithes, and the offering of your handes, and all your ||ſpeciall vowes which ye vowe vnto the Lord:

||Or, that which ye chuſe out for your vowes. Chap. 12.9.

12 And yee ſhall reioyce before the Lorde your God, yee, and your ſonnes and your daughters, and your ſeruants, and your maidens, and the Leuite that is within your gates: *for he hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as ſome write, more then 300. yeeres, and in other places till the Temple was built.

13 Take heede that thou offer not thy burnt offrings in euery place that thou ſeeſt:

14 But in the place which the Lord ſhall chuſe in one of thy tribes, there thou

shalt offer thy burnt offerings, & there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the i blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely yee shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the l tythe of thy corne, nor of thy wine, nor of thy oyle, nor of the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands:

18 But thou shalt eate it before the Lord thy God in the place which the Lorde thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lorde thy God shall enlarge thy border, *as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, bee farre frō thee, then thou shalt kill of thy bullocks, and of thy sheepe which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be ‡ sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lorde shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall bee powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I commaunde thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lorde thy God.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, least thou be taken in p a snare after them, after that they be destroyed before thee, and least thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue q burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I command you, take heed you do it: *thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendship, 12 Or great in multitude or power.

IF there arise among you a prophet or a dreamer of a dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which hee hath told thee, come to passe) saying, b Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

3 Thou shalt not hearken vnto the words of the Prophet, or vnto that dreamer of dreames: for the Lord your God c prooueth you, to knowe whether yee loue the Lorde your God with all your heart, and with all your soule.

4 Ye shal walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from the Lorde your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commaunded thee to walke: so shalt thou take the euil away from the middes of thee.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lyeth in thy bosome, or thy friend, which is as thine owne f soule, intise thee secretly, saying, Let vs goe and serue other gods (which thou hast not knowen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kill him: g thine hande shall bee first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones, that he die (because hee hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage).

11 That all * Israel may heare and feare, and doe no more any such wickednesse as this among you.

12 ¶ If

i As God hath giuen thee power and abilitie.
k Euery one might eate at home, as well the beast appointed for sacrifice as the other.
l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appointed.
Eccles. 7.32.
Gen. 28.14. chap. 19.8.
‡ *Hebr. strong, or constant.*
m Because the life of beasts is in their blood.
n That which thou wilt offer in sacrifice.
o God by promise bindeth himselfe to doe good to them that obey his word.
p By following their superstitions and idolatries, and thinking to serue me thereby.
q They thought nothing too deare to offer to their idoles. *Chap. 4.2. iosh. 1.7. prou. 30.6. reuel. 22.18.*
a Which fayth that he hath things reuealed vnto him in dreames.
b He sheweth whereunto the false prophets tend.
c God ordeineth all these things, that his may be knowen.
d Being conuict by testimonies, and condemned by the Iudge.
e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.
g As the witnesse is charged, Chap. 17.7.
Chap. 17.13.

12 ¶ If thou shalt heare say, (concerning any of the cities which the Lorde thy God hath giuen thee to dwell in)

13 ‡ Wicked men are gone out frō among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods, which ye haue not knowen,

‡ Ebr. children of Belial.

14 Then [h] thou shalt seeke, & make search and inquirie diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

h Which art appointed to see faults punished.

15 Thou shalt euen slay the inhabitants of that citie with the edge of the sword: destroy it vtterly and all that is therein, & the cattell thereof with the edge of the sword.

16 And [i] thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie & all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape for euer: it shall not be built againe.

i Signifying, that no idolatry is so execrable, not more grieuously to be punished, then of them which once professed God.

17 And there shall cleaue nothing of the [k] damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercy, and haue compassion on thee, and multiply thee, as he hath sworne vnto thy fathers:

k Of the spoyle of that idolatrous and cursed citie, reade Chap.7.26 and Ios.7.11.

18 When thou shalt obey the voice of the Lord thy God, and keepe all his commandements which I command thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meats are cleane to be eaten, and what not. 29 The tithe for the Leuite, stranger, fatherlesse and widow.

Ye are the children of the Lord your God. * Yee shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

Leuit.19.28.

2 * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a [a] peculiar people vnto himselfe, aboue all the people that are vpon the earth.

Chap.7.6. and 26.18,19.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

3 ¶ Thou shalt eate no maner of abomination.

4 [b] These are the beasts, which ye shall eate: the beefe, the sheepe, and the goate,

b This ceremoniall Law instructed the Iewes to seeke a spirituall pureneſſe, euen in their meate and drinke.

5 The hart, and the roe backe, and the bugle, and the wild goate, and the vnicorne, and the wilde oxe, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that diuide and cleaue the hoofe onely, the camell, nor the hare, nor the conie: for they chew the cud, but deuide not the hoofe: therefore they shall bee vncleane vnto you:

8 Also the swine, because he diuideth the hoofe and cheweth not the cud, shall bee vncleane vnto you: yee shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ * These ye shall eate of all that are in the waters: all that haue finnes and scales shall yee eate.

Leuit.11.9.

10 And whatsoeuer hath no finnes nor scales, yee shall not eate: it shall be vncleane vnto you.

11 ¶ Of all cleane birds ye shall eate:

12 But these are they, wherof ye shall not eate: the eagle, nor the gosshauke, nor the ospray,

13 Nor the gleade, nor the kite, nor the vulture, after their kinde,

14 Nor all kind of rauens,

15 Nor the ostrich, nor the night crowe, nor the ‖ seamew, nor the hauke after her kinde,

‖ Or, cuckow.

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also and the heron in his kinde, nor the lapwing, nor * the backe.

Leuit.11.19.

19 And euery creeping thing that flieth, shall bee vncleane vnto you: it shall not be eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that [c] dieth alone, but thou shalt giue it vnto the [d] stranger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not * seethe a kidde in his mothers milke.

c Because their blood was not shed, but remaineth in them.

d Which is not of thy religion.

Exod.23.19. and 34.26.

22 Thou shalt * giue the tithe of all the increase of thy seede, that commeth foorth of the fielde yeere by yeere.

c The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

23 And thou shalt eate before the Lorde thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lorde thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, [f] when the Lord thy God shall blesse thee,

f When he shall giue thee abilitie

25 Then shalt thou make it in money, & ‖ take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

‖ Or, binde vp.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: [g] and shalt eate it there before the Lord thy God, and reioyce, both thou and thine household.

g After the priest hath receiued the Lords part,

27 And the Leuite that is within thy gates shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 At the ende of three yeere thou shalt [h] bring foorth all the tithes of thine increase of the same yeere, and lay it vp within thy gates.

h Besides the yeerely tithes that were giuen to the Leuites, these were layd vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe which are within thy gates, and shall eate, and bee filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his Commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

At

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the maner of the freedome: euery a creditour shall quite the lone of his hand which hee hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

a He shall onely release his debtors, which are not able to pay for that yere.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 b Saue when there shall bee no poore with thee: for the Lord shal blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

b For if thy debtor be rich, he may be constrained to pay.

5 So that thou hearken vnto the voice of the Lorde thy God to obserue and doe all these commandements which I command thee this day.

6 For the Lorde thy God hath blessed thee, as hee hath promised thee: and * thou shalt lend vnto many nations, but thou thy selfe shalt not borowe, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

Chap.28.12.

7 ¶ If one of thy brethren with thee bee poore ‖ within any of thy gates in thy lande, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

‖ Or, any of thy cities.

8 * But thou shalt open thine hand vnto him, and shalt lend him sufficient for his needs which he hath.

Matth.5.42. Luke 6.34.

9 Beware that there bee not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hande: there ore † it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee:

† Ebr. thine eye is euill.

10 Thou shalt giue him, and † let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

† Ebr. let not thine heart be euill.

c To try your charitie, Matth. 26.11.

11 c Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

b Thou shalt be liberall. *Exod.21.2. iere.34.14.*

12 ¶ * If thy brother an Ebrew sel himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yere thou shalt let him goe free from thee:

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

14 But shalt e giue him a liberall rewarde of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherwith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I will not go away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce his eare thorow against the doore, and he shalbe thy seruant f for euer: and vnto thy maide seruant thou shalt doe likewise.

Exod.21.6.

f To the yeere of Iubile, Leuit. 25.40.

18 Let it not grieue thee, when thou letest him goe out free from thee: for hee hath serued thee sixe yeeres, which is the double worth of an ordinarie seruant: & the Lorde thy God shall blesse thee in all that thou doest.

g For the hired seruant serued but three yeeres, and he sixe.

19 ¶ * All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

Exod.34.19.

h For they are the Lords.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 * But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lorde thy God,

Leuit. 22.20,22. chap.17.1. ecclus.35.12.

22 But shalt eate it within thy gates: the vncleane and the cleane shall eate it alike, i as the roe bucke, and as the harr.

i Thou shalt as well eate them, as the roe bucke and other wilde beasts.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles, 18 What officers ought to bee ordained. 21 Idolatrie forbidden.

THou shalt keepe the moneth of * Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

a Reade Exod. 13.4.

2 Thou shalt therefore b offer the Passeouer vnto the Lord thy God, of sheepe and bullocks * in the place where the Lord shall chuse to cause his Name to dwell.

b Thou shalt eate the Easter Lambe. *Chap.12.5. Exod.12.14,15.*

3 Thou * shalt eat no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the bread of c tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the lande of Egypt, all the dayes of thy life.

c Which signified that affliction, which thou hadst in Egypt.

4 And there shall be no leauen seene vnto thee in all thy coast seuen dayes long, neither shall there remaine the night any of the flesh vntill the morning which thou offeredst the first day at euen.

5 Thou mayest d not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

d This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the e Passeouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure.

7 And thou shalt roste and eate it in the place which the Lorde thy God shall chuse, and shalt returne on the morow, and goe vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shalbe a solemne assembly to the Lord thy God: thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou f number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne:

f Beginning at the next morning after the Passeouer, Leuit. 23.15. exod. 13.4.

10 And thou shalt keep the feast of weeks vnto

‖Or, as thou art able willingly.

vnto the Lorde thy God, ‖ euen a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lorde thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therfore thou shalt obserue and do these ordinances.

‖ That is, the 15 day of the seuēth moneth, Leuit. 23.34.

13 ¶ Thou shalt obserue the feast of the Tabernacles seuen dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto the Lorde thy God, in the place which the Lord shal chuse: when the Lord thy God shall blesse thee in all thine increase, ‖ in all the works of thine hands, thou shalt in any case be glad.

*Exod.23.15.and 34.23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weeks, and in the feast of the Tabernacles: and they shall not appeare before the Lord * empty.

*Eccles.35.4.

17 Euery man shall giue according to the gift of his h hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

h According to the abilitie that God hath giuen him.

18 ¶ i Iudges & officers shalt thou make thee in al thy cities, which the Lord thy God giueth thee throwout thy tribes: and they shall iudge the people with rightrous iudgement.

i Hee gaue authoritie to that people for a time to chuse themselues magistrates.

19 Wrest not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

k The magistrate must constantly follow the tenour of the Law, & in nothing decline from iustice.

20 That which k is iust and right shalt thou follow, that thou mayest liue and possesse the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no grone of any trees nere vnto the altar of the Lord thy God, which thou shalt make thee.

‖Or, image.

22 Thou shalt set thee vp no ‖ pillar, which thing the Lord thy God hateth.

CHAP. XVII.

3 The punishment of the idolater. 9 Hard controuersies are brought to the priest and the iudge. 12 The contemner must die. 15 The election of the king. 16. 17 What things hee ought to auoid, 18 and what he ought to embrace.

*Chap.15.21.

THou shalt offer vnto the Lorde thy God no bullocke nor sheepe wherein is * blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or h woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his couenant,

h Shewing that the crime can not be excused by the frailty of the person.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it bee man or woman, and shalt stone them with stones till they die.

6 * At the mouth ‖ of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnesse he shall not die.

*Numb.35.30. chap.19.15. matt. 18 16.2.cor.13.1. ‖Ebr. of two witnesses, or three witnesses.

7 The hands of the d witnesses shall be first vpon him to kill him: and afterward the hands of all the * people, so thou shalt take the wicked away from among you.

d Whereby they declared that they testified the trueth.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood & blood, betweene plea & plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

e To signifie a common consent to maintaine Gods honour & true religion.

9 And thou shalt come vnto the Priests of the Leuites, and vnto the f iudge that shal be in those dayes, and aske, & they shall shew thee the sentence of iudgement,

f Who shal giue sentence, as the Priests counsell him by the Law of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the lawe which they shall teach thee, and according to the iudgement which they shall tell thee, shalt g thou doe: thou shalt not decline from the thing which they shal shew thee, neither to the right hand, nor to the left.

g Thou shalt obey their sentence, that the controuersie may haue an end.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to h minister there) or vnto the iudge, that man shall die, and thou shalt take away euill from Israel.

h So long as he is the true minister of God, and pronounceth according to his word.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

‖Or, mayest not.

i Who is not of thy nation, lest hee change true religion into idolatry, and bring thee to slauery.

15 Then thou shalt make him king ouer thee, whome the Lorde thy GOD shal chuse: from among thy brethren shalt thou make a king ouer thee: thou ‖ shalt not set a i stranger ouer thee, which is not thy brother.

16 In any wise hee shall not prepare him many horses, nor bring the people againe to k Egypt, for to increase the number of horses, seeing the Lorde had sayd vnto you,

k To reuenge their iniuries, and to take them of their best horses. 1.King.10.28.

Yee

Ye shall henceforth goe no more againe that way.

17 Neither shal he take him many wiues, lest his heart l turne away, neither shall hee gather him much siluer and golde.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this m Law repeated in a booke, by the n Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dates of his life, that he may learne to feare the Lord his God, & to keepe all the words of this Law, and these ordinances for to do them:

20 That his heart be not lifted vp aboue his o brethren, and that hee turne not from the commaundement to the right hand or to the left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the mids of Israel.

l From the law of God.

m Meaning, the Deuteronomie.

n He shall cause it to be written by them, or, he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 23 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priests of the Leuites, & all the tribe of Leui * shall haue no part nor inheritance with Israel, * but shall eat the offrings of the Lorde made by fire, and his a inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lorde is their inheritance, as hee hath sayd vnto them.

3 ¶ And this shall be the Priests duetie of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the b shoulder, and the two cheeks, and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oile, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of the cities of all Israel, where he remained, and come with c all the desire of his heart vnto the place, which the Lorde shall chuse,

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate d beside that which commeth of his sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to e * goe thorow the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a sorcerer,

11 Or * a charmer, or that counselleth with spirits, or a soothsayer, or that * asketh counsell at the dead.

12 For all that doe such things are abomination vnto the Lord, & because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be f vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sorcerers: ‡ as for thee, the Lord thy God hath not ‡ suffered thee so.

15 ¶ * The Lord thy God will raise vp vnto thee a Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, * Let me heare the voice of my Lorde God no more, nor see this great fire any more, that I die not.

17 And the Lord sayd vnto mee, They haue well spoken.

18 * I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his b mouth, and hee shall speake vnto them all that I shall command him.

19 And whosoeuer will not hearken vnto my words, which hee shall speake in my Name, I will i require it of him.

20 But the Prophet that shall presume to speake a worde in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same Prophet shall die.

21 And if thou thinke in thine heart, How shal we know the word which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lord, if the thing k folow not nor come to passe, that is the thing which the Lorde hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afrayd of him.

f Without hypocrisie, or mixture of false religion.

‡ *Ebr. but thou not so.*

‡ *Ebr. giuen or appointed.*

Num. 18.20. *Chap.* 10.9. 1. *cor.* 9.13.

a That is, the Lords part of his inheritance.

b The right shoulder, *Num.* 18.18.

c Meaning, to serue God vnfainedly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying they were purged by the ceremonie of passing betweene two fires. *Leuit.* 18 21. *Leuit.* 20.27. 2. *Sam.* 28.7.

Acts 7.37.

g Meaning a continuall succession of Prophets, till Christ the ende of all Prophets come.

Exod. 20.19.

Iosh. 1.45. *acts* 3.21.

h Which promise is not onely made to Christ, but to all ȳ teach in his name, Isa. 59.21.

i By executing punishment vpon him,

k Vnder this sure note hee comprieseth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

WHen the Lorde thy God * shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

3 Thou shalt a prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherit, into three parts, that euery b manslayer may flee thither.

4 ¶ This also is the cause wherefore the manslayer shall flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As hee that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe the tree, if the head slip from the helue, & hit his neighbour that he dieth, the same c shall flee vnto one of the cities, and liue,

6 Lest * the auenger of the blood follow after the manslayer, while his heart is chafed,

Chap. 12.29.

Exo. 21.13. *num.* 35.9, 11. *iosh.* 20.2.

a Make an open and ready way.

b Which killeth against his will, & bare no hatred in his heart.

c That murther be not committed vpon murther.

Num. 35.12.

chased, and ouertake him, because the way is long, and slay him, although hee bee not ‖ worthy of death, because hee hated him not in time past.

‖ Or, cannot bee iudged to death.

7 Wherefore I command thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coastes (as he hath sworne vnto thy fathers) and giueth thee all the land which he promised to giue vnto thy fathers,

d When thou goest ouer Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commaundements to doe them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) *then shalt thou adde three cities moe for thee besides those three,

*Iosh.20.7.

10 That innocēt blood be not shed within thy land which the Lord thy God giueth thee to inherite, [e] lest blood be vpon thee.

e Lest thou be punished for innocent blood.

11 ¶But if a man hate his neighbour, & lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the [f] Elders of his city shal send and fet him thence, and deliuer him into the hands of the auenger of the blood, that hee may die.

f The Magistrates.

13 Thine eye shal not spare him, but thou shalt put away the crie of innocēt blood from Israel, that it may goe well with thee.

g Thus whosoeuer pardoneth murther, offendeth against the word of God,

14 ¶Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 ¶*One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that hee offended in, *but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

*Chap.17.6. matt. 18.16. iohn 8.17. 2. Cor. 13.1. hebr. 10.28.

16 ¶If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shal stand before the [h] Lord, euen before the Priests and the Iudges, which shal be in those dayes,

h Gods presence is where his true ministers are assembled.

18 And the iudges shall make diligent inquisition: and if the witnesse be found false, and hath giuen false witnesse against his brother,

19 *Then shal ye doe vnto him as he had thought to do vnto his brother: so thou shalt take euill away from the middes of thee.

*Prou.19.5. dan.13.62.

20 And the rest shal heare this, and feare, and shal hence forth commit no more any such wickednesse among you.

21 Therefore thine eye shal haue no compassion, but *life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

*Exod.21.23. leuit.24.20. matth.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battel. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

WHen [a] thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good vnto them.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: yee are come this day vnto battell against your enemies: *let not your hearts faint, neither feare, nor bee amased, nor adread of them.

*Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, and to saue you,

b Is present to defend you with his grace and power.

5 ¶And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not [c] dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefit by his grace.

6 And what man is there that hath planted a vineyard, and hath not [d] eaten of the fruite? let him goe and returne againe vnto his house, lest hee die in the battel, and another eate the fruit.

d The Ebrewe worde signifieth to make cōmon or prophane, Leuit. 19.25. Iudg.7.3.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battel, and another man take her.

8 And let the officers speake further vnto the people, and say, *Whosoeuer is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an ende of speaking vnto the people, they shal make captaines of the armie to gouerne the people.

10 ¶When thou commest neere vnto a city to fight against it, *thou shalt offer it peace.

*Numb.21.23. chap.2.26.

11 And if it answere thee againe [e] peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

e If it accept peace.

12 But if it wil make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, *and the cattell, and all that is in the citie, euen all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

*Iosh.8.2.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his will, Chap.7.2.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lorde thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done:

done vnto their gods, and so yee should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

IF one bee found *a* slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the fielde, and it is not knowen who hath slaine him,

2 Then thine Elders & thy iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a ‖stonie *b* valley, which is neither eared nor sowen, and strike off the heyfers necke there in the valley.

5 Also the Priestes the sonnes of Leui, (whome the Lord thy God hath chosen to ministser, and to bleſſe in the name of the Lord) shall come forth, and by their worde shall all strife and plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 *c* O Lord, be mercifull vnto thy people Israel whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall bee forgiuen them.

9 So shalt thou take away the crie of innocent blood from thee, when thou shalt doe that which is right in the sight o the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine handes, & thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, *d* and shee shall shaue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, *e* and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shall be thy *f* wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee wil, but thou shalt not sell her for money, nor make merchandile of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne ‖before the sonne of the hated, which is the first borne:

17 But hee shall acknowledge the sonne of the hated for the first borne, and giue him *h* double portion of all that hee hath: for hee is the first of his strength, and to *i* him belongeth the right of the first borne.

18 If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor the voice of his *k* mother, & they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, & vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our admonition: he is a ryotor, and a drunkard.

21 Then all the men of his city shal *l* stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare, and feare.

22 ¶ If a man also haue committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shal not remaine all night vpon the tree, but thou shalt burie him the same day: for the *m* curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 22 The punishment of adultery.

THou *a* shalt not see thy brothers oxe or his sheepe goe astray, and *b* withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not *b* neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his *c* asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse not

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a Some reade, For man *shalbe as* ſteade of the tree of the field, to come out in the siege against thee.

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedy be found.

‖Or, rough.

b That y bloodshed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer, which the Priest made in the audience of the people.

d Signifying, that her former life must be changed, before she could be ioyned to the people of God.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres for otherwise the Israelites could not marry strangers.

g This declareth that the pluralitie of wiues came of a corrupt affection.

‖Or, while the sonne of the hated liueth.

h As much as to two of the others.

i Except the be vnworthy, as was Reuben Iaakobs sonne.

k For it is the mothers duety also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth cruelty. *Galat.* 3. 13.

a Exod. 23. 4.

a As though thou sawest it not.

b Shewing that brotherly affection must be shewed not onely to them that dwell neere vnto vs, but also to them which are farre off.

c Much more art thou bound to do for thy neighbours person.

not his oxe fall downe by the way, and withdraw thy selfe from them, but shalt lift them vp with him.

d For that were to alter the order of nature, and to despight God.

5 ¶ The d woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so, are abomination vnto the Lorde thy God.

e If God detest cruelties done to little birds, how much more to man, made according to his image?

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yoong or egges, and the damme sitting vpon the yoong, or vpon the egges, e thou shalt not take the damme with the yoong,

7 But shalt in any wise let the damme go, and take the yoong to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on the roofe, that thou lay not blood vpon thine house, if any man fall thence.

f The tenour of this Law is, to walke in simplicitie, and not to bee curious of new inuentions.

9 ¶ Thou shalt not f sowe thy vineyard with diuers kindes of seeds, lest thou defile the increase of the seed which thou hast sowen, and the fruit of the vineyard.

10 ¶ Thou shalt not plow with an oxe and an asse together.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

Numb. 15. 38.

12 ¶ * Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

g That is, be an occasion that she is slandered.

14 And lay g slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maid,

15 Then shall the father of the maid, and her mother, take and bring the signes of the maids virginitie vnto the Elders of the city to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maide: loe, these are the tokens of my daughters virginity: and they shall spread the h vesture before the Elders of the citie.

h Meaning, the sheet, wherein the signes of her virginity were.

18 Then the Elders of the citie shall take that man and chastise him,

19 And shall condemne him in an hundred sickels of siluer, & giue them vnto the father i of the maid, because he hath brought vp an euill name vpon a maid of Israel: and she shalbe his wife, and he may not put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore hee was recompensed when she was faultlesse.

20 ¶ But if this thing be true, that the maid be not found a virgine,

21 Then they shall bring foorth the maid to the doore of her fathers house, and the men of her citie shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

Leuit. 20, 10.

22 ¶ * If a man bee found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne, and lie with her,

24 Then shall ye bring them both out vnto the gates of the same citie, and shall stone them with stones to death: the maid because she cried not, being in the city, and the man, because hee hath k humbled his neighbours wife: so thou shalt put away euill from among you.

[Or, defiled.

25 ¶ But if a man finde a betrothed maid in the field, and force her, and lie with her, then the man that lay with her, shall die alone:

26 And vnto the maide thou shalt doe nothing, because there is in the maid no l cause of death: for as when a man riseth against his neighbour, and woundeth him to death, so k is this matter.

[Or, no sinne worthy death.

k Meaning, that the innocent cannot be punished.

27 For he found her in the fields: the betrothed maide cried, and there was no man to succour her.

28 ¶ * If a man finde a maide that is not betrothed, and take her, and lie with her, and they be found,

Exod. 22. 16.

29 Then the man that lay with her, shall giue vnto the maides father fifte shekels of siluer: and she shall be his wife, because hee hath humbled her: hee cannot put her away all his life.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

30 ¶ No man shal l take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not bee admitted to office. 6 What they ought to auoide when they goe to warre. 15 Of the fugitiue seruants. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by burstling, or that hath his priuy member cut off, a shall enter into the Congregation of the Lord.

a Either to beare office, or to marrie a wife.

2 b A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall hee not enter into the Congregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer,

Nehem. 13. 1.

4 Because they c met you not with bread and water in the way, when ye came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

c Hereby he condemneth all that further not the children of God in their vocation.

Num. 22. 5, 6.

5 Neuertheless, the Lorde thy God would not hearken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

6 Thou d shalt not seeke their peace nor their prosperity all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest out with the hoste against

against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste,

11 But at euen he shall wash himselfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt ‡ resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt dig therewith, and returning thou shalt § couer thine excrements.

14 For the Lord thy God walketh in the midst of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that hee see no filthie thing in thee, and turne away from thee.

15 ¶ Thou shalt not [b] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place hee shall chuse, in one of thy ‡ cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsury to thy brother: as vsury of money, vsury of meate, vsury of any thing that is put to vsury.

20 Vnto a [k] stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsurie vnto thy brother, that the Lorde thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt [m] keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou commest vnto [n] thy neighbours vineyard, then thou mayest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessell.

25 When thou commest into thy neighbours corne, * thou mayest plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.

‡ For the necessitie of nature.

§ Meaning hereby, that his people should bee pure both in soule and body.

b This is meant of the heathen who fledde for their masters cruelty, and imbraced the true religion. ‡ *Ebr. gates.*

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Micah 1.7. *Exod.*22.25. *Ieuit.*25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. *Matth.*12.1.

CHAP. XXIIII.

1 *Diuorcement is permitted.* 5 *He that is newly married, is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not be punished for the badde.* 17 *The care of the stranger, fatherlesse and widow.*

WHen a man taketh a wife, ‡ marrieth her, if so be she finde no fauour in his eyes, because he hath espied some filthinesse in her, [a] then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house, and gone her way, and marrie with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that shee is [b] defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, he shall not goe a warfare, [c] neither shall hee charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shal take the nether nor the vpper [d] millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heed yee doe as I commanded them.

9 Remember what the Lorde thy God did vnto * Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske aught of thy neighbour any thing lent, thou shalt not goe [e] into his house to fetch his pledge,

11 But thou shalt stand without, and the man that boroweth it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that hee may sleepe in his raiment, and blesse thee: and it shall be righteousnesse vnto thee [f] before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 * Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for hee is poore, and therewith sustaineth his life: least hee crie against thee vnto the Lord, and it be sinne vnto thee.

16 * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of [g] the stranger, nor of the fatherlesse, nor take a widowes

a Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience, Matth.19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

*Leuit.*13.2.

*Num.*12.10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

f Though hee would be vnthankefull, yet God will not forget it. *Leuit.*19.13. *Iob.*4.14. 2.*King.*14.6. 2.*chron.*25.4. *Ierem.*31.29,30. *Ezek.*18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

a widowes rayment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lorde thy God deliuered thee thence. Therefore I command thee to do this thing.

Leuit.19.9. and 23.22.

19 ¶ * When thou cuttest downe thine haruest in thy field, & hast forgotten a sheafe in the field, thou shalt not goe againe to fet it, but it shalbe for the stranger, for the fatherlesse, and for the widow: that the Lorde thy God may blesse thee in all the workes of thine handes.

‖ Or, gatherest thine olives.

20 When thou ‖ beatest thine olive tree, thou shalt not goe ouer the boughes againe, but it shall bee for the stranger, for the fatherlesse, and for the widow.

‖ Or, the grapes of thy vineyard.

21 When thou gatherest thy ‖ vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

22 And remember that thou wast h a seruant in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

a Whether there be a plaintife or none, the Magistrates ought to try out faults and punish according to the crime.

WHen there shalbe strife betweene men, a and sentence shall be giuen vpon them, and the righteous shall bee iustified, and the wicked condemned,

b When the crime deserueth not death.

2 Then if so be the wicked bee worthy to bee beaten, the Iudge shall cause him to lie downe, b and to bee beaten before his face, according to his trespasse, vnto a certaine number.

c The Iewes of superstition afterward tooke one away, 2. Cor. 11.24. *1. Cor. 9.9. 1. Tim. 5.18. Ruth. 4.3. matth. 22.24. mar. 12. 19. luke 20.28.*

3 c Fourtie stripes shall bee cause him to haue and not past, least if hee should exceede and beat him aboue that with many stripes, thy brother shoulde appeare despised in thy sight.

4 ¶ * Thou shalt not mouzel the oxe that treadeth out the corne.

d Because the Ebrew word signifieth not the naturall brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kinred, that was in that degree which might marrie,

5 ¶ * If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marry without, that is, vnto a stranger, but his d kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which she beareth, shall succeede in the name of his brother which is dead, that his name bee not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: hee will not doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spit in his face, and answere, and say, So shal it be done vnto that man, that will not builde vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shooe is put off.

11 ¶ * When men striue together, one with another, if the wife of the one come neere, for to rid her husband out of the hands of him that smiteth him, and put foorth her hand, and take him by his priuities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two maner of ‡ weights, a great and a small,

14 Neither shalt thou haue in thine house diuers ‡ measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfite & a iust measure shalt thou haue, that thy dayes may bee lengthened in the lande which the Lorde thy God giueth thee.

16 For all that do such things, and al that doe vnrighteously, are abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

Exod.17.8.

18 How hee met thee by the way, & smote the hindmost of you, all that were feeble behind thee, when thou wast fainted and wearie, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, then shalt thou put out the f remembrance of Amalek from vnder heauen: forget not.

e This law imporeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

‡ *Ebr. stone and stone.*

‡ *Ebr. Ephah and Ephah: reade Exod. 16, 36.*

f This was partly accomplished by Saul, about 450. yeeres afterward.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

ALso when thou shalt come into the lande which the Lord thy God giueth thee for an inheritance, thou shalt possesse it & dwell therein,

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

2 a Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & go vnto the place, which the Lord thy God shall chuse to b place his Name there.

b To be called vpon, serued, and worshipped spiritually, Chap. 12.5.

3 And thou shalt come vnto the Priest, that shalbe in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hande, and set it downe before the Altar of the Lord thy God.

c Meaning, Iakob who serued 20. yeere in Syria.

5 And thou shalt answere and say before the Lord thy God, A c Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mighty, d and full of people.

d Only by Gods mercy, and not by their fathers deserues.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

7 But when wee e cried vnto the Lord

God of our fathers, the Lorde heard our voyce, and looked on our adversitie, and on our labour, and on our oppression.

8 And the Lorde brought vs out of Egypt in a mightie hande, and a stretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and hony.

10 And now, lo, I haue [f] brought the first fruits of the land, which thou, O Lorde, hast giuen mee, and thou shalt set it before the Lorde thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee and to thine [g] houshold, thou and the Leuite, and the stranger that is among you.

12 ¶ When thou hast made an ende of tithing all the tithes of thine increase, the third yere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widowe, that they may eate within thy gates, and be satisfied,

13 Then thou shalt [h] say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites, and to the strangers, to the fatherlesse, and to the widowe, according to all thy * Commandements which thou hast commaunded me: I haue [i] transgressed none of thy Commaundements, nor forgotten them.

14 I haue not eaten thereof in my [k] mourning, nor suffered ought to perish [l] through vncleannesse, nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lorde my God: I haue done [m] after all that thou hast commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the lande which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lorde thy God doeth commaund thee to doe these ordinances, and lawes: keepe them therefore, and doe them with [n] all thine heart, and with all thy soule.

17 Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken vnto his voyce.

18 [o] And the Lorde hath set thee vp this day, to bee a * precious people vnto him (as hee hath promised thee) and that thou shouldest keepe all his Commandements,

19 And to make thee * high aboue all nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

1 They are commanded to write the Law vpon stones for a remembrance, 5 Also to build an Altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel * commaunded the people, saying, Keepe all the Commaundements, which I command you this day.

2 And when ye shall * passe ouer Iorden vnto the lande which the Lorde thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,

3 [b] And shalt write vpon them all the wordes of this Lawe, when thou shalt come ouer, that thou maiest go into the land which the Lord thy God giueth thee: a lande that floweth with milke and hony, as the Lorde God of thy fathers hath promised thee.

4 Therefore when yee shall passe ouer Iorden, ye shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 * And there shalt thou builde vnto the Lorde thy God an Altar, euen an Altar of stones: thou shalt lift none [c] iron instrument vpon them.

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the wordes of this Lawe [d] well and plainely.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heed, and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lorde thy God, and doe his Commaundements & his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stande vpon mount Gerizzim, to blesse the people when yee shall passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, and [f] Ioseph, and Beniamin.

13 And these shall stande vpon mount Ebal to [g] curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed bee the man that shall make any carued or molten [h] image, which is an abomination vnto the Lord, the worke of the handes of the craftesman, and putteth it in a secret place: And all the people shal answere, and say: So be it.

16 Cursed be he that [i] curseth his father and his mother: and all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours [k] marke: And all the people shall say: So be it.

18 Cursed be he that maketh the [l] blinde goe out of the way: And all the people shall say: So be it.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, and the widow: and all the people shall say: So be it.

20 Cursed be hee that lieth with his fathers

f In token of a thankfull heart, and mindfull of this benefite.

g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.

h Without hypocrisie.

Chap. 14.27.

i Of malice and contempt.

k Or, for any necessitie.

l By putting them to any prophane vse.

m As farre as my sinfull nature would suffer: for else, as David and Paul say, there is not one iust, Psal. 14.3. rom. 3.10.

n With a good and simple conscience.

o Signifying, that there is a mutuall bond betweene God and his people. *Chap.* 7.6. *and* 14.2. *Chap.* 4.7. *and* 28.1. *Chap.* 7.6. *and* 14.2.

a As Gods minister, and charged with the same. *Iosh.* 4.1.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice.

Exod. 20.25. *Iosh.* 8.31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he conteineth al the corruption of Gods seruice, and the transgression of the first table.

i Or, contemneth: and this appertaineth to the second Table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not, and counselleth not his neighbour.

thers wife: for hee hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his [n] mother in lawe: And all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour [o] secretly: And all the people shall say: So be it.

25 * Cursed be hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the wordes of this Lawe to doe them: And all the people shall say: So be it.

CHAP. XXVIII.

1 *The promises to them that obey the commandements.* 15 *The threatnings to the contrary.*

IF * thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandementes which I command thee this day, then the Lorde thy God will [a] set thee on high aboue all the nations of the earth.

2 And all these blessings shall come on thee, and [b] ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou bee in the [c] citie, and blessed also in the field.

4 Blessed shall be the fruit [d] of thy body, and the frutte of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shalbe thy basket and thy dough.

6 Blessed shalt thou be when thou [e] commest in, and blessed also when thou goest out.

7 The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shal flee before thee [f] seuen wayes.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou settest thine [g] hande to, and will blesse thee in the lande which the Lorde thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou shalt keepe the commaundementes of the Lorde thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lorde is [h] called vpon ouer thee, and they shall be afraid of thee.

* 11 And the Lorde shall make thee plenteous in goods, in the fruite of thy body, and in the fruit of thy cattell, and in the fruite of thy ground, in the lande which the Lorde sware vnto thy fathers, to giue thee.

12 The Lord shal open vnto thee his good treasure, euen the [i] heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine handes, and * thou shalt lend vnto many nations, but shalt not borrowe thy selfe.

13 And the Lord shal make thee the head, and not the [‖] taile, and thou shalt be aboue onely, and shalt not be beneath, if thou obey the commandements of the Lorde thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the words which I command you this day, either to the * right hand or to the left, to goe after other gods to serue them.

15 ¶ * But if thou wilt not obey the voice of the Lorde thy God, to keepe and to doe all his commaundements and his ordinances, which I commaunde thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket bee, and thy [‖] dough.

18 Cursed shall be the fruite of thy body, and the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou commest in, and cursed also when thou goest out.

20 The Lorde shall send vpon thee cursing, trouble, and [‖] shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, and perish quickly, because of the wickednes of thy workes whereby thou hast forsaken me.

21 The Lord shal make ỳ pestilence cleaue vnto thee, vntil he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lorde shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with [‖] blasting, and with the mildewe, and they shall pursue thee vntill thou perish.

23 And thine heauen, that is ouer thine head, shall be [k] brasse, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy lande, dust and ashes: euen from [‖] heauen shal it come downe vpon thee, vntil thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, and shalt be [l] scattered through all the kingdomes of the earth.

26 And thy [m] carkeis shal be meate vnto all foules of the aire, and vnto the beastes of the earth, and none shall fray them away.

27 The Lorde will smite thee with the botch of Egypt, and with the emerodes, and with the scabbe, and with the itch, that thou canst not be healed.

28 And the Lorde shall smite thee with madnesse, and with blindnesse, and with astonying of heart.

29 Thou shalt also grope at noonedayes, as the [n] blind gropeth in darkenes, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong, and be pouled euermore, and no man shall succour thee.

30 Thou shalt betroth a wife, & another man shall lie with her: thou shalt builde an house, and shalt not dwell therein: thou shalt plant a vineyard, & shalt not ‡ eate the frute.

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m In committing villany against him, Leuit.20.11.chap. 22.30, ezek.22. 10,

n Meaning, his wiues mother.

o For God that seeth in secrete, will reuenge it, *Ezek.*22.12.

*Galat.*3.10.

*Leuit.*26.3.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God wil blesse vs, if we doe our duetie, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.

*Chap.*15.6.

[Or, the lowest.

*Iosh.*23.6.

*Leuit.*26.14. *lament.*2.17. *malac.*2.2. *baruch.*1.20.

[Or, flore.

[Or, rebuke.

*Leuit.*26.16.

[Or, drought.

k It shall giue thee no more moysture, then if it were of brasse.

[Or, out of the aire, as dust raised with winde.

l Some reade, thou shalt be a terrour and feare when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimonie of the resurrection, which signe for thy wickednes thou shalt lacke.

n In things most euident & cleare thou shalt lacke discretion and iudgement.

‡ Ebr. make it common.

31 Thine oxe shall bee slaine before thine eyes, & thou shalt not eate thereof: thine asse shal be violently taken away before thy face, and shall not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, & thine eyes o shal still looke for them, euen til they fall out, and there shall be no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy lande and all thy labours shal a people, which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shal smite thee in the knees, and in the thighes, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shall bring thee & thy p king (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, and there thou shalt serue other gods, euen wood, and stone:

p As he did Manasseh, Ioachim, Zedechias and others.

37 And thou * shalt be a wonder, a prouerbe & a common talke among all people, whither the Lord shall carie thee.

Iere.24.9. and 25.9. 1.king.9.7. Mich.6.15. hagg.1.6.

38 * Thou shalt carie out much seede into the field, and shalt gather but litle in: for the grashoppers shall destroy it.

39 Thou shalt plant a vineyard, & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shal eate it.

40 Thou shalt haue olme trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine olives shall ‖ fall.

‖ Or, be shaken before they be ripe.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All the trees and fruit of thy land shal the q grashoppers consume.

q Vnder one kind he conteineth all the vermine which destroy the fruites of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shal clime aboue thee vp on hie: and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: he shall be the head and thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shal pursue thee and ouertake thee, till thou be destroyed, because thou obeydst not the voyce of the Lorde thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shalbe vpon r thee for signes and wonders, and vpon thy seede for euer,

r Gods plagues shall be euident signes that he is offended with thee.

47 Because thou seruedst not the Lord thy God with ioyfulnes, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednes, and in need of all things: and he shall put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lorde shall bring a nation vpon thee from farre, euen from the ende of the world, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

‖ Or, barbarous, cruell or impudent.

50 A nation of a ‖ fierce countenance, which will not regard the person of the old, nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattel, and the fruit of thy land vntil thou be destroyed, and bee shall leaue thee neither wheate, wine, nor oyle, neither the ‖ increase of thy kine, nor the flockes of thy sheepe vntill he haue brought thee to nought.

‖ Or, first borne of thy bullocks.

52 And he shall besiege thee in all thy cities, vntil thine hie & strong wals fal downe, wherein thou trustedst in all the lande: and he shal besiege thee in al thy ‖ cities throughout all thy lande, which the Lorde thy God hath giuen thee.

‖ Or, gates.

53 * And thou shalt eate the fruite of thy bodie: euen the flesh of thy sonnes and thy daughters, which the Lorde thy God hath giuen thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

Leuit.26.29. 2.king.6.29. lament.4.10. baruk.2.3.

54 So that the man (that is tender and exceeding deintie among you) * shal be grieued at his brother, and at his wife, that lieth in his bosome, & at the remnant of his children, which he hath yet left,

Chap.15.9.

55 For feare of giuing vnto any of them of the flesh of his children, whom he shal eat, because he hath nothing left him in that siege and straitnesse, wherwith thine enemies shal besiege thy in all thy cities.

56 The tender and deintie s woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tenderneslle) shal be grieued at her husband, that lieth in her bosome, and at her sonne and at her daughter,

s As came to passe in the dayes of Ioram king of Israel, 2.king.6.29. and when the Romanes beseged Ierusalem.

57 And at t her afterbirth (that shal come out from betweene her feete) and at her children, which shee shall beare: for when all things lacke, she shall eate them secretly, during the siege & straitnesse, wherewith thine enemie shall besiege thee in thy cities.

t Hunger shal so bite her, that she shall be ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe u all the wordes of this Law (that are written in this booke) and feare this glorious & fearefull Name, THE LORD THY GOD,

u For hee that offendeth in one is guilty of all, Iames 2.10.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, wherof thou wast afraide, and they shall cleane vnto thee.

61 And euery sickenes, and euery plague, which is not x written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be destroyed.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written.

62 And yee shall be left fewe in number, where yee were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

Chap.10.22.

63 And as the Lorde hath reioyced ouer you, to goe you good, and to multiply you, so he will reioyce ouer you, to destroy you, and bring you to nought, and yee shall be rooted out of the lande, whither thou goest to possesse it.

64 And the Lorde shall y scatter thee among all people from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euen wood and stone.

y Signifying, that it is a singular gift of God to be in a place where as we may worship God purely, and declare our faith & religion

65 Also among these nations thou shalt find

finde no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne: till thine eyes fail out, and a sorowfull minde.

‖Or, thou shalt be in doubt of thy life.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening: and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with a ships by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shalbe no buyer.

a Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe thorow.

CHAP. XXIX.

2 The people are exhorted to obserue the Commandements. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the a wordes of the Couenant, which the Lorde commanded Moses to make with the children of Israel in the land of Moab, beside the couenant which hee had made with them in b Horeb.

a That is, the articles, or conditions.

b At the first giuing of the Law, which was fourty yeeres before.

2 ¶ And Moses called all Israel, & sayd vnto them, Ye haue seene all that the Lorde did before your eyes in the lande of Egypt vnto Pharaoh, and vnto al his seruants, and vnto all his land,

3 The c great tentations which thine eyes haue seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lorde hath not d giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yere in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shooe waxed olde vpon thy foote.

6 Ye haue eaten no e bread, neither drunke wine, nor strong drinke, that ye might know, how that I am the Lord your God.

e Made by mans art, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, and Sihon king of Heshbon, and Og king of Bashan came out against vs vnto battell, and we slew them,

8 And tooke their lande, & gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

Chap.4.6. 1.king.2.3.

9 * Keepe therefore the wordes of this Couenant, and doe them, that yee may prosper in all that ye shall doe.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

10 Yee stande this day euery one of you before the Lorde your f God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wiues, and thy stranger that is in thy campe, frō the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest g passe into the Couenant of the Lord thy God, and into his othe which the Lorde thy God maketh with thee this day.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the parts diuided, Gen.15.10.

13 For to establish thee this day a people vnto himselfe, and that he may bee vnto thee a God, as he hath said vnto thee, and as hee hath sworne vnto thy fathers, Abraham, Isshak, and Iaakob.

14 Neither make I this Couenant, and this othe with you onely,

15 But aswell with him that standeth here with vs this day before the Lorde our God, as with him h that is not here with vs this day.

h Meaning, their posteritie.

16 For ye know howe wee haue dwelt in the lande of Egypt, and how wee passed thorow the mids of the nations which ye passed by.

17 And ye haue seene their abominations, and their idoles (wood, and stone, siluer and gold) which were among them.

18 That there should not bee among you man nor woman, nor family, nor tribe which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not bee among you i any roote that bringeth foorth * gall and wormewood,

i Such sinne, as the bitter fruit thereof might choke and destroy you. *Acts.8.23.*

19 So that when hee heareth the wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnnes of mine owne heart, thus adding k drunkennesse to thirst.

‖Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

20 The Lorde will not be mercifull vnto him, but then the wrath of the Lorde and his iealousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, & the Lorde shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the Couenant, that is written in the booke of this Law.

22 So that the l generation to come, euen your children, that shal rise vp after you, and the stranger that shall come from a farre land, shall say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebel against him, shall be so strange, that all ages shalbe astonied.

23 (For al that land shal burne with brimstone and salt: it shall not be sowen, nor bring foorth, nor any grasse shall growe therein, like as in the ouerthrowing of * Sodome, and Gomorah, Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger)

Gen.19.24,25.

24 Then shall all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1.King.9.8. Ier.22.8.

25 And they shall answere, Because they haue forsaken the Couenant of the Lorde God of their fathers, which hee had made with them, when hee brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and ‖ which had giuen them nothing,

‖Or, which had not giuen them a land to possesse.

27 Therefore the wrath of the Lord waxed hote against this lande, to bring vpon it euery curse that is written in this booke.

28 And the l ord hath rooted them out of their lande in anger, and in wrath, and in

great indignation, and hath cast them into another land, as appeareth this day.

m Moses hereby reproueth their curiositie, which seek those things that are onely knowen to God: and their negligence that regard not that which God hath reuealed vnto them, as the Law.

29 The m secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that we may doe all the words of this Law.

CHAP. XXX.

1 Mercy shewed when they repent. 6 The Lord doth circumcise the heart. 11 An excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these things shall come vpon thee, either the blessing or the curse which I haue set before thee, and thou shalt a turne into thine heart, among all the nations whither the Lorde thy God hath driuen thee,

a By calling to remembrance, both his mercies, and his plagues.

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine b heart and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lorde thy God had scattered thee.

4 Though thou were cast vnto the vtmost part of c heauen, from thence will the Lorde thy God gather thee, and from thence will he d take thee,

c Euen to the worlds end.

d And bring thee into thy country.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and hee will shewe thee fauour, and will multiply thee aboue thy fathers.

6 And the Lorde thy God will e circumcise thine heart, & the heart of thy seede, that thou mayest loue the Lorde thy God with all thine heart, and with all thy soule, that thou mayest liue.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 f Returne thou therefore, and obey the voyce of the Lord, and do all his Commandements, which I command thee this day.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

9 And the Lord thy God will make thee plentuous in euery worke of thine hande, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the lande for thy wealth: for the Lorde will turne againe and g reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is subiect to passions, to reioyce, or to be sad: but he vseth this maner of speech to declare the loue that he beareth vnto vs.

10 Because thou shalt obey the voyce of the Lorde thy God, in keeping his commandements, & his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lorde thy God with all thine heart, and with all thy soule.

11 ¶ For this Commandement which I command thee this day, is h not hidde from thee, neither is it farre off.

h The Law is so euident that none can pretend ignorance. *Rom. 10.6.*

12 It is not in heauen, that thou shouldest say, i Who shall goe vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

i By heauen and the sea he meaneth places most farre distant.

13 Neither is it beyonde the k Sea, that thou shouldst say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

14 But the l worde is very neere vnto thee: euen in thy mouth and in thine heart, for thou do it.

k Ruen the Law and the Gospel.

l By faith in Christ.

15 Beholde, I haue set before thee this day life and good, death and euil,

16 In that I commaunde thee this day, m to loue the Lorde thy God, to walke in his wayes, and to keepe his Commandements, and his ordinances, and his lawes, that thou mayest n liue and bee multiplied, and that the Lorde thy God may blesse thee in the lande whither thou goest to possesse it.

m So that to loue and obey God, is only life and felicitie.

n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Jorden to possesse it.

19 *I cal heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. Therefore o chuse life, that both thou and thy seede may liue,

Chap. 4. 26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwel in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to giue them.

CHAP. XXXI.

1 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the Lawe to the Leuites, that they shoulde reade it to the people. 19 God giueth them a song as a witnes between him and them. 23 God confirmeth Iosh. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I a can no more goe out and in: also the Lorde hath said vnto me, *Thou shalt not goe ouer this Jorden.

a I can no longer execute mine office.

Num. 20. 12. chap. 3. 26.

3 The Lord thy God he will go ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them. *Iosh, hee shall goe before thee, as the Lorde hath sayd.

Num. 27. 18.

4 And the Lord shall doe vnto them, as hee did to *Sihon and to Og Kings of the Amorites, and vnto their lande, whom hee destroyed.

Num. 21. 24.

5 And the Lorde shall giue them b before you, that yee may doe vnto them according vnto *euery Commandement, which I haue commanded you.

b Into your hands.

Chap. 7. 2.

6 ‖ Plucke vp your hearts therefore, and be strong: dread not nor be afraide of them: for the Lord thy God himselfe doth goe with thee: he will not faile thee, nor forsake thee.

‖ Or, *be of good courage.*

7 ¶ And Moses called Iosh ua, and said vnto him in the sight of all Israel, Be c of a good courage and strong: for thou shalt goe with this people vnto the lande which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

c For he that must gouerne the people hath need to be valiant to represse vice, and constant to maintaine vertue.

8 And

d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

8 And the Lord himselfe doth d go before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui, (which bare the arke of the Couenant of the Lord) and vnto all the Elders of Israel,

10 And Moses commanded them, saying, *Euery seuenth yeere *when the yeere of releasing shall bee in the feast of the Tabernacles:

11 When all Israel shall come to appeare *before the Lorde thy God in the place which he shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lorde your God, and keepe, and obserue all the words of this Law,

13 And that their children which f haue not knowen it, may heare it, and learne to feare the Lorde your God, as long as ye liue in the lande, whither ye goe ouer Iordan to possesse it.

14 ¶ Then the Lorde sayd vnto Moses, Behold, thy dayes are come, that thou must die: Call Iosuah, and stande ye in the Tabernacle of the Congregation that I may giue him a ‖charge. So Moses and Iosuah went, and stoode in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a g cloud: and the pillar of the cloud stoode ouer the doore of the Tabernacle.

16 ¶ And the Lorde sayde vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange lande (whither they goe to dwell therein) and will forsake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and will h hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Nowe therefore write ye this i song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witnesse against the children of Israel.

20 For I will bring them into the lande (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselues, and waxe fatte: k then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall answere them to their face, as a witnesse: for it shall not bee forgotten out of the mouthes of their posterities: for I know their imagination, which they go about euen now, before I haue brought them into the lande which I sware.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And God gaue Iosuah the sonne of Nun a charge, and sayd, * Be strong, and of a good courage: for thou shalt bring the children of Israel vnto the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may be there for a m witnesse against thee.

27 For I know thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your *officers, that I may speake these words in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will vtterly be corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because ye wil commit euil in the sight of the Lorde, by prouoking him to anger through the o worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill he had ended them.

CHAP. XXXII.

7 The song of Moses conteyning Gods benefits toward the people, 15 and their ingratitude toward him. 20 God menaceth them, 41 and speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Law to the children. 49 God forewarneth Moses of his death.

HEarken ye *heauens, and I wil speake: and let the earth heare the words of my mouth.

2 My b doctrine shall drop as the raine, and my speech shall fall as the dewe, as the showre vpon the herbs, & as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory to our God.

4 Perfect is the worke of the c mightie God, for all his wayes are iudgement. God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselues toward him by their vice, not being his children, but a frowarde and crooked generation.

6 Doe ye so reward the Lord, O foolish

L. viii. people

d Signifying that he will be with them, and neuer forsake them.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Law was giuen.

‖ Or, commandements.

g In a cloud that was fashioned like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shewe vs his fauour.

i To preserue you and your children from idolatry, by remembring Gods benefits.

k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

l That these euils are come vpon them, because they forsooke me.

Iosh. 1. 6.

m Of thine infidelitie, when thou shalt turne away from the doctrine conteined therein.

n As gouernors, iudges, and magistrates.

o By idolatries, and worshipping images, which are the worke of your hands.

a As witnesses of this peoples ingratitude.

b Hee desireth y he may speake to Gods glory, and that the people, as the greene grasse, may receiue the dew of his doctrine.

c The Ebrew word is rocke: noting that God onely is mighty, faithfull, and constant in his promise.

people and vnwise? is not hee thy father, that hath bought thee? he hath [a] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God deuided to the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the [c] people, according to the number of the children of Israel.

9 For the Lordes portion is his people: Iaakob is the lot of his inheritance.

10 Hee found him in the land of the wildernesse, in a waste and roaring wildernesse: he led him about, he taught him, and kept him as the apple of his eye.

11 As an Egle stirreth vp his nest, [d] flootereth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no [e] strange god with him.

13 Hee caried him vp to the hie places of the [f] earth, that he might eate the fruites of the fieldes, and he caused him to sucke [g] hony out of the stone, and oyle out of the harde rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheate, and the red [h] liquor of the grape hast thou drunke.

15 ¶ But he that should haue bin [i] vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with [k] strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knewe not: [l] newe gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 The [m] Lord then sawe it, and was angry for the prouocation of his [n] sonnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They haue moued me to iealousie with that which is not God: they haue prouoked mee to anger with their vanities: * and I will moone them to iealousie with those which are no [o] people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shal consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 They shall be burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venime of serpents creeping in the dust.

25 The sword shall [o] kill them without, and in the chambers feare: both the young man and the yong woman, the suckling with the man of gray haire.

26 I haue sayde, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, least their aduersaries should [p] waxe proude, and least they should say, Our hie hand, and not the Lord hath done all this.

28 For they are a nation voyde of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would [q] consider their latter end.

30 Howe should * one chase a thousande, and two put ten thousand to flight, except their strong God had solde them, and the Lord had [r] shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodome, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their [s] wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this layed in store with mee, and sealed vp among my treasures?

35 * Vengeance & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hande, and the things that shall come vpon them, make haste.

36 For the Lorde shall iudge his people, and [t] repent towardes his seruants, when he seeth that their power is gone, and none [u] shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, their mightie God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering? let them rise vp, and helpe you: let him be your refuge.

39 Beholde nowe, for I, I am hee, and there is no gods with me: * I kill and giue life: I wound, and I make whole: * neither is there any that can deliuer out of mine hand.

40 For I [x] lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hande take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemie.

43 * Yee nations, prayse his people: for he will auenge the [y] blood of his seruantes, and will execute vengeance vpon his aduersaries, and will be merciful vnto his land, and to his people.

44 ¶ Then

[a] Not according to the common creation, but he hath made thee a new creature by his Sprit.

[c] When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel. To teach them to flie.

[d] *Or, god of strange nations.* Meaning, of the land of Canaan, which was like in respect of Egypt.

[f] That is, abundance of all things euen in the very rocks.

[g] *Ebr, blood,* He sheweth that is the principall end of our vocation.

[h] By changing his seruice for their superstitions.

[i] Scripture calleth new, whatsoeuer man inuenteth, & the error neuer so olde.

[k] He calleth them Gods children, not to honour them, but to shewe them from what dignitie they are fallen.

[l] *Rom.10.19.*

[m] Which I haue not fauoured, nor giuen my lawes vnto them.

[o] They shall be slaine both in the field and at home.

[p] Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

[q] They would consider the felicitie that was prepared for them, if they had obeyed God.

Iosh.23.10.

[r] *Or, deliuered them to their enemie.*

[s] The fruites of the wicked are as poyson, detestable to God, and dangerous for man.

Eccles.28.1. rom.12.19. heb,10.30.

[t] *Or, change his minde.*

[u] When neither strong nor weake in a manner remaine.

1.Sam.2.6. Iob.13.2. Wisd.16.13.

[x] That is, I sweare, reade Gen.14.22.

Rom.15.10.

[y] Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.

44 ¶ Then Moses came and spake al the wordes of this song in the audience of the people, he and ‖ Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these wordes to all Israel,

46 Then he sayd vnto them, * Set your hearts vnto all the wordes which I testifie against you this day, that ye may commaund them vnto your children, that they may obserue and doe all the words of this Law.

47 For it is no x vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the lande, whither ye goe ouer Iorden to possesse it.

48 *And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Nebo, which is in the lande of Moab, that is ouer against Iericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be * gathered vnto thy people, * as Aaron thy brother died in mount Hor, and was gathered vnto his people.

51 Because yee * trespassed against me among the children of Israel, at the waters ‖ of Meribah, at Kadesh in the wildernesse of Zin: for ye y sanctified me not among the children of Israel.

52 Thou shalt therefore see the lande before thee, but shalt not goe thither, I meane, into the lande which I giue the children of Israel.

CHAP. XXXIII.

1 *Moses before his death blesseth all the tribes of Israel.* 26 *There is no God like to the God of Israel:* 29 *Nor any people like vnto his.*

a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.

AND this is the a blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

2 The Lord came from Sinai, and rose vp from Seir vnto them, & appeared clearely from mount Paran, and hee came with ten b thousands of Saints, and at his right hand a fierie Lawe for them.

3 Though he loue the people, yet c all thy Saints are in thine handes: and they are humbled at d thy feete, to receiue thy wordes.

4 Moses commanded vs a Lawe for an e inheritance of the Congregation of Iaakob.

5 Then ‖ he was among the ‖ righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let f Reuben liue, and not die, though his men be a small number.

7 ¶ And thus he blessed Iudah, and said, Heare, O Lorde, the voice of Iudah, and bring him vnto his people: his hands shall be sufficient for him, if thou helpe him against his enemies.

8 ¶ And of Leui he sayd, Let thy * Thummim and thine Urim bee with thine Holy one, whom thou diddest prooue in Massah, and didst cause him to strine at the waters of Meribah.

9 Who sayd vnto his father and to his mother, h I haue not seene him, neither knew hee his brethren, nor knewe his owne children: for they obserued thy worde, and kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy lawe: they shall put incense before thy face, and the burnt offering vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: i smite thorow the loines of them that rise against him, and of them that hate him, that they rise not againe.

12 ¶ Of Beniamin he sayd, The beloued of the Lord shall k dwell in safetie by him: the Lord shall couer him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph he sayde, Blessed of the Lord is his lande, for the sweetenesse of heauen, for the dew, and for the ‖ depth lying beneath,

14 And for the sweete increase of the sun, and for the sweete increase of the moone,

15 And for the sweetenesse of the top of the ancient mountaines, and for the sweetnesse of the old hilles,

16 And for the sweetenes of the earth, and abundance therof: and the good will of him that dwelt in the l bush, shall come vpon the heade of Ioseph, and vpon the toppe of the head of him that was * separated from his brethren.

17 His beauty shall bee like his first borne bullocke, and his ‖ hornes as the hornes of the Vnicorne: with them he shall smite the people together, euen the ends of the worlde: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh.

18 ¶ And of Zebulun hee sayd, Reioyce, Zebulun, in thy m going out, and thou, Issachar, in thy tents.

19 They shall call the people vnto the ‖ mountaine: there they shall offer the sacrifices of righteousnesse: for n they shall sucke of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad hee sayd, Blessed be he that enlargeth Gad: hee dwelleth as a lyon, that catcheth for his praye the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the o Lawgiuer hid: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he sayd, Dan is a lyons whelpe: he shall leape from Bashan.

23 ¶ Also of Naphtali he sayd, O Naphtali, satisfied with fauour, and filled with the blessing of the Lord, possesse p the West and the South.

24 ¶ And of Asher he sayd, Asher shalbe blessed with children: he shall be acceptable vnto his brethren, and shall dip his foote in oyle.

25 Thy shoes shall be ‖ yron and brasse,

and

‖ Or, Iosua.

Chap. 6. 6. and 11. 18.

x For I will performe my promise vnto you, Isa. 55. 10. Numb. 27. 12.

Gen. 25. 8. Numb. 20. 25, 28. and 33. 38.

Num. 20. 12, 13. and 27. 14. ‖ Or, of strife.

y Ye were not earnest and constant to maintaine mine honour.

b He preferred Gods glory to all naturall affection, Exod. 32, 29.

i He declareth that the ministers of God haue many enemies, and therefore haue need to be prayed for.

k Because the Temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.

‖ Or, fountaines.

l Which was God appearing vnto Moses, Exod. 3. 2. Gen. 49. 26. ‖ Or, strength.

m In thy prosperous voyages vpon the sea, Gen. 49. 13. ‖ Or, mount Zion.

n The tribe of Zebulun.

o So that the portion of the Gadites and others on this side Iorden, was Gods, though it was not so knowen.

p Meaning, nere the sea.

q Thou shalt be strong, or thy countrey full of mettall: It seemeth that Simeon is left out because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

c To vs and our successours. ‖ Or, Moses. ‖ Or, Israel.

d As thy disciples.

e

f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small.

g Signifying that he should hardly obteine Iaakobs promise, Ge. 45. 8 Exod. 28. 30.

and thy strength shal continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemie before thee, and will say, Destroy them.

28 Then Israel * the fountaine of Iaakob shall dwell alone in safetie in a lande of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shield of thine helpe, and which is the sworde of thy glory? therefore † thine enemies shall be in subiection to thee, and thou shalt tread vpon their hie places.

* Who was plentifull in issue as a fountaine.

† Thine enemies for feare shall lie and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the lande of Canaan. 5 Hee dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roome. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount * Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lorde shewed him * all the lande of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost b Sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees vnto Zoar.

* Which was a part of mount Abarim, Num. 27.12. *Chap.3.12. 2.mac.1.4.*

b Called Mediterraneum,

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Isaak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

Gen.12.7. and 13.15.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And c he buried him in a valley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto d this day.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit idolatrie.

7 Moses was now an hundreth & twentie yeere old when hee died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirty dayes: so the dayes of weeping and mourning for Moses were ended.

9 And e Ioshua the sonne of Nun was full of the spirit of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knewe f face to face)

f Vnto whom the Lord did reueale himselfe so plainely, Exod. 33.11.

11 In all the miracles & wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

g Meaning, the power of God working by Moses in the wildernesse.

12 And in all that mighty † hand and all that great feare, which Moses wrought in the sight of all Israel.

The Booke of Ioshua.

THE ARGVMENT.

IN this booke the holy Ghost seeueth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee raiseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approoued of God: hee is adorned with most excellent giftes and graces of God, both to gouerne the people with counsel, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people and appointeth their borders: he establisheth lawes and ordinances, & putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contratiwise of his plagues and vengeance if they disobey him. This history doth represent Iesus Christ the true Ioshua, which leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576 yeeres. For from Adam vnto the flood are 1656, from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40, Ioshua 27. So the whole make 2576 yeeres.

CHAP. I.

2 The Lord encourageth Ioshua to inuade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word, 11 Ioshua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

* The beginning of this booke dependeth on the last chapter of Deut. which was written by Ioshua as a preparation to his historie.

NOw after the a death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iorden, thou, and all this people vnto the lande which I giue them, that is, to the children of Israel.

Chap.14.6. Deut.11.24.

b Of Zin, called Kadesh & Paran.

3 * Euery place that the sole of your foot shall tread vpon, haue I giuen you, as I said vnto Moses.

‖ Or, *Euphrates.*

c Meaning, the whole land of Canaan.

4 * From the b wildernesse, and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the land of the c Hittites, euen vnto the great d Sea toward the

d Called Mediterraneum.

the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: * I will not leaue thee, nor forsake thee.

Heb.13.5.

Deut.31.23.

6 *Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

‖*Or, grow stronger and stronger. Deut.5.32. and 28.14.*

7 Onely be thou strong, ‖ & of a most valiant courage, that thou mayest obserue and doe according to all the Law which Moses my seruant hath commanded thee: * thou shalt not turne away from it to the right hand nor to the left, that thou mayest * prosper whithersoeuer thou goest.

c Hee sheweth wherein consisteth true prosperity, euen to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and f night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

f Shewing that it was not possible to gouerne well without continuall study of Gods word.

9 Haue I not commanded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged? for I the Lord thy God will be with thee, whithersoeuer thou goest.

‖*Or, gouerne wisely.*

10 ¶ Then Iosua commanded the officers of the people, saying,

11 Passe thorow the hoste, and command the people, saying, Prepare you victuals: for g after three dayes ye shall passe ouer this Iorden, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

g Meaning, from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenits, and to the Gadites, and to halfe the tribe of Manasseh spake Iosua, saying,

13 *Remember the worde which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

Numb.32.20.

14 Your wiues, your children, and your cattell shall remaine in the land which Moses gaue you on ‖ this side Iorden: but ye shal go ouer before your brethren armed, all that be men of warre, and shall helpe them,

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan.

‖*Or, beyond Iorden from Iericho.*

15 Until the Lorde haue giuen your brethren rest as well as to you, and vntill they also shall possesse the lande, which the Lord your God giueth them: then shall ye returne vnto the land of your possession, and shal possesse it, which land Moses the Lords seruant i gaue you on this side Iorden, toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deu. 33.21.

16 Then they answered Iosua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, wee will goe.

17 As we obeyed Moses in all things, k so will wee obey thee: onely the Lord thy God be with thee, as he was with Moses.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

18 Whosoeuer shall rebell against thy commaundement, and will not obey thy wordes in all that thou commaundest him, let him be put to death: onely be strong, and of good courage.

CHAP. II.

1 Iosua sendeth men to spie Iericho, whom Rahab hideth, 11 She confesseth the God of Israel, 12 She requireth a signe for her deliuerance. 21 The spies returne to Iosua with comfortable tidings.

THen Iosua the sonne of Nun sent out of * Shittim two men to spie secretly, saying, Go view the land, and also Iericho: and they went, and * came into an harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spy out the countrey.

Hebr.11.31. Iam. 2.25.

3 And the king of Iericho sent vnto Rahab, saying, Bring foorth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

‖*Or, tauerners house or hostesse.*

4 (But the woman had taken the two men, and hid them) therefore sayd shee thus, There came men vnto mee, but I wist not whence they were.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

5 And when they shut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to the c roofe of the house, and hid them with the stalkes of flaxe which he had spread abroad vpon the roofe)

c Meaning, vpon the house: for then their houses were flat aboue,

7 And certeine men pursued after them, the way to Iorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

so that they might doe their businesse there vpon.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And sayd vnto the men, I know that the Lord hath giuen you the land, and that the d feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

d For so God promised, Deut. 28.7 chap.5.1.

10 For wee haue heard howe the Lorde * dried vp the water of the red Sea * before you, when yee came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto * Sihon and to Og, whom ye vtterly destroyed:

Exod.14.21,22. Chap.4.23.

Numb.21.24.

11 And when we heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any, because of you: for e the Lord your God, he is the God in heauen aboue, and in earth beneath.

‖*Or, melted.*

‖*Or, spirit.*

e Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye will also shew mercie vnto my fathers house, and giue me a true token,

‖*Or, liues.*

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that ye will deliuer our ‖ soules from death.

f We warrant you on paine of our liues.

14 And the men answered her, f Our life for you to die, if yee vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truely with thee.

15 Then shee let them downe by a cord thorow the window: for her house was vpon the town wall, and she dwelt vpon the wall.

16 And she sayd vnto them, Goe you into the g mountaine, least the pursuers meete with you, and hide your selues there three

g Which was neere vnto the citie.

dayes,

dayes, vntill the pursuers be returned: then afterward may ye go your way.

h We shalbe discharged of our oth, if thou doest performe this condition that followeth: for so shalt thou and thine be deliuered.

17 And the men sayd vnto her, h We will be blamelesse of this thine othe, which thou hast made vs sweare.

18 Beholde, when we come into the land, thou shalt binde this cord of red threed in the window, whereby thou letteste vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

i He shalbe guiltie of his owne death.

19 And whosoeuer then goeth goe out at the doores of thine house into the street, i his blood shall be vpon his head, and we will be guiltelesse: but whosoeuer shall be with thee in the house, his blood shall be on our head, if any hand touch him:

k So that others should thinke to escape by ỹ same meanes.

20 And if thou vtter this our k matter, we will be quit of thine othe, which thou hast made vs sweare.

21 And shee answered, According vnto your wordes so be it: then shee sent them away, and they departed, and shee bound the ‖red cord in the window.

‖Or, skarlet coloured.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them thorowout al the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

l To wit, the riuer Iorden.

24 Also they sayd vnto Ioshua, Surely the Lord hath delinered into our handes all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

m Which according to the Ebrewes was in March, & about 40 dayes after Moses death.

THen Ioshua rose very early, and they remoued from Shittim, ‖ came to m Iorden, he, and all the children of Israel, and lodged there, before they went ouer.

n Which time was giuen for to prepare them victuals, Chap. 1. 11.

2 And after n three dayes the officers went thorowout the hoste,

3 And commaunded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, yee shall depart from your place, and go after it.

‖Or, a mile.

4 Yet there shalbe a space betweene you and it, about ‖ two thousand cubits by measure: ye shall not come neere vnto it, that ye may know the way by the which ye shall go: for ye haue not gone this way in times past.

Leuit. 20. 7. num. 11. 18. chap. 7. 13. 1. sam. 16. 5.

5 (Now Ioshua had sayd vnto the people, * Sanctifie your selues: for to morow the Lord will do woonders among you)

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the Couenant, and go ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde sayd vnto Ioshua, This day will I begynne to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I bee with thee. Chap. 1. 5.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still o in Iorden.

o Euen in the chanell, where the streame had run, as verse 17.

9 ¶ Then Ioshua sayd vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

d By this miracle in diuiding the water.

10 And Ioshua sayd, d Hereby ye shall know that the liuing God is among you, and that he will certeinely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

11 Beholde, the Arke of the Couenant of the Lorde of all the world passeth before you into Iorden.

e Which should set vp twelue stones in remembrance of the benefit.

12 Now therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feet of the Priests (that beare the Arke of the Lord God the Lorde of all the world) shall stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, * shall stand still vpon an heape.

Psal. 114. 3.

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the couenant, went before the people.

Acts 7. 45.

15 And as they that bare the Arke came vnto Iorden, and the feet of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his f banks all the time of harnest)

1. Chron. 12. 15. Ecclus. 24. 30.

f Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from aboue, stayed and rose vpon an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wildernesse, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

g Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the dry land.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood drie within Iorden g ready prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer thorow Iorden.

CHAP. IIII.

2 God commandeth Ioshua to set vp twelue stones in Iorden. 18 The waters return to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

AND when all the people were wholly gone * ouer Iorden (after the Lord had spoken vnto Ioshua, saying,

Deut. 27. 2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iorden, out of the place, where the Priests stood in a * readinesse, twelue stones, which ye shall take away with you, and leaue them in the b lodging, where you shall lodge this night)

a As Chap. 3. 17.

b Meaning, the place where they should campe.

4 Then Ioshua called the twelue men, whom hee had prepared of the children of

of Israel, out of euery tribe a man.

5 And Iosh̃a sayd vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your [e] children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answere them, That the waters of Iorden were cut off before the Arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Iosh̃a had commaunded, and tooke vp twelue stones out of the middes of Iorden, as the Lord had sayd vnto Iosh̃a, according to the number of the tribes of the children of Israel, and carried them away with them vnto the lodging, and laid them down there.

9 And Iosh̃a set vp [d] twelue stones in the mids of Iorden, in the place where the feete of the Priestes, which bare the Arke of the Couenant, stoode, and there haue they continued vnto this day.

10 ¶ So the Priestes, which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lorde had commaunded Iosh̃a to say vnto the people, according to all that Moses charged Iosh̃a: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests [e] before the people.

12 * And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fortie thousand prepared for warre, went before the [f] Lord vnto battell, into the plaine of Iericho.

14 That day the Lorde magnified Iosh̃a in the sight of all Israel, and they [feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Iosh̃a, saying,

16 Command the Priests that beare the [g] Arke of the Testimonie, to come vp out of Iorden.

17 Iosh̃a therefore commaunded the Priestes, saying, Come yee vp out of Iorden.

18 And when the Priestes that bare the Arke of the couenant of the Lord, were come vp out of the mids of Iorden, and assoone as the soles of the Priestes feete were let on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Iorden the tenth day of the [h] first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also, the twelue stones, which they tooke out of Iorden, did Iosh̃a pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drie land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red sea, * which he dried vp before vs, till wee were gone ouer,

24 That all the people of the [i] world may knowe that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

1 The Canaanites are afraide of the Israelites. 2 Circumcision commanded the second time. 10 The Passouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Iosh̃a.

NOwe when all the Kings of the [a] Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dryed vp the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

2 ¶ That same time the Lord sayd vnto Iosh̃a, * Make thee sharpe knines, [b] and returne, and circumcise the sonnes of Israel the second time.

3 Then Iosh̃a made him sharpe knines, and circumcised the sonnes of Israel in [c] the hill of the foreskins.

4 And this is the cause why Iosh̃a circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wildernes by the way after they came out of Egypt, were [d] not circumcised.

6 For the children of Israel walked fortie yeeres in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voice of the Lorde: vnto whome the Lord sware, that hee would not shewe them the land, * which the Lord had sworne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

7 So their sonnes whom hee raised vp in their stead, Iosh̃a circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of [e] circumcising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord sayd vnto Iosh̃a, This day

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e God commandeth, that not onely we our selues profite by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his name.

d Besides the twelue stones which were caried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people. *Num.32.27,29.*

f That is, before the Arke.

[*Or, reuerenced him.*

g Because the Arke testified Gods presence, and the tables of the Law conteined therein, signified Gods will toward his people.

h Called Abib or Nisan, conteining part of March, and part of April.

Exod.14.21,22.

i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

Exod.4.25.

b For now they had left it off, about 40 yeeres.

c Gilgal was so called, because they were there circumcised.

d For they looked dayly to remoue at the Lords commandement: which thing they that were new circumcised, could not doe without great danger. *Numb.14.23.*

e For their sore was so grieuous that they were not able to remoue.

day I haue taken away the [f] shame of Egypt from you: wherefore hee called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the lande, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MANNA ceased on the morow after they had eaten of the corne of the land, neither had the children of Israel MANNA any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho, he lift vp his eyes and looked: and beholde, there stoode a [*] man against him hauing a sword drawen in his hande: And Ioshua went vnto him, and sayd vnto him, Art thou on our side, or on our aduersaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lorde am I nowe come: then Ioshua fell on his face to the earth, and did worship, and sayd vnto him, What sayth my Lord vnto his seruant?

15 And the captaine of the Lordes hoste sayd vnto Ioshua, [*] Loose thy shooe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

CHAP. VI.

3 The Lord instructeth Ioshua what hee should doe, as touching Iericho. 6 Ioshua comaundeth the Priests and warriours what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue gold and mettall. 26 The curse of him that buildeth the citie.

NOw Iericho was [a] shut vp, and [b] closed, [c] because of the children of Israel: none might goe out nor enter in.

2 And the Lord sayd vnto Ioshua, Behold, I haue giuen into thine hand Iericho and the king thereof, and the strong men of warre.

3 All yee therefore that be men of warre, shall compasse the citie, in going rounde about the citie [d] once: thus shall you doe sixe dayes:

4 And seuen Priestes shall beare seuen trumpets of [e] rammes hornes before the Arke: and the seuenth day ye shall compasse the citie seuen times, and the Priests shall blowe with the trumpets.

5 And when they make a long blast with the rammes horne, and yee heare the sound of the trumpet, all the people shall shoute with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests and sayde vnto them, Take vp the Arke of the Couenant, and let seuen Priestes beare seuen trumpets of rammes horne before the Arke of the Lord.

7 But he sayd vnto the people, [f] Goe and compasse the citye: and let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priestes bare the seuen trumpets of rammes hornes, and went forth before the Arke of the Lord, and blewe with the trumpets, and the Arke of the couenant of the Lord followed them.

9 ¶ And [g] men of armes went before the Priestes that blewe the trumpets: then the [h] gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Nowe Ioshua had commaunded the people, saying, Yee shall not shoute, neither make any noyse with your voice, neither shall a word proceed out of your mouth, vntil the day that I say vnto you, Shoute, then shall yee shoute)

11 So the Arke of the Lord compassed the citie, & went about it [i] once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rammes hornes, & went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the [k] gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner [l] seuen times: onely that day they compassed the citie seuen times.

16 And when the Priests had blowen the trumpets the seuenth time, Ioshua sayd vnto the people, Shoute: for the Lorde hath giuen you the citie.

17 And the citie shalbe [m] an execrable thing both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, shee, and all that are with her in the house: for shee hid the messengers that we sent.

18 Notwithstanding, be yee ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing make also the hoste of Israel [*] execrable, and trouble it.

19 But all siluer, and golde, and vessels of brasse, and yron, shall be [n] consecrate vnto the Lord, and shall come vnto the Lordes treasurie.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and [*] the wall fell downe flat: so the people went vp into the citie, euery man streight before him: [*] and they tooke the citie.

21 And they vtterly destroyed all that was in the citie, both man & woman, young, and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had sayde vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, [*] as yee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

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[f] By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

Exod. 23.25.

[g] In that that Ioshua worshipeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.

Exod. 3.5.

ruth 4.7.

act. 7.33.

[a] That none could goe out.

[b] That none could come in.

[c] For feare of the Israelites.

[d] Euery day once.

[e] That the conquest might not be alligned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

[f] This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

[g] Meaning, the rereward, wherein was the standard of the tribe of Dan, Num. 10.25.

[h] For that day.

[i] The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

[k] Besides euery day once for the space of sixe dayes.

[l] That is, appointed wholy to be destroyed. *Chap.* 2.4.

Leuit. 27.21. *numb.* 21.2. *deut.* 13.15,17.

[m] And therefore cannot be put to any priuate vse, but must be first molten, and then serue for the Tabernacle. *Heb.* 11.30. 2. *Mac.* 12.15, 16.

[n] *Chap.* 2.14. *heb.* 11.31.

ther, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them n without the hoste of Israel.

24 After, they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, and yron, they put vnto the treasure of the o house of the Lord.

25 So Iosh̃ua saued Rahab the harlot, and her fathers household, and all that she had, and she p dwelt in Israel euen vnto this day, because shee had hidde the messengers, which Iosh̃ua sent to spie out Iericho.

26 ¶ And Iosh̃ua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: q hee shall lay the foundation thereof in his eldest sonne, and in his yoongest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh̃ua, and he was famous thorow all the world.

CHAP. VII.

1 The Lorde is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Iosh̃ua prayeth to the Lord. 26 Iosh̃ua inquireth out him that sinned, and stoneth him and all his.

BVt the children of Israel committed a treſpasse in the a excommunicate thing: for r Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosh̃ua sent men from Iericho to b Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp, and viewed Ai,

3 And returned to Iosh̃ua, and sayd vnto him, Let not all the people go vp, but let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people, about three thousand men, and they fled before the men of Ai.

5 And the c men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 ¶ Then Iosh̃ua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, hee, and the Elders of Israel, and put dust vpon their heads,

7 And Iosh̃ua sayd, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the d other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty e Name?

10 ¶ And the Lorde sayde vnto Iosh̃ua, Get thee vp: wherefore lieſt thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, but haue turned their backes before their enemies, because they be execrable: neither will I bee with you any more, except ye f destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus sayth the Lord God of Israel, There is an execrable thing among you, O Israel: therefore yee can not stand against your enemies, vntill ye haue put the g execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the households: and the household which the Lord shall take, shal come man by man.

15 And he that is h taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Iosh̃ua rose vp earely in the morning, & brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh̃ua sayd vnto Achan, My sonne, I beseech thee giue glorie to the Lord God of Israel, and make i confession vnto him, and shew mee now what thou hast done: hide it not from me.

20 And Achan answered Iosh̃ua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I saw among the spoile a goodly k Babylonish garment, and two hundred shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth, in the mids of my tent, and the siluer vnder it.

22 ¶ Then Iosh̃ua sent messengers which ran vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iosh̃ua, and vnto all the children of Israel, & layed them before the Lord.

24 Then Iosh̃ua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the l wedge of gold, & his m sonnes, and his

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For shee was married to Salmon, prince of the tribe of Iudah, Matt. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

a In taking that which was commanded to bee destroyed. *Chap.* 22.20. 1. *chro.* 2.7.

b This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. 10.28.

c God would by this ouerthrow make them more earnest to search out & punish the sinne committed.

d This infirmitie of his faith sheweth how wee are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs frō them.

f Then to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Num. 27.21.

i by declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment as the states of Babylon did weare, *Or, nephew.*

l Some reade, a plate: others, a rod, and some a tongue.

m This iudgement onely apperteineth to God, & to whom he will reueale it; to man hee hath commanded not to punish y child for the fathers fault, Deu. 24.16

his daughters, and his oxen, and his aſſes, and his sheepe, and his tent, and all that hee had: and all Iſrael with him brought them vnto the valley of Achor.

n Hee declareth that this is Gods iudgement, becauſe he had offended, and cauſed others to be ſlaine.

25 And Ioſhua ſayd, n In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned him with fire, and ſtoned him with ſtones.

26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo the Lord turned from his fierce wrath: therefore hee called the name of that place, The valley of Achor vnto this day.

CHAP. VIII.

3 The ſiege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioſhua ſetteth vp an altar. 32 He writeth the Law vpon ſtones, 35 and readeth it to all the people.

Deut.1,21,29, and 7,18.

AFter, the Lord ſayde vnto Ioſhua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and ariſe, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

Chap.6,21.

2 And thou ſhalt doe to Ai & to the king thereof, as thou didſt vnto * Iericho and to the king thereof: neuertheleſſe the ſpoile thereof and * the cattell thereof ſhall ye take vnto you for a pray: thou ſhalt lie in wait againſt the citie on the a backeſide thereof.

Deut.20.14.

a Meaning, on the Weſt ſide, as verſe 9.

3 ¶ Then Ioſhua aroſe, and all the men of warre, to goe vp againſt Ai: and Ioſhua choſe out thirty thouſand ſtrong men, and valiant, and ſent them away by night.

4 And hee commaunded them, ſaying, Behold, ye b ſhall lie in wait againſt the city on the backe ſide of the citie: goe not very farre from the citie, but be ye all in a readineſſe.

b God would not deſtroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

5 And I and all the people that are with me, will approch vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhall riſe vp from lying in wait, and ‖ deſtroy the city: for the Lord your God will deliuer it into your hand.

‖ Or, driue out (the inhabitants) of the citie.

8 And when ye haue taken the citie, yee ſhall ſet it on fire: according to the commandement of the Lord ſhall ye doe: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in wait, and abode betweene Beth-el and Ai, on the Weſt ſide of Ai: but Ioſhua lodged that night c among the people.

c With the reſt of the armie.

10 And Ioſhua roſe vp earely in the morning, and d numbred the people: and he and the Elders of Iſrael went vp before the people againſt Ai.

d That is, viewed or muſtered them, and ſet them in aray.

11 Alſo all the men of warre that were with him, went vp and drew nere, and came againſt the citie, and pitched on the North ſide of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thouſand men, * and ſet them to lie in wait betweene Beth-el and Ai, on the Weſt ſide of the city.

e He ſent theſe few, that the other which lay in ambuſh might not be diſcouered.

13 And the people ſet all the hoſte that was on the North ſide againſt the citie, and the liers in wait on the Weſt againſt the city: and Ioſhua went the ſame night into the f mids of the valley.

f To the intent that they in the citie might the better diſcouer his armie.

14 ¶ And when the king of Ai ſaw it, then the men of the citie haſted, and roſe vp earely, and went out againſt Iſrael to battell, he and all his people at the time appointed, before the plaine: for he knew not that any lay in wait againſt him on the backeſide of the citie.

15 Then Ioſhua and all Iſrael g as beaten before them, fled by the way of the wilderneſſe.

g As they which fained to flee for feare.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, and were drawen away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 Then the Lord ſayde vnto Ioſhua, h Stretch out the ſpeare that is in thine hand toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

h Or, lift vp the banner, to ſignifie when they ſhall inuade the city.

19 And they that lay in wait, aroſe quickly out of their place, and ranne aſſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, and ſaw it: for lo, the ſmoke of the city aſcended vp ‖ to heauen: and they had no ‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

‖ Or, toward the heauen.

‖ Or, place.

21 When Ioſhua and all Iſrael ſaw that they that lay in wait, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe, and ſlew the men of Ai.

22 Alſo the i other iſſued out of the citie againſt them: ſo were they in the middes of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them * remaine nor eſcape.

i Which came out of the ambuſh.

Deut.7,2.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the field, that is, in the wilderneſſe where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and k ſmote it with the edge of the ſword.

k For the fire which they had before ſet in the citie, was not to conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drew not his hand backe againe, which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattell & the ſpoile of this citie, Iſrael tooke for a pray vnto themſelues,

Num.31,22,26, verſe 2.

selues, according vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wildernesse vnto this day.

29 And the King of Ai hee hanged on a tree, vnto the euening. And as soone as the Sunne was downe, Ioshua commaunded that they shoulde take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lorde, and sacrificed peace offerings.

32 Also hee wrote there vpon the stones, a rehearsall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stoode on this side of the arke, & on that side, before the Priestes of the Leuites, which bare the arke of the Couenant of the Lord) as well the stranger, as hee that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lord had commanded before, that they should blesse the people of Israel.

34 Then afterward he read all the words of the Lawe, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a word of al that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselues against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall seruitude.

AND when all the Kings that were beyond Iorden, in the mountaines and in the valleys, & by all the coastes of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebusites) heard thereof,

2 They gathered themselues together to fight against Ioshua, and against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho and to Ai.

4 And therefore they wrought craftily: for they went, and fained themselues embassadours, and tooke olde sackes vpon their asses, and old bottels for wine, both rent and bound vp,

5 And olde shoes and clouted vpon their feete: also the rayment vpon them was old, and all their prouision of bread was dried, and mouled.

6 So they came vnto Ioshua vnto the hoste to Gilgal, and sayd vnto him, and vnto the men of Israel, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Israel sayd vnto the Hiuites, It may bee that thou dwellest among vs, howe then can I make a league with thee?

8 And they sayde vnto Ioshua, Wee are thy seruants. Then Ioshua sayde vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for the Name of the Lorde thy God: for wee haue heard his fame and all that hee hath done in Egypt,

10 And all that hee hath done to the two Kings of the Amorites that were beyonde Iorden, to Sihon king of Heshbon, & to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, & all the inhabitants of our countrey spake to vs, saying, Take victuals with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

12 This our bread wee tooke it hot with vs for victuals out of our houses, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottels of wine which wee filled, were new, and loe, they be rent, & these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the men accepted their tale concerning their victuals, & counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, & came vnto their cities the third day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

18 And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them by the Lorde God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworne vnto them by the Lorde God of Israel: nowe therefore we may not touch them.

20 But this wee will doe to them, and let them liue, lest the wrath bee vpon vs because of the othe which we sware vnto them.

21 And the Princes sayde vnto them againe, Let them liue, but they shall hewe wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and sayde, Wherefore haue yee beguiled

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l That it could neuer be built againe.

m According as it was commanded, Deut. 21. 23. Chap. 7. 25, 26.

Exod. 20. 25. Deut. 27. 5.

n Meaning, the ten commandements, which are the summe of the whole Law.

Deut. 11. 29. and 27. 12, 13.

Deut. 31. 12, 13.

o So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

‡ Ebr. one mouth, 2. Sam. 21, 1.

c Because they were all worne.

d For the Gibeonites and the Hiuites we all one people.

e Euen the idolaters for feare of death wil pretend to honour the true God, and receiue his religion.

‡ Ebr. in your hand.

f The wicked lacke no arte nor spare no lies to set forth their policie, when they wil deceiue the seruants of God.

g Some thinke that the Israelites ate of their victailes, and so made a league with them.

h From Gilgal.

i Fearing lest for their fault, the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercy toward his, which would not punish them for this fault.

beguiled vs, ſaying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are curſed, and there ſhall none of you bee freed from being bondmen, and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Ioſhua, and ſayd, Becauſe it was tolde thy ſeruants, that the Lord thy God had commanded his ſeruant Moſes to giue you all the lande, & to deſtroy all the inhabitants of the lande out of your ſight, therfore we were exceeding ſore afraid for our liues at the preſence of you, and haue done this thing:

25 And beholde nowe, wee are in thine hande: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

26 Euen ſo did he vnto them, and deliuered them out of the m hand of the children of Iſrael, that they ſlew them not.

27 And Ioſhua appointed them that ſame day to bee hewers of wood, and drawers of water for the Congregation, and for the Altar of the Lorde vnto this day, in the place which he ſhould chuſe.

1 For the vſe of the Tabernacle and of the Temple when it ſhall be built. *Deut.7.1.*

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the ſacrifices of the Temple, as verſ. 23.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon, whom Ioſhua diſcomfiteth. 11 The Lord raiſed haileſtones and ſlew many. 12 The Sunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many moe cities and Kings are deſtroyed.

NOwe when Adoni-zedek King of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* for as hee had done to Iericho, and to the King thereof, ſo hee had done to *Ai and to the king thereof) and howe the inhabitants of Gibeon had made peace with Iſrael, and were among them,

Chap.6.21.

Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighty.

a That is, Lord of iuſtice: ſo tyrants take to themſelues glorious names, when indeed they be very enemies againſt God and all iuſtice.

3 Wherefore a Adoni-zedek King of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachiſh, and vnto Debir King of Eglon, ſaying,

4 Come vp vnto me, and helpe mee, that wee may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue Kings of the Amorites, the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon gathered themſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made b warre againſt it.

b So enuious the wicked are, when any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, Withdrawe not thine hande from thy ſeruants: come vp to vs quickly, and ſaue vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountaines, are gathered together againſt vs.

c Leſt Ioſhua ſhould haue thought that God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lorde here ſtrengtheneth him.

7 So Ioſhua aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lorde ſayde vnto Ioſhua, c Feare them not: for I haue giuen them into thine hande: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſuddenly: for hee went vp from Gilgal all the night.

10 And the Lord diſcomfited them before Iſrael, and ſlewe them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, & ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, and were in the going downe to Beth-horon, the Lord caſt downe great ſtones from heauen vpon them, vntill Azekah, and they dyed: they were moe that died with the d haileſtones, then they whom the children of Iſrael ſlew with the ſword.

d So we ſee that all things ſerue to execute Gods vengeance againſt the wicked. *Iſa.28.21. eccluſ.46.4,5.*

12 ¶ Then ſpake Ioſhua to the Lorde, in the day when the Lorde gaue the Amorites before the children of Iſrael, and he ſayde in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone ſtoode ſtill, vntill the people auenged themſelues vpon their enemies: (Is not this written in the booke of * Iaſher?) ſo the Sunne abode in the mids of the heauen, and haſted not to goe downe for a whole day.

e Some reade, in the booke of the righteous: meaning Moſes: the Chalde text readeth, in the booke of the Law: but it is like that it was a booke thus named, which is now loſt.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord f fought for Iſrael.

f By taking away the enemies hearts, and deſtroying them with haileſtones

15 ¶ After, Ioſhua returned and all Iſrael with him vnto the campe to Gilgal.

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioſhua, ſaying, The fiue Kings are founde hid in a caue at Makkedah.

18 Then Ioſhua ſaid, Roule great ſtones vpon the mouth of the caue, and let men by it for to keepe them.

19 But ſtande ye not ſtill: followe after your enemies, and ‡ ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

‡ *Ebr. cut off all their traine, or taile.*

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter till they were conſumed, and the reſt that remained of them were entred into the walled cities,

21 Then all the people returned to the campe, to Ioſhua at Makkedah in g peace: no man moued his tongue againſt the children of Iſrael.

g Or, in ſafetie, ſo that none gaue them as much as an euil word.

22 After, Ioſhua ſayde, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him forth of the caue, euen the King of Ieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, and the King of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, Come neere, ſet your feete vpon the h neckes of theſe Kings: and they came neere and ſet their feete vpon their neckes.

h Signifying what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelues were not ſpared.

25 And

25 And Ioshua sayd vnto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should take * them downe off the trees, and cast them into the caue (wherein they had bene hid) and they layde great stones vpon the caues mouth, which remaine vntill this day.

Deut.21.23, chap.8.29.

28 ¶ And that same day Ioshua tooke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed the with them, ‖ all the soules that were therein, he let none remaine: for he did to the king of Makkedah as he had done vnto the king of Iericho.

† Ioshua taketh Makkedah.

‖ *Or, euery person.*

Chap.6.21.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

† Libnah is taken

30 And the Lorde gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the swoorde, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

‖ *Or, person.*

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assauted it.

† Lachish is taken

32 And the Lord gaue † Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

† The king of Gezer is slaine.

34 ¶ And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it.

† Eglon is taken.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

† Hebron is taken.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

† Debir is taken.

39 And when hee had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so did he to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the valleys, and the ‖ hill sides, and all their kings, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.

‖ Some reade Ashedoth, which signifieth the descents of the hils.

41 And Ioshua smote them from Kadesh barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings and their land did Ioshua take at * one time, because the Lord God of Israel fought for † Israel.

k In one battell.

l Where the Arke was, there to giue thankes for their victories.

43 Afterward, Ioshua & all Israel with him returned vnto the campe vnto † Gilgal.

CHAP. XI.

1 Diuers kings and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND when Iabin King of Hazor had heard this, then he * sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the Kings that were by the North in the mountaines and plaines toward the South side of ‖ Cinneroth, and in the valleis, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Genezareth, or Tiberias.

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder * Hermon in the land of Mizpeh.

c Which was mount Sion, as Deut.4.48.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrowe about this time will I deliuer them all slaine before Israel: thou shalt ‖ hough their horses, and burne their charets with fire.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto * Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remainting of them.

e Which signifieth hot waters, or, according to some, brine pits.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdomes.

11 Moreouer, they smote all the † persons that were therin with the edge of the sword, vtterly destroying all, leaning none alme and he burnt Hazor with fire.

f Both men, women and children.

12 So all the cities of those Kings, and all the Kings of them did Ioshua take, and smote them with the edge of the swoorde, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

Num.33.52. deut.7.2.

13 But Israel burnt none of the cities that stoode still in their s strength, saue Hazor onely, that Iosh. burnt.

14 And all the spoyle of these cities, and the cattell, the children of Israel tooke for their pray, but they smote euery * man with the edge of the sworde, vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord * had commanded Moses his seruant, so did Moses * commaund Iosh. and so did Iosh: hee left nothing vndone of all that the Lord had commanded Moses.

16 So Iosh. tooke all this lande of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the i mountaine of Israel, and the lowe countrey of the same,

17 From the mount k Halak, that goeth vp to Seir, euen vnto ‖ Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Iosh. made warre long time with all those kings.

19 Neither was there any city that made peace with the children of Israel; * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to harden their hearts that they should come against Israel in battel, to the intent that they should destroy them vtterly, & shew them no mercy, but that they should vtterly them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Iosh. & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Iosh. destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, m in Gath, and in Ashdod were they left.

23 So Iosh. tooke the whole land, according to all that the Lorde had sayde vnto Moses: and Iosh. gaue it for an inheritance vnto Israel * according to their portions throughe their tribes: then the land was at rest without warre.

CHAP. XII.

1 What Kings Iosh. and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the Kings of the lande, which the children of Israel smote and possessed their lande, on the * other side Iorden toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, and from halfe Gilead, vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the plaine, euen the salt sea, Eastward, the way to Beth-iesimoth, ‖ from the South vnder the ‖ springs of * Pisgah.

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the Giants, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: * Moses also the seruant of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Iosh. and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto the mount b Halak that goeth vp to Seir, and Iosh. gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wilderneſſe, and in the South: where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ The king of Iericho one: the king of Ai, which is beside Beth-el, one:

10 The * king of Ierusalim, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one:

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam ‖ of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the * king of the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritaunce of Leui. 22 Balaam was slaine.

NOw when Iosh. was olde, and stricken in yeeres, the Lorde sayde vnto him, Thou art olde, and ‡ growen in age, and

Which were strong by situation and not hurt by warre.

All mankind.

Exod.34.11. Deut.7.2.

That is, Samaria.

So called, because it was bare and without trees.

Or, the valley of Gad.

Chap.9.3.

That is, to giue them ouer to themselues: and therefore they could not but rebell against God, and seeke their own destruction.

Out of the which came Goliath, 1.Sam.17.4

Numb.26.53,55.

From Gilgal where Iosh. camped.

Numb.21.24. Deut.3.6.

Or, wildernesse,

Or, bill sides. Deut.3.17. and 4.49. Deut.3.11. chap.13.12.

Numb.32.39. deut.3.12. chap.13.8.

b Reade Chap. 11. verse 17.

Or, in Ashdoth.

Chap.6.2. Chap.8.29. Chap.10.23.

Chap.10.33.

Chap.10.39.

Chap.10.29,30.

Chap.10.28.

Chap.11.10.

Or, neere vnto Carmel. Gen.14.1.

a Being almost an hundreth and ten yeere olde.

‡ *Ebr. comen into yeres.*

and there remaineth exceeding much lande
b After that the enemies are ouercome. to be b possessed:
2 This is the land that remaineth, al the ‖regions of the Philistims, and all Geshuri,
‖Or, borders.
3 From ‡ Nilus which is ‡ in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen fiue Lordships of the Philistims, the Azzithites,
‡ Ebr. Shihor. ‡ Ebr. vpon the face of Egypt.
and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, ℰ the Auites:
4 From the South, all the lande of the Canaanites, and the ‡ caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:
‡ Ebr. Mearah.
5 And the lande of the Giblites, and all Lebanon, toward the sunne rising from ‖ Baal-gad vnder mount Hermon, vntill one come to Hamath.
‖ Or, the plaine of Gad.
6 All the inhabitants of the mountaines from Lebanon vnto c Misrephothmaim, and all the Sidonians, I wil cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.
c Reade Chap. 11,8.
7 Now therefore diuide this lande to inherite vnto the nine tribes, and to the halfe tribe of Manasseh.
8 For with halfe thereof, the Reubenites and the Gadites haue receiued their inheritance, * which Moses gaue them beyonde Iorden Eastwarde, euen as Moses the seruant of the Lord had giuen them,
Num. 32. 33. deut. 3. 13. chap. 22. 4.
9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the ‖ riuer, and all the plaine of Medeba vnto Dibon,
‖ Or, valley.
10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,
11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:
12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the * rest of the giants) for these did Moses smite, and cast them out.
Deut. 3. 11. chap. 12. 4.
13 But the children of Israel d expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites euen vnto this day.
d Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them, Num. 33. 55. chap. 23. 13. iudg. 2. 3.
14 Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are * his inheritance, as he sayd vnto him.
15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.
e Leui shall liue by the sacrifices, Numb. 18, 21.
16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, ℰ from the city that is in the mids of the riuer, and all the plaine that is by Medeba:
17 Heshbon with al the cities therof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:
‖ Or, the places of Baal.
18 And Jahazah, and Kedemoth, ℰ Mephaath:
19 Kiriathaim also, and Sibmah, and Zerethshahar in the mount of ‖ Emek:
‖ Or, the valley. Deut. 3, 17.
20 And Beth-peor, and * Ashdoth-pisgah, and Beth-jeshimoth:
21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.
Num. 31, 8.
22 And f Balaam the sonne of Beor the Soothsayer, did the children of Israel slay with the swoorde, among them that were slaine.
f So that both they which obeyed wicked counsel, and the wicked counseller perished by the iust iudgement of God.
23 And the border of the children of Reuben was Jorden with the coastes. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.
24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad according to their families.
25 And their coastes were Jazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Rabbah:
26 And from Heshbon vnto Ramath, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:
27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Jorden and the borders euen vnto the Sea coast of Cinnereth, g beyonde Jorden Eastward.
g That is, in the land of Moab.
28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.
29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.
30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Jair which are in Bashan, threescore cities,
31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the h children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.
Num. 32. 39.
h Meaning, his nephewes and posteritie.
32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jorden, toward Jericho Eastward.
33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is their inheritance, * as hee sayd vnto them.
Chap. 18. 7. Num. 18, 20.

CHAP. XIIII.

2 The lande of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the places which the children of Israel inherited in the lande of Canaan, * which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel
Num. 34. 17.

distributed to them.

Num.26.55. and 33.54.

2 By the lot of their inheritance, as the Lord had commanded by the hande of Moses, to giue to the nine tribes, and the halfe tribe.

a As Reuben and Gad, and halfe the tribe of Manasseh, Num 33.15.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe beyonde Iorden: but vnto the Leuites hee gaue none inheritance among them.

b So though Leui lacked, yet were there still twelue tribes by this meanes.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

Num. 35.1. chap.21.2,3.

5 ¶ As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Iudah came vnto Iosh ua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayde vnto him, Thou knowest what the Lorde sayde vnto Moses the man of God, concerning me and thee in Kadesh barnea.

c Which was, that they two onely should enter into the land, Num.14.24.

7 Fourtie yeere olde was I, when Moses the seruant of the Lorde sent mee from Kadesh-barnea to ehite the lande, and I brought him worde againe, as I thought in mine heart.

d Which were the ten other spies.

8 But my d brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet haue troden, shall bee thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aliue, as hee promised: this is the fourtie and fifth yeere since the Lorde spake this thing vnto Moses, while the children of Israel wandered in the wildernesse: and nowe lo, I am this day fourescore and fiue yeere olde:

Eccles.46.9.

11 And yet am as e strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I nowe, either for warre, or ‡ for gouernment.

‡Ebr.to goe out, and come in.

12 Nowe therefore giue mee this mountaine whereof the Lorde spake in that day (for thou heardest in that day, howe the ‖ Anakims were there, and the cities great and walled) e if so bee the Lorde will bee with mee, that I may driue them out, as the Lord sayd.

‖Or, giants.

e This he spake of modestie, and not of doubting.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

Chap.21.12. 1.macca.2.59.

14 f Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

Chap.15.13.

f Either for his power or person.

15 And the name of f Hebron was before time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

CHAP. XV.

1 *The Lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion,* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: euen a vnto the border of Edom and the wilderneſſe of b Zin, Southward on the South coast.

Num.34.3. Num.33.36.

2 And their South border was the salt Sea coast, c from the point that looketh Southward.

a The Ebrewe word signifieth tongue, whereby is meant either the arme of the Sea that commeth into the land, or a rocke or cape that goeth into the Sea.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, & ascended vp on the Southside vnto Kadesh-barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the d ende of Iorden: and the border on the Northquarter from the point of the Sea, and from the end of Iorden.

b Meaning, the mouth of the riuer where it runneth into the salt sea.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the e stone of Bohan the sonne of Reuben.

c Which was a marke to part their countries.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Aduммim, which is on the Southside of the riuer: also this border goeth vp to the waters of ‖En-shemesh, and endeth at f En-rogel.

‖Or, the fountaine of the Sunne. 1.King.1.9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem: also this border goeth vp to the toppe of the mountaine that lyeth before the valley of Hinnom Westward, which is by the ende of the valley of the ‡ Giants Northward.

‡Ebr. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: & this border draweth to Baalah, which is ‖Kiriath-iearim.

‖Or, the citie of woods.

10 Then this border compasseth from Baalah Westwarde vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northwarde: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Jabneel: and the endes of this coast are to the g Sea.

d Meaning, toward Syria.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Iudah rounde about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah, as the Lorde commanded him, euen h Kiriath-arba of the father of Anak, which is Hebron.

Chap.14.15.

e This was done after the death of Ioshua, Iudg. 1.10,20.

14 And Caleb i drone thence three sonnes of Anak, Shethai, and Ahiman, and Talmai, the sonnes of Anak.

15 And

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, vnto him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the ‖brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

‖Or, cousin.

18 And as she went into him, she mooued him to aske of her father a field: ‡ & she lighted off her asse, & Caleb said vnto her, What wilt thou?

‡ Because her husband tarried too long.

19 Then she answered, ‖Giue me a blessing: for thou hast giuen mee the South countrey: § giue mee also springs of water. And hee gaue her the springs aboue, and the springs beneath.

‖Or, grant me this petition.

§ Because her countrey was baren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward were Kabzeel, & Eder, and Iagur,

22 And Kinah, & Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, & Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, & Chesil, & Hormah,

31 And Ziklag, and Madmanna, & Sansannah,

h Which before was called Zephath, Iudg. 1. 17

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.

33 ¶ In the lowe countrey were Eshtaol, and Zorah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, & Hadashah, & Migdal-gad,

38 And Dilean, & Mizpeh, & Iokthеel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, & Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, & Naamah, and Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, & Nezib,

44 And Keilah, & Achzib, and Mareshah: nine cities with their villages.

‡ Hebr. daughters.

45 Ekron with her ‡townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the ‖riuer of Egypt, & the great Sea was their coast.

‖ Meaning, Nilus, as chap. 13. 3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, and Kiriath-sannah (which is Debir)

50 And Anab, and Eshtemoh, & Anim,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah, & Kiriath-arba (which is Hebron) and Zior: nine cities with their villages.

Chap. 14. 15.

55 Maon, Carmel, and Ziph, & Iuttah,

56 And Izreel, and Iokdeam, & Zanoah,

57 Kain, Gibeah, & Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernesse were Beth-arabah, Middin, and Secacah,

62 And Nibshan, & the citie of salt, and En-gedi: six cities with their villages.

l Of this citie the salt sea hath his name.

63 Neuertheles, the Iebusites that were the inhabitants of Ierusalem, could not the children of Iudah cast m out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

m That is, vtterly, though they slew the most part, and burnt their citie, Iudg. 1. 8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanites dwelled among them.*

AND the lot fell to the a children of Ioseph from Iordan by Iericho vnto the water of Iericho Eastward, and to the wildernesse that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasshes portion followeth.

2 And goeth out from Beth-el to b Luz, and runneth along vnto the borders of Archiataroth,

Iudg. 1. 26.

3 And goeth downe Westwarde to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the ends thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh, and Ephraim c tooke their inheritance.

c Seuerally, first Ephraim, and then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Ataroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, & this border returneth Eastward vnto Taanath-shiloh, and passeth it on the East side vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, d and out at Iordan,

d For so farre the coasts reach.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

e Because Ephraims tribe was far greater then Manasseh, therefore he had mo cities.

10 And they cast not out the Canaanite

that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

THis was also the lot of the tribe of Manasseh: for he was the * first borne of Ioseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Gen.41.51. and 46.20. & 50.23. num.32.39.

2 And also * of the * rest of the sonnes of Manasseh by their families, euen of y sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Numb.26.29.
a For the other halfe tribe had their portion beyond Iorden.

Numb.26.33.& 27.1.& 36.2,11.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our b brethren: therefore according to the commandement of the Lord, he gaue them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to * Manasseh, beside the land of Gilead & Bashan, which is on the other side Iorden,

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad,

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitantes of En-tappuah.

8 The lande of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth downe vnto the ‖ riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the endes of it are at the * Sea.

‖ *Or, the brooke of reedes.*

e That is, toward the maine Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border, and they met together in f Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

g For at the first they lacked courage, and after agreed with them on conditions contrary to Gods commandement.

12 Yet the children of Manasseh g could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath h blessed me hitherto?

h According to my fathers Iaakobs prophesie, Gen. 48. 19.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, and of the Giants, i if mount Ephraim be too narrow for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Canaanites that dwell in the lowe countrey haue charets of iron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Izreel.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, & to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the endes of it shall be thine, k and thou shalt cast out the Canaanites, though they haue iron charets, & though they be strong.

k So that thou shalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the land to the other seuen tribes. 11 The lot of the children of Beniamin.

AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the * Tabernacle of the Congregation there, after the land was subiect vnto them.

a For they had now remoued it from Gilgal, and set it vp in Shiloh.

2 Now there remained among the children of Israel seuen tribes, to whom b they had not deuided their inheritance.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

3 Therefore Ioshua sayde vnto the children of Israel, How long are yee so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may send them, and that they may rise, and walke through the land, and distribute it according to * their inheritance, and returne to me.

c That is, into seuen portions, to euery tribe one.

5 And that they may diuide it vnto them into seuen partes, (Iudah shall abide in his coast at the South, and the house of Ioseph shall d stand in their coasts at the North)

d For these had their inheritance alreadie appointed.

6 Ye shall describe the land therefore into seuen partes, and shall bring them hither to me, and I will cast lots for you here before the * Lord our God.

e Before the arke of the Lord.

7 But the Leuites shall haue no part among you: for the f Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyond Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offerings, Chap. 13. 14.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and

got

goe throngh the land, and [g] describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seuen parts in a booke, and returned to Iosua into the campe at Shiloh.

10 ¶ Then Iosua [h] cast lots for them in Shiloh before the Lord, and there Iosua diuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came foorth according to their families, and the coast of their lot lay [i] betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wilderneſſe of Beth-auen:

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is [k] Beth-el) and this border descendeth to Atroth-addar, neere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lyeth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the Southquarter is from the end of Kiriath iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of the waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the ‖ Giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebuſi Southward, and goeth downe to Enrogel,

17 And compasseth from the North, and goeth foorth to [l] En-shemesh, and streccheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, & goeth down into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the [m] end of Iordan Southward: this is the South coast.

20 Also Iordan is the border of it on the East side: this is the inheritance of the children of Beniamin by the coasts thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, & Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, & Ophni, & Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beerorh,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Tarala,

28 And Zela, Eleph, and Iebuſi, (which is [n] Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

n Which was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Iosua.*

AND the second lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the [a] mids of the inheritance of the children of Iudah.

a According to Iakobs prophesie, that hee should be scattered among the other tribes, Gen. 49.7.

2 Now they had in their inheritance, Beersheba, and Sheba, and Molada,

3 And Hazar-shual, & Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, and ‖ Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

‖ Or, *Ramath-negeb.*

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too [b] much for them: therefore the children of Simeon had their inheritance within their inheritance.

b But this large portion was given them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp [c] Westward, euen to Maralah, & reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher to Ittah-kazin, and goeth foorth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, & the endes thereof are in the valley of Iiphtah-el,

15 And Kattah, and Nahallal, & Shimron, and Idalah, and [d] Beth-lehem: twelue cities with their villages.

d There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Iezreelah, & Chesulloth,

g By writing the names of euery countrey and citie.

h That euery one should be content with Gods appointment,

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ Or, *to the Sea.*

‖ Or, *Rephaim.* ‖ Or, *Ierusalem.*

l Which is in the tribe of Ephraim.

Chap. 15. 6.

m To the very strait, where the riuer runneth into the salt Sea.

Sillioth, and Shunem,
19 And Haphraim, and Shion, and Anaharath,
20 And Rabbith, & Kishion, and Abez,
21 And Remeth, and [e] En-gannim, and Enhaddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimah, & Beth-shemesh, & the endes of their coast reach to Jorden: sixteene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities and their villages.
24 ¶ Also the fift lot came out of the tribe of the children of Asher, according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Misheal, and came to Carmel Westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth-dagon, and [f] commeth to Zebulun, and to the valley of Iphtah-el, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,
28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah and to the strong citie of [g] Tyr, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,
30 Ummah also and Aphek, and Rehob: two and twenty cities with their villages.
31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.
32 ¶ The sixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from [h] Heleph, and from Allon in Zaananim, and Adami-nekeb, and Jabneel, euen to Lakum, and the ends thereof are at Jorden.
34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Judah [§] by Jorden toward the Sunne rising.
35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,
36 And Adamah, and Ramah, & Hazor,
37 And Kedesh, and Edrei, & En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aijalon, and Ithlah,
43 And Elon, and Timnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Jehud, and Bene-berak, & Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before [k] Japho.
47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went vp to [l] fight against Leshem, and tooke it, & smote it with the edge of the sworde, and possessed it, & dwelt therein, and called Leshem, * Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities, and their villages.
49 ¶ When they had made an end of dividing the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iosh. the sonne of Nun among them.
50 According to the worde of the Lorde they gaue him the citie which he asked, euen * Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
51 * These are the heritages which Eleazar the Priest, and Iosh. the sonne of Nun and the chiefe fathers of the tribes of the children of Israel diuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the countrey.

e There was an other citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distinged by the tribe onely.

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus, a strong citie in the Sea.

h These cities were in the countrey of Zaananim.

§ Or, euen vnto Iorden.

i Of the which the lake of Genezareth had his name.

k Called Ioppe.

l According as Iaakob had prophecied, Gen. 49. 17. Iudg. 18. 29.

Chap. 24. 30.

Numb. 34. 17.

CHAP. XX.

2 The Lord commandeth Iosh. to appoint cities of refuge. 3 The vse thereof, 7 And their names.

THe Lorde also spake vnto Iosh. saying,
2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,
3 That the slayer that killeth any person [a] by ignorance, and vnwittingly, may flee thither, and they shall be your refuge from the auenger of blood.
4 And hee that doeth flee to one of those cities, shall stande at the entering of the gate of the citie, & shall shew his cause [1] to the Elders of the citie: and they shall receiue him into the citie vnto them, and giue him a place that he may dwell with them.
5 And if the [b] auenger of blood pursue after him, they shall not deliuer the slayer into his hand, because hee smote his neighbour ignorantly, neither hated hee him before time:
6 But he shall dwell in that citie vntil he stand before the Congregation in [c] iudgement, * or vntil the death of the hie Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne city, and vnto his owne house, euen vnto the citie from whence he fled.
7 ¶ Then they appointed Kedesh in [§] Galil in mount Naphtali, & Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.
8 And on the other side Jorden toward Jericho Eastward, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth in Gilead,

Exod. 21. 13. Numb. 35. 6, 11, 14. Deut. 19. 2.

a At vnawares, and bearing him no grudge.

[1] Ebr. in the eares of the Elders,

b That is, the neerest kinsman of him that is slaine.

c Till his cause were proued. Numb. 35. 25.

§ Or, Galile.

Deut. 4. 43. 1. Chron. 6. 78.

Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger, that sojourned among them, that whosoeuer killeth any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

d Out of the halfe tribe of Manasseh beyond Iorden.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fortie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came the ‖ principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

‖ *Or, the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded [a] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

Numb. 35. 2.

a By Moses, by whose ministery God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement of the Lorde these cities with their suburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirteene cities.

b Hee meaneth them that were Priests: for some were but Leuites.

c Euery tribe gaue moe or fewer cities, according as their inheritance was great or little, Num. 35. 8.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commaunded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [d] Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

11 So they gaue them Kiriath-arba of the father of Anak (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the land of the city, and the villages thereof, gaue they to * Caleb the sonne of Iephunneh to be his possession)

Chap. 14. 14. 1. chron. 6. 56.

13 ¶ Thus they gaue to the [e] children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbes, and Libnah with her suburbs,

e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

14 And Iattir with her suburbes, and Eshtemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbs, Geba with her suburbs,

f The suburbes were a thousand cubits from the wall of the citie round about, Num. 35. 4.

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for the slayer, [h] Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth horon with her suburbs: foure cities.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

23 And out of the tribe of Dan, Elteked with her suburbs, Gibbethon with her suburbs,

24 Aialon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tenach with her suburbs, and Gath-rimmon with her suburbs: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, [k] Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Aser, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ‖ Galil with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

‖ *Or, Galile.*

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of [l] the children of Merari the [l] rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, and Kartah with her suburbs,

l They are here called the rest, because they are last numbred, and Merari was the yongest brother, Gen. 46. 11.

35 Dimnah with her suburbes, Nahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Iahazah with her suburbs,

m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20 8.

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue for

for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites n within the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay euery one seuerally with their suburbes round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, & dwelt therein.

44 And the Lord gaue them rest round about, according to all that he had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies into their hand.

Chap. 23. 14, 15.

45 * There failed nothing of all the good things which the Lord had spoken vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the same.

THen a Iosh. called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept all that Moses the seruant of the Lord b commanded you, and haue obeyed my voice in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God:

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord * hath giuen you beyond Iorden.

Numb. 32. 33. *chap.* 13. 8.

5 But take diligent heed, to do the commandement and law, which Moses the seruaunt of the Lord commanded you: that is, * that ye c loue the Lord your God, & walke in all his wayes, and keepe his commaundements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

Deut. 10 12.

6 So Iosh. d blessed them, & sent them away, and they went vnto their tents.

7 ¶ Nowe vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Iosh. among their brethren on this side Iorden Westward: therefore when Iosh. sent them away vnto their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of raiment: diuide the spoile of your enemies with your e brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the lande of Canaan) to goe vnto the countrey of Gilead to the lande of their possession, which they had obteined, according to the worde of the Lord by the hand of Moses.

10 ¶ And when they came vnto ‡ the borders of Iorden (which are in the lande of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built f there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the forefront of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to go vp s to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers houshold among the ‖ thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith h the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built you an altar for to rebell this day against the Lord?

17 Haue wee too little for the wickednesse * of Peor, whereof we are not i cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, euen to morrow hee will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be k vncleane, come yee ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but l rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on * all the Congregation of Israel? and this man alone m perished not in his wickednesse.

21 ¶ Then the children of Reuben & the children

n Thus according to Iaakobs prophesie, they were scattered thorowout the countrey, which God vsed to this end, that his people might be instructed in the true religion by them.

a After that the Israelites enioyed the land of Canaan.

b Which was to go armed before their brethren, Numb. 32. 29.

e Which remained at home, and went not to the warre, Numb. 31. 27. 1. sam. 30. 24.

‡ *Ebr. Galiloth, which country also was called Canaan, because the Amorites dwelling there, were called Canaanites.*

f That is, beyond Iorden: for sometime the whole countrey on both sides of Iorden is meant by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

‖ *Or, multitude.*

h Not onely of the princes, but also of the common people. *Numb.* 25. 4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatrie.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebell against God, 2. Sam. 15. 23. *Chap.* 7. 1, 5.

m Signifying, that if many suffred for one mans fault, for the fault of many all should suffer.

children of Gad, and halfe the tribe of Manasseh answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, & Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lorde, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord * himselfe require it:

n Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lorde hath made Iorden a border betweene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lorde: so shall your children make our children ° cease from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall bee a * witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lorde before him in our burnt offrings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

Gen. 31. 48. chap. 24. 27. verse 34.

28 Therefore sayd we, If so be that they should so say to vs or to our p generations in time to come, then will we answere, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witnesse betweene vs and you.

p They signifie a wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.

29 God forbid, that wee should rebell against the Lorde, and turne this day away from the Lorde to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel which were with him, heard the wordes that the children of Reuben, and children of Gad, and the children of Manasseh spake, ‡ they were well content.

‡ Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest sayd vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day wee perceiue that the Lord is q among vs, because ye haue not done this trespasse against the Lorde: now yee r haue deliuered the children of Israel out of the hand of the Lord.

q By preserving vs and gouerning vs.

r Whom if yee had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, and brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel ‖ blessed God, and ‡ minded not to goe against them in battel, for to destroy the land, wherein the children of Reuben and Gad dwelt.

‖ Or, praised. ‡ Ebr. said,

34 Then the children of Reuben, and the children of Gad called the altar ‖ Ed: for it shalbe a witnesse betweene vs, that the Lord is God.

‖ Or, witnesse.

CHAP. XXIII.

1 Iosua exhorteth the people, that they ioine not themselues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatning, if they forsake him.

AND a long season after that the Lorde had giuen rest vnto Israel from all their enemies round about, and Iosua was olde and ‡ stricken in age,

‡ Ebr. comen in to yeeres.

2 Then Iosua called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and sayd vnto them, I am olde, and stricken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations a before you, howe the Lord your God himselfe hath fought for you.

a Your eyes bearing witnesse.

4 Behold, I haue ‖ diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea ‡ Westward.

‖ Or, ouerthrowen these nations. ‡ Ebr. at the sunne set.

5 And the Lorde your God shall expell b them before you, and cast them out of your sight, and yee shall possesse their land, as the Lord your God hath sayd vnto you.

b Which yet remaine and are not ouercome, as Chap. 13. 2.

6 Be yee therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, * that yee turne not therefrom to the right hand nor to the left,

Deut. 5. 32. and 28. 14.

7 Neither company with these nations: that is, with them which are c left with you, neither * make mention of the name of their gods, d nor cause to sweare by them, neither serue them nor bowe vnto them:

c And not yet subdued. * Psal. 16. 4. d Let not the Iudges admit an othe, which any shall sweare by their idoles.

8 But sticke fast vnto the Lorde your God, as ye haue done vntill this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

Leuit. 26. 8. deut. 32. 30. ‡ Ebr. soules.

11 Take good heede therefore vnto your ‡ selues, that ye loue the Lord your God.

‖ Or, be of their assurite.

12 Els, if yee goe backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shal ‖ make marriages with them, and ‖ goe vnto them, and they to you,

‖ Or, haue conuersation with them. Exod. 23. 33. numb. 33. 55. deut. 7. 16.

13 Know yee for certaine, that the Lorde your God will cast out no more of these nations from before you: * but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your e eyes, vntill yee perish out of this good land, which the Lord your God hath giuen you.

c Meaning, they shall be a continuall griefe vnto you, and so, the cause of your destruction.

14 And behold, this day doe I f enter into the way of all the world, and ye know in all

f I die according to the course of nature.

all you: e hearts and in all your soules, that *nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all ‖good things are come vpon you which the Lord your God promised you, so shall the Lord bring vpon you euery ‖euill thing, vntill hee haue destroyed you out of this good land, which the Lorde your God hath giuen you.

16 When yee shall b transgresse the couenant of the Lord your God, which he commanded you, and shall goe and serue other gods, and bow your selues to them, then shall the wrath of ỹ Lord ware hote against you, and yee shall perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII.

2 Iosh. rehearseth Gods benefits, 14 and exhorteth the people to feare God. 25 The league renewed betweene God and the people. 29 Iosh. dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled againe all the a tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, & they presented themselues before b God.

2 Then Ioshua sayd vnto all the people, Thus sayth the Lord God of Israel, *Your Fathers dwelt beyond the c flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seede, and * gaue him Izhak

4 And I gaue vnto Izhak * Iaakob and Esau: ‖ I gaue vnto * Esau mount Seir, to possesse it: but * Iaakob and his children went downe into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I * brought your Fathers out of Egypt, and yee came vnto the sea, and the Egyptians pursued after your fathers with charets and horsemen vnto * the red Sea.

7 Then they cried vnto the Lord, and he put ‖a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and couered them: & your eyes haue seene what I haue done in Egypt: also yee dwelt in the wildernesse d a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 * Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Iorden, and came vnto Iericho, & the e men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites, and the Iebusites, and I deliuered them into your hand.

12 And I sent * Hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bowe.

13 And I haue giuen you a land, wherein yee did not labour, and cities, which yee built not, and yee dwell in them, and eate of the vineyards and Oliue trees, which yee planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in trueth, and put away the gods, which your Fathers serued beyond the flood and in Egypt, and serue yee the Lord.

15 And ‡ if it seeme euill vnto you to serue the Lord, choose you this day whom ye will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: ᵉ but I and my house will serue the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and preserued vs in all the way that wee went, and among all the people through whom wee came.

18 And the Lord did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, ᵇ for he is our God.

19 And Ioshua sayd vnto the people, Ye cannot serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord & serue strange gods, * then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people sayde vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua sayd vnto the people, Ye are witnesses ‖against your selues, that yee haue chosen you the Lord to serue him: and they sayd, We are witnesses.

23 Then put away now, sayd hee, the strange ᵏ gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people sayde vnto Ioshua, The Lord our God will we serue, and his voice will we obey.

25 So Ioshua ‖made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the law of God, and tooke a great stone, & pitched it there vnder an ‖ Oke that was in the Sanctuary of the Lord.

27 And Ioshua sayd vnto all the people, Behold,

g Most certainly. *Chap.21.45.*

‖*Or, promises.*

‖*Or, threatnings, as Chap.24.20.*

h Hee sheweth that no euill can come vnto man except he offend God by dilobedience,

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, when they went to burie Iosephs bones. *Gene.41.31. Iudeth.8.6,7.*

c Euphrates in Mesopotamia, *Gen.11.26. Gen.31.2. Gen.35.26. Gen.36.8. Gen.46.6. Exod.3.10.*

Exod.12.37.

Exod.14.9.

‖*Or, a cloude.*

d Euen fortie yeeres. *Numb.21.29.*

Numb.22.5. &c.23.4.

e Because it was the chiefe citie, vnder it he conteineth all the countrey: els they of the citie fought not. *Exod.23.28. deut.7.20. chap.11.20.*

f This is the true vse of Gods benefites, to learne thereby to feare and to serue him with an vpright conscience.

‡*Ebr. if it be euil in your eyes.*

g This teacheth vs, that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom we haue receiued the redemption of our soules? *Chap.23.15.*

i If you do the contrary, your owne mouthes shall condemne you.

k Out of your hearts and otherwise.

l By ioining God and the people together: also he repeateth the promises and threatnings out of the Law.

‖*Or, elme.*

Beholde, this stone shall be a witnesse vnto vs: for it m hath heard all the wordes of the Lorde which hee spake with vs: it shall bee therefore a witnesse against you, lest ye deny your God.

28 Then Iosh̃ua let the people depart euery man vnto his inheritance.

29 And after these thinges, Iosh̃ua the sonne of Nun, the seruant of the Lord, died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel n serued the Lorde all the dayes of Iosh̃ua, and all the dayes of the Elders that ouerliued Iosh̃ua, and which had knowen all the workes of the Lord that hee had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Iaakob bought of * the sonnes of Hamor the father of Shechem, for an hundreth pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the ‡ hill of Phinehas his sonne, which was giuen him in mount Ephraim.

m Rather then mans dissimulation should not be punished, the dumbe creatures shall cry for vengeance.

Chap. 19. 50. Iudges 2. 9.

n Such are the people commonly as their rulers are.

Gen. 50. 25. exod. 13. 19.

Gen. 33. 19.

‡ *Ebr. Gibeath Phinehas.*

The booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasant and hainous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowleging his great benefits, and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Iosh̃ua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries, and so call vnto him and be deliuered) to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were foureteene in number besides Iosh̃ua, and gouerned from Iosh̃ua vnto Saul the first king of Israel. Iosh̃ua and these vnto the time of Saul, ruled 377 yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what danger the common wealth is in, when as God giueth not a Magistrate to reteine his people in the puretie of religion and his true seruice.

CHAP. I.

1 After Iosh̃ua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Kenj. 28 The Canaanites are made tributaries, but not destroyed.

AFter that Iosh̃ua was dead, the children of Israel a asked the Lord, saying, b Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord sayd, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah sayde vnto Simeon his c brother, Come vp with mee into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites & the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

5 And they found ‖ Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and d cut off the thumbs of his hands and of his feet.

7 And Adoni-bezek said, Seuentie kings hauing the thumbes of their handes and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had set the e city on fire.)

9 ¶ Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called * Kiriath arba: and they slewe f Sheshai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-sepher.

12 And Caleb sayd, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs yonger brother tooke it, to whom hee gaue Achsah his daughter to wife.

14 And when she came to him, she mooued him to aske of her father a fielde, g and shee lighted off her asse, and Caleb said vnto her, ¶ What wilt thou?

a By the iudgement of Vrim: reade Exod. 28. 30. num. 27. 21. 1. sam. 28 6.

b Who shalbe our captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

‖ *Or, the Lord of Bezek.*

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as hee had done, so did he receiue, Leuit. 24. 19, 20.

e Which was afterward built againe and possessed by the Iebusites, 2. Sam. 5. 6.

Iosh. 15. 14.

f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

15 And

15 And shee answered him, Giue mee a blessing: for thou hast giuen mee a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue, and the springs beneath.

h This was one of the names of Moses father in law, reade Num. 10.29.

16 ¶ And the children of h Reni Moses father in law went vp out of the citie of the palme trees with the children of Iudah into the wildernesse of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the city * Hormah.

Numb. 21.3.

i These cities and others were afterward possessed of the Philistims, 1.Sam.6.17.

18 Also Iudah tooke i Azzah with the coastes thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charets of yron.

Numb. 14.24. Iosh. 14.13. and 15.14.

20 And they gaue Hebron vnto Caleb, as * Moses had sayd, and he expelled thence the three sonnes of Anak.

k For after that the tribe of Iudah had burnt it, they built it a-gaine.

21 But the children of Beniamin did not cast out the Iebusites, that k inhabited Ierusalem: therefore the Iebusites dwell with the children of Beniamin in Ierusalem vnto this day.

22 ¶ They also that were of the house of Ioseph, went vp to Beth-el, and the Lorde was with them,

23 And the house of Ioseph cauled to viewe Beth-el (and the name of the citie before time was * Luz)

Gene. 28.19.

24 And the spies sawe a man come out of the city, and they sayd vnto him, Shew vs, we pray thee, the way into the city, * and we will shew thee mercy.

Iosh. 2.14.

25 And when hee had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his houshold depart.

26 Then the man went into the lande of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled still in that land.

Iosh. 17.11.

l Wherfore God permitted § Canaanites to dwell still in the land, reade Chap. 3.4. *Iosh. 16.10.*

28 Neuertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.

30 ¶ Neither did m Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them * out.

n But made the pay tribute as the others did.

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ driue the children of Dan into the mountaine: for that they suffered them not to come downe to the valley.

‖ Or, *afflicted them.*

35 And the Amorites ‖ dwelt still in mount Heres in Aialon, and in Shaalbim, and when the * hand of Iosephs familie preuailed, they became tributaries:

‖ Or, *would dwell.*

o Meaning, when hee was stronger then they.

36 And the coast of the Amorites was from Maaleh-akrabbim, euen from p Selah and vpward.

p Which was a citie in Arabia, or as some reade, frō the rocke.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fall to idolatry after Iosuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

AND a Angel of the Lord came vp from Gilgal to Bochim, and sayd, I made you to go vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayd, I will neuer breake my couenant with you.

a That is, messenger or prophet, as some thinke, Phinehas.

2 * Ye also shall make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voice. Why haue ye done this?

Deut. 7.2. Deut. 12.3.

3 Wherefore, I sayd also, I will not cast them out before you, but they shall bee * as thornes vnto your sides, and their gods shall be your ‖ destruction.

Iosh. 23.13.

‖ Or, *snare.*

4 And when the angel of the Lord spake these wordes vnto all the children of Israel, the people lift vp their voice, and wept.

5 Therfore they called the name of that place, ‖ Bochim, and offered sacrifices there vnto the Lord.

‖ Or, *weeping.*

6 ¶ Now whē Iosua had b sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

b After that he had diuided to euery man his portion by lot, Iosh. 24.28.

7 And the people had serued the Lord all the dayes of Iosua, and all the dayes of the Elders that outliued Iosua, which had seene all the great c workes of the Lord that he did for Israel.

c Meaning, the woonders and miracles.

8 But Iosua the sonne of Nun the seruant of the Lord died, when he was an hundreth and ten yeeres olde:

9 And they buried him in the coastes of his inheritance, in d Timnath-heres in mount Ephraim, on the North side of mount Gaash.

d Heres by turning the letters backward, is Sereh, as Iosh. 24.30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lorde, and serued e Baalim,

e That is, all manner of idoles.

12 And

12 And forsooke the Lorde God of their fathers, which brought them out of the lande of Egypt, and followed other gods, euen the gods of the people that were rounde about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued * Baal, and f Ashtaroth.

14 And the wrath of the Lorde was hote against Israel, and hee deliuered them into the hands of spoilers, that spoiled them, and hee *solde them into the handes of their enemies round about them, so that they coulde no longer stand before their enemies.

15 g Whithersoeuer they went out, the h hande of the Lorde was sore against them, as the Lord had sayde, and as the Lorde had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lorde raised vp ‖ Iudges, which ‡ deliuered them out of the hands of their oppressors.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, and turned quickly out of the i way, wherein their fathers walked, obeying the Commandements of the Lord: they did not so.

18 And when the Lorde had raysed them vp Iudges, the Lorde was with the Iudge, and deliuered them out of the hande of their enemies all the dayes of the Iudge, (for the Lorde ‡ had compassion of their groanings, k because of them that oppressed them and tormented them)

19 Yet * when the Iudge was dead, they returned, and ‡ did worse then their fathers, in following other gods, to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my Couenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the l nations, which Iosh̃ua left when he died,

22 That through them I may m proue Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lorde left those nations, and proue them not out immediatly, neither deliuered them into the hand of Iosh̃ua.

CHAP. III.

1 *The Canaanites are left to try Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philistims.*

THese nowe are the nations which the Lord left, that hee might proue Israel by them (euen as many of Israel as had not knowen all the a warres of Canaan,

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessors knew b not)

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commaunded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,

6 And they tooke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lorde, and forgate the Lorde their God, and serued Baalim, and d Asheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hand of Chushan-rishathaim king of ‖ Aram-naharaim, and the children of Israel serued Chushan-rishathaim eight yeeres.

9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and hee saued them, euen Othniel the sonne of Kenaz, Calebs yonger brother.

10 And the e spirit of the Lord came vpon him, and hee iudged Israel, and went out to warre: and the Lord deliuered Chushan-rishathaim king of ‖ Aram into his hand, and his hand preuailed against Chushan-rishathaim.

11 So the land had rest f fortie yeres, and Othniel the sonne of Kenaz died.

12 ¶ Then the children of Israel againe committed wickednesse in the sight of the Lorde: and the g Lorde strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, the sonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Israel sent a present by him vnto Eglon king of Moab.

16 And Ehud ‖ made him a dagger with two edges, of a cubit length, and he did gird it vpon his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon king of Moab: (and Eglon was a very fat man)

18 And when hee had now presented the present, hee sent away the people that bare the present.

19 But he turned i againe from the h quarries, that were by Gilgal, and sayd, I haue a secret errand vnto thee, O king. Who sayd, Keepe i silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and he sate alone in a Summer parlour, which he had) and Ehud sayd, I haue a message

Chap.10.6.
f These were idoles, which had the forme of an ewe or sheepe among the Sidonians. Psal.44.13. Isai.50.1.
g In all their enterprises.
h The vengeance.
‖ Or, Magistrates.
‡ Ebr. saued.
i Meaning, from the true religion.
‡ Ebr. repented.
k Seeing their cruelties. Chap.3.13.
‡ Ebr. corrupt themselues.
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies & false prophets are but a triall to proue our faith, Deut.13.3. Chap.3.1.
a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God and he fought for them.
c Contrary to Gods commandement, Deut. 7.3.
d Trees or woods erected for idolatrie.
‖ Or, Mesopotamia.
e He was stirred vp by the Spirit of the Lord.
‖ Or, Syria.
f That is, two & thirty vnder Iosh̃ua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer thē, but by Gods appointment.
‖ Or, Beniamin.
‖ Or, left handed.
‖ Or, caused a dagger to be made.
h Or, as some reade, from the places of idols.
i Till all be departed.

vnto thee from God. Then hee arose out of his throne.

21 And Ehud put foorth his left hande, and tooke his dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖porch, and shut the doores of the parlour vpon him, and locked them.

‖Or, hall.

24 And when hee was gone out, his seruants came: who seeing that the doores of the parlour were locked, they sayde, Surely ‡ hee doeth his easement in his Sommer chamber.

‡Ebr. he couereth his feete.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they taried, and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, he ‖blewe a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

‖Or, caused the trumpet to be blowen, Num. 10.2,3.

28 Then sayd he vnto them, Follow me: for the Lorde hath deliuered your enemies, euen Moab into your hande. So they went downe after him, and tooke the passages of Iorden towarde Moab, and suffered not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousande men, all ‖ fed men, and all were warriours, and there escaped not a man.

‖Or, strong and bigge bodied. ‡Ebr. humbled.

30 So Moab was ‡ subdued that day vnder the hande of Israel: and the k lande had rest fourescore yeeres.

k Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistims sixe hundreth men with an oxe l goade, and he also deliuered Israel.

l So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel ‡ began againe to doe wickedly in the sight of the Lorde when Ehud was dead.

‡Ebr. added, or continued to doe euill.

2 And the Lord sold them into the hand of a Iabin King of Canaan, that reigned in Hazor, whole chiefe captaine was called Sisera, which dwelt in b Harosheth of the Gentiles.

a There was an other Iabin, who Iosh. 11. 1. 3.

b That is, in a wood or strong place.

3 Then the children of Israel cried vnto the Lord: (for hee had nine hundreth charets of yron, and twentie yeeres he had vexed the children of Israel very sore.)

4 ¶ And at that time Deborah a prophetesse, the wife of Lapidoth c iudged Israel.

c By the spirit of prophesie, resoluing of controuersies, and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent & called Barak the sonne of Abinoam out of Kedesh of Naphtali, and sayde vnto him, Hath not the Lorde God of Israel d commanded, saying, Goe and draw towarde mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

d And reueiled vnto me by the spirit of prophesie.

7 And I wil draw vnto thee to the * riuer Kishon Sisera, the captaine of Iabins army with his charets, and his multitude, and wil deliuer him into thine hand.

*Psal. 83. 9, 10.

‖Or, valley.

8 And Barak sayde vnto her, e If thou wilt goe with me, I wil goe: but if thou wilt not goe with me, I wil not goe.

e Fearing his owne weakenesse and his enemies power, he desireth the Prophetesse to goe with him to assure him of Gods wil from time to time.

9 Then she answered, I will surely goe with thee, but this iourney that thou takest, shall not bee for thine honour: for the Lorde shall sell Sisera into the hande of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun & Naphtali to Kedesh, and ‖ hee went vp on his feete with ten thousande men, and Deborah went vp with him.

‖Or, he led after him 10000. men,

11 (Nowe Heber the Kenite, which was of the ‖ children of * Hobab the father in lawe of Moses, was departed from the ‡ Kenites, and pitched his tent f vntil the plaine of Zaanaim, which is by Kedesh)

‖Or, posteritie. Num. 10. 29. ‡Ebr. from Kain. f Meaning, that he possessed a great part of that countrey.

12 Then they shewed Sisera, that Barak the son of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundreth charets of yron, and al the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah sayde vnto Barak, g Vp: for this is the day that the Lorde hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went downe from mount Tabor, and tenne thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.

15 And the Lorde destroyed Sisera and all his charets, and all his hoste with the edge of the sworde before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But * Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

*Psal. 83. 10.

17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of h Heber the Kenite: (for peace was betweene Iabin the King of Hazor, and betweene the house of Heber the Kenite)

h Whose ancesters were strangers, but worshipped the true God, and therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to mee: feare not. And when hee had turned in vnto her into her tent, she couered him with a ‖ mantle.

‖Or, blanket,

19 And he said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirstie. * And she opened a bottle of milke, and gaue him drinke, and couered him.

Chap. 5. 25.

20 Againe, hee sayde vnto her, Stand in the doore of the tent, & when any man doeth come and enquire of thee, saying, Is i any man here? thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a k naile of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the

k That is, the pinne or stake, whereby it was fastened to the ground.

the naile into his temples, and fastened it into the ground, (for he was fast asleepe, and wearie) and so he died.

22 And beholde, as Barak pursued after Sisera, Jael came out to meete him, and sayd vnto him, Come, and I will shewe thee the man whom thou seekest: and when hee came into her tent, beholde, Sisera lay [1] dead, and the naile in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel [‡] prospered, and prevailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

1 So he saw that a woman had the honour, as Deborah prophesied.
‡ *Ebr. went and was strong.*

CHAP. V.

1 *The song and thanksgiuing of Deborah and Barak, after the victorie.*

THen sang Deborah, & Barak, the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the [a] people that offred themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing prayse vnto the Lord God of Israel.

4 Lord, [*] when thou wentest out of Seir, when thou departedst out of the field of [*] Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 [*] The mountaines melted before the Lord, [*] as did that Sinai before the Lorde God of Israel.

6 In the dayes of [*] Shamgar the sonne of Anath, in the dayes of [*] Jael the high wayes were [b] vnoccupied, and the trauelers walked through bywayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntill I Deborah came vp, which rose vp a [c] mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a [d] shield or speare seene among fourtie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: prayse ye the Lord.

10 Speake ye that ride on [e] white asses, ye that dwell [f] by Middin, and that walke by the way.

11 For the noyse of the archers appeased among the [g] drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and lead [h] thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim [i] their roote arose against Amalek, and after thee, Ben-iamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the [k] writer.

15 And the Princes of Issachar were with Deborah, and [l] Issachar, and also Barak: he was set on his feete in the valley: for the diuisions of Reuben were great [m] thoughts of heart.

16 Why abodest thou among the sheepefoldes, to heare the bleatings of the flocks? for the diuisions of Reuben were great thoughts of heart.

17 [n] Gilead abode beyond Jorden: and why doth Dan remaine in ships? Aher late on the sea shore, and taried in his [o] decayed places.

18 But the people of Zebulun and Naphtali haue ieoparded their liues vnto the death in the hie places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they received no gaine of [p] money.

20 They fought from heauen, euen the starres in their courses fought against Sisera.

21 The riuer Kithon [q] swept them away, that ancient riuer, the riuer Kithon. O my soule, thou hast marched valiantly.

22 Then were the horse hookes broken with the oft beating together of their mightie men.

23 Curse ye [r] Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lorde, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth [s] butter in a lordly dish.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 He bowed him downe at her feete, hee fell downe, & lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there [‡] dead.

28 The mother of Sisera looked out at a window, & cryed through the lattesse, Why is his charet so long a comming? why tarie the [‖] wheeles of his charets?

29 Her wise Ladies answered her: Yea, [t] shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoyle? euery man hath a maide or two, Sisera hath a praye of diuers coloured garments, a praye of sundry colours made of needle worke: of diuers colours of needle worke on both sides, [u] for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the [x] sunne when he riseth in his might. And the land had rest fourtie yeeres.

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11. Deut. 3. 1.

Iudg. 5. 4.

Exod. 19. 18.

Chap. 3. 31. Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to iudge them and deliuer them.

d They had no heart to resist their enemies,

e Ye Gouernors,

f As in danger of your enemies,

g For now you may draw water, without feare of your enemies,

h To wit, them that kept thy people in captiuitie.

i Iosh. first fought against Amalek, and Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

m They marueiled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wan nothing, but lost all.

q As a besome doeth the filth of the house.

r It was a citie neere Tabor, where they fought.

s Some reade, churned milke in a great cup.

‡ *Ebr. destroyed.*

‖ *Or, feete.*

t That is, shee comforteth her selfe.

u Because hee was chiefe of the armie.

x Shall growe daily more and more in Gods fauour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 14 *Gideon is sent to bee their deliuerer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seuen yeeres.

2 And the hande of Midian preuailed

a For feare of the Midianites, they fled into the dennes of the mountaines.

against Iſrael, a and becauſe of the Midianites the children of Iſrael made them dens in the mountaines, and caues, and ſtrong holdes.

3 When Iſrael had ſowen, then came vp the Midianites, the Amalekites, and they of the ‖ Eaſt, and came vpon them,

4 And camped by them, and deſtroyed the fruite of the earth, euen till thou come vnto b Azzah, and left no food for Iſrael, neither ſheepe, nor oxe, nor aſſe.

‖ Or, Kedem.

b Euen almoſt the whole countrey.

5 For they went vp, and their cattell, and came with their tents as graſſhoppers in multitude: ſo that they and their camels were without number: and they came into the land to deſtroy it.

6 So was Iſrael exceedingly impouerriſhed by the Midianites: therefore the c children of Iſrael cryed vnto the Lord.

c This is the end of God punishments, to call his to repentance, that they may ſeeke for helpe of him.

7 ¶ And when the children of Iſrael cryed vnto the Lord becauſe of the Midianites,

8 The Lord ſent vnto the children of Iſrael a Prophet, who ſayd vnto them, Thus ſaith the Lord God of Iſrael, I haue brought you vp from Egypt, and haue brought you out of the houſe of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and haue caſt them out before you, and giuen you their land.

10 And I ſaid vnto you, I am the Lord your God: d feare not the gods of the Amorites in whoſe land you dwell: but you haue not obeyed my voyce.

d. King. 17.35, 38. iere. 10.2.

11 ¶ And the Angel of the Lord came, e ſate vnder the oke which was in Ophrah, that pertained vnto Ioaſh the father of the Ezrites, and his ſonne Gideon threſhed wheate by the wineyeſſe, ‖ to hide it from the Midianites.

‖ Or, to prepare his flight.

12 Then the Angel of the Lord appeared vnto him, and ſaid vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon anſwered, f Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and ſayde, Did not the Lorde bring vs out of Egypt? but now the Lord hath forſaken vs, and deliuered vs into the hande of the Midianites.

d This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iuſtified.

14 And the e Lord looked vpon him, and ſaid, Goe in this thy ‖ might, and thou ſhalt ſaue Iſrael out of the hands of the Midianites: haue I not ſent thee?

e That is, Chriſt appearing in viſible forme.

15 And he anſwered him, Ah my Lord, whereby ſhall I ſaue Iſrael? beholde, my ‖ father is poore in Manaſſeh, and I am the leaſt in my fathers houſe.

f Which I haue giuen thee.

‖ Or, family.

16 Then the Lord ſaid vnto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he anſwered him, I pray thee, if I haue found fauour in thy ſight, then ſhewe me a ſigne, that thou talkeſt with me.

g So that we ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſwaded without ſignes.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he ſayde, I will tarie vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, and vnleauened breade of an h Ephah of floure, and put the fleſh in a baſket, and put the broth in a pot, and brought it out vnto him vnder the oke, and preſented it.

h Of Ephah reade Exod. 16. 36.

20 And the Angel of God ſaid vnto him, Take the fleſh & the vnleauened bread, and lay them vpon the ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lorde put foorth the ende of the ſtaffe that hee helde in his hande, and touched the fleſh and the vnleauened bread: and there arole vp fire i out of the ſtone, and conſumed the fleſh and the vnleauened bread: ſo the Angel of the Lord departed out of his ſight.

i By the power of God onely, as in the ſacrifice of Helias, 1. King. 18. 38.

22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then ſayde, Alas, my Lord God: k for becauſe I haue ſeene an Angel of the Lord face to face, I ſhall die.

Exod. 33. 20. chap. 13. 22.

23 And the Lord ſaid vnto him, Peace be vnto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ‖ Iehouah ſhalom: vnto this day it is in Ophrah, of the father of the Ezrites.

‖ Or, the Lord of peace.

25 ¶ And the ſame night the Lorde ſayd vnto him, Take thy fathers yong bullocke, and another bullocke k of ſeuen yeeres olde, and deſtroy the altar of Baal that thy father hath, and cut downe the grone that is by it,

k That is, as the Chalde text writeth, fed ſeuen yeeres.

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering with the wood of the l groue, which thou ſhalt cut downe.

l Which growed about Baals altar.

27 Then Gideon tooke tenne men of his ſeruants, and did as the Lord bade him: but becauſe he feared to doe it by day for his fathers houſhold, and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the m ſecond bullocke offered vpon the altar that was made.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

29 Therefore they ſayde one to another, Who hath done this thing? and when they inquired and aſked, they ſayde, Gideon the ſonne of Ioaſh hath done this thing.

30 Then the men of the citie ſaide vnto Ioaſh, Bring out thy ſonne, that hee may die: for he hath deſtroyed the altar of Baal, and hath alſo cut downe the groue that was by it.

31 And Ioaſh ſayd vnto all that ſtood by him, Will ye plead Baals cauſe? or will ye ſaue him? n he that will contend for him, let him die yer the morning. If he be God, let him plead for himſelfe againſt him that hath caſt downe his altar.

n Thus we ought to iuſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt vs.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal pleade for himſelfe, becauſe hee hath broken downe his altar.

33 Then all the Midianites and the Amalekites and they of the Eaſt, were gathered together, and went and pitched in the valley of Iſreel.

34 But the ſpirit of the Lord came vpon Gideon,

‖ Eb. clad Gideon.

Gideon, * and he blew a trumpet, and ° Abiezer was ioyned with him.

Num. 10.3. chap. 3.27.

° The family of Abiezer, whereof he was.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and hee sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meete them.

p This request proceeded not of infidelitie, but that he might bee confirmed in his vocation.

36 Then Gideon sayde vnto God, p If thou wilt saue Israel by mine hand, as thou hast sayd,

37 Behold, I will put a fleece of woll in the threshing place: if the dewe come on the fleece onely, and it be dry vpon all the earth, then shall I bee sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp earely on the morowe, & thrust the fleece together, and wringed the dewe out of the fleece, and filled a boule of water.

Gene. 18.32.

39 Againe Gideon sayde vnto God, Bee not angry with me, that * I may speake once more: let mee proue once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, & let dewe be vpon all the ground.

q Whereby he was assured that it was a miracle of God.

40 And God did so that same night: for it was q dry vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

1 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

Chap. 8.35.

THen * Jerubbaal (who is Gideon) rose vp earely, and all the people that were with him, and pitched beside ‡ the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of ‡ Moreh.

‡ *Ebr. En harod.*

‡ *Ebr. Hamoreh.*

2 And the Lord saide vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, least Israel make their a vaunt against mee, and say, Mine hand hath saued mee.

a God will not that any creature depriue him of his glory. *Deut. 20.8. 1. Mac. 3.56.*

3 Nowe therefore proclaime in the audience of the people, and say, * Who so is timerous or fearefull, let him returne, and depart earely from mount Gilead. And there returned of the people which were at Mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lorde said vnto Gideon, The people are yet too many: bring them downe vnto the water, & I will b try them for thee there: and of whom I say vnto thee, This man shal go with thee, the same shal go with thee: & of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

b I wil giue thee a proofe to know them, that shall goe with thee.

5 So hee brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap the water with their tongues, as a dogge lappeth, them put by themselues, and euery one that shall bowe downe his knees to ° drinke, put apart.

c Let them depart, as vnmeete for this enterprise.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundreth men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other d people goe euery man vnto his place.

d That is, the one and thirtie thouland, and seuen hundred, looke verf. 3. and 6.

8 ¶ So the people tooke vitailes ‡ with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, ‖ and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

‡ *Ebr. in their hands.*

‖ *Or, incouraged.*

9 And the same night the Lord said vnto him, Arise, e get thee downe vnto the hoste: for I haue deliuered it into thine hand.

e Thus the Lord by diuers meanes doeth strengthen him that he faint not in so great an enterprise.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant, downe to the hoste,

11 And thou shalt hearken what they say, & so shall thine hands be strong to go downe vnto the hoste. Then went he downe & Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grashoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

Chap. 6.33.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and sayd, Behold, I dreamed a dreame, and loe, a f cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noyse of barley bread, meaning that one of no reputation should make their great army to tremble.

14 And his fellow answered, & said, This is nothing els saue the sworde of Gideon the sonne of Joash a man of Israel: for into his hande hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he g worshipped, and returned vnto the hoste of Israel, and sayde, Vp: for the Lorde hath deliuered into your hande the hoste of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And he diuided the three hundred men into three bandes, & gaue euery man a trumpet in his hande with emptie pitchers, and ‖ lampes h within the pitchers.

‖ *Or, firebrands.*

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, euen as I do, so do you.

h These weake meanes God vsed to signifie that the whole victory came of him.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoste, and say, i For the Lord, and for Gideon.

i That is, the victorie shalbe the Lords, and Gideons his seruant.

19 ¶ So Gideon & the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raysed vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right handes to blow withall: and they cried, The k sworde of the Lord, and of Gideon.

k Shall destroy his enemies.

21 And they stood, euery man in his place round about the hoste: and all the hoste ‖ ran, and cried, and fled.

22 And the three hundred blewe with trumpets, and the * Lorde set euery mans sworde vpon his l neighbour, and vpon al the hoste: so the hoste fled to Beth-hashittah in Zererah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the m waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Iorden.

25 And they tooke * two princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, and slew Zeeb at n the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod, which was the cause of idolatry. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim said vnto him, a Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 To whom he said, What haue I now done in comparison of b you? is not c the gleaning of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, hee, & the three hundred men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, d morsels of bread vnto the people that follow me (for they be weary) that I may followe after Zebah, and Zalmunna Kings of Midian.

6 And the princes of Succoth said, Are the e handes of Zeba and Zalmunna nowe in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lorde hath deliuered Zebah and Zalmunna into mine hand, I will ‡teare your flesh with thornes of the wildernesse and with briars.

8 ¶ And hee went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe f in peace, I will breake downe this tower.

10 ¶ Nowe Zeba and Zalmunna were g in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundred and twentie thousande men, that drew swords.

11 ¶ And Gideon went vp by them that dwelt in h Tabernacles on the Eastside of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battel, i the Sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he ‖ wrote to him the princes of Succoth, and the Elders thereof, euen seuentie and seuen men.

15 And hee came vnto the men of Succoth, and sayd, Beholde, Zebah and Zalmunna, by whom ye vpbraided me, saying, Are the handes of Zebah and Zalmunna already in thine handes, that wee should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse, and briars, and ‡ did teare the men of Succoth with them.

17 Also hee brake downe the tower of *Penuel, and slew the men of the citie.

18 ¶ Then sayd hee vnto Zebah and Zalmunna, What maner of men were they, whom ye slewe at Tabor? and they answered, As thou art, so were they: euery one was like the children of a King.

19 And he said, They were my brethren, euen my k mothers children: as the Lorde liueth, if ye had saued their liues, I would not slay you.

20 Then hee saide vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sworde: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna saide, Rise thou, and fall vpon vs: for l as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

22 ¶ Then the men of Israel sayde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy m sonnes sonne: for thou hast deliuered vs out of the hande of Midian.

23 And Gideon sayd vnto them, I will not reigne ouer you, neither shall my childe reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon sayde vnto them, n I would desire a request of you, that you would giue me euery man the earerings of his praye (for they had golden earerings, because they were Ishmaelites)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earerings of his praye.

26 And the weight of the golden earerings that he required, was a thousand and seuen hundred shekels of golde, beside collars, ‖ and iewels, and purple rayment that was on the Kings of Midian, and beside the chaines that were about their camels necks.

27 And

Isa.9.4.
l The Lord caused the Midianites to kill one another.

m Meaning, the passages or the foordes, that they should not escape. *Psal.83.11. Isa.10.26.*
n These places had their names of the acts that were done there.

a They began to cauill, because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.
c This last act of the whole tribe, is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.
‡ *Ebr. that are at my feete.*

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?
‡ *Ebr. beat in pieces.*

f Hauing gotten the victory.
g A citie Eastward beyond Iorden.

h He went by the wildernes where the Arabians dwelt in tents.

i Some reade, before the Sunne rose vp.
‖ *Or, described.*

‡ *Ebr. brake in pieces, as one thresheth corne.*
1. *King.12,25.*

‖ *Or, they were like vnto thee.*

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.
‖ *Or, collers.*
m That is, thy posteritie.

n His intent was to shew himselfe thankfull for this victory by restoring of Religion, which, because it was not according as God had commanded, turned to their destruction.
‖ *Or, sweete balls.*

27 And Gideon made an o Ephod therof, and put it in Ophrah his citye: and all Israel went a whoring there after it, which was the destruction of Gideon & his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seuenty sonnes ‡ begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name hee called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Ophrah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made q Baalberith their god.

34 And the children of Israel remembred not the Lord their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither r shewed they mercie on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Jerubbaal went to Shechem vnto his a mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Jerubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your b bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moeued to follow Abimelech: for sayd they, He is our brother.

4 And they gaue him seuenty pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes, which followed him.

5 And he went vnto his fathers house at Ophrah, and c slew his brethren the sonnes of Jerubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Jerubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of d Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, he went and stoode in the toppe of mount Gerizim, and lift vp his voyce, and cryed, and said vnto them, Hearken vnto mee, you men of Shechem, that God may hearken vnto you.

8 The trees went foorth to anoynt a e King ouer them, and sayde vnto the olive tree, Reigne thou ouer vs.

9 But the olive tree sayde vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees saide to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetenesse, and my good fruit, and go to aduance me aboue the trees?

12 Then sayde the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and go to aduance me aboue the trees?

14 Then said al the trees vnto the ‖ bramble, Come thou, and reigne ouer vs.

15 And the bramble sayde vnto the trees, If ye will in deed anoynt me king ouer you, come, and put your trust vnder my shadow: and if not, the f fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Nowe therefore, if yee doe truely and vncorruptly to make Abimelech King, and if yee haue dealt well with Jerubbaal and with his house, and haue done vnto him according to the deseruing of his handes,

17 (For my father fought for you, and ‡ aduentured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maid-seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Jerubbaal, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h sent an euill spirite betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelties toward the seuenty sonnes of Jerubbaal and their blood might come and bee layde vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

o That is, such things as pertained to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6. & 1. Sam. 2. 18. and 2. Sam. 6. 14, & chap. 17. 5.

‡ *Ebr. which came out of his thigh.*

p Which citie belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselues by couenant.

r They were vnmindfull of God, and vnkind toward him, by whom they had receiued so great a benefite.

a To practise with his kinsfolks for the attaining of the kingdome.

b Of your kinred by my mothers side.

‖ *Or, idle fellowes and vagabonds.*

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. chro. 21. 4.

d Which was as the towne house or common hall which he calleth the tower of Shechem, verse 49.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honor both to their owne destruction and others.

‖ *Or, thistle, or brier.*

f Abimelech shal destroy the nobles of Shechem.

‡ *Ebr. he cast his life farre from him.*

g That he is your king, and you his subiects.

h Because the people consented with the king in shedding innocent blood, therfore God destroyeth both the one and the other.

25 So the men of Shechem ſet men in waite for him in the tops of the mountaines: who robbed all that paſſed that way by thē: and it was told Abimelech.

26 Then Gaal the ſonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durſt not goe out of the citie,

27 Therefore they i went out into the fielde, and gathered in their grapes, and troade them, and made merry, and went into the houſe of their gods, and did eat & drinke, and curſed Abimelech.

28 Then Gaal the ſonne of Ebed ſayde, Who is Abimelech? and who is Shechem, that wee ſhould ſerue him? Is hee not the ſonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why ſhould wee ſerue him?

29 Howe would God this people were vnder mine hande: then would I put away Abimelech. And he ſaid to k Abimelech, Increaſe thine army, and come out.

k Braggingly, as though hee had bene preſent, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the city heard the wordes of Gaal the ſonne of Ebed, his wrath was kindled.

31 Therefore he ſent meſſengers vnto Abimelech ‡ priuily, ſaying, Behold, Gaal the ſonne of Ebed and his brethren bee come to Shechem, and beholde, they fortifie the city againſt thee.

‡ *Ebr. craftily.*

32 Nowe therefore ariſe by night, thou and the people that is with thee, and lie in waite in the field.

33 And riſe earely in the morning aſſoone as the ſunne is vp, and aſſault the citie: and when hee and the people that is with him, ſhall come out againſt thee, do to him ‡ what thou canſt.

‡ *Ebr. what thine hand can finde.*

34 ¶ So Abimelech roſe vp, and all the people that were with him by night: and they lay in waite againſt Shechem in foure bands.

35 Then Gaal the ſonne of Ebed went out, and ſtoode in the entring of the gate of the citie: And Abimelech roſe vp, and the folke that were with him, from lying in waite.

36 And when Gaal ſawe the people, he ſayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul ſayd vnto him, The l ſhadow of the mountaines ſeeme men vnto thee.

l Thou art afraid of a ſhadow.

37 And Gaal ſpake againe, and ſaid, See there come folke downe ‡ by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

‡ *Ebr. by the nauil.*

‖ *Or, charmers.*

38 Then ſayd Zebul vnto him, Where is nowe thy mouth, that ſayd, Who is Abimelech, that wee ſhould ſerue him? Is not this the people that thou haſt deſpiſed? Goe out nowe, I pray thee, and fight with them.

m As their captaine.

39 And Gaal m went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech purſued him, and hee fled before him, & many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 ¶ And on the morow, the people went out into the field: which was tolde Abimelech.

43 And he tooke the n people, and diuided them into three bands, and layd waite in the fieldes, and looked, and behold, the people were come out of the citie, and he roſe vp againſt them, and ſmote them.

n Which were of his company.

44 And Abimelech, and the bands that were with him, ruſhed forward, and ſtood in the entring of the gate of the citie: and the two other bands ran vpon all the people that were in the field, and ſlew them.

45 And when Abimelech had fought againſt the city all that day, he tooke the city, and ſlewe the people that was therein, and deſtroyed the citie, and ſowed o ſalt in it.

o That it ſhould be vnfruitful and neuer ſerue to any vſe.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the houſe of the god p Berith.

p That is, of Baal-berith, as Chap. 8. 33.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his ſhoulder, and ſayd vnto the folke that were with him, What ye haue ſeene me doe, make haſte, and doe like me.

49 Then all the people alſo cut downe euery man his bough, and followed Abimelech, and put them to the holde, and let the hold on fire with them: ſo all the men of the towre of Shechem q died alſo, about a thouſand men and women.

q Meaning that all were deſtroyed, aſwell they in the tower, as the other,

50 ¶ Then went Abimelech to Thebez, and beſieged Thebez, and tooke it.

51 But there was a ſtrong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and ſhut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the tower and fought againſt it, and went hard vnto the doore of the tower.

53 But a certaine woman * caſt a piece of a milſtone vpon Abimelechs head, & brake his braine pan.

* *2 Sam. 11. 21.*

54 Then Abimelech called haſtily his page that bare his harneys, and ſayde vnto him, Draw thy ſword and ſlay me, that men ſay not of me, A woman ſlew him. And his page r thruſt him thorow, and he died.

r Thus God by ſuch miſerable death taketh vengeance on tyrants, euen in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednes of Abimelech, which he did vnto his father, in ſlaying his ſeuenty brethren.

57 Alſo all the wickedneſſe of the men of Shechem did God bring vpon their heads. So vpon them came the ſ curſe of Iotham the ſonne of Ierubbaal.

ſ For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair alſo dieth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They cry vnto God, 16 and he hath pitie on them.

After

AFter Abimelech there arose to defende Israel, Tola, the sonne of Puah, the sonne of ‖Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

‖Or, his vncle.

2 And he iudged Israel three and twentie yere, & died, and was buried in Shamir.

‖Or, gouerned.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two and twentie yeere.

4 And he had thirty sonnes that * rode on thirty asse colts, and they had thirtie cities, which are called ‖Nauoth-iair vnto this day, and are in the land of Gilead.

a Signifying they were men of authoritie.

‖Or, the townes of Iair, as Deut. 3. 14.

5 And Iair died, and was buried in Kamon.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.

6 ¶ And the children of Israel wrought wickednes againe in the sight of the Lorde, and serued Baalim and * Ashtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lorde, and serued not him.

Chap. 2. 13.

‖Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and hee ‖ solde them into the handes of the Philistims, and into the handes of the children of Ammon:

‖Or, deliuered.

8 Who from that yeere vexed and oppressed the children of Israel eighteen yeres, b euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, & halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel c cried vnto the Lord, saying, We haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord and confessed their sinnes.

11 And the Lord d sayd vnto the children of Israel, Did I not deliuer you from the Egyptians and from the Amorites, from the children of Ammon, and from the Philistims?

d By stirring them vp some Prophet, as Chap. 6. 8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and yee cried to me, and I saued you out of their hands.

13 Yet yee * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut. 32. 15. Ierem. 2. 13.

14 Goe, and crie vnto the gods which yee haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs e this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and f serued the Lorde: and ‖ his soule was grieued for the misery of Israel.

f This is truere-pentance, to put away the euill, & to serue God aright.

‖Or, he pitied.

17 Then the children of Ammon gathered themselues together, and pitched in Gilead: and the children of Israel assembled themselues, and pitched in Mizpeh.

18 And the people and princes of Gilead sayd one to another, Whosoeuer will begin the battell against the children of Ammon, the same shall bee * head ouer all the inhabitants of Gilead.

Chap. 11. 6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 Hee maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‡ a valiant man, but the sonne of an ‖ harlot.

‡ Ebr. a man of mighty force.

‖Or, vnfaire.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and sayd vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a * strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of b Tob: and there gathered idle fellowes to Iphtah, & c went out with him.

b Where the gentrie or countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, d the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, embassadours, sent for that purpose.

6 And they sayd vnto Iphtah, * Come and be our Captaine, that wee may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and e expell mee out of my fathers house? how then come you vnto mee now in time of your tribulation?

f Oft times those things, which men reiect, God chuseth to doe great enterprises by.

8 Then the Elders of Gilead sayd vnto Iphtah, Therefore wee turne againe to thee nowe, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lorde giue them before me, shall I be your head?

10 And the Elders of Gilead sayde to Iphtah, The Lord ‡ be witnes betweene vs, if we doe not according to thy words.

‡ Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lorde in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands ‡ quietly.

Num. 21. 13.

‡ Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And sayd vnto him, Thus saith Iphtah, * Israel tooke not the land of Moab, nor the land of the children of Ammon.

Deut. 2. 9.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red Sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the

Num. 20. 14, 20.

King

King of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorowe the wildernesse, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

Numb.21.13. and 22,24.

Deut.2.26.

19 Also Israel * sent messengers vnto Sihon King of the Amorites, the King of Heshbon, and Israel sayd vnto him, Let vs passe, wee pray thee, by thy land vnto our ‖ place.

‖*Or, countrey.*

20 But Sihon g consented not to Israel, that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

g He trusted them not to goe thorowe his countrey.

21 And the Lord God of Israel gaue Sihon g all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

Deut.2,36.

22 And they possessed * all the coast of the Amorites, from Arnon vnto Jabbok, and from the wildernesse euen vnto Jorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomesoeuer the h Lord our God driueth out before vs, them will wee possesse.

h For wee ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel, and fight against them,

Numb.22.2. Deut 23.4. Iosh.24.9.

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did yee not then recouer i them in that space?

i Meaning, their townes.

27 Wherefore, I haue not offended thee: but thou doest mee wrong to warre against mee. The Lord the Iudge k hee iudge this day betweene the children of Israel, and the children of Ammon.

k To punish the vnder.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the l Spirit of the Lord came vpon Iphtah, and hee passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

l That is, the spirit of strength and zeale.

30 And Iphtah m vowed a vowe vnto the Lord, and sayd, If thou shalt deliuer the children of Ammon into mine hands,

m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb. 11.32, so by his rash vow and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.

31 Then that thing that commeth out of the doores of mine house to meete mee, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offring.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer, euen till thou come to Minnith, twentie cities, and so forth to ‖ Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

‖Or, the plaine.

34 ¶ Nowe when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with n timbrels and daunces, which was his onely child: he had none other sonne, nor daughter.

n According to the maner after the victory.

35 And when hee saw her, hee o rent his clothes, and sayd, Alas my daughter, thou hast brought mee lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

o Being ouercome with blind zeale, & not considering whether the vow was lawfull or no.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lorde hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for me: suffer me two moneths, that I may goe to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be maried.

38 And hee sayd, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vowe which hee had vowed, and shee had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and forty thousand Ephraimites. 8 After Iphtah succedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues together, and went q Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs r to goe with thee? wee will therefore burne thine house vpon thee with fire.

q After they had passed Iorden.

r Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap. 8, 1.

2 And Iphtah sayd vnto them, I and my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So when I saw that yee deliuered me not, s I put my life in mine hands, and went vpon the children of Ammon: so the Lorde deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against me?

s That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayd, Yee Gileadites are runagates of Ephraim t among the Ephraimites, and among the Manassites.

t Yeranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of Jorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead sayd vnto him, Art thou an Ephraimite?

phraimite? if he say, Nay,

6 Then sayd they vnto him, Say now Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel sixe yeres: then died Iphtah the Gileadite, & was buried in one of the cities of Gilead.

8 ¶ After him Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes, and he iudged Israel seuen yeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 ¶ And after him iudged Israel, Elon, a Zebulonite, and he iudged Israel ten yere.

12 Then Elon the Zebulonite died, and was buried in Aialon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And he had forty sonnes & thirty ‡ nephewes that rode on seuenty ‖ asse colts: and he iudged Israel eight yeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, & was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

‡ *Ebr. sonnes sonnes.*

‖ *Or, horsecolts.*

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit * wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims forty yere.

Chap.2.11.& 3.7.& 4.1.& 6.1. and 10.6.

2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was * barren, and bare not.

a Signifying, that their deliuerance came onely of God, and not by mans power. *Num.6.2,3.*

3 And the Angel of the Lorde appeared vnto the woman, and sayd vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceiue, and beare a sonne.

4 And now therfore beware * that thou drinke no wine nor strong drinke, neither eat any vncleane thing.

1.Sam.1.11.

5 For loe, thou shalt conceiue and beare a sonne, and no rasour shall * come on his head: for the childe shalbe a * Nazarite vnto God from his birth: and he shall beginne to saue Israel out of the hands of the Philistims.

b Meaning, hee should be separated from the world, and dedicated to God.

6 ¶ Then the wife came, & told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God, exceeding * fearefull, but I asked him not whence he was, neither told he me his name:

c If flesh be not able to abide the sight of an angel, how much lesse the presence of God?

7 But he sayd vnto me, Behold, thou shalt conceiue & beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

d Hee sheweth himselfe ready to obey Gods will, & therefore desireth to know further.

8 Then Manoah d prayed to the Lorde, and sayd, I pray thee, my Lord, let the man of God, whom thou sentest, come again now vnto vs, and teach vs what we shall do vnto the childe when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as she sate in the field: but Manoah her husband was not with her.

e It seemeth that the angel appeared vnto her twise in one day.

10 ¶ And the wife made haste, and ran, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto me, that came vnto me * to day.

f He called him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

11 And Manoah arose, & went after his wife, and came to the * man, & said vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: but how shal we order the childe, and do vnto him?

13 And the Angel of the Lord sayde vnto Manoah, The woman must beware of all that I sayd vnto her.

14 She may eat of nothing that commeth of the vine tree: ther shall not drinke wine nor strong drinke, nor eate any * vncleane thing: let her obserue all that I haue commanded her.

g Any thing forbidden by the Law.

15 Manoah then sayde vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill wee haue made ready a kid for thee.

16 And the Angel of the Lord sayde vnto Manoah, Though thou make me abide, I will not eat of thy bread, & if thou wilt make a burnt offering, offer it vnto the * Lorde: for Manoah knew not that it was an Angel of the Lord.

h Shewing that hee sought not his owne honour, but Gods, whose messenger hee was.

17 Againe Manoah sayd vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

18 And the Angel of the Lord sayde vnto him, Why askest thou thus after my name, which is ‖ secret?

‖ *Or, marueilous.*

19 Then Manoah tooke a kidde with a meat offring, and offered it vpon a stone vnto the Lord: and the Angel did * wondrously, while Manoah and his wife looked on.

i God sent fire from heauen to consume their sacrifice to confirme their faith in his promise.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, & Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lorde did no more appeare vnto Manoah and his wife.) Then Manoah knewe that it was an Angel of the Lord.

22 And Manoah sayde vnto his wife, * We shall surely die, because we haue seene God.

Exod.33.20, chap.6.22.

23 But his wife sayd vnto him, If the Lord would kill vs, he would not haue receiued a * burnt offering and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue told vs any such.

k These graces that we haue receiued of God, & his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to ‖ strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

‖ *Or, to come vpon him at diuers times.*

CHAP.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 He killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went downe to Timnath, and sawe a woman in Timnath of the daughters of the Philistims,

2 And he came vp & tolde his father and his mother, and sayd, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore ‡ giue me her to wife.

‡ Ebr. take her for me to wife.

3 Then his father and his mother sayde vnto him, Is there a neuer a wife among the daughters of thy brethren, & among all my people, that thou must goe to take a wife of the vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she pleaseth me well.

a Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father and his mother knew not that it came of the Lord, that hee should seeke an occasion against the b Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson and his father and his mother downe to Timnath, & came to the vineyards of Timnath: and beholde, a yoong lion roared vpon him.

6 And the spirit of the Lord c came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

c Whereby hee had strength and boldnesse.

7 And he went downe, and talked with the woman which was beautifull in the eies of Samson.

8 ¶ And within a few dayes, when he returned ‖ to receiue her, hee went aside to see the carkeis of the lion: and beholde, there was a swarme of bees, and hony, in the body of the lion.

‖ Or, to take her to his wife.

9 And he tooke thereof in his hands, and went eating, and came to his father & to his mother, & gaue vnto them, and they did eat: but he tolde not them, that hee had taken the hony out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a d feast: for so vsed the yoong men to do.

d Meaning, whē he was married.

11 And whē e they saw him, they brought thirty companions to be with him.

e That is, her parents or friends.

12 Then Samson sayd vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirty sheets, and thirty f change of garments.

f To weare at feasts, or solemne dayes.

13 But if yee can not declare it mee, then shall yee giue mee thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that wee may heare it.

14 And he sayd vnto them, Out of the eater came meate, and out of the strong came sweetnes: and they could not in three dayes expound the riddle.

15 And when the seuenth day was ‖ come, they sayd vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, least wee burne thee and thy fathers house with fire. Haue ye called vs, to ‖ spoile vs? is it not so?

‖ Or, drew nere: for it was the fourth day.

‖ Or, to impouerish vs.

16 And Samsons wife wept before him, and sayd, Surely thou hatest me, and louest me not: for thou hast put forth a riddle vnto the h children of my people, and hast not told it me. And he sayd vnto her, Beholde, I haue not tolde it my father, nor my mother, and shall I tell it thee?

h Vnto them which are of my nation.

17 Then Samsons wife wept before him i seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because shee was importunate vpon him: so shee tolde the riddle to the children of her people.

i Or, to the seuenth day, beginning at the fourth.

18 And the men of the city sayd vnto him the seuenth day before the sun went downe, What is sweeter then hony? and what is stronger then a lion? Then sayd he vnto the, k If ye had not plowed with my heifer, yee had not found out my riddle.

k If yee had not vsed the helpe of my wife.

19 And the spirit of the Lord came vpon him, and he went downe l to Ashkelon, and slew thirty men of them, and spoiled them, and gaue change of garments vnto them which expounded the riddle: and his wrath was kindled, and hee went vp to his fathers house.

l Which was one of the fiue chiefe cities of the Philistims.

20 Then Samsons wife was giuen to his companion, whom hee had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrandes to the foxe tailes. 6 The Philistims burnt his father in law and his wife. 15 With the iaw bone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iaw, God gaue him water.

BVT within a while after, in the time of wheat harueſt, Samson visited his wife with a kid, saying, I will a go in to my wife into the chamber: but her father would not suffer him to go in.

a That is, I will vse her as my wife.

2 And her father sayde, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson sayd vnto them, Now am I more b blameles then the Philistims: therefore will I do them displeasure.

b For through his father in lawes occasion, he was mooued againe to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundred foxes, & tooke firebrands, and turned them tayle to tayle, and put a firebrand in the mids betweene two tailes.

5 And when hee had set the brandes on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the c ricks and the standing corne with the vineyards and oliues.

c Or, that which was reaped and gathered.

6 Then the Philistims sayd, Who hath done this? And they answered, Samson the sonne in law of the d Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp, and e burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of Iustice, but for feare of danger, which els might come to them.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then will I cease.

8 So he smote them ‖ hip and thigh with a mightie

‖ Or, horsemen and footmen.

a mightie plague: then he went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and ‖ were spread abroad in Lehi.

‖Or, camped.

10 And the men of Iudah said, Why are yee come vp vnto vs? and they answered, To f binde Samson are we come vp, and to doe to him as he hath done to vs.

f And so being our prisoner, to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? g Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto mee, so haue I done vnto them.

g Such was their grosse ignorance, that they iudged Gods great benefit to be a plague vnto them.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Sweare vnto mee, that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we will binde thee, and h deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

i That is, of an asse lately slaine.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖Or, the lifting vp of the iaw.

18 And hee was sore athirst, and k called on the Lord, and sayde, Thou hast giuen this great deliuerance into the hand of thy seruant: and nowe shall I die for thirst, and fall into the handes of the vncircumcised?

k Whereby appeareth that he did these things of faith, and so with a true zeale to glorifie God and deliuer his countrey.

19 Then God brake the cheektooth, that was in the iawe, and water came thereout: and when hee had drunke, his Spirit came againe, and he was reuiued: wherefore the name thereof is called ‖ En-hakkore, which is in Lehi, vnto this day.

‖Or, the fountaine of him that prayed.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 He was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to a Azzah, and saw there ‖ an harlot, and b went in vnto her.

a One of the fiue chiefe cities of the Philistims.

‖Or, vitailer.

b That is, hee lodged with her.

2 And it was told to ‖ the Azzahites, Samson is come hither. And they went about and layd waite for him all night in the gate of the city, and were quiet all the night, saying, Abide ‖ till the morning early, and wee shall kill him.

‖Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the ‖ riuer of Sorek, whose name was Delilah:

‖Or, plaine.

5 Unto whom came the Princes of the Philistims, and sayd vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth c shekles of siluer.

c Of the value of a shekel, reade Gen. 23.15.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to doe thee hurt.

7 Samson then answered vnto her, If they bind me with ‖ seuen greene cords, that were neuer dried, then shall I be weake, and be as another man.

‖Or, new withs.

8 And the Princes of the Philistims brought her seuen greene cordes that were not dryed, and she bound him therewith.

9 (And she had d men lying in wait with her in the chamber) Then she sayd vnto him, The Philistims bee vpon thee, Samson. And he brake the cordes as a threede of tow is broken, when e it feeleth fire: so his strength was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

10 ¶ After Delilah sayd vnto Samson, See, thou hast mocked me, and told me lies. I pray thee nowe, f tell me wherewith thou mightest be bound.

f Though her falshood tended to make him loose his life, yet his affection so blinded him that he could not beware,

11 Then he answered her, If they binde mee with newe ropes that neuer were occupied, then shall I bee weake, and bee as another man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and sayde vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber) and hee brake them from his armes, as a threed.

13 ¶ Afterward Delilah sayd to Samson, Hitherto thou hast beguiled me, & tolde me lies: tel me, how thou mightest be bound. g And he sayd vnto her, If thou plattedst seuen locks of mine head with the threedes of the woofe.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed, ‖Or, beame.

14 And shee fastened it with a pinne, and sayde vnto him, The Philistims bee vpon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pin of the webbe and the woofe.

15 Againe she sayd vnto him, Howe canst thou say, h I loue thee, when thine heart is not with me? Thou hast mocked mee these three times, and hast not tolde mee wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee,

16 And because shee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slaue vnto them, whom he should haue ruled.

17 Therefore hee told her all his i heart, and sayd vnto her, There neuer came razor vpon mine head: for I am a Nazarite vnto GOD from my mothers wombe: therefore

therefore if I be shauen, my strength will go from me, and I shalbe weake, and be like all other men.

18 And when Delilah sawe that hee had told her all his heart, she sent, and called for the princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and shee called a man, and made him to shaue off the seuen lockes of his head, and she began to vexe him, and his strength was k gone from him.

20 Then she sayd, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the prison house.

22 And the haire of his head began to l growe againe after it was shauen.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they sayd, Our god hath deliuered Samson our enemie into our hands.

24 Also when the people sawe him, they praised their god: for they sayd, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they sayd, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee m was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson sayd vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the roofe were about three thousand men and women that beheld while Samson ‖ played.)

28 Then Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon mee: O God, I beseech thee, strengthen me at this time onely, that I may bee ‡ at once n auenged of the Philistims for my two eyes.

29 And Samson sayd holde on the two middle pillars whereupon the house stoode, and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, o Let me dye my life with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people, that were therein. So the dead which he slew at his death were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now hee had iudged Israel twentie yeeres.

k Not for the losse of his haire, but for the contempt of the ordinance of God which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocations in defending the faithfull.

‖ Or, wamocked.

‡ Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of desparie, but humbling himselfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

THere a was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundreth shekels of siluer that were taken from thee, for the which thou cursedst, and spakedst it, euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundreth shekels of siluer to his mother, his mother sayd, I had dedicate the siluer to the Lord of mine hand for my sonne, to make b a grauen and molten image. Now therefore I will giue it thee againe.

4 And when he had restored the money vnto his mother, his mother tooke two hundreth shekels of siluer, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an * c Ephod, and d Teraphim, and ‡ consecrated one of his sonnes, who was his Priest.

6 * In those dayes there was no e king in Israel, but euery man did that, which was good in his owne eyes.

7 ¶ There was also a yong man out of Beth-lehem Iudah, f of the familie of Iudah, who was a Leuite, and sojourned there.

8 And the man departed out of the city, euen out of Beth-lehem Iudah, to dwell where hee could find a place: and as he iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayd vnto him, Whence commest thou? And the Leuite answered him, g I come from Beth-lehem Iudah, and go to dwell where I may find a place.

10 Then Michah said vnto him, Dwell with mee, and be vnto mee a father and a Priest, and I will giue thee ten shekels of siluer by yeere, and a suite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was h content to dwel with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee i good vnto mee, seeing I haue a Leuite to my Priest.

a Some thinke this history was in the time of Othniel, or as Iosephus writeth, immediatly after Iosh ua.

b Contrary to the commandement of God, and true religion practised vnder Iohua, they forsooke the Lord and fell to idolatrie.

Chap. 8. 27.

c He would serue both God and idoles.

Gen. 31. 19. hose. 3. 4.

d By Teraphim some vnderstand certaine idoles, hauing the likenesse of a man, but others vnderstand thereby, all maner of things and instruments belonging vnto those who sought for any answere at Gods hands, as Chap. 18. 5, 6.

‡ Ebr. filled the hand of one.

Chap. 21. 25.

e For where there is no Magistrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Nor considering that he forsooke the true worshipping of God for to maintaine his owne bellie.

i Thus the Idolaters perswade themselues of Gods fauour, when indeede hee doth detest them.

CHAP.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the fiue hundred, and take the gods and the Prieſt of Michah away. 27 They deſtroy Laiſh. 28 They build it againe, 30 and ſet vp idolatrie.

a Meaning, no ordinarie magiſtrate to puniſh vice according to Gods word.

IN thoſe dayes there was no a king in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their familie, fiue men out of their coaſtes, euen men expert in warre, out of Zorah and Eſhtaol, to view the land, and ſearch it out, and ſayd vnto them, b Goe, and ſearch out the land. Then they came to mount Ephraim, to the houſe of Michah, and lodged there.

b For the portion which Ioſhua gaue them, was not ſufficient for all their tribe.

3 When they were in the houſe of Michah, they knew the c voice of the yong man the Leuite: and being turned in thither, they ſayd vnto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou to do here?

c They knewe him by his ſpeech that hee was a ſtranger there.

4 And he anſwered them, Thus & thus dealeth Michah with mee, and hath hired me, and I am his Prieſt.

5 Againe they ſaid vnto him, Aſke counſell now of God, that wee may know whether the way which we goe, ſhall be proſperous.

d Thus God grãteth the idolaters ſometime their requeſts to their deſtruction that delight in errours.

6 And the Prieſt ſayd vnto them, d Goe in peace: for the Lorde guideth your way which ye goe.

7 Then the fiue men departed and came to Laiſh, and ſaw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man ‡ made any trouble in the land, or vſurped any dominion: alſo they were far from the Zidonians, and had no buſineſſe with other men.

‡ *Ebr. made them aſhamed.*

8 ¶ So they came againe vnto their brethren, to Zorah and Eſhtaol: and their brethren ſayd vnto them, What haue yee done?

9 And they anſwered, Ariſe, that we may goe vp againſt them: for we haue ſeene the land, and ſurely it is very good, and e doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

e Loſe yee this good occaſion through your ſlouthfulneſſe?

10 (If ye will goe, yee ſhall come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the family of the Danites, from Zorah and from Eſhtaol, ſixe hundreth men appointed with inſtruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖ Mahaneh Dan vnto this day: and it is behinde Kiriath-iearim.

‖ *Or, the tents of Dan.*

13 And they went thence vnto mount Ephraim, and came to the houſe of Michah.

14 Then anſwered the fiue men, that went to ſpie out the countrey of Laiſh, and ſayd vnto their brethren, f Know ye not that there is in theſe houſes an Ephod, and Teraphim, and a grauen and a molten image? Now therefore conſider what ye haue to do.

f Becauſe they before had had good ſucceſſe, they would that their brethren ſhould be encouraged by hearing the ſame tidings.

15 And they turned thitherward & came to the houſe of the yong man the Leuite, euen vnto the houſe of Michah, and ſaluted him peaceably.

16 And the fiue hundred men appointed with their weapons of warre, which were of the children of Dan, ſtood by the entring of the gate.

17 Then the fiue men that went to ſpie out the land, went in thither, and tooke the g grauen image and the Ephod, and the Teraphim, and the molten image: and the Prieſt ſtood in the entring of the gate with the ſixe hundred men that were appointed with weapons of warre.

g So ſuperſtition blinded them, that they thought Gods power was in theſe idoles, & that they ſhould haue good ſucceſſe by them, though by violence and robbery they did take them away.

18 And the other went into Michahs houſe, and fet the grauen image, the Ephod and the Teraphim, and the molten image. Then ſayd the Prieſt vnto them, What doe ye?

19 And they anſwered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Prieſt. Whether is it better that thou ſhouldeſt bee a Prieſt vnto the houſe of one man, or that thou ſhouldeſt bee a Prieſt vnto a tribe and to a familie in Iſrael?

20 And the Prieſts heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the h people.

h With the ſixe hundred men.

21 And they turned and departed, and put the children and the cattell, and the ſubſtance i before them.

i Suſpecting them that did purſue them.

22 ¶ When they were farre off from the houſe of Michah, the men that were in the houſes neere to Michahs houſe, gathered together, & purſued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and ſayd vnto Michah, What aileth thee that thou makeſt an outcry?

24 And he ſayd, Ye haue taken away my k gods, which I made, and the Prieſt, & goe your wayes: and what haue I more? how then ſay ye vnto me, What aileth thee?

k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan ſayde vnto him, Let not thy voice be heard among vs, leſt ‡ angry fellowes runne vpon thee, and thou loſe thy life with the lines of thine houſholde.

‡ *Ebr. who haue their heart bitter.*

26 So the children of Dan went their wayes: and when Michah ſawe that they were too ſtrong for him, he turned and went backe vnto his houſe.

27 And they tooke the l things which Michah had made, and the Prieſt which hee had, & came vnto Laiſh, vnto a quiet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the citie with fire:

l Meaning, the idols, as vers. 18.

28 And there was none to ‖ helpe, becauſe m Laiſh was farre from Zidon, and they had no buſineſſe with other men: alſo it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

‖ *Or, deliuer them.*

m Which after was called Ceſarea Philippi.

29 * And called the name of the city Dan, after the name of Dan their father, which was

Ioſh. 19. 47.

was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them vp the * grauen image: and Ionathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vntill the day of the o captiuitie of the land.

31 So they set them vp the graue image, which Michah had made, all the while the house of God was in Shiloh.

n Thus in stead of giuing glory to God, they attributed the victory to their idols, and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 1.

CHAP. XIX.

1 *A Leuites wife being an harlot, forsooke her husband, and hee tooke her againe.* 25 *At Gibeah she was most villanously abused to the death.* 29 *The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.*

AAlso in those dayes, * when there was no king in Israel, a certeine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah,

2 And his concubine played the whore † there, and went away from him vnto her fathers house to Beth-lehem Iudah, ‡ there continued the space of foure moneths.

3 And her husband arose and went after her, to speake ‡ friendly vnto her, § to bring her againe: he had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house: and when the yoong womans father saw him, he reioyced ‖ of his comming.

4 And his father in law, the yoong womans father retained him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and ‡ he prepared to depart: then the yoong womans father sayd vnto his sonne in lawe, ‖ Comfort thine heart with a morsell of bread, and then go your way.

6 So they sate downe, and did eate and drinke both of them together. And the * yoong womans father sayd vnto the man, Be content, I pray thee, and tary all night, and let thine heart be mery.

7 And when the man rose vp to depart, his father in law ‖ was earnest: therefore he returned, and lodged there.

8 And hee arose vp early the fift day to depart, and the yoong womans father sayd, b Comfort thine heart, I pray thee: and they tarted vntill after mid day, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yoong womans father said vnto him, Beholde nowe, the day ‡ draweth toward euen: I pray you, tary all night: beholde, ‖ the sunne goeth to rest: lodge heere, that thine heart may be mery, and to morow get you early vpon your way, and go to thy c tent.

10 But the man would not tarie, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine, were with him.

11 When they were neere to Iebus, the day ‖ was sore spent, and the seruant sayde vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, d We will not turne into the citie of strangers that are not of the children of Israel, but we will go forth to Gibeah.

13 And he sayd vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in, and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that ‖ tooke them into his house to lodging.

16 And beholde, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of e Iemini.

17 And when he had lift vp his eyes, hee saw a ‖ wayfaring man in the streetes of the city: then this olde man sayd, Whither goest thou, and whence comest thou?

18 And he answered him, We came from Beth-lehem Iudah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe now to the f house of the Lorde: and no man receiueth me to house,

19 Although wee haue straw and prouender for our asses, and also bread and wine for mee and thine handmaide, and for the boy that is with thy seruant: wee lacke nothing.

20 And the olde man sayd, § Peace bee with thee: as for all that thou lackest, thalt thou finde with mee: onely abide not in the street all night.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts mery, beholde, the men of the citie, ‡ wicked men, beset the house round about, § & smote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And * this man the master of the house went out vnto them, and sayde vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, h and humble them, and doe with them what seemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day beganne to spring, they let her go.

26 So the woman came in the dawning of the day, and i fell downe at the doore of the mans house where her lord was, till the

Chap. 17. 6. and 18. 1.

Gene. 25. 6.

‡ *Ebr. besides him: to wit, with others.*

‡ *Ebr. to her heart.*

§ *Or, at his meeting.*

‡ *Ebr. rose vp.*

§ *Or, strengthen.*

a That is, his concubines father.

§ *Or, compelled him.*

b Meaning, that he should refresh himselfe with meat, as vers. 5.

‡ *Ebr. is weake.*

§ *Or, the day lodgeth.*

c To wit, to the towne or citie where he dwelt.

§ *Or, went downe.*

d Though in these dayes there were most horrible corruptions, yet very necessity could not compell them to haue to doe with them that professed not the true God,

§ *Or, gathered them.*

e That is, of the tribe of Beniamin.

§ *Or, a man walking.*

f To Shiloh, or Mizpeh, where the Arke was.

§ *Or, be of good comfort.*

‡ *Ebr. men of Belial: that is, giuen to all wickednesse.*

g To the intent they might breake it.

Gene. 19. 6.

h That is, abuse them, as Gene. 19. 8.

i She fell downe dead, as vers. 27.

the light day.

‖Or, husband.

27 And her ‖lorde arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was ‖ dead at the doore of the house, and her handes lay vpon the threshold.

‖Or, fallen.

28 And hee sayd vnto her, Vp and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, & the man rose vp, and went vnto his k place.

k Meaning, home vnto mount Ephraim.

29 And when he was come to his house, he tooke a knife, and layde hande on his concubine, and diuided her in pieces with her bones into twelue partes, and sent her thorow all quarters of l Israel.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

30 And all that saw it, said, There was no ‖ such thing done or seene since the time that the children of Israel came vp from the lande of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They send for them that did the villenie. 25 The Israelites are twise ouercome, 64 And at length get the victorie.

THen *all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beer-sheba, with the land of Gilead, vnto the b Lord in Mizpeh.

Hose. 10.9.

a That is, all with one consent.

b To aske counsell.

2 And the ‡chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that c drew sword.

‡Ebr. corners.

c Meaning, men able to handle their weapon.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel d said, How is this wickednesse committed?

d To the Leuite.

4 And the same Leuite, the womans husband that was slaine, answered, & sayde, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the ‖ men of Gibeah arose against mee, and beset the house rounde about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

‖Or, chiefe, or lords.

6 Then I tooke my concubine, and cut her in pieces, and sent e her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

e That is, her pieces, to euery tribe a piece, Chap. 19.29.

7 Beholde, ye are all children of Israel: giue your aduise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his f house.

f Before we haue reuenged this wickednesse.

9 But now this is that thing which wee will doe to Gibeah: wee will goe vp by lot against it,

10 And wee will take ten men of the hundreth thorowout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring g vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

g These onely should haue the charge to prouide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And the tribes of Israel sent men thorow all the h tribe of Beniamin, saying, What wickednes is this that is committed among you?

h That is, euery family of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Beniamin i would not obey the voyce of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euil, and therefore were all iustly punished.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time out of the cities fiue and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being k left handed: all these could sling stones at an hairs breadth, and not faile.

Chap. 3.15.

17 ¶ Also the men of Israel, beside Beniamin, were numbred foure hundreth thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vp l to the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lorde sayd, Iudah shall bee first.

k That is, to the Arke which was in Shiloh: some thinke, in Mizpeh, as verse 1.

19 Then the children of Israel arose vp early, and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, & slewe downe to the ground of the Israelites that day m two and twentie thousand men.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone vp and wept before the Lorde vnto the euening, & had asked of the Lord, saying, Shall I go againe to battel against the children of Beniamin my brethren? And the Lord said, Goe vp against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: all they could handle the sword.

‡Ebr. All they drawing the sword.

26 Then all the children of Israel went vp, & all the people came also vnto the house of God, and wept and sate there before the Lorde, and fasted that day vnto the euening, and offered burnt offerings & peace offrings before the Lord.

27 And the children of Israel asked the Lord (for n there was the Arke of the Couenant of God in those dayes.

m To wit, in Shiloh.

28 And Phinehas the sonne of Eleazar, the

n Or, serued in the Priests office at those dayes: For the Iewes write, that he liued three hundreth yeeres.

the sonne of Aaron n stoode before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morowe I will deliuer them into your hand.

29 And Israel set men to lie in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in aray against Gibeah, as at other times.

o By the policie of the children of Israel.

31 Then the children of Beniamin coming out against the people, were o drawen from the citie: and they began to smite of the people and kill as at other times, euen by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

p Meaning, crosse wayes or pathes to diuers places.

32 (For the children of Beniamin sayde, They are fallen before vs, as at the first. But the children of Israel sayde, Let vs flee and plucke them away from the citie vnto the high p wayes)

33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal-tamar: and the men that lay in waite of the Israelites, came forth of their place, euen out of the medowes of Gibeah,

34 And there came ouer against Gibeah, ten thousand chosen men of all Israel, & the battell was sore: for they knewe not that the q euill was neere them.

q They knew not that Gods iudgement was at hand to destroy them,

35 ¶ And the Lorde smote Beniamin before Israel, & the children of Israel destroyed of the Beniamites the same day fiue and twenty thousande and an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel r gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layd beside Gibeah.

r Retired to draw them after.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the embushment ſ drew themselues along, and smote all the citie with the edge of the sword.

ſ Or, made a long sound with a trumpet.

38 Also the men of Israel had appointed a certaine time with the embushments, that they should make a great flame, and smoke vse vp out of the citie.

39 And when the men of Israel retired in the battel, Beniamin began to t smite and kill of the men of Israel about thirtie persons: for they sayde, Surely they are striken downe before vs, as in the first battell.

t For they were waxen hardie by the two former victories.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

u And withstood their enemies.

41 Then the men of Israel turned u again, & the men of Beniamin were astonied: for they saw that euil was neere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderneſſe, but the battell ouertooke them: also they which came out of the cities, slewe them x among them.

x They slew them by one and one, as they were scattered abroad.

43 Thus they compaſſed the Beniamites about, and ſ chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside:

y Besides eleuen hundreth that had bene slaine in the former battels. *Chap.* 21. 15.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites x glained of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousande men of them,

46 So that all that were slaine that day of Beniamin, were y fiue and twentie thousand men that drewe sword, which were all men of warre:

47 * But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the sworde from the men of the city vnto the beasts, and all that came to hande: also they set on fire all the z cities that they could come by.

z If they belonged to the Beniamites.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

a This othe came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

2 And the people came vnto the house of God, and abode there till euen before God, and lifted vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morowe the people rose vp and made there an b Altar, and offered burnt offerings and peace offerings.

b According to their custome, when they would consult with the Lord.

5 Then the children of Israel said, Who is hee among all the tribes of Israel, that came not vp with the Congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lorde to Mizpeh, saying, Let them die the death.

6 And the children of Israel c were sory for Beniamin their brother, and said, There is one tribe cut off from Israel this day.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

7 Howe shall wee doe for wiues to them that remaine, seeing wee haue sworne by the Lorde, that wee will not giue them of our daughters to wiues?

8 Also they saide, Is there any of the tribes of Israel that d came not vp to Mizpeh to the Lorde? and beholde, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

d Condemning them to be fautors of vice, which would not put their hand to punish it.

9 For when the people were viewed, beholde, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the ‡ most valiant, and commanded them, saying, Goe, and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

‡ *Ebr. children of strength.*

11 *And

Num.31.17.

11 *And this is it that ye shall do: ye shall vtterly destroy all the males and all the women that haue lien by men.

12 And they found among the inhabitantes of Jabesh Gilead foure hundreth maides, virgines that had known no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

e To wit, about foure moneths after the discomfiture, Chap.20.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called‖ peaceably vnto them:

47.

‖ *Or, friendly.*

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Jabesh Gilead: but they had not f so ynow for them.

f For there lacked two hundreth.

15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the elders of the Congregation said, Howe shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an g inheritance for them that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

g Beniamin must be reserued to haue the twelfth portion in the inheritance of Iaakob.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be hee that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yeere in Shiloh in a place, which is on the h Northside of Bethel, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

h He describeth the place where the maydes vsed yeerely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to daunce in daunces, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And i when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we reserued not to eche man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their k number: which they tooke and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

Chap.17.6. and 18.1. and 19.1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this history appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab. 3 Hee and his sonnes die. 19 Naomi and Ruth came to Beth-lehem.

‡ *Ebr. iudged.*

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

IN the time ‡ that the Iudges ruled, there was a dearth in the a land. ¶ a man of Beth-lehem b Iudah went for to sojourne in the country of Moab, he, ¶ his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the lande of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes,

4 Which tooke them wiues of the c Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lorde had d visited his people, and giuen them bread.

d By sending them plentie againe.

7 Wherefore she departed out of the place where shee was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in lawe, Goe, returne eche of you vnto her owne mothers house: the Lorde shewe fauour vnto you, as yee haue done with the dead, and with me.

9 The Lorde graunt you that you may finde e rest, either of you in the house of her husband. And when shee kissed them, they lift vp their voyce and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

10 And they saide vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with mee? are there any more sonnes in

my wombe, that they may bee your husbandes?

12 Turne againe, my daughters: goe your way: for I am too olde to haue an husband. If I ſhould ſay, I haue hope, and if I had an husband this night: yea, if I had borne ſonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee ‖much for your ſakes that the hand of the Lord is gone out againſt me.

14 Then they lift vp their voyce & wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

15 And Naomi ſaid, Beholde, thy ſiſter in lawe is gone backe vnto her people and vnto her gods: [g] returne thou after thy ſiſter in law.

16 And Ruth anſwered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried: the Lord doe ſo to me and more alſo, if ought but death depart thee and mee.

18 ¶ When ſhee ſaw that ſhee was ſtedfaſtly minded to goe with her, ſhee left ſpeaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noyſed of them through all the citie, and they ſayde, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‖Naomi, but call mee ‖Mara: for the Almightie hath giuen me much bitterneſſe.

21 I went out full, and the Lorde hath cauſed mee to returne emptie: why call ye me Naomi, ſeeing the Lorde hath humbled me, and the Almighty hath brought me vnto aduerſitie?

22 So Naomi returned, and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harueſt.

CHAP. II.

1 *Ruth gathereth corne in the fieldes of Boaz.*
8 *The gentleneſſe of Boaz toward her.*

THen Naomis husband had a kinſeman, one of great [a] power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabiteſſe ſayd vnto Naomi, I pray thee let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find fauour. And ſhe ſaid vnto her, Goe my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the fielde of Boaz, who was of the family of Elimelech.

4 And beholde, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord bee with you: and they anſwered him, The Lord bleſſe thee.

5 Then ſaid Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe mayd is this?

6 And the ſeruant that was appointed ouer the reapers, anſwered and ſaid, It is the Moabitiſh mayde, that came with Naomi out of the countrey of Moab:

7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers ‖among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe taried a little in the houſe.

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou my daughter? goe to none other fielde to gather, neither goe from hence: but abide here by my maydens.

9 [c] Let thine eyes be on the field that they doe reape, and goe thou after the maidens. Haue I not charged the ſeruants, that they touch thee not? Moreouer, when thou art athirſt, goe vnto the veſſels, and drinke of that which the ſeruants haue drawen.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſayde vnto him, Howe haue I found fauour in thine eyes, that thou ſhouldeſt knowe me, ſeeing I am [d] a ſtranger?

11 And Boaz anſwered, & ſayd vnto her, All is tolde and ſhewed mee that thou haſt done vnto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come vnto a people which thou kneweſt not in time paſt.

12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [e] wings thou art come to truſt.

13 Then ſhe ſayd, Let me finde fauour in thy ſight, my lord: for thou haſt comforted me, and ſpoken comfortably vnto thy mayd, though I be not like to one of thy maides.

14 And Boaz ſaid vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corne: and ſhee did eate, and was ſufficed, and [f] left thereof.

15 ¶ And when ſhe arose to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall ſome of the ſheaues for her, and let it lie, that ſhee may gather it vp, and rebuke her not.

17 So ſhe gleaned in the field vntill euening, and ſhee threſhed that ſhe had gathered, and it was about an *Ephah of barley.

18 ¶ And ſhee tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhee had gathered: Alſo ſhee [g] tooke foorth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.

19 Then her mother in lawe ſayde vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be hee, that knewe thee. And ſhe ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid vnto her daughter in law,

‖Or, more then you.

f When ſhee tooke leaue and departed.

g No perſwaſions can preuaile to turne them backe from God, whom he hath choſen to be his.

h Whereby appeareth that ſhe was of a great family, and of good reputation.

‖Or, beautifull.

‖Or, bitter.

i Which was in the moneth Niſan, that conteineth part of March, and part of April.

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in lawe, forasmuch as ſhe ſpareth no painefull diligence to get both their liuings.

‖Or, certaine beneſuls.

c That is, take heede in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that ſhee ſhall neuer want any thing if ſhe put her truſt in God, and liue vnder his protection.

f Which ſhee brought home to her mother in law.

*Exod. 16. 36.

g To wit, of her bagge, as is in the Chalde text.

lawe, Blessed be hee of the Lord: for he ceaseth not to doe good to the liuing and to the h dead. Againe Naomi sayde vnto her, The man is neere vnto vs, and of our affinitie.

h To my husband and children when they were yet aliue, and now to vs.

21 And Ruth the Moabitesse sayd, Yee said also certainely vnto mee, Thou shalt be with my seruants, vntill they haue ended all mine harueſt.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou goe out with his maydes, that they ‖ meete thee not in another field.

‖ Or, fall vpon thee.

23 Then shee kept her by the maydes of Boaz, to gather vnto the ende of barley harueſt, and of wheat harueſt, and ‖ dwelt with her mother in law.

‖ Or, returned to her mother in law.

CHAP. III.

1 *Naomi giueth Ruth counsell.* 8 *She sleepeth at Boaz feete.* 12 *He acknowledgeth himselfe to be her kinsman.*

AFterwarde Naomi her mother in lawe saide vnto her, My daughter, shal not I seeke a rest for thee, that thou maiest prosper?

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

2 Nowe also is not Boaz our kinseman, with whose maydes thou wast? beholde, hee winnoweth barley to night in the ‖ flooze.

‖ Or, in the barne.

3 Wash thy selfe therefore, and anoynt thee, and put thy rayment vpon thee, and get thee downe to the flooze: let not the b man know of thee, vntill hee haue left eating and drinking.

b Boaz, nor yet any other.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and hee shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I wil doe.

6 ¶ So she went downe vnto the flooze, and did according to all that her mother in law bade her.

7 And when Boaz had eaten c drunken, and c chearcd his heart, he went to lie down at the ende of the heape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

c That is, had refreshed himselfe among his seruants,

8 And at midnight the man was afrayd ‖ and caught holde: and loe, a woman lay at his feete.

‖ Or, turned himselfe from one side to another.

9 Then he said, Who art thou? And she answered, I am Ruth thine handmayde: spread therefore the wing of thy garment ouer thine handmayde: for thou art the kinseman.

10 Then sayd hee, Blessed be thou of the Lord, my daughter: thou hast d shewed more goodnesse in the latter ende, then at the beginning, in as much as thou followedst not yong men, were they poore or rich.

d Thou shewest thy selfe from time to time more vertuous,

11 And nowe, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And nowe, it is true, that I am thy kinsman, howbeit there is a kinseman neerer then I.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25. 5.

13 Tary to night, and when morning is come, if hee e will doe the duetie of a kinseman vnto thee, well, let him doe the kinsmans duetie; but if he will not doe the kinsmans part, then will I doe the duetie of a kinseman, as the Lorde liueth: sleepe vntill the morning.

14 ¶ And shee lay at his feete vntill the morning: & shee arose before one could know another: for he saide, Let no man know, that a woman came into the flooze.

15 Also hee sayde, Bring the ‖ sheete that thou hast vpon thee, and holde it. And when she held it, he measured sixe measures of barley, and layd them on her, and hee went into the citie.

‖ Or, wimple.

16 And when shee came to her mother in lawe, she said, f Who art thou, my daughter? And shee tolde her all that the man had done to her.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

17 And said, These sixe measures of barley gaue he me: for he said to me, Thou shalt not come emptie vnto thy mother in law.

18 Then said shee, My daughter, sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill hee hath finished the matter this same day.

CHAP. IIII.

1 *Boaz speaketh to Ruths next kinseman touching her marriage.* 7 *The ancient custome in Israel.* 10 *Boaz marrieth Ruth, of whom hee begetteth Obed.* 18 *The generation of Pharez.*

THen went Boaz vp to the a gate, and sate there, and behold, the kinseman of whom Boaz had spoken, came by: and he said, b Ho, such one, come, sit downe here. And he turned, and sate downe.

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, syrra, or, ho, such a one.

2 Then hee tooke ten men of the Elders of the city, and said, Sit ye downe here. And they sate downe.

3 And hee said vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the ‖ sittants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I knowe that there is none c besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

‖ Or, inhabitants.

c For thou art the next of the kinne.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stirre vp the name of the dead vpon his d inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinseman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Nowe this was the maner before times in Israel, concerning redeeming and changing, for to stab'lish all things: a man did plucke off his shooe, & gaue it his neighbour, and this was a sure e witnesse in Israel.

e That he had resigned his right, Deut. 25. 9.

8 Therefore the kinseman said to Boaz, Buy it for thee: and he drew off his shooe.

9 And Boaz sayd vnto the Elders, and vnto all the people, Yee are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his † place: yee are witnesses this day.

† Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders saide, We are witnesses: the Lorde make the wife that commeth into thine house, like Rahel and like Leah, which twaine did builde the house of Israel: and that thou mayest doe worthily in ‡ Ephratah, and be famous in Beth-lehem,

‡ Ephrathah and Beth-lehem are both one. *Gene.* 38.29.

12 And that thine house bee like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lorde shall giue thee of this yong woman.

13 ¶ So Boaz tooke Ruth, & she was his wife: & when he went in vnto her, the Lorde gaue, that she conceiued, and bare a sonne.

14 And the women sayde vnto Naomi, Blessed bee the Lord which hath not left thee this day without a kinsman, and ‖ his name

‖ He shall leaue a continuall posteritie,

shalbe continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and thee is better to thee then i seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the childe, and layd it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These nowe are the generations of *k Pharez: Pharez begate Hesron,

1. *Chron.* 2.4. *matth.* 1.3.

19 And Hesron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

¶ The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined, Deut. 17.14. that when the Israelites should bee in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not cõtent with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the worde of God, and was not zealous of his glory, hee was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whole patience, modestie, constancie, persecution by open enemies, fained friendes, and dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lorde. 15 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

THere was a man of one of the two ª Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

ª There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 *And this man went vp out of his city euery yeere, to worship and to sacrifice vnto the Lorde of hostes in ᵇ Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.

Deut. 16.16.

ᵇ For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy ᶜ portion: for hee loued Hannah, and the Lord had made her barren.

ᶜ Some reade a portion with an heauie cheere.

6 ¶ And her aduersary vexed her sore, forasmuch as shee vpbraided her, because the Lord had made her barren.

7 (And so did he yere by yere) and as oft as shee went vp to the house of the Lorde, thus shee vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then tenne ᵈ sonnes?

ᵈ Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

9 So Hannah rose vp after that they had eaten and dunke in Shiloh (and Eli the Priest sate vpon a stoole by one of the posts of the ᵉ Temple of the Lord.)

ᵉ That is, of the house, where the Arke was.

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore:

11 Also shee vowed a vowe, and sayde, O Lorde of hostes, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaid a manchilde, then I will giue him vnto the Lord all the dayes of his life, *and there shall no rasor come vpon his head.

Numb. 6.5. *iudg.* 13.5.

12 And

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moone onely, but her voyce was not heard: therefore Eli thought she had beene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away ‡ thy drunkennesse from thee.

15 Then Hannah answered & said, Nay, my lord, but I am a woman ‡ troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

16 Count not thine handmaide ‡ for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde ᶠ grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lorde ᵍ remembred her.

20 For in processe of time Hannah conceiued and bare a sonne, and shee called his name Samuel. Because, sayd she, I haue asked him of the Lord.

21 ¶ So the man ʰ Elkanah and all his house went vp to offer vnto the Lorde the yeerely sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her husband, I will tarie vntill the childe be weaned, then I wil bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband saide vnto her, Doe what seemeth thee best: tarie vntill thou hast weaned him: onely the Lorde accomplish his ⁱ word. So the woman abode, and gaue her sonne sucke vntill she weaned him.

24 ¶ And when she had weaned him, she tooke him with her with three bullockes and an * Ephah of flowre, and a bottell of wine, and brought him vnto the house of the Lord in Shiloh, and the childe was ‡ yong.

25 And they slew a bullocke, and brought the child to Eli.

26 And shee sayde, Oh my lord, as thy ᵏ soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue ‡ giuen him vnto the Lord: as long as hee liueth he shall be giuen vnto the Lord: and hee ˡ worshipped the Lord there.

‡ *Ebr. by wine.*

‡ *Ebr. of an hard spirit.* *Psal. 42. 5.*

‡ *Eb. for a daughter of Belial.*

ᶠ That is, pray vnto the Lord for me.

ᵍ According to her petition.

ʰ This Elkanah was a Leuite, 1. Chro. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families.

ⁱ Because her prayer tooke effect, therefore it was called the Lords promise. *Exod. 16. 36.*

‡ *Ebr. a child.*

ᵏ That is, most certainely.

‡ *Ebr. lent.*

ˡ Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 13 The newe custome of the Priestes. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah ª prayed, and saide, Mine heart reioyceth in the Lord, mine ᵇ horne is exalted in the Lord: my mouth is ᶜ enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake ᵈ no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bow and the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for ᵉ bread, and the hungry are no more hired, so that the barren hath borne ‖ seuen: and shee that hath many children, is feeble.

6 * The Lord killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lorde maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiseth vp the poore out of the dust, and lifteth vp the beggar from the dunghill to set them among ᶠ Princes, and to make them inherite the seate of glory: for the pillars of the earth are the ᵍ Lordes, and he hath set the world vpon them.

9 He will keepe the feete of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man bee strong.

10 The Lordes aduersaries shall be destroyed, and out of heauen shall he * thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his ʰ King, and exalt the horne of his anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord ⁱ before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and ᵏ knew not the Lord.

13 For the Priestes custome toward the people was this: when any man offered sacrifice, the Priestes ‖ boy came, while the flesh was seething, and a fleshhooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: all that the fleshhooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the ᵐ fatte, the Priestes boy came and sayd to the man that offered, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but rawe.

16 And if any man sayde vnto him, Let them burne the fatte according to the ‖ custome, then take as much as thine heart ⁿ desireth: then he would answere, Nay, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men ᵒ abhorred the offring of the Lord.

18 ¶ Now Samuel being a yong child ministred before the Lorde, girded with a linnen * Ephod.

19 And his mother made him a little coat,

ª After that she had obteined a sonne by prayer, she gaue thankes.

ᵇ I haue receiued strength and glory by the benefite of the Lord.

ᶜ I can answere them that reproue my barrennesse.

ᵈ In that ye condemne my barrennesse, ye shew your pride against God.

ᵉ They sell their labours for necessary foode.

‖ *Or, many. Deut. 32. 32, 39. 1. Sam. 16. 13. Iob. 13. 2. Psal. 113. 7.*

ᶠ He preferreth to honour, and putteth it downe according to his owne will, though mans iudgement be contrary.

ᵍ Therefore he may dispose all things according to his will. *Chap. 7. 10.*

ʰ She grounded her prayer on Iesus Christ which was to come.

ⁱ In all that Eli cõmanded him.

ᵏ That is, they neglected his ordinance.

‖ *Or, sonne.*

ˡ Transgressing the order appointed in the Law, Leuit. 7, 31. for their bellies sake.

ᵐ Which was commanded first to haue beene offered to God.

‖ *Or, Lawe.*

ⁿ Not passing for their owne profite, so that God might be serued aright.

ᵒ Seeing the horrible abuse thereof. *Exod 28. 40.*

and brought it to him from yeere to yeere, when she came vp with her husband, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seede of this woman, for ‖ the petition that she asked of the Lord: and they departed vnto their place.

‖ Or, for the thing that she hath lent to the Lord: to wit, Samuel.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the childe Samuel grewe before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that ᵖ assembled at the doore of the Tabernacle of the Congregation.

ᵖ Which was (as the Ebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. leuit. 12.6.

23 And he said vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that yee make the Lords people to ᵠ trespasse.

ᵠ Because they contemne their dutie to God, verse 17.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voice of their father, because the Lord ᵉ would slay them.

ʳ So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

26 ¶ (Nowe the child Samuel profited and grewe, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lord, Did not I plainely appeare vnto the house of thy ᶠ father, when they were in Egypt in Pharaohs house?

ᶠ To wit, Aaron.

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

*Leuit. 10.14.

29 Wherefore haue you ᵗ kicked against my sacrifice and mine offring, which I commanded in my Tabernacle, and honourest thy children aboue mee, to make your selues fat of the first fruites of all the offerings of Israel my people?

ᵗ Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

30 Wherefore the Lorde God of Israel sayeth, I sayd that thine house and the house of thy father should walke before mee for euer: but now the Lord sayeth, ᵘ It shall not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

ᵘ Gods promises are only effectuall to such as he giueth constancie vnto, to feare and obey him.

31 Beholde, the dayes come, that I will cut off thine ˣ arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

ˣ Thy power and authoritie.

32 And thou ʸ shalt see thine enemie in the habitation of the Lord in all things wherewith God shall blesse Israel, and there shall not be an old man in thine house for euer.

ʸ Thy posteritie shall see the glory of the chiefe Priest translated to another whom they shall enuie, 1. King. 2. 27.

33 Neuertheless, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorowfull: and all the multitude of thine house shall die ‖ when they be men.

‖ Or, when they come to mans age.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre mee vp a ˣ faithfull Priest, that shall do according to mine heart, and according to my mind: and I will build him a sure house, and hee shall walke before mine anoynted for euer.

ˣ Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

36 And all that are left in thine house, shal come and ᵃ bowe downe to him for a piece of siluer, and a morsell of bread, and shall say, Appoint mee, I pray thee, to one of the Priests offices, that I may eate a morsell of bread.

ᵃ That is, shal be inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli, 4 The Lord calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house, 18 The same declareth Samuel to Eli.

NOwe the child Samuel ministred vnto the Lord ᵃ before Eli: and the worde of the Lord was ᵇ precious in those dayes: for there was no manifest vision.

ᵃ The Chalde text readeth, whiles Eli liued.

ᵇ Because there were very few Prophets to declare it.

2 And at that time, as Eli lay in his ᶜ place, his eyes began to waxe dimme that he could not see.

ᶜ In the Court next to the Tabernacle.

3 And yer the ᵈ light of God went out, Samuel slept in the Temple of the Lorde, where the Arke of God was.

ᵈ That is, the lampes, which burnt in the night.

4 Then the Lord ᵉ called Samuel: and he said, Here I am.

ᵉ Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

5 And he ranne vnto Eli, and said, Here am I, for thou calledst me. But he sayd, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou diddest cal me. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe ᶠ the Lord, and before the word of the Lord was reuealed vnto him.

ᶠ By vision,

8 And the Lord called Samuel againe the third time: and he arose, ᵍ went to Eli, and sayd, I am here: for thou hast called me. Then Eli ʰ perceiued that the Lord had called the childe.

ᵍ Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

9 Therefore Eli said vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoeuer shall heare, his two * eares shall ᵏ tingle.

2. *King.* 21.12.

ʰ God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ranne into slander, and he stayed them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice

nor

i Meaning, that his posteritie should neuer enioy the chiefe Priests office.

nor offering i for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God k doe so to thee, and more also, if thou hide any thing from mee, of all that hee sayd vnto thee.

k God punish thee after this and that sort, except thou tell me trueth, Ruth 1.17.

18 So Samuel told him euery whit, and hid nothing from him. Then he sayd, It is ỷ Lord: let him do what seemeth him good.

l The Lorde accomplished whatsoeuer hee had said.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes l fall to the ground.

20 And all Israel from Dan to Beersheba knew ‖ that faithfull Samuel was the Lords Prophet.

‖ Or, that Samuel was the faithfull Prophet of the Lord,

21 And the Lord appeared again in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by ‡ his word.

‡ Ebr. by the word of the Lord,

CHAP. IIII.

1 Israel is ouercome by the Philistims, 4 They doe fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

AND Samuel spake vnto al Israel: † And Israel went out against the Philistims to battell, & pitched beside ‖ Eben-ezer: and the Philistims pitched in Aphek.

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

‖ Or, stone of helpe, chap. 7.12.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, a Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

a For it may seeme that this ware was vndertaken by Samuels commandement,

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hostes, who b dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas with the Arke of the Couenant of God.

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25.17.

5 And when the Arke of the Couenant of the Lord came into the host, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they sayd, What meaneth the sound of this mighty shoute in the host of the Hebrewes? and they vnderstood, that the Arke of the Lord was come into the host.

7 And the Philistims were afrayd, and sayd, God is come into the host: therefore sayd they, c Wo vnto vs: for it hath not bene so heretofore.

c Before wee fought against men and now God is come to fight against vs.

8 Woe vnto vs, who shall deliuer vs out of the hande of these mightie Gods? these are the Gods that smote the Egyptians with all the plagues in the d wildernesse.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues, Iudg. 13.1.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Hebrewes, * as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, e and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fel of Israel e thirtie thousand footemen.

e Dauid alluding to this place, Psal. 78.63. saith they were consumed with fire: meaning they were suddenly destroyed.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

f In token of sorow and mourning.

13 And when he came, loe, Eli sate vpon a seate by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noyse of the tumult? And the man came in hastily, and told Eli.

15 (Nowe Eli was fourescore and eighteene yeere old, and * his eyes were dimme that he could not see) *Chap. 3.2.*

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the host: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had afore sayd.

18 ¶ And when hee had made mention of the Arke of God, Elifel from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had ‖ iudged Israel fourtie yeeres.

‖ Or, gouerned.

19 And his daughter in lawe Phinehas wife was with child neere ‖ her trauell: and when shee heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she i bowed her selfe, and trauailed: for her paines came vpon her.

‖ Or, to crie out,

i And settled her body toward her trauell,

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And shee named the childe ‖ Iehabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

‖ Or, no glory, or where is the glory?

22 She said againe, k The glory is departed from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her wordes.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Asdod are plagued. 8 They Arke is caried into Gath, and after to Ekron.

Then

THen the Philistims tooke the Arke of God, and carted it from Eben-ezer vnto [a] Ashdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his handes were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagons house [c] tread not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with [*] emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and sayd, [d] What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel, bee carried about vnto Gath: and they carried the Arke of the God of Israel about.

9 And when they had carried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs & our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, send [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and deadly throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are striken for looking into the Arke.

AND the Arke of the Lord was in the country of the Philistims [1] seuen moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we doe with the Arke of the Lord? tel vs wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a [b] sinne offering: then shall yee bee healed, and it shall bee knowen to you, why his hand departeth not from you.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so yee shall giue glory vnto the God of Israel, that hee may take his hand from you, and from your [c] gods, and from your land.

6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the carte, and bring the calues home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the [d] iewels of golde which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heede, if it go vp by the way of his owne coast to Beth-shemesh, it is [e] hee that did vs this great euill: but if not, wee shall know then, that it is not his hand that smote vs, but it was a [f] chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they let the Arke of the Lorde vpon the cart, and the coffer with the mise of golde, and with the similitudes of their emrods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate haruest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 ¶ And the cart came into the fielde of Joshua a Beth-shemite, and stood still there. There was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the Iewels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

17 So

a Which was one of the fiue principal cities of the Philistims.
b Which was their chiefe idole, & as some write, from the nauill downeward was like a fish, and vpward like a man.
c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. *Psal. 78. 66.*
d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction and his glory.
e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and crie for mercy.
1. They thought by continuance of time the plague would haue ceased and so would haue kept the Arke still.
b The idolaters confesse there is a true God, who punisheth sinne iustly.
c This is Gods iudgement vpon the idolaters, that knowing the true God they worship him not aright. *Exod. 12. 31.*
d Meaning, the golden emerods and the golden mice.
e The God of Israel.
f The wicked attribute almost all things to fortune & chance, whereas indeed there is nothing done without Gods prouidence and decree.
g For the triall of the matter.
h To wit, the men of Beth-shemesh, which were Israelites.

17 So these are the golden emerodes which the Philistims gaue for a sinne offering to the Lord: for i Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.

18 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of ‖ Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Joshua the Beth-shemite.

‖ Or, the plant, or lamentation.

19 And he smote of the men of Beth-shemesh, because they k had looked in the Arke of the Lord: he slew euen among the people fifty thousand men, and threescore and ten men: and the people lamented, because the Lorde had slaine the people with so great a slaughter.

k For it was not lawfull to any, either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4.15,20.

20 Wherefore the men of Beth-shemesh sayd, Who is able to stand before this holy Lord God? & to whom shall he go from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel, and are ouercome. 16 Samuel iudgeth Israel.

THen the men of a Kiriath-iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeres) and all the house of Israel lamented b after the Lord.

b Lamented for their sinnes, and followed the Lord. *Josh.* 24.15,23. *Iudg.* 2.13. *Deut.* 6.4. *matt.* 4.10.

3 Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lorde with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and he shall deliuer you out of the hand of the Philistims.

Iudg. 3.12,13.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel sayd, Gather all Israel to c Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and fasted the same day, and sayd there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afrayed of the Philistims.

8 And the children of Israel sayd to Samuel, Cease not to e crie vnto the Lord our God for vs, that hee may saue vs out of the hand of the Philistims.

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord f thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophetie of Hannah Samuels mother, chap. 2. 10.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntil they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betweene Mizpeh and g Shen, and called the name thereof, Eben-ezer, and he sayd, Hitherto hath the Lord holpen vs.

g Which was a great rocke ouer against Mizpeh.

13 So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lorde was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betweene Israel and the h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yere by yere to Bethel, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudged Israel: also hee built an i altar there vnto the Lord.

i Which was not contrary to the Law: for as yet a certeine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to grant vnto them.

WHen Samuel was now become olde, hee a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was b Joel, and the name of the second Abiah) euen iudges in Beer-sheba.

b Who was also called Vashni, 1. Chro. 6.28. *Deut.* 16.19.

3 And his sonnes walked not in his wayes, but turned aside after lucre, & * tooke rewards, and peruerted the iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto c Ramah,

c For there his house was, Chap. 7.17. *Hosh.* 13.10. *acts* 13.21.

5 And sayd vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: * make vs now a king to iudge vs like all nations.

6 But the thing d displeased Samuel, when they sayd, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

7 And the Lorde sayde vnto Samuel, Heare the voice of the people in all that they shall say vnto thee: for they haue not cast thee

thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so do they vnto thee.

e To proone if they will forsake their wicked purpose.

9 Nowe therefore hearken vnto their voice: howbeit yet e testifie vnto them, and shew them the maner of the king that shall reigne ouer them.

f Not that kings haue this authoritie by their office, but that such as reigne in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17. 20.

10 ¶ So Samuel tolde all the wordes of the Lorde vnto the people that asked a king of him.

11 And he sayd, This shall be the f maner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also hee will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harueste, and to make instruments of warre, and the things that serue for his charets.

13 He will also take your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seed, and of your vineyardes, and giue it to his ‖eunuches, and to his seruants.

‖Or, chiefe officers.

16 And hee will take your men seruants, and your maide seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shalbe his seruants.

18 And ye shal cry out at that day, because of your king, whom ye haue chosen you, and the Lord will not s heare you at that day.

g Because ye repent not for your sinnes, but because yee smart for your afflictions, whereinto ye cast your selues willingly.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shalbe a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and go out before vs, and fight our battels.

‖Or, graunt their request.

21 Therefore when Samuel heard al the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ‖Hearken vnto their voice, and make them a king. And Samuel sayd vnto the men of Israel, Goe euery man vnto his city.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feast.

a That is, both valiant and rich. *Chap. 14. 51. 1. Chro. 8. 33.*

THere was nowe a man of Beniamin, a mighty in power, named b Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man of Iemini.

b So that it might seeme that God approoued their request in appointing our such a person.

2 And he had a sonne called Saul, a b goodly yoong man and a fatre: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was higher then any of the people.

3 And the asses of Kish Sauls father were lost: therefore Kish sayd to Saul his sonne, Take nowe one of the seruants with thee, and arise, go, and c seeke the asses.

c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approoued of God) was made king.

4 So hee passed thorow mount Ephraim, and went thorow the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: hee went also thorow the land of Iemini, but they found them not.

5 When they came to the land of d Zuph, Saul sayde vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.

d Where was Ramath-Zophim the citie of Samuel.

6 And he sayd vnto him, Beholde now, in this citie is a man of God, and hee is an honourable man: all that hee sayeth, commeth to passe: let vs nowe goe thither, if so be that hee can shew vs what way wee may goe.

7 Then sayd Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the ‖ bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

‖Or, victuals.

8 And the seruant answered Saul againe, and sayd, Beholde, I haue found about mee the e fourth part of a shekel of siluer: that will I giue the man of God, to tel vs our way.

e Which is about fiue pence, reade Gene. 23. 15.

9 (Beforetime in Israel, when a man went to seeke an answere of God, thus hee spake, Come, and let vs goe to the f Seer: for hee that is called now a Prophet, was in the olde time called a Seer)

f So called, because he foretolde things to come.

10 Then sayd Saul to his seruant, Well sayd, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going vp the high way to the city, they found maids that came out to draw water, and sayd vnto them, Is there here a Seer?

12 And they answered them, and sayde, Yea: loe, he is before you: make haste now, for he came this day to the citie: for there is an g offering of the people this day in the high place.

g That is, a feast after the offering, which should be kept in an high place of the city appointed for that vse.

13 When yee shall come into the citie, yee shall finde him straightway, yer he come vp to the high place to eate: for the people will not eat vntill he come, because he will h blesse the sacrifice: and then eate they that be bidden to the feast: now therefore goe vp: for euen now shall ye finde him.

h That is, giue thanks, & distribute the meate according to their custome.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the high place.

15 ¶ *But ‖ the Lord had reuealed to Samuel ‡ secretly (a day before Saul came) saying,

Chap. 15. 1. acts 13. 21.

‖Or, in his eare.

16 To morrow about this time I will send thee a man out of the lande of Beniamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may i saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their cry is come vnto me.

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

17 When Samuel therefore saw Saul, the Lorde answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

18 Then

18 Then went Saul to Samuel in the mids of the gate, and sayd, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayd, I am the Seer: goe vp before me vnto the high place: for yee shall eate with me to day: and to morow I will let thee goe, and will tell thee all that is in thine [k] heart.

20 And as for thine asses that were lost thee dayes agoe, care not for them: for they are found: and [l] on whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

21 ¶ But Saul answered, and sayd, Am not I the sonne of Jemini of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel sayde vnto the cooke, Bring forth the portion which I gaue thee, and whereof I sayd vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel sayde, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

25 And when they were come down from the high place into the citie, hee communed with Saul vpon the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the [p] toppe of the house, saying, Vp, that I may sende thee away. And Saul arose, and they went out both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel sayd to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shewe thee [q] the word of God.

k Meaning, all that thou desirest to know.

l Whom doeth Israel desire to be their King but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offrings, Leuit. 10.14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knewe of thy comming.

p To speake with him secretely: for the houses were flat aboue.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophesieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it vpon his head, and kissed him, and sayd, Hath not the LORD anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by [*] Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence and shalt come vnto the ‖ plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine:

4 And they will aske thee ‡ if all be wel, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets comming downe from the high place with a viole, and a timbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt bee turned into another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. *Tary for mee seuen dayes, till I come to thee, and shewe thee what thou shalt doe.

9 And when he had turned his ‡ backe to goe from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets mette him, and the Spirite of God came vpon him, and hee ‖ prophesied among them.

11 Therefore all the people that knewe him before, when they saw that he prophesied among the Prophets, sayd eche to other, What is come vnto the sonne of Kish? [*] is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their [e] father? therefore it was a prouerbe, Is Saul also among the [f] Prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went yee? And hee sayd, To seeke the asses: and when wee saw that they were no where, wee came to Samuel.

15 And Sauls vncle said, Tel me, I pray thee, what Samuel sayd vnto you.

16 Then Saul said to his vncle, Yee told vs plainely that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,

18 And he sayd vnto the children of Israel, Thus saith the Lorde God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye sayd vnto him, No, but appoint a King ouer vs. Nowe therefore stand yee before the Lorde according to your tribes, and according

a In the Lawe this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule. Gen. 35.20.

b Samuel confirmeth him by these signes that God hath appointed him King.

‖ Or, oke.

‡ Ebr. of peace.

c Which was an high place in the citie Kiriath-iearim, where the Arke was, Chap. 7.1.

* Chap. 13.8.

‡ Ebr. shoulder.

d He gaue him such vertues, as were meete for a King.

‖ Or, sang praises.

* Chap. 19.24.

e Meaning, that prophesie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Beniamin was [h] taken.

21 Afterward hee aſſembled the tribe of Beniamin according to their families, and the family of Matri was taken. So Saul the ſonne of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they aſked the Lord againe, if that man ſhould yet come thither. And the Lord anſwered, Beholde, he [i] hath hid himſelfe among the ſtuffe.

23 And they ranne, and brought him thence: and when he ſtoode among the people, hee was higher then any of the people from the ſhoulders vpward.

24 And Samuel ſayde to all the people, See yee not him, whom the Lord hath choſen, that there is none like him, among all the people? And all the people ſhouted and ſayd, ‡ God ſaue the King.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and layde it vp before the Lord, and Samuel ſent all the people away euery man to his houſe.

26 Saul alſo went home to Gibeah, and there followed him a band of men, whoſe heart God had touched.

27 But the wicked men ſayd, Howe ſhall he ſaue vs? So they deſpiſed him, & brought him no preſents: but he [l] held his tongue.

h That is by caſting of lot.

i As though he were vnworthy and vnwilling.

‡ Ebr. let the king liue.

k As it is written in Deut. chap. 17.15, &c.

l Both to auoid ſedition, and alſo to winne them by patience.

CHAP. XI.

1 Nahaſh the Ammonite warreth againſt Iabeſh Gilead, who aſketh helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlain. 14 The kingdome is renewed.

THen Nahaſh the Ammonite [a] came vp, and beſieged Jabeſh Gilead: and all the men of Jabeſh ſayd vnto Nahaſh, Make a couenant with vs, and wee will ſerue thy ſeruants.

2 And Nahaſh the Ammonite anſwered them, On this condition will I make a couenant with you, that I may thruſt out all your [b] right eyes, and bring that ſhame vpon all Iſrael.

3 To whom the Elders of Jabeſh ſaid, Giue vs ſeuen dayes reſpite, that wee may ſend meſſengers vnto all the coaſts of Iſrael: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and tolde theſe tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And behold, Saul came following the cattell out of the fielde, and Saul ſayde, What ayleth this people, that they weepe? and they tolde him the tidings of the men of Jabeth.

6 Then the Spirit of God [c] came vpon Saul, when hee heard thoſe tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and ſent them throughout all the coaſtes of Iſrael by the handes of meſſengers, ſaying, Whoſoeuer commeth not forth after Saul, and after [d] Samuel, ſo ſhall his oxen be ſerued. And the feare of the Lord fell on the people, and they came out ‡ with one conſent.

8 And when he numbred them in Bezek, the children of Iſrael were three hundreth thouſand men: and the men of Judah thirty thouſand.

9 Then [e] they ſayd vnto the meſſengers that came, So ſay vnto the men of Jabeſh Gilead, To morowe by then the Sunne bee hote, yee ſhall haue helpe. And the meſſengers came and ſhewed it to the men of Jabeſh, which were glad.

10 Therefore the men of Jabeſh ſayd, To morow wee will come out vnto [f] you, and ye ſhall doe with vs all that pleaſeth you.

11 ¶ And when the morow was come, Saul put the people in three bandes, and they came in vpon the hoſte in the morning watch, and ſlewe the Ammonites vntill the heate of the day: and they that remained, were ſcattered, ſo that two of them were not left together.

12 Then the people ſayd vnto Samuel, [g] Who is hee that ſayd, Shall Saul reigne ouer vs? bring thoſe men that wee may ſlay them.

13 But Saul ſayde, There ſhall no man [h] die this day: for to day the Lord hath ſaued Iſrael.

14 ¶ Then ſaid Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offered [i] peace offerings before the Lord: and there Saul and all the men of Iſrael reioyced exceedingly.

c God gaue him the ſpirit of ſtrength and courage to goe againſt this tyrant.

d He addeth Samuel, beauſe Saul was not yet approued of all.

‡ Ebr. as one man.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, diſſembling that they had hope of aide.

g By this victory the Lord wonne the hearts of the people to Saul.

h By ſhewing mercie, hee thought to ouercome their malice.

i In ſigne of thankeſgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reprooueth their ingratitude. 19 God by miracle cauſeth the people to confeſſe their ſinne. 20 Samuel exhorteth the people to follow the Lord.

SAmuel then ſayd vnto all Iſrael, Behold, I haue [a] hearkened vnto your voice in all that ye ſayd vnto me, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh [b] before you, and I am olde, and gray headed, and behold, my ſonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Beholde, here I am: [c] beare record of me before the Lorde and before his Anoynted. [d] Whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whoſe hande haue I receiued any bribe, to blinde mine eyes therewith, and I will reſtore it you?

4 Then they ſaid, Thou haſt done vs no wrong, nor haſt hurt vs, neither haſt thou taken ought of any mans hand.

5 And he ſayd vnto them, The Lord is witneſſe againſt you, and his [e] Anoynted is witneſſe this day, that ye haue found nought in mine handes. And they anſwered, Hee is witneſſe.

6 Then Samuel ſaid vnto the people, It is the Lorde that [f] made Moſes and Aaron,

a I haue granted your petition.

b To gouerne you in peace and warre.

Eccluſ. 46.19.

c God would that this confeſſion ſhould be a paterne for all them that haue any charge or office.

d Your King who is anoynted by the commandement of the Lord.

[f] Or, exalted.

and

and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord, according to all the ‖righteousnesse of the Lord, which he shewed to you and to your fathers.

‖Or, benefits.

8 * After that Iaakob was come into Egypt, and your fathers cried vnto the Lord, then the Lord * sent Moses & Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

Gen. 46. 5, 6.

Exod. 4. 16.

9 * And when they forgate the Lorde their God, he sold them into the hand of Sisera * captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

Iudg. 4. 2.

e Captaine of Iabins hoste king of Hazor.

10 And they cried vnto the Lorde, and sayd, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lorde sent Ierubbaal, and ‖Bedan, and * Iphtah, and * Samuel, and deliuered you out of the handes of your enemies on euery side, and ye dwelled safe.

‖ That is, Samson, Iudg. 13. 25. Iudg. 11. 1. Chap. 4. 1.

12 Notwithstanding, when you saw that Nahash the king of the children of Ammon came against you, ye sayd vnto me, & No, but a king shall reigne ouer vs: when yet the Lord your God was your king.

& Leaning God to seeke helpe of man, Chap. 8. 5.

13 Now therefore behold the king whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a king ouer you.

14 If ye will feare the Lord, & serue him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth ouer you, shall [h] follow the Lorde your God.

h Ye shalbe preserued as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shal the hand of the Lord be vpon you, & on your [i] fathers.

i Meaning, the gouernours.

16 Now also stand & see this great thing, which the Lord will do before your eyes.

17 Is it not now wheat harueſt? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is [k] great, which yee haue done in the sight of the Lord, in asking you a king.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lorde, and the Lord sent thunder & raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people sayde vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for we haue sinned in asking vs a king, beside [l] all our other sinnes.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel sayd vnto the people, Feare not: (yee haue in deede done all this wickednesse, [m] yet depart not from following the Lord, but serue the Lorde with all your heart,

m He sheweth that there is no sinne so great, but it shall be forgiuen, if the sinner turne againe to God.

21 Neither turne ye backe: for that should bee after vaine things, which cannot profit you, nor deliuer you, for they are but vanity)

22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lord to make you [n] his people.

n Of his free mercy, and not of your merits, and therfore he will not forsake you.

23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, & serue him in the trueth with all your [o] hearts, and consider how great things hee hath done for you.

o Vnfainedly, and without hypocrisie,

25 But if ye do wickedly, ye shall perish, both ye and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slauerie wherein the Philistims kept the Israelites.

SAul now had bene king [a] one yere, and he reigned [b] two yeres ouer Israel.

a While these things were done.

b Before hee tooke vpon him the state of a king.

2 Then Saul chose him three thousand of Israel: & two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garrison of the Philistims, that was in the [c] hill: and it came to the Philistims eares: and Saul blew the [d] trumpet throughout all the land, saying, Heare, O ye Ebrewes.

c Of Kiriath-iearim where the Arke was, Chap. 10. 5.

d That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroyed a garrison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came vp & pitched in Michmash Eastward from * Beth-auen.

e Which was also called Beth el, in the tribe of Beniamin.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselues in caues and in holes, and in rocks, and in towers, and in pits.

7 And some of the Ebrewes went ouer Iorden vnto the land of [f] Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

f Where the two tribes & the halfe remained.

8 And he tarried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were [g] scattered from him.

g Thinking that the absence of the Prophet was a signe, that they should lose the victory.

9 And Saul sayd, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.

10 And assoone as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meet him, to [‡] salute him.

‡ Ebr. blesse him.

11 And Samuel sayd, [h] What hast thou done? then Saul sayd, Because I saw that the people was [i] scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

h Though their causes seeme sufficient in mans iudgement: yet because they had not the word of God, they turned to his destruction.

12 Therefore sayd I, The Philistims will come downe nowe vpon me to Gilgal, and

and I haue not made supplication vnto the Lord, I was bolde therefore, and offered a burnt offering.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commaundement of the Lord thy i God, which he commanded thee: for the Lord had nowe stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the Lord hath sought him k a man after his owne heart, and the Lord hath commaunded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in l Gibeah of Beniamin: and Saul numbred the people that were found with him, about sixe hundreth men.

16 And Saul and Ionathan his sonne, and the people that were found with them, had their abiding in Gibeah of Beniamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ‖ three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way of Beth-horon, and the m third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith found throughout all the land of Israel: for the Philistims sayd, Lest the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pitchforkes, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither n sword nor speare found in the handes of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garrison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul hindreth the people by an othe, not to eat till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

THen on a day Ionathan the sonne of Saul sayd vnto the yoong man that bare his armour, a Come, and let vs goe ouer toward the Philistims garrison, that is yonder on the other side, but hee told not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, * Ichabods brother, the sonne of Phinehas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garrison, there was a ‖ sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched frō the North toward Michmash, and the other was from the South toward Gibeah.

6 And Ionathan sayd to the yoong man that bare his armour, Come, and let vs goe ouer vnto the garrison of these b vncircumcised: it may bee that the Lorde will worke with vs: for it is ‖ not hard to the Lord * to saue with many, or with few.

7 And he that bare his armour, sayd vnto him, Doe all that is in thine heart: goe whereit pleaseth thee: behold, c I am with thee as thine heart desireth.

8 Then sayd Ionathan, Beholde, we goe ouer vnto those men, and will shew our selues vnto them.

9 d If they say on this wise to vs, Tary vntill we come to you, then we wil stand stil in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselues vnto the garrison of the Philistims: and the Philistims sayd, See, the Ebrewes come out of the e holes wherin they had hid themselues.

12 And the men of the garrison answered Ionathan and his armour bearer, and sayd, Come vp to vs: for we will shew you a thing. Then Ionathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon f his handes and vpon his feet, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slew others after him.

14 So the g first slaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garrison also, & they that went out to spoile, were afrayed themselues: and the earth h trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul sayde vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 ¶ And while Saul talked vnto ý priest, the

i Who willed thee to obey him, and rest vpon the words spoken by his Propher.

k That is, Dauid.

l And went to his city Ramah.

‖ Or, the destroyers: to wit, the captain came out with three bands.

m So that to mans iudgement these three armies would haue ouerrunne the whole country.

n To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace. *Chap. 4. 21.*

‖ Or, like a tooth.

b To wit, the Philistims.

‖ Or, none can let the Lord. *2. Chron. 14. 11.*

c I will follow thee whithersoeuer thou goest.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory. *1. Mac. 4. 30.*

e Thus they spake contemptuously, and by derision.

f That is, he crept vp, or went with all haste.

g The second was when they slew one another, & the third when the Israeliter chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

the noyse, that was in the hoste of the Philistims, spread further abroad, and increased: therefore Saul sayd vnto the Priest, i Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure now to aske counsell of God, Num. 27.21. *Iudg.*7.21,22. 2.*chro*,30,23.

20 And Saul was assembled with all the people that were with him, and they came to the battel: and behold, * euery mans sworde was against his fellow, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to bee with the k Israelites that were with Saul and Ionathan.

k Though before feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battel continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, l Cursed bee the man that eateth ‡ foode till night, that I may bee auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie, that which God had giuen by the hand of Ionathan.

‡ *Ebr.bread.*

25 And all they of the lande came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and behold, the hony dropped, ‖ no man moued his hande to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their othe.

27 But Ionathan heard not when his father charged the people with the oth: wherefore he put forth the end of the rod, that was in his hande, and dipt it in an hony combe, and put his hand to his mouth, and his ‖ eyes receiued sight.

n Which were dimme before for wearinesse and hunger.

‖ *Or, wearie.*

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

o By making this cruel law.

29 Then said Ionathan, My father hath o troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 Howe much more, if the people had eaten to day of the spoyle of their enemies which they founde? for had there not been nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon, and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them * with the blood.

*Leuit.*7.26. *and* 19.26. *deut.*12,16.

33 Then men told Saul, saying, Behold, the people sinne against the Lorde, in that they eate with the blood. And hee sayd, Yee haue trespassed: p roule a great stone vnto me this day.

p That the blood of the beasts that shalbe slaine, may be pressed out vpon it.

34 Againe Saul said, Goe abroad among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lorde, and that ‖ was the first Altar that hee made vnto the Lord.

‖ *Or, of that stone began he to build an altar.*

36 ¶ And Saul sayde, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayde, Doe whatsoeuer thou thinkest best. Then sayde the Priest, Let vs q drawe neere hither vnto God.

q To aske counsell of him.

37 So Saul asked of God, saying, Shall I go downe after the Philistims? wilt thou deliuer them into the handes of Israel? But he answered him not at that time.

38 ¶ And Saul sayd, * All yee ‡ chiefe of the people, come yee hither, and knowe, and see by whom this sinne is done this day.

*Iudg.*20,2. ‡ *Ebr.corners.*

39 For as the Lorde liueth, which saueth Israel, though it bee done by Ionathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Bee ye on one side, and I and Ionathan my sonne will be on the other side. And the people sayd vnto Saul, Do what thou thinkest best.

41 Then Saul sayd vnto the Lorde God of Israel, Giue r a perfect lot. And Ionathan and Saul were taken, but the people escaped.

r Cause the lot to fal on him that hath broken the othe but he doth not consider his presumption in commanding the same othe.

42 And Saul said, Cast lot betweene me and Ionathan my sonne. And Ionathan was taken.

43 Then Saul sayde to Ionathan, Tell mee what thou hast done. And Ionathan tolde him, and sayde, I tasted a little honie with the ende of my rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vnlesse thou die the death, Ionathan.

45 And the people said vnto Saul, s Shal Ionathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people deliuered Ionathan that he died not.

s The people thought it their dueti to rescue him, who of ignorance had but broken a rash law, & by whom they had receiued so great a benefit.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoeuer he went, hee ‖ handled them as wicked men.

‖ *Or, ouercame them.*

48 Hee gathered also an hoste, and smote t Amalek, and deliuered Israel out of the hands of them that spoyled them.

t As the Lord had commanded, Deut.25.17.

49 Now the sonnes of Saul were Ionathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the yonger was named x Michal.

u Called also Abinadab, Chap. 31.2.

x Which was the wife of Dauid, Chap.18,27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was y Abner the sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slew, 2. Sam.3.27.

51 And Kish was Sauls father: and Ner the father of Abner was the sonne of Abiel.
52 And there was sore warre against the Philistims all the dayes of Saul: & whomsoeuer Saul sawe to be a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, Chap. 8. 11.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 He spareth Agag and the best thinges. 19 Samuel reproueth him. 28 Saul is reiected of the Lorde, and his kingedome giuen to another. 33 Samuel heweth Agag in peeces.

AFterwarde Samuel sayde vnto Saul, * The Lorde sent mee to anoynt thee King ouer his people, ouer Israel: nowe therefore a obey the voyce of the wordes of the Lord.
2 Thus sayeth the Lorde of hostes, I remember what Amalek did to Israel, * howe they layde waite for them in the way, as they came vp from Egypt.
3 Now therefore goe, and smite Amalek, and destroy ye al that perteineth vnto them, and haue no compassion on them, but b slay both man and woman, both infant and sucking, both oxe, and sheepe, both camell and asse.
4 ¶ And Saul assembled the people, and ‖ numbred them in Telaim, two hundred thousand footmen, and ten thousande men of Judah.
5 And Saul came to a citie of Amalek, and ‖ set watch at the riuer.
6 And Saul said vnto the c Kenites, Go, depart, and get you downe from among the Amalekites, least I destroy you with them: for ye shewed d mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.
7 So Saul smote the Amalekites from Hauilah as thou commest to Shur, that is before Egypt,
8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.
9 But Saul and the people spared Agag, and the better sheepe, & the oxen, and the fat beastes, and the lambes, and all that was good, & they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.
10 ¶ Then came the worde of the Lorde vnto Samuel, saying,
11 It e repenteth mee that I haue made Saul King: for he is turned from mee, and hath not performed my Commaundements. And Samuel was mooued, and cryed vnto the Lord all night.
12 And when Samuel arose earely to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, and Saul saide vnto him, Blessed bee thou of the Lord, I haue fulfilled the f Commaundement of the Lord.
14 But Samuel sayde, What meaneth then the bleating of the sheep in mine eares, and the lowing of the oxen which I heare?
15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue wee destroyed.
16 Againe Samuel said to Saul, Let me tell thee what the Lord hath sayd to me this night. And he said vnto him, Say on.
17 Then Samuel said, When thou wast g little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anoynted thee King ouer Israel.
18 And the Lorde sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.
19 Nowe wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the praye, and hast done wickedly in the sight of the Lord?
20 And Saul said vnto Samuel, Yea, I h haue obeyed the voyce of the Lorde, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.
21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.
22 And Samuel said, Hath the Lorde as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lorde is obeyed? beholde, * to obey is better then sacrifice, and to hearken is better then the fat of rammes.
23 For i rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the worde of the Lorde, therefore hee hath cast away thee from being King.
24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy wordes, because I feared the people, and obeyed their voyce.
25 Nowe therefore, I pray thee, take away my k sinne, and turne againe with mee, that I may worship the Lord.
26 But Samuel sayde vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lorde, and the Lorde hath cast away thee, that thou shalt not bee King ouer Israel.
27 And as Samuel turned himselfe to goe away, hee caught the lap of his coat, and it rent.
28 Then Samuel sayde vnto him, The Lord hath rent the kingdom of Israel from thee this day, & hath giuen it to thy l neighbour, that is better then thou,
29 For in deede the m strength of Israel will not lie nor repent: for hee is not a man that he should repent.
30 Then hee said, I haue sinned: but honour mee, I pray thee, before the elders of my people, and before Israel, and turne againe with mee, that I may worship the Lord thy God.

31 ¶ So

Chap. 9. 16.

a Because he hath preferred thee to this honour, thou art bound to obey him. *Exod. 17. 14. num. 24. 20.*
b That this might be an example of Gods vengeance against them that deale cruelly with his people.
‖ *Or, knew their number by the lambes which they brought.*
‖ *Or, fought in the valley.*
c Which were the posteritie of Iethro Moses father in law.
d For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.
e God in his eternall counsell neuer changeth nor repenteth, as verse 29. though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.
f This is the nature of hypocrites, to be impudent against the truth, to condemne others, and iustifie themselues.

g Meaning, of base condition, as Chap. 9. 21.
h He standeth most impudently in his owne defence both against God and his owne conscience.
Eccles. 4. 17. hos. 6. 6, 7. matth. 9. 13. and 12 7.
i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.
k This was not true repentance, but dissimulation, fearing the losse of his kingdome.
l That is, to Dauid.
m Meaning, God, who maintaineth and preferreth his.

31 ¶ So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bring ye hither to mee Agag the king of the Amalekites: and Agag came vnto him ‖ pleasantly, and Agag sayd, Truely the n bitternes of death is passed.

33 And Samuel said, *As thy sword hath made women childelesse, so shall thy mother bee childelesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to o Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to p see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lord q repented that he made Saul king ouer Israel.

‖ *Or, in bonds.*

n He suspected nothing lesse the death, or as some write, he passed not for death. *Exod.17.11. numb.14.45.*

o Where his house was.

p Though Saul came where Samuel was, Chap.19.22.

q As verse 11.

CHAP. XVI.

1 *Samuel is reproued of God, and is sent to anoint Dauid, 7 God regardeth the heart. 13 The spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.*

THe Lord then sayd vnto Samuel, Howe long wilt thou mourne for Saul, a seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, and come, I will send thee to Ishai the Bethlehemite: for I haue prouided mee a King among his sonnes.

2 And Samuel said, How can I goe? for if Saul shall heare it, hee will kil mee. Then the Lord answered, Take an heifer ‡ with thee, and say, I am come b to doe sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoint vnto mee him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth-lehem, & the Elders of the Towne were c astonied at his comming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lorde: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on Eliab, and said, Surely the Lords d anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outwarde appearance, but the Lorde beholdeth the * heart.

8 Then Ishai called Abinadab, and made him come before Samuel. And hee sayde, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he sayd, Neither yet hath the Lord chosen him.

10 Againe Ishai made his seuen sonnes to come before Samuel: and Samuel sayde vnto Ishai, The Lord hath chosen none of these.

11 Finally, Samuel sayde vnto Ishai, ‡ Are there no more children but these? And he sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayd vnto Ishai, * Send and fet him: for wee will not sit downe till hee be come hither.

12 And he sent and brought him in: and hee was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoint him, for this is he.

13 Then Samuel tooke the horne of oile, and anointed him in the middes of his brethren. And the * Spirite of the Lord ‖ came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an * euill spirite sent of the Lord vexed him.

15 And Sauls seruants sayde vnto him, Beholde now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirite of God commeth vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayde vnto his seruantes, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruantes, and sayd, beholde, I haue seene a f sonne of Ishai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and sayd, Send mee Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hande of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ‖ stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with mee: for he hath found fauour in my sight.

23 And so when the euill spirite of God came vpon Saul, Dauid tooke an harpe and played with his hande, and Saul was g refreshed, and was eased: for the euill spirit departed from him.

2. *Sam.7.8. psal. 78.71. & 89.21.*

Act. 7.46. and 13.22.

‖ *Or, prospered.*

e The wicked spirits are at Gods commandement to execute his will against the wicked.

f Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdome.

‖ *Or, serued him,*

g God would that Saul should receiue this benefite as at Dauids hand, that his condemnation might be the more euident for his cruell hate toward him.

CHAP. XVII.

1 *The Philistims make warre against Israel, 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.*

NOwe the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

‖ *Or, in Ephes-dammim.*

2 And Saul, and the men of Israel assembled, and pitched in the valley ‖ of Elah, and put themselues in battell aray to mette the Philistims.

‖ *Or, of the oke.*

3 And the Philistims stoode on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betweene them.

a Signifying, that we ought not to shew our selues more pitiful then God, nor to lament them who he casteth out.

‡ *Ebr. in thine hand.*

b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.

d Thinking that Eliab had bene appointed of God to be made King.

1. Chro.28.9. 2. Sam. 11.10. and 17.10. and 20. 11. psal. 7.10.

‡ *Ebr. are the children ended?*

4 ¶ Then came a man betweene them a both out of the tentes of the Philistims, named Goliath of Gath: his height was sixe cubites and an hand breadth,

5 And had an helmet of brasse vpon his head, and a ‖ brigandine vpon him: and the weight of his brigandine was fiue thousand b shekels of brasse.

6 And he had ‖ bootes of brasse vpon his legs, and a shielde of brasse vpon his shoulders.

7 And the shafte of his speare was like a weauers beame: and his speare head weyed sixe hundreth shekels of yron: and one bearing a shield went before him.

8 And he stood, and cried against the hoste of Israel, and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and ‡ kil me, then will wee be your seruants: but if I ouercome him, and kill him, then shall ye be our seruants, and serue vs.

10 Also the Philistim sayde, I defie the hoste of Israel this day: giue me a man that we may fight ‖ together.

11 When Saul and all Israel heard those wordes of the Philistim, they were discouraged, and greatly afraid.

12 ¶ Now this Dauid was the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an olde man in the dayes of Saul.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also * went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drewe neere in the morning and euening, and continued fortie dayes.

17 And Ishai said vnto Dauid his sonne, d Take nowe for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoste to thy brethren.

18 Also carie these ten fresh cheeses vnto the captaine, and looke howe thy brethren fare, and receiue their e pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commanded him, and came within the compasse of the hoste: and the hoste went out in aray, and howted in the battell.

21 For Israel and the Philistims had put themselues in aray, armie against armie.

22 And Dauid left the things which hee bare, vnder the handes of the keeper of the ‡ carriage, and ranne into the hoste, and came and asked his brethren ‡ how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the ‖ armie of the Philistims, and spake f such wordes, and Dauid heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For euery man of Israel sayde, Saw ye not this man that commeth vp? euen to reuile Israel is he come vp: and to him that killeth him will the King giue great riches, and will giue him his * daughter, yea, and make his fathers house g free in Israel.

26 ¶ Then Dauid spake to the men that stood with him, and said, What shalbe done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this vncircumcised Philistim, that he should reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and sayd, Why camest thou downe hither? and with whom hast thou left those fewe sheepe in the wildernesse? I know thy pryde and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, What haue I now done? Is there not a i cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistim.

33 And Saul saide to Dauid, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a l lyon, and likewise a beare, and tooke a sheepe out of the flocke,

35 And I went out after him and smote him, ‡ tooke it out of his mouth: and when he arose against mee, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath railed on the hoste of the liuing God.

37 ¶ Moreouer, Dauid sayd, The Lord that deliuered me out of the paw of the lion, and out of the paw of the beare, he will deliuer mee out of the hand of this Philistim. Then Saul sayde vnto Dauid, m Goe, and the Lord be with thee.

38 And Saul put his raiment vpon Dauid, ‡ put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his raiment, and ‖ began to goe: for he neuer proued

a Betweene the two campes.

‖ Or, coat of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

‖ Or, greaues.

‡ Ebr. smite me.

‖ Or, hand to hand.

Chap. 16. 1.

‖ Or, he was counted among them that bare office.

e To serue Saul, as chap. 16, 19.

d Though Ishai meant one thing, yet Gods prouidence directed Dauid to another end.

e If they haue layd any thing to gage for their necessitie, redeeme it out.

‡ Ebr. vessels.

‡ Ebr. of peace.

‖ Or, valleies.

f As are aboue rehearsed, verse 8, 9.

Iosh. 15, 16.

g From taxes and payments.

h This dishonor that he doth to Israel.

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly moued by Gods Spirit,

k Here Satan troueth Dauids faith, by the infidelitie of Saul.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

m For by these examples he sawe that the power of God was with him.

‖ Or, assayed.

proued it: & Dauid saide vnto Saul, I cannot go with thee: for I am not accustomed. Wherefore Dauid put them off him.

a To the intent that by these weake meanes, God might onely be knowen to be the author of this victory.

40 Then tooke he his staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepherds bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drewe neere vnto Dauid, & the man that bare the shield went before him.

42 Nowe when the Philistim looked about and saw Dauid, hee disdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philistim saide vnto Dauid, Am I a dog, that thou commest to me with staues? and the Philistim o cursed Dauid by his gods.

o He sware by his gods, that he would destroy him.

44 And the Philistim sayde to Dauid, Come to mee, and I will giue thy flesh vnto the foules of the heauen, and to the beasts of the field.

45 ¶ Then Dauid saide to the Philistim, Thou commest to mee with a sworde, and with a speare, and with a shield, but I come to thee in the Name of the Lorde of hostes, the God of the hoste of Israel, whom thou hast railed vpon.

p Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

46 This p day shall the Lorde close thee in mine hande, and I shall smite thee, & take thine head from thee, & I will giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, & to the beasts of the earth, that all the worlde may knowe that Israel hath a God,

47 And that al this assembly may know, that the Lorde saueth not with sworde nor with speare (for the battel is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and drawe neere vnto Dauid, Dauid hasted and ran to fight against the Philistim.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods name,

49 And Dauid put his hand in his bag, and tooke out a stone, and slang it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

Eccles. 47. 4. 1. mac. 4. 30.

50 So Dauid * ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sword in his hand.

51 Then Dauid ran, and stoode vpon the Philistim, and tooke his sworde and drew it out of his sheath, and slewe him, and cut off his head therewith. So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, & shouted, and followed after the Philistims, vntil they came to the ‖ valley, and vnto the gates of Ekron: and the Philistims fell downe, wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ Or, Gai the elder.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

‖ Or, house or Bethlehem.

55 ¶ When Saul sawe Dauid goe forth against the Philistim, hee sayde vnto Abner the captaine of his host, Abner, r whose sonne is this yong man? And Abner answered, As thy soule liueth, O king, I cannot tell.

r That is, of what family and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

56 Then the King sayde, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul sayde to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promised him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking vnto Saul, the a soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, & would not let him returne to his fathers house.

3 Then Ionathan & Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments euen to his sword, and to his bow, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, & behaued himselfe b wisely: so that Saul set him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruants.

b That is, he prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Israel, singing & dancing to meete King Saul, with timbrels, with instruments of ioy, and with rebecks.

c To wit, Goliath.

7 And the women ‡ sang by course in their play, and saide, * Saul hath slaine his thousand, and Dauid his ten thousand.

‡ *Ebr. answered playing.*

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee sayde, They haue ascribed vnto Dauid tenne thousande, & to mee they haue ascribed but a thousand, and what can he haue more saue the kingdome?

Chap. 21. 11. and 29. 5. eccles. 47. 6, 7.

9 Wherefore Saul d had an eye on Dauid from that day forward.

d Because he bare him enuie and hatred.

10 ¶ And on the morrow, the euil spirite of God came vpon Saul, and he e prophecied in the midst of the house: and Dauid played with his hande like as at other times, and there was a speare in Sauls hand.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

11 And Saul cooke the speare, and sayde, I will smite Dauid through to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afrayde of Dauid, because the Lorde was with him, and was departed from Saul.

13 Therefore Saul put him from him and made him a captaine ouer a thousande,

and he went f out and in before the people.

f Meaning, he was captaine ouer the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that hee was very wise, he was afrayd of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I wil giue thee to wife: onely bee a valiant sonne vnto mee, and g fight the Lords battels: for Saul thought, Mine hand shall not bee vpon him, but the hand of the Philistims shall be vpon him.

g Fight against them that warre against Gods people.

18 And Dauid answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should bee sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, h shee was giuen to Adriel a Meholathite to wife.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2. Sam. 21.8.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul sayd, I will giue him her, that shee may bee a snare to him, & that the hande of the Philistims may bee against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.

22 And Saul commaunded his seruants, Speake with Dauid secretly, and say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid saide, k Seemeth it to you a light thing to bee a Kings sonne in lawe, seeking that I am a poore man and of small reputation?

k Meaning, that he was not able to endow his wife with riches.

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wise shall yee say to Dauid, The King desireth no dowrie, but an hundreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the handes of the Philistims.

26 And when his seruants told Dauid these words, it pleased Dauid well to bee the l Kings sonne in lawe: and the dayes were not expired.

l Because he thought himselfe able to compasse the Kings request.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskins, and m they gaue them wholly to the King, that hee might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

m Meaning, Dauid and his souldiers.

28 Then Saul sawe, and vnderstood that the Lorde was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afrayde of Dauid, and Saul became alway Dauids enemie.

n To be deprived of his kingdome.

30 And when the princes of the Philistims went forth, at their going forth o Dauid behaued himselfe more wisely then al the seruants of Saul, so that his name was much set by.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

1 Ionathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his seruants, that they shoulde a kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open cruelti.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where b thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

b That I may giue thee warning what to do,

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, & sayde vnto him, Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

5 For hee * did put his life in danger, and slewe the Philistim, and the Lorde wrought a great saluation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

*Ebr. he put his soule in his hand. Iudg. 12.3. chap. 28.21. psal. 119.109.

6 Then Saul hearkened vnto the voyce of Ionathan, & Saul c sware, As the Lord liueth, he shall not die.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

7 So Ionathan called Dauid, and Ionathan shewed him all those words, and Ionathan brought Dauid to Saul, and he was in his presence, as in times past.

8 ¶ Againe the warre began, and Dauid went out, and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee sate in his house hauing his speare in his hand, and Dauid d played with his hand.

d He played on his harpe to mitigate the rage of the euil spirit, as Chap. 16.23.

10 And Saul intended to smite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, If thou saue not thy selfe this night, to morow thou shalt be slaine.

12 So Michal e let Dauid downe throw a window: and he went, and fled, and escaped.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, & layed it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she sayd, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul sayd vnto Michal, Why hast

f Behold, how the tyrants to accomplish their rage, neither regard othe, nor friendship, God nor man.

haſt thou mocked me ſo, and ſent away mine enemie, that he is eſcaped? And Michal anſwered Saul, He ſaid vnto me, Let me goe, or elſe I will kill thee.

18 ¶ So Dauid fled, and eſcaped, & came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naioth.

g Naioth was a ſchoole where the word of God was ſtudied, neere to Ramah.

19 But one told Saul, ſaying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſawe a company of Prophets propheſying, and Samuel ſtanding h as appointed ouer them, the Spirite of God fell vpon the meſſengers of Saul, and they alſo i prophecied.

h Being their chiefe inſtructer.

i Changed their mindes, and praiſed God.

21 And when it was tolde Saul, he ſent other meſſengers, and they prophecied likewiſe: againe Saul ſent the third meſſengers and they prophecied alſo.

22 Then went hee himſelfe to Ramah, & came to a great well that is in Sechu, and he aſked, and ſayd, Where are Samuel and Dauid? and one ſaide, Beholde, they be at Naioth in Ramah.

23 And he k went thither, euen to Naioth in Ramah, and the Spirit of God came vpon him alſo, and he went prophecying vntill he came to Naioth in Ramah.

k With a minde to perſecute them.

24 And he ſtript off l his clothes, and he prophecied alſo before Samuel, and fell m downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

l His kingly apparell.

m He humbled himſelfe as other did.

Chap. 10. 11.

CHAP. XX.

1 Ionathan comforteth Dauid, 3 They renue their league, 33 Saul would haue killed Ionathan, 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

a For Saul was ſtayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to eſcape.

‡ *Ebr. reuealeth it in mine eare.*

AND Dauid a fled from Naioth in Ramah, and came and ſayde before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

2 And he ſayde vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but he will ‡ ſhewe it mee: and why ſhould my father hide this thing from me? he will not doe it.

3 And Dauid ſware againe & ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not knowe it, leaſt he be ſorie: but in deede, as the Lord liueth and as thy ſoule liueth, there is but a b ſtep betweene mee and death.

b I am in great danger of death.

4 Then ſayde Ionathan vnto Dauid, Whatſoeuer thy ſoule ‡ requireth, that I will doe vnto thee.

‡ *Ebr. ſaith.*

5 And Dauid ſaid vnto Ionathan, Beholde, to morrowe is the c firſt day of the moneth, & I ſhould ſurely ſit with the king at meate: but let mee goe, that I may hide my ſelfe in the fields vnto the third day at euen.

c At what time there ſhould be a ſolemne ſacrifice, Num. 28. 11. to the which they added peace offerings and feaſts. d Reade Chap. 20. 11.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of mee, that hee might goe to Beth-lehem his owne citie: for there is d yeerely ſacrifice for all that familie.

7 And if he ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angrie, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhewe mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in mee iniquitie, ſlay thou mee: for why ſhouldeſt thou bring mee to thy father?

Chap. 18. 3. and 23. 18.

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knewe that wickednes were e concluded of my father to come vpon thee, would not I tell it thee?

e That he were fully determined.

10 Then ſaid Dauid to Ionathan, Who ſhall tell me? how ſhall I knowe, if thy father anſwere thee cruelly?

f If thy father do fauour me.

11 And Ionathan ſayd to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Ionathan ſayde to Dauid, O Lord God of Iſrael, when I haue groped my fathers minde to morrowe at this time, or within this three dayes, and if it bee well with Dauid, and I then ſend not vnto thee, and ſhewe it thee,

13 The Lord g doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhewe thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath bene with my father.

g The Lord puniſh me moſt grieuouſly.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhewe mee the mercie of the Lord, h that I die not.

15 But I require that thou cut not off thy mercie from mine houſe for euer: no, not when the Lorde hath deſtroyed the enemies of Dauid, euery one from the earth.

h I know that if thou wereſt now preferred to the kingdome, thou wouldeſt not deſtroy mee, but ſhewe thy ſelfe friendly to my poſteritie.

16 So Ionathan made a bond with the houſe of Dauid, ſaying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe hee loued him (for he loued him as his owne ſoule.)

18 Then ſaid Ionathan to him, To morrow is the firſt day of the moneth: & thou ſhalt be looked for: for thy place ſhalbe empty.

‖ *Or, mentioned.*

19 Therefore thou ſhalt hide thy ſelfe three dayes, & then thou ſhalt go downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone ‡ Ezel.

20 And I will ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

‡ *Ebr. of the way: becauſe it ſerued as a ſigne to ſhewe the way to them that paſſed by.*

21 And after I will ſend a boy, ſaying, Go, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, and come thou: for it is ‡ well with thee and no hurt, as the Lord liueth.

‡ *Ebr. peace.*

22 But if I ſay thus vnto the boy, Beholde, the arrowes are beyond thee, goe thy way: for the Lord hath ſent thee away.

23 As touching the thing which thou and I haue ſpoken of, beholde, the Lord bee betweene thee and me for euer.

i The Lord is the author of thy departure.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeate, euen vpon his ſeate by the wall: and Ionathan aroſe, & Abner ſate by Sauls ſide, but Dauids place was empty.

26 And Saul sayd nothing that day: for he thought, Some thing had befallen him, though he were k cleane, or els because he was not purified.

k Yet he might haue some businesse to let him.

27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul sayd vnto Ionathan his sonne, Wherefore commeth not the sonne of l Jshai to meate, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Jonathan answered vnto Saul, Dauid required of mee, that hee might goe to Beth-lehem.

29 For hee sayd, Let me goe, J pray thee: for our family offereth m a sacrifice in the citie, and my brother hath sent for mee: therefore nowe if J haue found fauour in thine eyes, let mee goe, J pray thee, and see my n brethren: this is the cause that he commeth not vnto the kings table.

m That is, a peace offering.

n Meaning, all his kinsfolke.

30 Then was Saul angry with Jonathan, and said vnto him, Thou o sonne of the wicked rebellious women, doe not J know, that thou hast chosen the sonne of Jshai to thy confusion, and to the confusion and shame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the sonne of Jshai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore nowe send and fet him vnto me, for he ✠ shall surely die.

✠ Ebr. sonne of death.

32 And Jonathan answered vnto Saul his father, and sayde vnto him, Wherefore shall he p die? what hath he done?

p For it were too great tyranny to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hit him, whereby Jonathan knewe that it was determined of his father to slay Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for hee was sorie for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the fielde, q at the time appointed with Dauid, and a litle boy with him.

q For this was the third day, as it was agreed vpon, verse 5.

36 And hee sayde vnto his boy, Runne now, seeke the arrowes which J shoote: and as the boy ranne, he shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shotte, Jonathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Jonathan cryed after the boy, r Make speede, haste, and stand not still: and Jonathans boy gathered vp the arrowes, and came to his master,

r By these words he admonished Dauid what he ought to doe.

39 But the boy knew nothing: onely Jonathan and Dauid knew the matter.

40 Then Jonathan gaue his ✠ bowe and arrowes vnto the boy that was with him, and sayd vnto him, Goe, carie them into the citie.

✠ Ebr. instrument.

41 ¶ Assoone as the boy was gone, Dauid arose out of a place that was toward the s South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

s It seemeth that he had shot on the Northside of the stone, least the boy should haue espied Dauid.

42 Therefore Jonathan sayde to Dauid, Goe in peace: that which we haue t sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seed and betweene thy seed, let it stand for euer.

t Which ofthe he calleth in the eight verse, the couenant of the Lord.

43 And he arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Abimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there feigneth himselfe mad.

THen came Dauid to a Nob, to Abimelech the Priest, & Ahimelech was astonied at the meeting of Dauid, and sayd vnto him, Why art thou alone and no man with thee?

a Where the Arke then was, to aske counsell of the Lord.

2 And Dauid sayde to Ahimelech the Priest, The b King hath commanded mee a certaine thing, & hath sayd vnto me, Let no man know whereabout J send thee, & what J haue commaunded thee: and J haue appointed my seruants to such and such places.

b These infirmities that we see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueth it of Gods mercie.

3 Now therefore if thou hast ought vnder thine hande, giue me fiue cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, and sayde, There is no common bread vnder mine hande, but here is c hallowed bread, if the yong men haue kept themselues at least from d women.

Exod. 25. 30. leuit. 24. 5. matth. 12. 3, 4.

c If they haue not companied with their wiues.

d That is, their bodies.

5 Dauid then answered the Priest, and sayde vnto him, Certainely women haue beene separate from vs these two or three dayes since J came out: and the e vessels of the yong men were holy, though the way were prophane, and howe much more then shall euery one e bee sanctified this day in the vessell?

e Shall be more carefull to keepe his vessell holy, when he shall haue eaten of this holy food?

6 So the Priest gaue him halowed bread: for there was no bread there, saue the shewbread that was taken from before the Lorde, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul f abiding before the Lorde, named Doeg the Edomite, the ‖chiefest of Sauls heardmen)

f Tarying to worship before the Arke.

‖ Or, master of them that kept Sauls cattell.

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sworde? For J haue neither brought my sworde nor my harneis with me, because the Kings businesse required haste.

9 And the Priest said, The sword of Goliath g Philistim, whom thou slewest in the h valley of Elah, behold, it is wrapt in a cloth behind the i Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

Chap. 17. 2.

g Behinde that place, where the hie Priests garment lay.

10 And Dauid arose, & fled the same day from the k presence of Saul, and went to Achish the king of Gath.

h That is, out of Sauls dominion.

11 And the seruants of Achish sayde vnto him, Is not this Dauid the l King of the lande? did they not sing vnto him in dances, saying, l Saul hath slaine his thousand,

Chap. 17. 9. Chap. 18. 7. and 29. 5. eccluu. 47. 6.

sand, and Dauid his ten thousand?

12 And Dauid ‡ considered these words and was sore afraid of Achith the King of Gath.

13 And hee changed his behauiour before them, and fained himselfe madde in their hands, and i scrabled on the doores of the gate, and let his spettle fall downe vpon his beard.

14 Then sayd Achish vnto his seruants, Loe, ye see the man is beside himselfe, wherefore haue ye brought him to me?

15 Haue I need of madde men, that yee haue brought this fellow to play the madde man in my presence? k shall hee come into mine house?

‡ Ebr. put these words in his heart.

i By making marks and toyes.

k Is he meete to be in a kings house?

CHAP. XXII.

1 *Dauid hideth himselfe in a caue.* 2 *Many that were in trouble came vnto him.* 9 *Doeg accuseth Abimelech.* 18 *Saul causeth the Priests to be slaine.* 20 *Abiathar escapeth.*

DAuid therefore departed thence, and saued himselfe in the caue of a Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

a Which was in the tribe of Iudah, and neere to Beth-lehem.

2 And there gathered vnto him all men that were in debt, ‖ all those that were vexed in mind, and hee was their ‖ prince, and there were with him about foure hundred men.

‖ Or, captaine.

3 ¶ And Dauid went thence to Mizpeh in b Moab, and said vnto the king of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

b For there was another so called in Iudah.

4 And he c brought them before the king of Moab, and they dwelt with him all the while that Dauid was d in the holde.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

5 And the Prophet Gad sayd vnto Dauid, Abide not in the holde, but depart and goe into the land of Iudah. Then Dauid departed and came into the Forest of Hareth.

6 ¶ And Saul heard that Dauid was e Bisconered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

e That a great bruit went on him.

6 And Saul said vnto his seruants that stoode about him, Heare now, yee sonnes f of Iemini, will the sonne of Ishai giue euery one of you fieldes and vineyards? will hee make you all captaines ouer thousands, and captaines ouer hundreths:

f Ye that are of my tribe and linage.

8 That all yee haue conspired against mee, and there is none that telleth mee that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is sory for mee, or sheweth mee, that my g sonne hath stirred vp my seruant to lie in waite against mee, as appeareth this day.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master.

9 ¶ Then answered Doeg the Edomite, (who was appointed ouer the seruants of Saul) and sayd, I sawe the sonne of Ishai when hee came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsel of the Lord for him, and gaue him victuals, and hee gaue him also the sworde of Goliath the Philistim.

11 Then the king sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, h the Priests that were in Nob: and they came to the king.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

12 And Saul said, Heare now thou sonne of Ahitub. And hee answered, Here I am, my lord.

13 Then Saul sayd vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitaile, and a sword, and hast asked counsell of God for him, that hee should rise against mee, and lie in waite as appeareth this day?

14 ¶ And Ahimelech answered the king, and sayde, Who is so faithfull among all thy seruants as Dauid, being also the Kings sonne in law, and goeth at thy commaundement, and is honourable in thine house?

15 i Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothing of all this, lesse, nor more.

i Haue I not at other times also when hee had great affaires, consulted with the Lord for him?

16 Then the king sayde, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King sayde vnto the ‖ seargeants that stoode about him, Turne, and slay the Priestes of the Lord, because their hand also is with Dauid, and because they knewe when he fled, and shewed it not to me. But the seruants of the King k would not smoone their hands to fall vpon the Priestes of the Lord.

‖ Or, footmen.

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and fiue persons that did weare a linnen Ephod.

19 Also Nob the citie of the Priestes smote hee with the edge of the sworde, both man and woman, both childe and suckling, both oxe and asse, and sheepe with the edge of the sworde.

20 But one of the sonnes of Ahimelech the sonne of Ahitub, (whose name was Abiathar) l escaped and fled after Dauid.

l This was Gods prouidence, who according to his promise, preserued some of the house of Eli, Chap. 2. 33.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priests.

22 And Dauid sayd vnto Abiathar, I knewe it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me and feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with mee thou shalt be in safegard.

‖ Or, he that taketh thy life, shall take mine also.

CHAP. XXIII.

5 *Dauid chaseth the Philistims from Keilah.* 13 *Dauid departeth from Keilah, and remaineth in the wildernesse of Ziph.* 16 *Ionathan comforteth Dauid.* 28 *Sauls enterprise is broken in pursuing Dauid.*

Then

THen they tolde Dauid, saying, Behold, the Philistims fight against [a] Keilah, and spoyle the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men sayd vnto him, See, we bee afraid here in [b] Iudah, howe much more if we come to Keilah against the hoste of the Philistims?

4 Then Dauid asked counsell of the Lord againe. And the Lorde answered him, and sayd, Arise, goe downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech [c] fled to Dauid to Keilah, he brought an [e] Ephod ‡ with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul sayd, God hath deliuered him into mine hand: for he is shut in, seeing hee is come into a citie that hath gates and barres.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischefe against him, sayd to Abiathar the Priest, [d] Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hande? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lorde sayd, Hee will come downe.

12 Then sayd Dauid, Will the ‖lords of Keilah deliuer mee vp, and the men that are with mee, into the hande of Saul? And the Lord sayd, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went ‖whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wildernesse in ‖holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God [e] deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose, and went to Dauid into the wood, and comforted ‡ him in God,

17 And sayd vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be [f] King ouer Israel, and I shall be next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood, in the hill of Hachilah which is on the right side ‖ of Jeshimon?

20 Now therefore, O King, come down according to all that thine heart can desire, and our part shall bee to deliuer him into the kings hands.

21 Then Saul said, [g] Be ye blessed of the Lord: for ye haue had compassion on me.

22 Goe, I pray you, and prepare yet better: know and see his place where he ‡ haunteth, and who hath seene him there: for it is sayd to me, he is subtile and crafty.

23 See therefore, and know all the secret places where hee hideth himselfe, and come yee againe to me with the certaintie, and I will goe with you: and if he be in the [h] land, I will search him out throughout all the thousands of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of [i] Maon. And when Saul heard that, hee followed after Dauid in the wildernes of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a [k] messenger to Saul, saying, Haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, [l] Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul, 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauourable vnto his.

AND Dauid went thence, and dwelt in [a] holds at En-gedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, Dauid is in the wildernesse of En-gedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wild goates.

4 And hee came to the sheepe coates by the way where there was a caue, and Saul went in ‡ to doe his easement: and Dauid and his men lay in the ‡ inwarde parts

a Which was a citie in the tribe of Iudah, Ioth. 15.44.

b That is, in the mids of Iudah, much more, whē we come to the borders against our enemies.

c.19.22.20. c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

‡ Ebr. in on hand.

d To consult with the Lord by Vrim and Thummim.

‖ Or, gouernours.

‖ Or, to and fro, as hauing no certain place to goe to.

‖ Or, strong places.

e No power nor policie can preuaile against Gods children but when he appointeth the time.

‡ Ebr. his hand.

f Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

g The Lord recompense this friendship.

‡ Ebr. where his foote hath bene,

h In your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah, Ioth. 15.55.

k Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lyons mouth.

l That is, the stone of diuision, because there they deuided themselues one from another.

‖ Or, of the wildernesse.

a That is, in strong places, which were defenced by nature.

b Archie of Iudah, Ioth, 15.62.

‡ Ebr. to couer his feete.

‡ Ebr. in the sides

parts of the caue.

5 And the men of Dauid said vnto him, See, the day is come, wherof the Lord sayd vnto thee, Beholde, I will deliuer thine enemie into thine hand, and thou shalt do to him as it shal seeme good to thee. Then Dauid arose, and cut off the lap of Sauls garment priuily.

c Here we see how ready wee are to hasten Gods promise, if the occasion serue: neuer so little.

6 And afterward Dauid d was touched in his heart, because he had cut off the lappe which was on Sauls garment.

d For seeing it was his owne priuate cause, he repented that he had touched his enemy,

7 And he sayd vnto his men, The Lord keepe mee from doing that thing vnto my master the Lordes anointed, to lay mine hand vpon him: for he is the anointed of the Lord.

8 So Dauid ouercame his seruaunts with these words, and suffered them not to arise against Saul: so Saul rose vp out of the caue, and went away.

9 ¶ Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he prooueth himselfe to be his friend.

10 And Dauid said to Saul, e Wherefore giuest thou an eare to mens words, that say, Beholde, Dauid seeketh euill against thee?

11 Beholde, this day thine eies haue seene, that the Lord had deliuered thee this day into mine hand in the caue, & some bade me kill thee, but I had compassion on thee, and sayd, I will not lay mine hand on my master: for he is the Lords Anointed.

12 Moreouer my father, behold: beholde, I say, the lap of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Vnderstand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

So the prouerbe of an ancient man.

14 According as the olde prouerbe sayth, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee & me, and see, and pleade my cause, and ‡ deliuer me out of thine hand.

‡ *Ebr. iudge.*

17 When Dauid had made an end of speaking these wordes to Saul, Saul sayd, f Is this thy voice, my sonne Dauid? And Saul lift vp his voice, and wept,

f Though he was a most cruel enemie to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld.

18 And sayd to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

‡ *Ebr. a good way.*

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lorde had closed mee in thine hands, thou killedst me not.

20 For who shall finde his enemie, and let him depart ‡ free? wherefore the Lorde render thee good for that thou hast done vnto me this day.

21 For now beholde, I know that thou shalt be king, & that the kingdome of Israel shalbe stablished in thine hand.

g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seed after mee, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, & Saul went home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

a Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Thalti.

THen * Samuel died, and all Israel assembled, and mourned for him, and buried him in his a owne house at Ramah. And Dauid arose and went downe to the wildernesse of Paran.

Chap. 28. 3. ecclus. 46. 13, 20.

a That is, among his owne kinred.

2 Now in b Maon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and hee was shearing his sheepe in Carmel.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisedome & beautifull, but the man was churlish and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did sheare his sheepe.

5 Therefore Dauid sent ten yoong men, and Dauid sayd vnto the yoong men, Go vp to Carmel, and goe to Nabal, and aske him in my name ‡ how he doth.

‡ *Ebr. of peace.*

6 And thus shall ye say c ‡ for saluation, Both thou and thine house, and all that thou hast, be in peace, wealth and prosperity.

c Some reade, so mayest thou liue in prosperity the next yeere, both thou, &c.

7 Beholde, I haue heard, that thou hast shearers: now thy shepheards were with vs, and wee did them no hurt, neither did they misse any thing all the while they were in Carmel.

‡ *Ebr. for life.*

8 Aske thy seruants, and they will shew thee. Wherefore let these yong men finde fauour in thine eyes: (for wee come in a good season) giue, I pray thee, whatsoeuer d commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

d Whatsoeuer thou hast ready for vs.

9 ¶ And when Dauids yong men came, they told Nabal all these words in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and sayd, Who is Dauid? and who is the e sonne of Iſhai? there bee many seruants now adayes, that breake away euery man from his master.

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

11 Shall I then take my bread, and my water, and my fleih that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and told him all those things.

13 And Dauid sayd vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, and two hundreth abode by the ‡ carriage.

‡ *Ebr. vessell.*

14 Now one of the seruants told Abigail Nabals wife, saying, Beholde, Dauid sent

sent messengers out of the wilderneſſe to ſalute our maiſter, and he ‡ railed on them.

15 Notwithſtanding the men were very good vnto vs, and we had no diſpleaſure, neither miſſed we any thing as long as we were conuerſant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, al the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou ſhalt do: for euill ‡ wil surely come vpon our maiſter, and vpon all his familie: for he is ſo wicked that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, & tooke two hundred ‡ cakes, and two bottels of wine, and fiue sheepe ready dreſſed, and fiue measures of parched corne, and an hundred ‖ frailes of raiſins, and two hundred of figs, and laded them on aſſes.

19 Then ſhe ſayd vnto her ſeruants, Goe ye before me: behold, I will come after you: yet ſhe told § not her husband Nabal.

20 And as ſhe rode on her aſſe, ſhe came downe by a ſecret place of the mountaine, and beholde, Dauid & his men came downe againſt her, and ſhe met them.

21 And Dauid ſaid, In deed I haue kept all in vaine that this fellow hath in the wilderneſſe, ſo that nothing was miſſed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of al that he hath, by the dawning of the day, any that h piſſeth againſt the wall.

23 And when Abigail ſaw Dauid, ſhe haſted, and lighted off her aſſe, and fell before Dauid on her face, and bowed herſelfe to the ground,

24 And fell at his feet, and ſaid, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid ſpeake ‡ to thee, and heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, ſo is he: ‖ Nabal is his name, & follie is with him: but I thine handmaid ſaw not the yong men of my lord whom thou ſenteſt.

26 Now therefore my lord, as the Lord liueth, and as thy ſoule liueth (the Lord, I ſay, that hath withholden thee from comming to ſhedde blood, and that i thine hand ſhould not ſaue thee) ſo nowe thine enemies ſhall be as Nabal, and they that intend to do my lord euill.

27 And nowe this ‖ bleſſing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that ‡ follow my lord.

28 I pray thee, forgiue the treſpaſſe of thine handmaid: for the Lord will make my lord a k ſure houſe, becauſe my lord fighteth the battels of the Lord, and none euill hath bene found in thee ‡ in all thy life.

29 Yet l a man hath riſen vp to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall be bound in the m bundle of life with the Lord thy God: & the ſoule of thine enemies ſhall God caſt out, as out of the middle of a ſling.

30 And when the Lord ſhall haue done to my lord all the good that hee hath promiſed thee, & ſhal haue made thee ruler ouer Iſrael,

31 Then ſhal it be no griefe vnto thee, nor offence of minde vnto my Lord, that he hath not ſhed blood cauſeleſſe, nor that my lorde hath n not preſerued himſelfe: and when the Lord ſhall haue dealt well with my lord, remember thine handmaid.

32 Then Dauid ſayd to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept mee this day from comming to ſhed blood, o and that mine hand hath not ſaued me.

34 For indeed, as the Lord God of Iſrael liueth, p who hath kept me backe from hurting thee, except thou hadſt haſted & met me, ſurely there had not bene left vnto Nabal, by the dawning of the day, any that piſſeth againſt the wall.

35 Then Dauid receiued of her hand that which ſhe had brought him, and ſayd to her, Goe vp in peace to thine houſe: beholde, I haue heard thy voice, and haue ‡ granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde, he made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was merry within him, for he was very dronken: wherefore ſhe told him q nothing, neither leſſe nor more, vntill the morning aroſe.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart died within him, and he was like a r ſtone.

38 And about ten dayes after, the Lord ſmote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, he ſayd, Bleſſed be the Lord that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſeruant from euill: for the Lord hath recompenſed the wickedneſſe of Nabal vpon his owne head. Alſo Dauid ſent to commune with Abigail to t take her to his wife.

40 And when the ſeruaunts of Dauid were come to Abigail to Carmel, they ſpake vnto her, ſaying, Dauid ſent vs to thee, to take thee to his wife.

41 And ſhe aroſe, and bowed herſelfe on her face to the earth, and ſayd, Beholde, let thine handmaid be a ſeruant to waſh the feet of the ſeruants of my lord.

42 And Abigail haſted, & aroſe, and rode vpon an aſſe, and her fiue maides ‡ followed her, and ſhee went after the meſſengers of Dauid, and was his wife.

43 Dauid alſo tooke Ahinoam of u Iezreel, and they were both his wiues.

44 Nowe Saul had giuen x Michal his daughter, Dauids wife, to Phalti the ſonne of Laiſh, which was of y Gallim.

CHAP. XXVI.

1 Dauid was diſcouered to Saul by the Ziphims. 12 Dauid taketh away Sauls ſpeare, and a pot of water that ſtood at his head, 21 Saul confeſſeth his ſinne.

Againe

‡ *Ebr. drowe them away.*

f When we kept our sheepe in the wildernesse of Paran.

‡ *Ebr. is accompliſhed.*

‡ *Ebr bread.*

‖ *Or, cluſters.*

g Because shee knew his crooked nature, that he would rather haue perished, then consented to her enterprise.

h Meaning by this prouerbe, that he would destroy both small & great.

‡ *Ebr. in thine eares.*

‖ *Or, foole.*

i That is, that thou shouldest not be reuenged of thine enemy.

‖ *Or, present.*

‡ *Ebr. walke at the feet.*

k Confirme his kingdome to his posteritie.

‡ *Ebr. from my dayes.*

l To wit, Saul.

m God shall preserue thee long in his seruice, and destroy thine enemies.

n That hee hath not auenged himself, which things would haue tormented his conscience.

o Reade vers. 26.

p He attributeth it to the Lordes mercie, and not to himselfe that he was stayed.

‡ *Ebr. receiued thy face.*

q For he had no reason, either to consider or to giue thanks for this great benefit of deliuerance.

r For feare of the great danger.

‖ *Or, reuenged.*

s For he had experience of her great godlinesse, wisedome, and humilitie.

‡ *Ebr. went at her feet.*

t Which was a place bordering on the countrey of the Moabites.

Chap. 23. 19. ‖*Or, in Gibeah.* ‖*Or, the wildernesse.*

A Gaine the Ziphims came vnto Saul to Gibeah, ſaying, a Doth not Dauid hide himſelfe ‖ in the hill of Hachilah before ‖ Jeſhimon?

2 Then Saul arose, and went downe to the wilderneſſe of Ziph, hauing three thouſand b choſen men of Iſrael with him, for to ſeeke Dauid in the wilderneſſe of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way ſide. Nowe Dauid abode in the wildernes, and he ſawe that Saul came after him into the wilderneſſe.

4 (For Dauid had ſent out ſpies, and vnderſtoode that Saul was come ‖ in very deede)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the ſonne of Ner which was his chiefe captaine, for Saul lay in the fort, and the people pitched round about him)

Chap. 14. 50. and 17. 15.

6 Then ſpake Dauid and ſayd to Ahimelech the c Hittite, and to Abiſhai the ſonne of Zeruiah, brother to d Joab, ſaying, Who will goe downe with mee to Saul to the hoſte? Then Abiſhai ſayd, I will goe downe with thee.

7 So Dauid and Abiſhai came downe to the people by night: and beholde, Saul lay ſleeping within the fort, and his ſpeare did ſticke in the ground at his ‖ head: and Abner and the people lay round about him.

‖*Or, bolſter.*

8 ¶ Then ſayd Abiſhai to Dauid, God hath cloſed thine enemie into thine hande this day: nowe therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will e not smite him againe.

9 And Dauid ſayd to Abiſhai, Deſtroy him not: for who can lay his hand f on the Lords Anointed, and be guiltleſſe?

10 Moreouer Dauid ſayd, As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The Lord keepe me from laying mine hande vpon the Lords Anointed: but, I pray thee, take nowe the ſpeare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the ſpeare & the pot of water from Sauls head, and they gate them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleepe: for ‡ the Lord had ſent a deadly ſleepe vpon them.

‡ *Ebr. the heauie ſleepe of the Lord was fallen vpon them.*

13 Then Dauid went into the other ſide, and ſtoode on the top of an hill afarre off, a great ſpace being betweene them.

14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaying, ‡ Heareſt thou not Abner? Then Abner anſwered, and ſayde, Who art thou that crieſt to the king?

‡ *Ebr. Anſwereſt.*

15 ¶ And Dauid ſayd to Abner, Art not thou a ‖ man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy lorde the King? for there came one of the folke in to deſtroy the King thy lord.

‖ *Or, to a certaine place.*

16 This is not well done of thee: as the Lord liueth, yee are ‡ worthy to die, becauſe yee haue not kept your maſter the Lords anoynted: and nowe ſee where the Kings ſpeare is, and the pot of water that was at his head.

‡ *Ebr. ſonnes of death.*

17 And Saul knewe Dauids voyce, and ſayd, Is this thy voice, h my ſonne Dauid? and Dauid ſayd, It is my voice, my lorde, O King.

18 And hee ſayd, Wherefore doeth my lord thus perſecute his ſeruant? for what haue I done? or what euill is in mine hande?

19 Nowe therefore I beſeech thee, let my lorde the King heare the wordes of his ſeruant. If the Lorde hath ſtirred thee vp againſt mee, i let him ſmell the ſauour of a ſacrifice: but if the children of men haue done it, curſed bee they before the Lord: for they haue caſt mee out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerue other k gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in the mountaines.

21 Then ſayd Saul, I haue ſinned: come againe, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was l precious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid anſwered, and ſaid, Behold the Kings ſpeare, let one of the young men come ouer and fet it.

23 And let the Lorde reward euery man according to his m righteouſneſſe and faithfulneſſe: for the Lorde had deliuered thee into mine handes this day, but I would not lay mine hande vpon the Lordes Anoynted.

24 And beholde, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul ſayd to Dauid, Bleſſed art thou my ſonne Dauid: for thou ſhalt doe great things, and alſo preuaile. So Dauid went his way, and Saul returned to his n place.

g Hereby it appeareth, that the hypocrite perſecuted Dauid againſt his owne conſcience, and contrarie to his promiſe.

h Let his anger towards vs bee pacified by a ſacrifice.

i As much as lay in them, they compelled him to idolatrie, becauſe they forced him to flee to the idolaters.

k Becauſe thou ſuedſt my life this day.

l Thus he proteſteth his innocencie towards Saul, not defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14. 3. & 130. 3.

m To Gibeah of Beniamin.

CHAP. XXVII.

a Dauid fleeth to Achiſh king of Gath, who giueth him Ziklag. 8 Dauid deſtroyeth certaine of the Philiſtims. 10 Achiſh is deceiued by Dauid.

AND Dauid ſayd in his heart, I ſhall nowe a periſh one day by the hand of Saul: is it not better for me that I ſaue my ſelfe in the land of the Philiſtims, and that Saul may haue no hope of me to ſeeke me any more in all the coaſtes of Iſrael, and ſo eſcape out of his hand?

a Dauid diſtruſteth Gods protection, and therfore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore arose, and hee, and the ſixe hundreth men that were with him, went vnto Achiſh the ſonne of Maoch King of Gath.

3 And Dauid b dwelt with Achiſh, at

b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their neceſſitie.

Gath,

Gath, hee, and his men, every man with his houshold, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid sayd vnto Achish, If I haue nowe found grace in thine eyes, e let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

e Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

‡ *Ebr. the number of the dayes.*

7 ¶ And ‡ the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the d Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

d These are the wicked Canaanites, whom God had appointed to be destroyed.

9 And Dauid smote the lande, and left neither man nor woman aliue, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ‖ Where haue yee beene a routing this day? And Dauid answered, Against the South of Iudah, and against the South of the e Jerahmeelites, and against the South of the Kenites.

‖ *Or, against whom.*

e Which were a familie of the tribe of Iudah: 1. Chron. 2, 9.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Lest they should tell on vs, and say, So did Dauid, and so will bee his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, ‖ He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

‖ *Or, he doth surely abhorre his people.*

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

NOw at that time the Philistims assembled their bands ‡ armie to fight with Israel: therefore Achish sayd to Dauid, a Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

‡ *Ebr. hosts.*

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him. *Chap. 25, 1.*

2 And Dauid sayde to Achish, Surely thou shalt knowe what thy seruant can doe. And Achish sayde to Dauid, Surely I will make thee keeper of mine head for euer.

b According to the commandement of God, Exod. 22, 18. deut. 18, 10, 11.

3 (b Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul hap b put away the sorcerers, and the soothsayers out of the land)

4 Then the Philistims assembled themselues, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul sawe the hoste of the Philistims, hee was afraide, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by c Urim, nor yet by Prophets.

c Meaning, the hie Priest, Exod. 28, 30.

7 ¶ Then sayd Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his seruants sayde to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul d changed himselfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee sayd, I pray thee, coniecture vnto me by the familiar spirite, and bring mee him vp whome I shall name vnto thee.

d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

9 And the woman sayd vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lord liueth, no ‖ harme shall come to thee for this thing.

‖ *Or, punishment.*

11 Then sayd the woman, Whom shall I bring vp vnto thee? And hee answered, Bring me vp e Samuel.

e He speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them.

12 And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the King sayd vnto her, Be not afraid: for what sawest thou? And the woman sayd vnto Saul, I sawe ‖ gods ascending vp out of the earth.

‖ *Or, an excellent person.*

14 Then he sayd vnto her, What fashion is he of? And she answered, An olde man commeth vp lapped in a mantle: and Saul knewe that it was f Samuel, and he enclined his face to the ground, and bowed himselfe.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can doe of an Angel of light.

15 ¶ And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from me, and answereth mee no more, neither ‡ by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

‡ *Ebr. by the hand of Prophets.*

16 Then sayd Samuel, Wherefore then doest thou aske of mee, seeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lord hath done to ‖ him, as hee spake ‖ by mine ‖ hand: for the Lord wil rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

g That is, to Dauid. *Chap. 15, 28.*

‖ *Or, ministerie.*

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Israel with thee into the handes of the Philistims: h and to morrowe shalt thou and thy sonnes bee with me, and the Lord shall giue

h Ye shalbe dead *Chap. 31, 6.*

giue the hoſte of Iſrael into the hand of the Philiſtims.

20 Then Saul fell ſtraight way all along on the earth, and was ſore i afrayde, becauſe of the wordes of Samuel, ſo that there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

21 Then the woman came vnto Saul, and ſaw that he was ſore troubled, and ſayd vnto him, See, thine handmaid hath obeyed thy voice, and k I haue put my ſoule in mine hand, and haue obeied thy words which thou ſaydeſt vnto me.

22 Now therefore, I pray thee, hearken thou alſo vnto the voice of thine handmaid, and let mee ſet a morſell of bread before thee, that thou mayeſt eat, and get thee ſtrength, and go on thy iourney.

23 But he refuſed, and ſaid, I will not eat: but his ſeruants & the woman together compelled him, and he obeyed their voice: ſo he aroſe from the earth, and ſate on the bed.

24 Nowe the woman had a fat calfe in the houſe, and ſhe haſted, and killed it, and tooke floure, and kneaded it, and baked of it l vnleauened bread.

25 Then ſhee brought them before Saul, and before his ſeruants: and when they had eaten, they ſtoode vp, and went away the ſame night.

i The wicked when they heare Gods iudgements, tremble and deſpaire, but can not ſeeke for mercie by repentance.

k I haue ventured my life.

l Becauſe it required haſte.

CHAP. XXIX.

1 The princes of the Philiſtims cauſe Dauid to be ſent backe from the battel againſt Iſrael, becauſe they diſtruſted him.

NOw the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‖ by the fountaine, which is in Iezreel.

‖ Or, in Ain.

2 And the ‖ princes of the Philiſtims went forth by a hundreds, and thouſands, but Dauid & his men came behind with Achiſh.

‖ Or, captaines.

a According to their bands, or enſignes.

3 Then ſayde the princes of the Philiſtims, What doe theſe Ebrewes heere? And Achiſh ſayde vnto the princes of the Philiſtims, Is not this Dauid the ſeruaunt of Saul the king of Iſrael, who hath beue with me theſe dayes, b or theſe yeeres, and I haue found nothing in him, ſince he ‡ dwelt with me vnto this day?

b Meaning, a long time, that is, foure moneths & certeine dayes, Chap. 27.7.

‡ Ebr. fell, as Gen. 25.18. 1. Chron. 12.19.

4 But the princes of the Philiſtims were wroth with him, and the princes of the Philiſtims ſayde vnto him, * Send this fellowe backe, that hee may goe againe to his place which thou haſt appointed him, and let him not goe downe with vs to battell, leaſt that in the battell hee be an aduerſarie to vs: for wherewith ſhould hee obteine the fauour of his maſter? ſhould it not bee with the c heads of theſe men?

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18.7. and 21.11.

5 Is not this Dauid of whom they ſang in dances, ſaying, * Saul ſlew his thouſand, and Dauid his ten thouſand?

6 ¶ Then Achiſh called Dauid, and ſaid vnto him, As the Lord liueth, thou haſt bene vpright and good in my ſight, when thou d wenteſt out and in with me in the hoſt, neither haue I found euill with thee ſince thou cameſt to me vnto this day, but ‡ the princes do not fauour thee.

d That is, waſt conuerſant with mee.

‡ Ebr. thou are not good in the eyes of the princes.

7 Wherefore now returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And Dauid ſayd vnto Achiſh, But what haue I done? e what haſt thou found in thy ſeruant as long as I haue beene with thee vnto this day, that I may not goe and fight againſt f enemies of my lord the king?

e This diſſimulation can not be excuſed: for it grieued him to goe againſt the people of God.

9 Achiſh then anſwered, and ſaid to Dauid, I know thou pleaſeſt mee, as an Angel of God: but the princes of the Philiſtims haue ſayd, Let him not goe vp with vs to battell.

10 Wherefore nowe riſe vp early in the morning with thy g maſters ſeruants that are come with thee: and when ye be vp early, alſoone as ye haue light, depart.

f With them that fled vnto thee frō Saul.

11 So Dauid and his men roſe vp earely to depart in the morning, and to returne into the land of the Philiſtims: and the Philiſtims went vp to Iezreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken priſoners. 6 The people would ſtone him. 8 He aſketh counſell of the Lord, and purſuing his enemies, recouereth the pray. 24 He diuideth it equally, 26 And ſendeth part to his friends.

BUt when Dauid and his men were come to Ziklag the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had a ſmitten Ziklag, and burnt it with fire,

a After that he departed from Achiſh.

2 And had taken the women that were therein, priſoners, both ſmall and great, and ſlew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and beholde, it was burnt with fire, and their b wiues, and their ſonnes, and their daughters were taken priſoners.

b That is, deſtroyed the city.

4 Then Dauid and the people that was with him, lift vp their voices and wept, vntill they could weepe no more.

5 Dauids two wiues were taken priſoners alſo, Ahinoam the Iezreelite, and Abigail the wife of Nabal the Carmelite.

c For theſe only remained in the citie, when the men were gone to warre.

6 And Dauid was in great ſorrow: for the people d intended to ſtone him, becauſe the hearts of all the people were vexed euery man for his ſonnes and for his daughters: but Dauid comforted himſelfe in the Lord his God.

d Thus wee ſee that in troubles and aduerſitie we doe not conſider Gods prouidēce, but like raging beaſtes forget both our owne duetie, and contemne Gods appointment ouer vs.

7 ¶ And Dauid ſayd to Abiathar the Prieſt Ahimelechs ſonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid aſked counſell at the Lord, ſaying, Shall I follow after this company? ſhall I ouertake them? And hee anſwered him, Follow: for thou ſhalt ſurely ouertake them, and e recouer all.

e Though God ſeeme to leaue vs for a time, yet if we truſt in him, we ſhalbe ſure to finde comfort.

9 ¶ So Dauid and his ſix hundred men that were with him, went, and came to the riuer Beſor, where a part of them abode.

f God by his prouidēce both prouided for the neceſſitie of this poore ſtranger, & made him a guide to Dauid to accompliſh his enterpriſe.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to go ouer the riuer Beſor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him f bread, and he did eat, and they gaue him water to drinke.

12 Alſo they gaue him a few figges, and two

two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunk any water in three dayes, and three nights.

13 ¶ And Dauid sayd vnto him, To whom belongest thou? and whence art thou? And he sayd, I am a yoong man of Egypt, and seruant to an Amalekite: and my master left me three dayes agoo, because I fell sicke.

14 Wee roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this company? and he sayd, g Sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I will bring thee to this company.

16 ¶ And when he had brought him thither, beholde they lay scattered abroad vpon all the earth h eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening i of the next morow, so that there escaped not a man of them, saue foure hundred yoong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drawe them before his cattell, and sayd, This is Dauids k pray.

21 ¶ And Dauid came to the two hundred men that were too wearie for to follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore will we giue them none of the pray that wee haue recouered, saue to euery man his wife and his children: therefore let them cary them away and depart.

23 Then sayd Dauid, Ye shall not do so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part bee that tarrieth by the stuffe: they shall part alike.

25 m So from that day forward he made it a statute & a law in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and n to all the places where Dauid and his men had haunted.

n Shewing himselfe mindfull of their benefits towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe the body which was hanged on the wall.

NOwe the * Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fell downe ‖ wounded in mount Gilboa.

* 1. Chro. 10. 1.

‖ Or, slaine.

2 And the Philistims preassed sore vpon Saul and his sonnes, & slew Ionathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battel went sore against Saul, the archers and bowmen ‡ hit him, and he was sore ‖ wounded of the archers.

‡ Ebr. found him.

‖ Or, afraid.

4 Then said Saul vnto his armour bearer, ° Draw out thy sword, and thrust mee thorow therewith, least the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afrayd. Therefore Saul tooke a sword, and fell vpon it.

° So we see that his cruel life hath a desperate end, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the b valley, and they on the other side c Iordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben & Gad, & halfe the tribe of Manasseh.

8 ¶ And on the morow, when the Philistims were come to spoile them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should d publish it in the temple of their idoles, and among the people.

d In token of victory & triumph.

10 And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of e Iabesh Gilead heard what the Philistims had done to Saul,

e Whom he had deliuered from their enemies, Chap. 11, 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the bodie of Saul, and the bodies of his sonnes from the wall of Beth-shan, and came to Iabesh, and f burnt them there.

Ierem. 34. 5. 2. Sam. 2. 4.

13 And tooke their bones, and g buried them vnder a tree at Iabesh, and f fasted seuen dayes.

f According to the custome of mourners.

THE

g For others were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgemēt of God, which is then at hand to smite them.

i Some reade, & vnto the morow of the two *euenings*: that is, three dayes.

k Which the Amalekites had taken of others, & Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these wordes to Dauid, that hee alleged an olde custome and law, as if it were written, It is both now, and hath bene euer.

¶ The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, because they conteine the cõception, nativity, and the whole course of his life, and also the liues and acts of two Kings, to wit, of Saul and Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble acts of Dauid after the death of Saul, when hee began to reigne, vnto the ende of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which hee susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellers, fained friends, and flatterers, and partly by some of his owne children, and people: and howe by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus, the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings, 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when Dauid was returned from the * slaughter of the Amalekites, and had bene two dayes in Ziklag,

1,*Sam.*30.17.

2 Behold, a man came the thirde day out of the hoste from Saul with his [a] clothes rent, and earth vpon his head: and when hee came to Dauid, hee fell to the earth, and did obeysance.

a Seeming to lament the ouerthrow of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And hee sayd vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid saide vnto him, What is done? I pray thee, tell mee. Then hee sayde, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Ionathan his sonne are dead.

5 And Dauid saide vnto the yong man that tolde it him, Howe knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that told him, answered, [b] As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and horsemen followed hard after him.

b As I fled in the chase. ‖*Or, captaines.*

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And hee said vnto mee, Who art thou? And I answered him, I am an [c] Amalekite.

c He was an Amalekite borne, but renounced his countrey, and ioyned with the Israelites.

9 Then sayde he vnto mee, I pray thee, ‡ come vpon mee, and slay mee: for anguish is come vpon mee, because my [d] life is yet whole in me.

‡*Ebr. stand vpon.*

d I am sory, because I am yet aliue.

10 So ‡ I came vpon him, and slew him, and because I was sure that hee couldde not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

‡*Ebr. I stood vpon.*

11 Then Dauid took hold on his clothes, *and rent them, ¶ likewise all the men that were with him.

*Chap.*3.31. *and* 13.31.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ [e] Afterward Dauid sayde vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid sayde vnto him, * Howe wast thou not afraid, to put forth thine hand to destroy the Anoynted of the Lord?

*Psal.*150.15.

15 Then Dauid called one of his yong men, and said, Go neere, and fall vpon him. And he smote him that he died.

16 Then sayde Dauid vnto him, [f] Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords anoynted.

f Thou art iustly punished for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 (Also hee bade them teach the children of Iudah to † shoote, as it is written in the booke of * ‖ Iasher)

g That they might be able to match their enemies the Philistims in that art.

19 O noble Israel, [h] hee is slaine vpon thy high places: howe are the mightie ouerthrowen?

*Ioſh.*10.13. ‖*Or, righteous.*

h Meaning Saul.

20 * Tell it not in Gath, nor publish it in the streetes of Ashkelon, least the daughters of the Philistims reioyce, least the daughters of the vncircumcised triumph.

*Mica.*1,10.

21 Yee mountaines of Gilboa, vpon you be neither dew nor raine, nor i be there fieldes of offrings: for there the shield of the mighty is cast downe, the shielde of Saul, as though he had not bene anoynted with oyle.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 The bowe of Ionathan neuer turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not [k] diuided: they were swifter then eagles, they were stronger then lions.

k They died both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul, which clothed you in scarlet, with pleasures, imp-hanged ornaments of golde vpon your apparell.

l As rich garments and costly iewels.

25 Howe were the mightie slaine in the mids of the battell? O Ionathan, thou wast slaine in thine hie places.

26 I [m] am wo for thee, my brother Io-

nathan: very kinde hast thou bene vnto me: thy loue to mee was wonderfull, passing the loue of [m] women: howe are the mightie ouerthrowen, and the weapons of warre destroyed!

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anoynted King in Hebron, 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

AFter this, Dauid [a] asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lorde sayde vnto him, Goe vp. And Dauid saide, Whither shall I goe? Hee then answered, Vnto [b] Hebron.

a By the meanes of the hie Priest, as 1. Sam. 23. 2. and 2. Sam. 5. 19.

b Which citie was also called Kiriath-arba, Iosh. 14. 15.

2 So Dauid went vp thither & his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with [c] him, euery man with his household, and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they tolde Dauid, saying, * that the men of Iabesh Gilead buried Saul.

*1. Sam. 31. 13.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and saide vnto them, Blessed are yee of the Lorde, that yee haue shewed such kindnes vnto your lorde Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and [d] trueth vnto you: and I will recompense you this benefite, because yee haue done this thing.

d According to his promise, which is to recompense them that are merciful,

7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anoynted me [e] king ouer them.

e So that you shall not want a captaine and a defender.

8 ¶ But Abner the sonne of Ner, that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourtie yeere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and fiue [g] moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeres, Chap. 5. 5.

12 ¶ And Abner the sonne of Ner, & the seruants of Ish bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner sayde to Ioab, Let the yong men nowe arise, and [h] play before vs. And Ioab sayd, Let them arise.

h Let vs see how they can handle their weapons.

15 Then there arose, & went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellowe by the head, & thrust his swoorde in his fellowes side, so they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

i Meaning his aduersary.

‖ *Or, the field of strong men.*

17 And the battel was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twentie were slaine,

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foot as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and sayd, Art thou Asahel? And hee answered, Yea.

21 Then Abner said, Turne thee either to the right hande, or to the left, and take one of the yong men, and take thee his ‖ weapons: but Asahel would not depart from him.

‖ *Or, spoile.*

22 And Abner sayde to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? Howe then should I bee able to hold vp my face to Ioab thy brother?

l Why doest thou prouoke me to kill thee?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the fift [m] rib, that the speare came out behind him: and he fell downe there, and died in his place. And as many as came to the place where Asahel fell downe and died, stood still.

m Some reade, in those parts, whereas the liuely parts lie as the heart, the lungs, the liuer, the milt, and the gall.

24 Ioab also and Abishai pursued after Abner: and the Sunne went downe, when they were come to the hill Ammah, that lyeth before Giah, by the way of the wildernesse of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Ioab, and sayd, Shall the [n] sword deuoure for euer? knowest thou not, that it will bee bitternesse in the latter ende? howe long then shall it bee, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab sayde, As God liueth, if thou hadst not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

o If thou hadst not prouoked them to battell, as verse 14.

28 ¶ So Ioab blew a trumpet, & all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the ‖ plaine, & went ouer Iorden, and passed thorowe all Bithron till they came to ‖ Mahanaim.

‖ *Or, wildernesse.*

‖ *Or, to the tents.*

30 Ioab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that three [p] hundreth and threescore men died.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

CHAP. III.

1 Long warre betweene the houſes of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then a long warre betweene the houſe of Saul and the houſe of Dauid: but Dauid waxed ſtronger, & the houſe of Saul waxed weaker.

a That is, without intermiſſion enduring two yeres, which was the whole reigne of Iſh boſheth.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldeſt ſonne was Amnon of Ahinoam the Iezreelite,

3 And his ſecond was b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maacah, the daughter of Talmai the king of Geſhur,

b Who is called alſo Daniel, 1. Chron. 3. 1.

4 And the fourth, Adonijah the ſonne of Haggith, and the fift, Shephatiah the ſonne of Abital,

5 And the ſixt, Ithream by Eglah Dauids wife: theſe were borne to Dauid in c Hebron.

c Within ſeuen yeeres and ſixe moneths.

6 ¶ Nowe while there was warre betweene the houſe of Saul and the houſe of Dauid, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiiah. And Iſh-boſheth ſayd to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Iſh-boſheth, and ſayd, Am I a d dogs head, which againſt Iudah do ſhew mercie this day vnto the houſe of Saul thy father, to his brethren and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargeſt mee this day with a fault concerning this woman?

d Doeſt thou eſteeme me no more then a dog, for all my ſeruice done to thy fathers houſe?

9 e So doe God to Abner, and more alſo, except, as the Lorde hath ſworne to Dauid, euen ſo I doe to him,

e We ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeeke their diſpleaſure, which goe about to bring them from their wickednes.

10 To remoone the kingdome from the houſe of Saul, that the throne of Dauid may be eſtabliſhed ouer Iſrael, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durſt no more anſwere to Abner: for he feared him.

‖ Or, ſecretly.

12 ¶ Then Abner ſent meſſengers to Dauid, ‖ on his behalfe, ſaying, Whoſe is the lande? who ſhould alſo ſay, Make couenant with me, and behold, mine hand ſhalbe with thee, to bring all Iſrael vnto thee.

13 Who ſaid, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 ¶ Then Dauid ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliuer mee my wife Michal, which I married for * an hundreth foreſkins of the Philiſtims.

1. Sam. 18. 25, 27.

15 And Iſh-boſheth ſent, & tooke her from her huſband * Phaltiel the ſonne of Laiſh.

1. Sam. 25. 44.

16 And her huſband went with her, and came weeping behinde her, vnto Bahurim: then ſaid Abner vnto him, Goe, and returne. So he returned.

f Rather for malice that he bare toward Iſh-boſheth, then for loue he bare to Dauid.

17 ¶ And Abner had f communication with the Elders of Iſrael, ſaying, Ye ſought for Dauid in times paſt, that hee might be your King.

18 Nowe then doe it: for the Lord hath ſpoken of Dauid, ſaying, By the hand of my ſeruant Dauid I will ſaue my people Iſrael out of the handes of the Philiſtims, and out of the hands of all their enemies.

19 Alſo Abner ſpake to ‡ Beniamin, and afterward Abner went to ſpeake with Dauid in Hebron, concerning al that Iſrael was content with, and the whole g houſe of Beniamin.

‡ Ebr. in the eares of Beniamin.

g Who chalenged the kingdome, becauſe of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feaſt vnto Abner, and to the men that were with him.

21 Then Abner ſayd vnto Dauid, I will riſe vp, and goe gather all Iſrael vnto my lord the King, that they may make a couenant with thee, and that thou mayeſt reigne ouer all that thine heart deſireth. Then Dauid let Abner depart, who went ‖ in peace.

‖ Or, without harme.

22 ¶ And behold, the ſeruants of Dauid and Ioab came h from the campe, and brought a great praye with them (but Abner was not with Dauid in Hebron: for he had ſent him away, and hee departed in peace)

h From warre againſt the Philiſtims.

23 When Ioab and all the hoſte that was with him, were come, men tolde Ioab, ſaying, Abner the ſonne of Ner came to the King, and he hath ſent him away, and he is gone in peace.

24 Then Ioab came to the king, & ſaid, i What haſt thou done? behold, Abner came vnto thee, why haſt thou ſent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who would haue had the king to ſlay Abner for his priuate grudge.

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, & to know thy outgoing and ingoing, and to knowe all that thou doeſt.

26 ¶ And when Ioab was gone out from Dauid, hee ſent meſſengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, * Ioab tooke him aſide in the gate to ſpeake with him ‖ peaceably, and ſmote him vnder the fift rib, that hee died, for the blood of * Aſahel his brother.

1. King. 2. 5.

‖ Or, ſecretly.

* Chap. 2. 23.

28 ¶ And when afterwarde it came to Dauids care, he ſayde, I and my kingdome are k guiltleſſe before the Lorde for euer, concerning the blood of Abner the ſonne of Ner.

k The Lord knoweth that I did not conſent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers houſe, that the houſe of Ioab bee neuer without ſome that haue running iſſues, or leper, or that leaneth on a ſtaffe, or that doth fall on the ſworde, or that lacketh bread.

30 (So Ioab and l Abiſhai his brother ſlew Abner, becauſe hee had ſlaine their brother Aſahel at Gibeon in battell)

l Abiſhai is ſaid to ſlay him with Ioab, becauſe he conſented to the murther.

31 And Dauid ſayde to Ioab, and to all the people that were with him, Rent your clothes, and put on ſackecloth, and mourne m before Abner: and King Dauid himſelfe followed the beare.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beſide the ſepulchre of Abner, and

all the people wept.

n He declareth that Abner dyed not as a wretch or vile perſon, but as a valiant man might doe, being traiterouſly deceiued by the wicked.

33 And the king lamented ouer Abner, and ſayd, Died Abner as a n foole dieth?

34 Thine hands were not bound, nor thy feete tyed in fetters of braſſe: but as a man falleth before wicked men, ſo didſt thou fall. And all the people wept againe for him.

o According to their cuſtome, which was to banquet at burials.

35 Afterward al the people came to cauſe Dauid eate o meat while it was yet day, but Dauid ſware, ſaying, So do God to me and more alſo, if I taſte bread or ought elſ, till the ſunne be downe.

p It is expedient ſometime not only to conceiue inward ſorow, but alſo that it may appeare to others, to the intent that they may be ſatisfied.

36 And all the people knew it, & it p pleaſed them: as whatſoeuer the king did, pleaſed all the people.

37 For all the people and all Iſrael vnderſtoode that day, how that it was not the kings deede that Abner the ſonne of Ner was ſlaine.

38 And the king ſayd vnto his ſeruants, Knowe yee not, that there is a prince and a great man fallen this day in Iſrael?

39 And I am this day weake and newly anointed king: and theſe men the ſonnes of Zeruiah bee too‖ hard for me: the Lorde rewarde the doer of euill according to his wickednelſe.

‖ *Or, cruell.*

CHAP. IIII.

5 Baanah and Rechab ſlay Iſh-boſheth the ſonne of Saul. 12 Dauid commaundeth them to be ſlaine.

AND when Sauls a ſonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Iſrael was afraid.

a That is, Iſh-boſheth.

b Meaning, that he was diſcouraged.

2 And Sauls ſonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon a Beerothite of the children of Beniamin. (for c Beeroth was reckoned to Beniamin,

c The citie Beeroth was in the tribe of Beniamin, Ioſh. 18, 25.

3 Becauſe the Beerothites d fled to Gittaim, and ſoiourned there vnto this day)

d After the death of Saul, for feare of the Philiſtims.

4 And Jonathan Sauls ſonne had a ſonne that was lame on his feete: hee was fiue yeere olde when the tydings came of Saul and Jonathan out of Iſrael: then his nurſe tooke him, and fled away. And as ſhee made haſte to flee, the childe fell, and began to halt, and his name was Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the houſe of Iſh-boſheth (who ſlept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the houſe, as they e would haue wheate, & they f ſmote him vnder the fift rib, and fled.

e They diſguiſed themſelues as marchants, which came to buy wheat.

f There is nothing ſo vile and dangerous, which the wicked will not enterpriſe in hope of lucre and fauour.

7 For when they came into the houſe, he ſlept on his bedde in his bed chamber, and they ſmote him, and ſlew him, and beheaded him, and tooke his head, and gate them away thorow the ‖plaine all the night.

‖ *Or, wildernesſe.*

8 And they brought the head of Iſh-boſheth vnto Dauid to Hebron, and ſayde to the king, Beholde the head of Iſh-boſheth Sauls ſonne thine enemie, who ſought after thy life: and the Lorde hath auenged my lorde the King this day of Saul and of his ſeede.

9 Then Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lorde liueth, who hath deliuered my ſoule out of all aduerſitie,

10 When one * tolde me, and ſayde that Saul was dead, (thinking to haue brought good tidings) I tooke him and ſlew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

Chap. 1. 15.

11 How much more when wicked men haue ſlaine a righteous perſon in his owne houſe, and vpon his bed? ſhall I not now therefore require his blood at your hande, and take you from the earth?

12 Then Dauid commaunded his yong men, and they ſlewe them, and cut off their handes and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-boſheth, and burted it in the ſepulchre of * Abner in Hebron.

Chap. 3. 32.

CHAP. V.

3 Dauid is made King ouer all Iſrael. 7 He taketh the fort of Zion. 19 He aſketh counſell of the Lord, 20 and ouercommeth the Philiſtims twiſe.

THen * came all the tribes of Iſrael to Dauid vnto Hebron, and ſaid thus, Behold, we are thy a bones and thy fleſh.

1. Chron. 11. 1.

2 And in time paſt when Saul was our King, thou leddeſt Iſrael in and out: and the Lord hath ſaid to thee, * Thou ſhalt feed my people Iſrael, and thou ſhalt bee a captaine ouer Iſrael.

a We are of thy kinred, and moſt neere ioyned vnto thee.

Pſal. 78. 71.

3 So all the Elders of Iſrael came to the King to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anointed Dauid king ouer Iſrael.

b That is, taking the Lord to witneſs: for the Arke was as yet in Abinadabs houſe.

4 ¶ Dauid was thirtie yeere olde when he beganne to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Iudah * ſeuen yeere, and fiue moneths: and in Jeruſalem he reigned thirtie and three yeeres ouer all Iſrael and Iudah.

Chap. 2. 11.

6 ¶ The King alſo and his men went to Jeruſalem vnto the Iebuſites, the inhabitants of the lande: who ſpake vnto Dauid, ſaying, Except thou take away the c blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebuſites meant, that they ſhould proue that their gods were neither blind nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had ſayde the ſame day, Whoſoeuer ſmiteth the Iebuſites, and getteth vp to the gutters, and ſmiteth the lame and blinde, which Dauids ſoule hateth, I will preferre him: * therefore they ſayde, The blind and the lame ſhall not d come into that houſe.

1. Chron. 11. 6.

d The idoles ſhould enter no more into that place.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

e He built from the towne houſe round about to his owne houſe, 1. Chron. 11. 8.

10 And Dauid proſpered and grew: for the Lord God of hoſtes was with him.

11 ¶ Hiram alſo King of ‡ Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they

‡ *Ebr. Zor.*

they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

1. Chron. 3. 9. 13 And Dauid tooke him moe * concubines and wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

1. Chron. 3. 5. 14 *And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Japhia,

16 And Elishama, & Eliada, & Eliphelet.

1. Chron. 14. 8. and 11, 16. 17 ¶ * But when the Philistims heard that they had anoynted Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, hee went downe to a fort.

18 But the Philistims came, and spread themselues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doubtlesse deliuer the Philistims into thine hands.

Isa. 28. 21. ‖Or, the plaine of diuisions. 1. Chron. 14. 12. 20 ¶ *Then Dauid came to Baal-perazim, and smote them there, and sayde, The Lorde hath diuided mine enemies asunder before mee, as waters bee diuided asunder: therefore hee called the name of that place, ‖Baal-perazim.

g Meaning, the valley of giants, which Dauid called Baal perazim because of his victory. 21 And there they left their images, and Dauid and his men * burnt them.

22 Againe the Philistims came vp, and spred themselues in the valley of g Rephaim.

23 And when Dauid asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the tops of the mulberie trees, then remoue: for then shal the Lord go out before thee, to smitte the host of the Philistims.

h Which was in the tribe of Beniamin, but the Philistims did possesse it. 25 Then Dauid did so as the Lorde had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken & dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

[Or, chiefe. AGaine Dauid gathered together all the ‖chosen men of Israel, euen thirtie thousand,

1. Chro. 13. 5, 6. a This was a city in Iudah called also Kiriath iearim, Ioth. 15. 9. 2 * And Dauid arose and went with all the people that were with him a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lorde of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a newe cart, and brought it out of the house of Abinadab, that was in b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale. 4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke,

1. Sam. 7. 2. 5 And Dauid and all the house of Israel c played before the Lorde on all instruments made of firre, and on harpes, and on Psalteries, and on tymbrels, and on cornets, and on cymbals.

c Praised God and sang Psalmes. 6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hande to the Arke of God, and holde it: for the oxen did shake it.

1. Chron. 13. 10. 7 And the Lorde was very wroth with Vzzah, and God d smote him in the same place for his fault, and there hee died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word. 8 And Dauid was displeased, because the Lord had † smitten Vzzah: and he called the name of the place ‖Perez Vzzah vntill this day.

† Ebr. made a breach. ‖Or, the diuision of Vzzah. 9 Therefore Dauid that day feared the Lorde, and sayd, Howe shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lorde vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom e a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 15. 18. 11 And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom, and all his houshold.

1. Chron. 15. 25. 12 ¶ And one tolde King Dauid, saying, *The Lorde hath blessed the house of Obed-edom, & all that her hath, because of the Arke of God: therfore Dauid went and f brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.

f Meaning, he caused the Leuites to beare it, according to the Law. 13 And when they that bare the Arke of the Lord, had gone fiue paces, hee offered an oxe, and a fat beast.

14 And Dauid danced before the Lorde with all his might, and was girded with a linnen g Ephod.

g With a garment like to the Priests garment. 15 So Dauid and all the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thorow a window, and saw King Dauid leape, and dance before the Lord, and she h despised him in her heart.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all maner of meanes. 17 And when they had brought in the Arke of the Lorde, they set it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offred burnt offerings and peace offerings before the Lord.

1. Chron. 16. 2. 18 And assoone as Dauid had made an end of offering burnt offerings and peace offrings, he *blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

i That is, to pray for his house, as he had done for the people. 20 ¶ Then Dauid returned to i bleste his house, and Michal the daughter of Saul came out to meete Dauid, and sayde, O howe glorious was the King of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants,

as a§ foole vncouereth himselfe.

21 Then Dauid sayde vnto Michal, k It was before the Lorde, which chose mee rather then thy father, and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before the Lord,

22 And will yet bee more vile then thus, and will be lowe in mine owne sight, and of the very same mayde seruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had l no child vnto the day of her death.

§ *Or, vaine man.*

k It was for no worldly affection, but onely for that zeale that I beare to Gods glory.

l Which was a punishment, because she mocked the seruant of God.

CHAP. VII.

1 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefits. 12 He promiseth continuance of his kingdome and posteritie.

1.Chron.17.1.

AFterwarde a when the King sate in his house, and the Lorde had giuen him rest round about from all his enemies,

a Within the Tabernacle couered with skinnes, Exod.26.7.

2 The King said vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Arke of God remaineth within b the curtaines.

b Meaning, he should not: yet Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him.

3 Then Nathan said vnto the King, Go, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Go, and tell my seruant Dauid, Thus saith the Lorde, c Shalt thou builde mee an house for my dwelling?

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one d worde with any of the tribes of Israel when I commanded the iudges to feede my people Israel: or sayd I, Why builde ye not me an house of cedar trees?

1.Sam.16.12. Psal.78.70.

d I haue made thee famous thorow all the world.

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lorde of hostes, * I tooke thee from the sheepecoate following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee whereseuer thou hast walked, & haue destroyed all thine enemies out of thy sight, and haue made thee a e great name, like vnto the name of the great men that are in the earth.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue e no more, neither shall wicked people trouble them any more as before time,

2.King.8.10.

11 And since the time that I set Iudges ouer my people of Israel) & I will giue thee rest from all thine enemies: also the Lorde telleth thee, that he wil make thee an house.

12 * And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

2.King.5.5. and 6.12. 2.Chron.22.10.

13 * He shall build an house for my Name, and I will stablish the throne of his kingdome for euer.

14 * I will be his father, and he shall bee my sonne: and * if he sinne, I wil chasten him with the f rod of men, and with the plagues of the children of men.

Hebr.1.5. Psal.89.31,32.

f That is, gently as fathers vse to chastile their children.

15 But my mercy shall not depart away from him, as I tooke it from Saul, whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdome for euer before thee, euen thy throne shalbe g stablished for euer.

g This was begun in Salomon, as a figure, but accomplished in Christ.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 ¶ Then king Dauid went in, and sate before the Lord, and sayde, ‡ Who am I, O Lorde God, & what is mine house, that thou hast brought me hitherto?

‡ *Ebr. is this the law of man?*

19 And this was yet a small thing in thy sight, O Lorde God, therefore hast thou spoken also of thy seruants house for a great while: but ‡ doeth this apperteine to h man, O Lord God?

h Commeth not this rather of thy free mercie, then of any worthines that can be in man?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lorde God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like i Israel? whom God went and redeemed them to himselfe, that they might be his people, and that hee might make him a name, and doe for i you great things, and terrible for thy k lande, O Lord, euen for thy people, whom thou redeemedst to thee out of Egypt, from the l nations, and their gods?

Deut.4.7.

i O Israel.

k And inheritance, which is Israel.

l From the Egyptians and their idoles.

24 For thou hast m ordeined to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

25 Nowe therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the n house of thy seruant Dauid bee stablished before thee.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.

27 For thou, O Lorde of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I wil build thee an house: therefore hath thy seruant ‡ bene bolde to pray this prayer vnto thee.

‡ *Ebr. found his heart desposed.*

28 Therefore nowe, O Lorde God, (for thou art God, & thy words be true, and thou hast told this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast o spoken it: and let the house of thy seruant bee blessed for euer with thy blessing.

o Therefore I firmely beleeue it shall come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims and other strange nations, & maketh them tributaries to Israel.

After

1.Chron.18.1. psal.60.2. ‖Or, Metheg-ammah.

AFter *this now, Dauid smote the Philistims, and subdued them, & Dauid tooke ‖the bridle of bondage out of *the hand of the Philistims.

a So that they payed no more tribute.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: hee measured them with b two cordes to put them to death, and with one full corde to keepe them alive: so became the Moabites Dauids seruantes, and brought giftes.

b He slew two parts, as it pleased him, and reserued the third.

3 ¶ Dauid smote also Hadadezer ỳ sonne of Rehob king of Zobah as he went to recouer his border at the riuer ‡ Euphrates.

‖ Or, inlarge. ‡ Ebr. Perath.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

‖ Or, bought the horses of the charets.

5 ¶ Then came ‖ the Aramites of Damascus to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

‖ Or, the Syrians. ‖ Or, of Damascus that is, which dwelt neere Damascus.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruantes to Dauid, d and brought giftes. And the Lord saued Dauid whersoeuer he went.

c In that part of Syria, where Damascus was. d They payed yeerely tribute.

7 And Dauid tooke the shieldes of golde that belonged to the seruants of Hadadezer, and brought them to e Jerusalem.

e For the vse of the Temple.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how Dauid had smitten all the hoste of Hadadezer:

‖ Or, Antiochia.

10 Therefore Toi sent Joram his sonne vnto king Dauid ‡ to salute him, & to ‡ congratulate with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought ‡ with him vessels of siluer, and vessels of golde, and vessels of brasse.

‡ Ebr. to aske peace. ‡ Ebr. blesse him. f For seeing Dauid victorious, he was glad to intreate of peace.

11 And king Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

‡ Ebr. in his hand.

12 Of ‖ Aram and Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob, king of Zobah.

‖ Or, Syria, or Coelosyria.

13 So Dauid gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

‖ Or, in Ge-melah.

14 And he put a garison in Edom: throughout all Edom put he souldiers, & all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whithersoeuer he went.

‖ Or, in all his enterprises.

15 Thus Dauid reigned ouer all Israel, and executed iudgement and Iustice vnto all his people.

g He gaue iudgement in controuersies, and was mercifull toward the people.

16 And Joab the sonne of Zeruiah was ouer the hoste, and Jehaphat the sonne of Ahilud was ‖ recorder.

‖ Or, writer of chronicles.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the Scribe.

‖ Or, was ouer the Cherethites.

18 And Benaiah the sonne of Jehoiada ‖ and the h Cherethites and the Pelethites and Dauids sonnes were chiefe rulers.

h The Cherethites and Pelethites were as the kings gard, and had charge of his person.

CHAP. IX.

9 Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his lands.

ANd Dauid sayd, Is there yet any man left of the house of Saul, that I may shew him mercy for a Jonathans sake?

a Because of mine oath and promise made to Ionathan, 1.Sam.20.15.

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king sayd vnto him, Art thou Ziba? And he sayd, I thy seruant am he.

3 Then the king sayd, Remaineth there yet none of the house of Saul, on whom I may shew the b mercy of God? Ziba then answered the king, Jonathan hath yet a sonne * lame of his feet.

b Such mercie, as shalbe acceptable to God. * Chap.4.4.

4 Then the king sayd vnto him, Where is he? And Ziba sayd vnto the king, Behold, hee is in the house of ‖ Machir the sonne of Ammiel of Lo-debar.

‖ Or, Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then king Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

c Who was also called Eliam, the father of Bathsheba Dauids wife.

6 Nowe when ‖ Mephibosheth the sonne of Jonathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. And Dauid sayd, Mephibosheth? and he answered, Behold thy seruant.

‖ Or, Miphibosheth.

7 Then Dauid sayde vnto him, Feare not: for I will surely shewe thee kindnesse for Jonathan thy fathers sake, and will restore thee all the ‖ fieldes of Saul thy father, and thou shalt eate bread at my table continually.

‖ Or, lands.

8 And he bowed himselfe, & sayd, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

d Meaning, a despised person.

9 Then the king called Ziba Sauls seruant, and sayd vnto him, I haue giuen vnto thy masters ‖ sonne al that pertained to Saul and to all his house.

‖ Or, nephew.

10 Thou therefore and e thy sonnes and thy seruants shall till the lande for him, and bring in, that thy masters sonne may haue foode to eat. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty seruants)

e Be ye prudent ouerseers and gouernours of his lands that they may be profitable.

11 Then sayde Ziba vnto the king, According to all that my lorde the king hath commanded his seruant, so shall thy seruant doe, f that Mephibosheth may eate at my table, as one of the kings sonnes.

f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villenously intreated of the King of Ammon. 7 Joab is sent against the Ammonites.

AFter this, the * King of the children of Ammon died, and Hanun his sonne reigned in his stead.

1.Chron.19.2.

2 Then said Dauid, I will shew kindnes vnto Hanun the sonne of Nahash, as his father ᵃ shewed kindnesse vnto mee. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came vnto the land of the children of Ammon.

a The children of God are not vnmindfull of a benefit receiued.

3 And the princes of the children of Ammon sayd vnto Hanun their Lord, ‡ Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, ᵇ to search the citie, and to spie it out, and to ouerthrowe it?

‡ Ebr. in thine eyes doeth Dauid?

b Their arrogant malice would not suffer them to see the simplicity of Dauids heart: therefore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, and shaued off the half of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them (for the men were exceedingly ashamed) and the king sayd, Tary at Jericho, vntill your beards be growen, then returne.

6 ¶ And when the children of Ammon saw that they ᶜ stanke in the sight of Dauid, the children of Ammon sent & hired the ‖ Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelue thousand men.

c That they had deserued Dauids displeasure, for the iniurie done to his ambassadours.

‖ Or, Syrians.

7 And when Dauid heard of it, hee sent Joab, and all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of ᵈ Zoba, and of Rehob, and of Ish-tob, and of Maacah, were by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

9 ¶ When Joab sawe that the front of the battell was against him before and behinde, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe mee, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for ᵉ our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion & Gods people.

13 Then Joab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, and entred into the citie: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And ‖ Hadarezer sent, and brought out the Aramites that were beyond the ‖ Riuer: and they came to Helam, and Shobach the captaine of the hoste of Hadarezer went before them.

‖ Or, Hadadezer. ‖ Or, Euphrates.

17 When it was shewed Dauid, then he gathered ᶠ all Israel together, and passed ouer Jorden, and came to Helam: and the Aramites set themselues in aray against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and Dauid destroyed ᵍ seuen hundreth chariots of the Aramites, and fourty thousande horsemen, and smote Shobach the captaine of his hoste, who died there.

g Which were the chiefest and most principall: for in all he destroyed 7000. 1. Cron. 19. 18. or, the souldiers which were in 700. charets.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adultery. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

AND when the yeere was ᵃ expired in the time when kings go forth to battell, Dauid sent * Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

a The yeere following about the spring time. 1. Chron. 20. 1.

2 ¶ And when it was euening tide, Dauid arose out of his ᵇ bed, and walked vpon the roofe of the kings palace: and from the roofe he sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he vsed to rest at afternoone, as was read of Ishbosheth, Chap. 4. 7.

3 And Dauid sent and inquired what woman it was: and one saide, Is not this Bath-sheba the daughter of Eliam, wife of Uriah the ᶜ Hittite?

c Who was not an Israelite borne, but conuerted to the true religion. Leuit. 15. 19. and 18. 19.

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was * purified from her vncleannesse) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and ᵈ told Dauid, and sayde, I am with child.

d Fearing lest she should be stoned according to the Law.

6 ¶ Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Uriah, ᵉ Go downe to thine house, and wash thy feete. So Uriah departed out of the kings palace, and the king sent a present after him.

e Dauid thought that if Uriah lay with his wife, his fault might be cloked.

9 But Uriah slept at the doore of the kings palace with al the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Commest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, ᶠ The arke and Israel, and Judah dwell in tents: and my lorde Joab and the seruantes of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his seruant, he would declare himselfe so forgetfull of God and iniurious to his seruant.

12 Then Dauid said vnto Uriah, Tarie yet this day, and to morrow I will send thee away. So Uriah abode in Jerusalem that day, and the morrow.

13 Then Dauid called him, & he did eate and

and drinke before him, and hee made him drunke: and at euen hee went out to lie on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrowe Dauid wrote a letter to Ioab, and sent it by the hand of Uriah.

15 And he wrote ‡thus in the letter, [b]Put yee Uriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab belieged the citie, hee assigned Uriah vnto a place, where hee knew that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Uriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the warre vnto the king,

20 ‖ And if the kings anger arise, so that he say vnto thee, Wherefore approched yee vnto the citie to fight? knewe yee not that they would hurle from the walls?

21 Who smote Abimelech sonne of [i] Jerubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and hee died in Thebez? Why went yee nigh the wall? Then say thou, Thy seruant Uriah the Hittite is also dead.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger sayd vnto Dauid, Certainely the men preuailed against vs, & came out vnto vs into the field, but we ‡pursued them vnto the entring of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants bee dead: and thy seruant Uriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, [k] Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the swoorde deuoureth ‡ one as well as an other: make the battell more strong against the citie and destroy it, and encourage thou him.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, she mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, ‡ displeased the Lord.

g He made him drinke more liberally then he was went to doe, thinking hereby he would haue lien by his wife.

‡Ebr. saying.

h Except God continually vphold vs with his mighty spirit, the most perfect fall headlong into all vice and abomination.

‖Or, thou shalt doe thus, if.

i Meaning, Gideon, Iudg. 9. 52, 53

‡Ebr. were against them.

k He dissembleth with the messenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be espied.

‡Ebr. so and so.

‡Ebr. was euill in the eyes of the Lord.

CHAP. XII.

1 *Dauid reprooued by Nathan confesseth his sinne.* 18 *The childe conceiued in adultery, dieth.* 24 *Salomon is borne.* 26 *Rabbah is taken.* 31 *The citizens are grieuously punished.*

THen the Lord [a] sent Nathan vnto Dauid, who came to him, and sayde vnto him, There were two men in one citie, the one rich and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all saue one little sheepe which he had bought, and nourished vp: and it grewe vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a ‖ stranger vnto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ‡ Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hath done this thing, ‡ shall surely die,

6 And he shall restore the lambe * fourefold, because hee did this thing, and had no pitie thereof.

7 Then Nathan sayd vnto Dauid, Thou art the man. Thus sayth the Lord God of Israel, * I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords [b] house, and thy lords [c] wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee [d] such and such things.

9 Wherefore hast thou despised the commandement of the Lorde, to doe euill in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the [e] children of Ammon.

10 Nowe therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus sayth the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will * take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this [f] sunne.

12 For thou didst it secretely: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid sayd vnto Nathan, * I haue sinned against the Lord. And Nathan sayd vnto Dauid, The Lord also hath [g] put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to [h] blaspheme, the child that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and [i] went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did he eate [k] meate with them.

18 So on the seuenth day the child dyed: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Behold, while the childe was aliue, wee spake vnto him, and he would not hearken vnto our voice: howe then shall

‖ Or, warfaring man.

‖ Or, spared.

‡ Ebr. the anger of Dauid was kindled.

‡ Ebr. is the child of death.

Exod. 22. 1.

a Because Dauid lay now drowned in sinne, the louing mercy of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefits increase toward his if by their ingratitude they slay him not.

e Thou hast most cruelly giuen him into the bands of Gods enemies. *Deut. 28. 30.*

Chap. 16. 22.

f Meaning, openly, as at noone dayes.

Eccl. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

‡ *Ebr. and hee will dye himselfe euill,*

were say vnto him, The child is dead, ‡ to vexe him more?

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they sayd, He is dead.

20 Then Dauid l arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and hee did eate.

21 Then sayd m his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe, while it was aliue, but when the child was dead, thou didst rise vp, and eate meate.

22 And he sayd, While the child was yet aliue, I fasted, and wept: for I sayd, Who can tell whether God will haue mercie on me, that the child may liue?

23 But nowe being dead, wherefore should I nowe fast? n Can I bring him againe any more? I shall goe to him, but hee shall not returne to me.

24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, * and shee bare a sonne, and o he called his name Salomon: also the Lord loued him.

25 For the Lord had sent by ‡ Nathan the p Prophet: therefore q * hee called his name Iedidiah, because the Lord loued him.

26 ¶ Then Joab fought against Rabbah of the children of Ammon, and tooke the ‖ citie of the kingdome.

27 Therefore Joab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of r waters.

28 Now therefore gather the rest of the people together, and beliege the citie, that thou mayest take it, lest ‡ the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 * And hee tooke their Kings crowne from his head, (which weighed a ſ talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder t sawes and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did he with al the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14 *Amnon Dauids sonne defileth his sister Tamar,* 19 *Tamar is comforted by her brother Absalom.* 29 *Absalom therefore killeth Amnon.*

NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was u Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so sore vexed that hee fell sicke for his sister Tamar: for shee was a b virgin, and it seemed hard to Amnon to doe any thing vnto her.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtill man.

4 Who sayd vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Abſaloms sister.

5 And Jonadab sayd vnto him, c Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon sayd vnto the King, I pray thee, let Tamar my sister come, and make mee a couple of d cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Amnons house, and dresse him meate.

8 ¶ So Tamar went to her brother Amnons house, and he lay downe: and she tooke ‖ floure and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a panne, and e powred them out before him, but he would not eate. Then Amnon sayd, Cause ye every man to goe out from f mee: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, he tooke her, & sayd vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing * ought to bee done in Israel: commit not this folly.

13 And I, ‖ whither shall I cause my shame to goe? and thou shalt bee as one s of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voice, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon sayd vnto her, Vp, get thee hence.

16 And shee answered him, ‖ There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto me: but he would not heare her,

17 But called his ‖ seruant that serued him, and sayde, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of h diuers colours vpon her: for with such garments were the Kings daughters that were

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can lacke counsell to further it.

d Meanieg some delicate and dainty meate.

‖ *Or, paste.*

e That is, she set them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

Leuit. 18.9.

‖ *Or, how shall I put away my shame.*

g As a lewd and wicked person.

‖ *Or, for this cause.*

‖ *Or, boy.*

h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation. Gen. 37.3. iudg. 5.30.

Matth. 1.6.

o To wit, the Lord, 1. Chron. 22.9.

‡ *Ebr. by the hand of.*

p To call him Salomon.

q Meaning, Dauid.

1. *Chron.* 22.9.

‖ *Or, the chiefe citie.*

r That is, the chiefe citie, and where all the conduits are, is as good as taken.

‡ *Ebr, my name be called vpon it,* 1. *Chron.* 20.2.

ſ That is, three-score pound, after the weight of the common talent.

t Signifying, that as they were malicious enemies of God, so he put them to cruell death.

u Tamar was Absaloms sister both by father and mother, and Amnons onely by father.

a By this consideration he appeased his sorow.

l Shewing that our lamentations ought not to bee excessiue, but moderate: and that we must praise God in all his doings.

m As they which considered not that God granteth many things to the sobbes and teares of the faithfull.

were virgines apparelled.) Then his ſeruant brought her out, and locked the doore after her.

19 And Tamar put aſhes on her head, & rent the garment of diuers colours which was on her, and layd her hand on her head, and went her way crying.

20 And Abſalom her brother ſayde vnto her, Hath Amnon thy brother bin with thee? Now yet be ſtill, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when king Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſayd vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had sheepe-shearers in ‖Baal-hazor, which is beſide Ephraim, and [k] Abſalom called all the kings ſonnes.

24 And Abſalom came to the king, and ſayd, Beholde now, thy ſeruant hath sheepe-shearers: I pray thee, that the king with his ſeruants would go with thy ſeruant.

25 But the king anſwered Abſalom, Nay my ſonne, I pray thee, let vs not go all, leſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit hee would not go, but ‡ thanked him.

26 Then ſayde Abſalom, But, I pray thee, ſhall not my brother [l] Amnon goe with vs? And the king anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant vpon him, and hee ſent Amnon with him, and all the kings children.

28 ¶ Now had Abſalom commanded his ſeruants, ſaying, Marke now whē Amnons heart is merry with wine, and when I ſay vnto you, Smite Amnon, kil him, feare not, for haue not [m] I commanded you? be bolde therefore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon as Abſalom had commaunded: and all the kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the [n] ground, and all his ſeruants ſtood by with their clothes rent.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered, & ſaid, Let not my lorde ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: for Amnon only is dead, ‡ becauſe Abſalom had repoynted ſo, ſince he forced his ſiſter Tamar.

33 Now therfore let not my lord the king ‖ take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: ‖ for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the yoong man that kept the watch, lift vp his eies, and looked, and beholde, there came much people by the way of the hill ſide ‖ behinde him.

35 And Jonadab ſayd vnto the king, Beholde, the kings ſonnes come: as thy ſeruant ſayd, [o] ſo it is.

36 And aſſoone as he had left ſpeaking, beholde, the kings ſonnes came, and lift vp their voices, and wept: and the king alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, and went to [p] Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, and was there three yeeres.

39 And king Dauid ‖ deſired to go forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIIII.

2 Abſalom is reconciled to his father by the ſubtilitie of Ioab. 24 Abſalom may not ſee the kings face. 25 The beauty of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

THen Ioab the ſonne of Zeruiah perceiued that the kings [a] heart was toward Abſalom,

2 And Ioab ſent to Tekoah, & brought thence a ‖ ſubtill woman, and ſayd vnto her, I pray thee, faine thy ſelfe to mourne, and now put on mourning apparell, and [b] anoint not thy ſelfe with oile: but be as a woman that had now long time mourned for the dead,

3 And come to the king, and ſpeake on this maner vnto him (for Ioab ‡ taught her what ſhe ſhould ſay.)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeiſance, and ſayde, ‡ Helpe, O king.

5 Then the king ſayd vnto her, What aileth thee? And ſhe anſwered, I am indeed a ‡ widow, and mine husband is dead:

6 And thine handmaid had two ſonnes, and they two ſtroue together in the field: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And beholde, the whole family is riſen againſt thine handmaid, and they ſayd, Deliuer him that ſmote his brother, that wee may kill him for the [d] ſoule of his brother whom he ſlew, that wee may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine husband neither name nor poſteritie vpon the earth.

8 And the king ſayde vnto the woman, Go to thine houſe, and I will giue a charge for thee.

9 Then the woman of Tekoah ſayd vnto the king, My lord, O king, this [e] treſpaſſe be on me, and on my fathers houſe, and the king and his throne be ſl guiltleſſe.

10 And the king ſayd, Bring him to me that ſpeaketh againſt thee, and he ſhall touch thee no more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the Lord thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And hee anſwered, As the Lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

12 Then

I For though he conceiued ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerued, and comforted his ſiſter.

‖Or, in the plaine of Hazor.

k To wit, to a banket, thinking thereby to fulfill his wicked purpoſe.

‡Ebr. bleſſed.

l Pretending to the king, that Amnon was moſt deare vnto him.

m Such is the pride of the wicked maſters, that in al their wicked commandements they thinke to be obeyed.

n Lamenting, as hee that felt the wrath of God vpon his houſe, Chap. 12. 10.

‡Ebr. becauſe it was put in Abſaloms mouth.

‖Or, take it to heart.

‖Or, but.

‖Or, one after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

‖Or, ceaſed.

a That the king fauoured him.

‖Or, wiſe.

b In token of mourning: for they vſed anointing to ſeeme cheerefull.

‡Ebr. put words in her mouth.

‡Ebr. ſaue.

‡Ebr. a widow woman.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

d Becauſe hee hath ſlaine his brother, he ought to bee ſlaine according to the law, Gene. 9. 6. exod. 21. 12.

e As touching the breach of the law, which puniſheth blood, let me beare the blame.

‖Or, innocent.

f Sweare that they ſhall not reuenge the blood, which are many in number.

12 Then the woman sayd, I pray thee, let thine handmaid speake a word to my lord the king. And he sayd, Say on.

13 Then the woman sayd, Wherefore then hast thou thought such a thing against the people of God? or why doeth the king, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot be gathered vp againe: neither doeth God ‖spare any person, yet doeth hee appoint [b] meanes, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lorde the king, the cause is, that the people haue made mee afrayde: therefore thine handmaide sayd, Nowe will I speake vnto the king: it may be that the king will performe the request of his handmayd.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmaid sayd, The word of my lorde the king shall nowe be ‡ comfortable: for my lorde the king is euen as an [k] angel of God in hearing of good and bad: therefore the Lorde thy God be with thee.

18 Then the king answered, and sayde vnto the woman, Hide not from mee, I pray thee, the thing that I shall aske thee. And the woman sayd, Let my lord the king now speake.

19 And the king sayd, Is not [l] the hand of Ioab with thee in all this? Then the woman answered, and sayd, As thy soule liueth, my lord the king, I wil not turn to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruant Ioab bade me, and he put all these words in the mouth of thine handmaid.

20 For to the intent that I shoulde [m] change the forme of speech, thy seruant Ioab hath done this thing: but my lord is wise according to the wisedome of an Angel of God, to vnderstand all things that are in the earth.

21 ¶ And the king sayd vnto Ioab, Behold now, I haue [n] done this thing: go then, and bring the yong man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, and ‡ thanked the king. Then Ioab sayd, This day thy seruant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Ioab arose, and went to Gesshur, and brought Absalom to Ierusalem.

24 And the king sayde, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beautie as Absalom: from the sole of his foot euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was too heauy for him, therefore he polled it) hee weighed the haire of his head at two hundred [p] shekels by the kings weight.

27 And Absalom had three sonnes, & one daughter named Tamar, which was a faire woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeeres in Ierusalem, and sawe not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he sayd vnto his seruants, Behold, Ioab hath a ‖field by my place, and hath barley therein: goe, and set it [q] on fire: and Absaloms seruants set the field on fire.

31 Then Ioab arose, and came to Absalom, vnto his house, and sayd vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Beholde, I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherefore am I come from Gesshur? It had beene better for mee to haue beene there still: now therfore let me see the kings face: and [r] if there be any trespasse in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and he called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

2 The practise of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

AFter this, Absalom ‡ prepared him chaRets and horses, and fiftie men to [a] runne before him.

2 And Absalom rose vp early, and stood hard by the entring in of the gate: and euery man that had any ‖matter, and came to the king for iudgement, him did Absalom call vnto him, and sayd, Of what citie art thou? and hee answered, Thy seruant is of one of the [b] tribes of Israel.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Absalom sayd moreouer, [c] Oh that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to mee, that I might doe him iustice.

5 And when any man came nere to him, and did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom [d] stale the hearts of the men of Israel.

7 ¶ And after [e] fortie yeeres, Absalom sayd vnto the king, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vowe when I remained at Gesshur, in Aram, saying, If the Lord shall bring mee againe in deede to

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§ Why doest thou giue contrary sentence in thy sonne Absalom?

§ Or, accept.

h God hath prouided wayes (as sanctuaries) to saue them oft times, whome man iudgeth worthy death.

i For I thought they would kill this mine heire.

‡ Ebr, rest.

k Is of great wisdome to discerne right frō wrong.

l Hast not thou done this by the counsel of Ioab?

m By speaking rather in a parable then plainly.

‖ Or, none can hide ought from the king.

n I haue granted thy request.

‡ Ebr, blessed.

o Couering hereby his affection, & shewing some part of iustice to please the people.

p Which weighed six pound foure ounces, after halfe an ounce the shekel.

‖ Or, possession.

q The wicked are impatient in their affections, and spare no vnlawfull meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euill.

‡ Ebr made him.

a Which, were as a guard to set forth his estate.

‖ Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by slander, flatterie and faire promises, the wicked seeke preferment.

d By intising thē from his father to himselfe.

e Counting from the time that the Israelites had asked a king of Samuel.

to Ierusalem, I will f serue the Lord.

9 And the king sayd vnto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sound of the trumpet, yee shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were called: & they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offered sacrifices: and the treason was great: for the people ‡ increased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid sayd vnto al his seruants that were with him at Ierusalem, Up, and let vs flee: for we shal not escape from h Absalom: make speede to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sword.

15 And the Kings seruants sayde vnto him, Beholde, thy seruants are ready to doe according to all that my lorde the King shall ‡ appoint.

16 So the King departed and all his houshold ‡ after him, and the king left tenne concubines to keepe the house.

17 And the king went forth, and all the people after him, and taried in a ‖ place ᵃ farre off.

18 And all his seruants went about him, and all the ᵏ Cherethites, and all the Pelethites, and all the Gittites, euen fiue hundreth men which were come after him from Gath, went before the king.

19 Then said the king to ˡ Ittai, the Gittite, Wherefore commest thou also with vs? Returne and abide with the King, for thou art a stranger & depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and go with vs? I will goe whither I can: therefore returne thou, and carie againe thy ᵐ brethren: mercy and ⁿ trueth be with thee.

21 And Ittai answered the King, and sayd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.

22 Then Dauid said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loud voice, and ᵒ all the people went forwarde, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.

24 ¶ And loe, Zadok also was there, and all the Leuites with him, bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went ᵍ vp vntil the people were all come out of the citie.

25 Then sayd the king vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the ‖ Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, beholde, ʳ here am I, let him doe to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a ˢ Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Ionathan the soune of Abiathar.

28 Beholde, I will tary in the fieldes of the wildernesse vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And Dauid went vp the mount of Olives, and wept as he went vp, and had his head ᵗ couered, and went barefooted: and al the people that was with him, had euerie man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: And Dauid said, O Lord, I pray thee, turne the ᵘ counsell of Ahithophel into foolishnes.

32 ¶ Then Dauid came to the top of the mount where he worshipped God, and beholde, Hushai the Archite came against him with his coat torne, and hauing earth vpon his head.

33 Vnto whom Dauid sayd, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Absalom, I will bee thy ˣ seruant, O king, (as I haue bene in times past thy fathers seruant, so wil I now be thy seruant) then thou mayest bring me the counsel of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok & Abiathar the Priestes.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Ionathan Abiathars sonne: by them also shall yee send me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: & Absalom came into Ierusalem.

CHAP. XVI.

1 *The infidelity of Ziba.* 5 *Shimei curseth Dauid.* 16 *Hushai commeth to Absalom.* 21 *The counsel of Ahithophel for the concubines.*

WHen Dauid was a little past the ʸ top of the hill, behold, Ziba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figs, and a bottle ᶻ of wine.

2 And the king sayde vnto Ziba, What meanest thou by these? And Ziba sayde, They bee ᵇ asses for the kings household to ride on, and bread and dried figs for the yong men to eate, and wine that the faint may drinke in the wildernesse.

3 And

f By offring a peace offring, which was lawfull to doe in any place.

g And bid to his feast in Hebron.

‡ *Ebr. went and increased.*

h Whose heart he saw that Satan had so possessed, that he would leaue no mischief vnattempted.

‡ *Ebr. chuse.*

‡ *Ebr. at his feete.*

‖ *Or, house.*

i To wit, from Ierusalem.

k These were as the kings gard, or as some write, his counsellers.

l Who as some write, was the kings sonne of Gath.

m Meaning, the of his family.

n God requite thee thy friendship and fidelity.

o To wit, the sixe hundreth men.

p Which was the charge of the Kohathites, Numb. 4.4.

q To stand by the Arke.

r The faithfull in all their afflictions shew thē selues obedient to Gods will, 1. *Sam* 9.9.

s With ashes and dust in the signe of sorow.

t The counsel of the crafty worldlings doth more harme then the open force of the enemie.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hil of Oliues, Chap. 15.30.

‖ *Or, hie cakes.*

b Commonly there are no viler traitours then they, which vnder pretense of friendship accuse others.

3 And the king sayd, But where is thy maisters sonne? Then Ziba answered the king, Beholde, hee remaineth in Ierusalem: for he sayd, This day shall the house of Israel restore me the kingdome of my father.

4 Then sayd the king to Ziba, Beholde, thine are all that pertained vnto Mephibosheth. And Ziba sayd, ‡ I beseech thee, let me find grace in thy sight, my lord, O King.

‡ Ebr. I worship.

5 ¶ And when king Dauid came to c Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

c Which was a citie in the tribe of Beniamin,

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre were on his d right hand, and on his left.

d That is, round about him.

7 And thus sayd Shimei when hee cursed, Come forth, come forth thou ‡ murtherer and ‡ wicked man.

‡ Ebr. Man of blood.

‡ Ebr. man of Belial.

8 The Lord hath brought vpon thee all the e blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murtherer.

e Reproching him as though by his meanes Ishbosheth and Abner were slaine.

9 Then sayd Abishai the sonne of Zeruiah vnto the king, Why doeth this * dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

1. Sam. 24. 15. & chap. 3, 8.

10 ¶ But the king sayd, What haue I to doe with you, yee sonnes of Zeruiah? for he curseth, euen because the Lord hath f bidden him curse Dauid: who dare then say, Wherefore hast thou done so?

f Dauid felt that this was ỹ iudgement of God for his sinnes, & therfore humbleth himselfe to his rod.

11 And Dauid sayd to Abishai, and to all his seruants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lorde hath bidden him.

12 It may be that the Lord will looke on ‖ mine affliction, and g doe mee good for his cursing this day.

‖ Or, my teares.

g Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threwe stones against him, and cast dust.

14 Then came the king and al the people that were with him, wearie, and refreshed themselues h there.

h To wit, at Bahurim.

15 ¶ And Absalom, and all the people, the men of Israel came to Ierusalem, & Ahithophel with him.

16 And when Hushai the Archite Dauids friend was come vp vnto Absalom, Hushai said vnto Absalom, ‡ God saue the king, God saue the king.

‡ Ebr. let the king liue.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy i friend? Why wentest thou not with thy friend?

i Meaning, Dauid.

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And ‡ moreouer vnto whome shall I doe seruice? not to his sonne? As I serued before thy father, so will I before thee.

‡ Ebr. the second time.

20 ¶ Then spake Absalom to Ahithophel, Giue counsel what we shall doe.

21 And Ahithophel k said vnto Absalom, Goe in to thy fathers concubines, which he hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

k Suspecting the change of ỹ kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation: and also declare to ỹ people that Absalom was in highest authoritie.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which hee counselled in those dayes, was like as one had asked l counsel at the oracle of God: so was all the counsel of Ahithophel both with Dauid and with Absalom.

l It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsel is ouerthrowen by Hushai. 14 The Lord had so ordained. 19 The Priests sonnes are hidde in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vitailes vnto Dauid.

MOreouer Ahithophel sayd to Absalom, a Let mee chuse out nowe twelue thousand men, and I will vp and followe after Dauid this night,

a The wicked are so greedie to execute their malice, that they leaue none occasion that may further the same,

2 And I will come vpon him: for hee is weary, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, and when all shall returne, (b the man whom thou seekest, being slaine) all the people shall be in peace.

b Meaning, Dauid.

4 And the saying ‡ pleased Absalom wel, and all the Elders of Israel.

‡ Ebr. was right in the eyes of Absalom.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ‡ what he sayth.

‡ Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath ‖ spoken thus: shall wee doe after his saying, or no? tell thou.

‖ Or, as men vse counsel.

7 Hushai then answered vnto Absalom, The counsell that Ahithophel hath giuen, is not c good at this time.

c Hushai sheweth himself faithfull to Dauid, in that he reproueth this wicked counsell and purpole.

8 For, sayd Hushai, thou knowest thy father and his men, that they be strong men, and are chafed in minde, as a beare robbed of her whelpes in the fielde: also thy father is a valiant warriour, and will not ‖ lodge with the people.

‖ Or, tary all night

9 Behold, he is hid now in some caue, or in some place: and though some of them bee ouerthrowen at the first, yet the people shall heare, and say, The people that followe Absalom, ‡ be ouerthrowen.

‡ Ebr. haue a breach or ruine.

10 Then hee also that is valiant, whose heart is as the heart of a lyon, shall ‡ shrinke and faint: for all Israel knoweth that thy father is valiant, and they which bee with him, stout men.

‡ Ebr. melt.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sande of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall finde him, and ‖ wee will vpon him, as the dewe falleth on the ground:

‖ Or, we will camp against him.

ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsell of Hushai the Arkite is better then the counsell of Ahithophel: for the Lorde had determined to destroy the d good counsell of Ahithophel, that the Lord might bring euill vpon Absalom.

15 Then sayd Hushai vnto Zadok and to Abiathar the Priests, Ok this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shew Dauid, saying, Tary not this night in the fields of the wildernesse, but rather get thee f ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Now Ionathan and Ahimaaz abode by ‖ En-rogel: (for they might not be seene to come into the city) g a maide went, and tolde them, and they went and shewed king Dauid.

18 Neuertheles a yoong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And h the wife tooke and spread a couering ouer the welles mouth, and spread ground corne thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz and Ionathan? And the woman answered them, They be gone ouer the i brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And assoone as they were departed, the other came out of the wel, and went and tolde king Dauid, and sayd vnto him, Vp, and get you quickely ouer the water: for k such counsel hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, & they went ouer Iorden l vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his householde in order, and m hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of n Nahash, sister to Zeruiah Ioabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzillai the Gileadite out of Rogel

28 o Brought beds, and basens, & earthen vessels, and wheate, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne,

29 And they brought honie, and butter, and sheepe, and cheese of kine for Dauid and for the people that were with him, to eate: for they sayd, The people is hungrie, and weary, and thirstie in the wildernesse.

CHAP. XVIII.

2 Dauid diuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

THen Dauid a numbred the people that were with him, and set ouer them captaines of thousands, and captaines of hundreths.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abishai Ioabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite: and the king sayd vnto the people, I will go with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou b art now woorth ten thousand of vs: therefore now it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that I will doe. So the king stood by the gate side, and all the people came out by hundreths, and by thousands.

5 And the king commanded Ioab and Abishai, and Ittai, saying, Entreat the yoong man Absalom gently for my sake: and al the people heard when the king gaue al the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the c wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twenty thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught holde of the oke, and he was taken vp ‖ betweene the heauen & the earth: and the mule that was vnder him, went away.

10 And one that sawit, tolde Ioab, saying, Beholde, I saw Absalom hanged in an oke.

11 Then Ioab sayd vnto the man that tolde

‖Or, commanded.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsell of Hushai he went to the battell where he was destroyed,

f That is, ouer Iorden.

‖Or, the well of Rogel.

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Iorden.

k To wit, to pursuethee with all haste.

l They trauelled all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or perlecuters of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himselfe most liberall to his, whē they seeme to be vtterly destitute.

a For certeine of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolency of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernor ought to be so deare vnto his people, that they will rather lose their liues, then that ought shuld come vnto him.

c So called, because the Ephraimites, (as some say) fed their cattell beyond Iorden in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

tolde him, And haſt thou indeed ſeene? why then diddeſt not thou there ſmite him to the ground, and I would haue giuen thee tenne *ſhekels of ſiluer, and a girdle?

*Gene.23.15.

12 Then ꝑ man ſaid vnto Ioab, Though I ſhould ‡ receiue a thouſand ſhekels of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware leſt any touch the yong man Abſalom.

‡Ebr. weigh vpon mine hand.

13 If I had done it, it had bene ‡ the danger of my life: for nothing can be hidde from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

‡Ebr. a lie againſt my ſoule.

14 Then ſayd Ioab, I will not thus tarie with thee. And hee tooke three darts in his hand, and thruſt them ‡ thorow Abſalom, while hee was yet aliue in the mids of the oke.

‡Ebr. in the heart of Abſalom.

15 And ten ſeruants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 Then Ioab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

d For he had pity of the people which was ſeduced by Abſaloms flatterie.

17 And they tooke Abſalom, and caſt him into a great [e] pit in the wood, and layed a mighty great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

e Thus God turned his vaine glory to ſhame.

18 Now Abſalom in his life time had taken and reared him vp a pillar, which is in the * kings dale: for hee ſayd, I haue no [f] ſonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

Gen.14.17.

f It ſeemeth that God had puniſhed him in taking away his childrē, Chap.14.27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let me runne, and beare the king tidings, that the Lord hath ‡ deliuered him out of the hand of his enemies.

‡Ebr. iudged.

20 And Ioab ſayde vnto him, Thou [g] ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

g For Ioab bare a good affection to Ahimaaz, and doubted howe Dauid woulde take Abſaloms death.

21 Then ſaid Ioab to Cuſhi, Go, tell the king what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, and ranne.

22 Then ſayd Ahimaaz the ſonne of Zadok againe to Ioab, What I pray thee, if I alſo runne after Cuſhi? And Ioab ſayde, Wherefore now wilt thou runne, my ſonne, ſeeing thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd vnto him, Run. So Ahimaaz ran by the way of the plaine, and ouerwent Cuſhi.

24 Nowe Dauid ſate betweene the two [h] gates. And the watchman went to the top of the gate vpon the wall, and lift vp his eyes, and ſaw, and beholde, a man came running alone.

h He ſate in the gate of the citie of Mahanaim.

25 And the watchman cried, and told the king. And the king ſayd, If he be alone, ‡ he bringeth tidings. And he came apace, and drew neere.

‡Ebr. tidings are in his mouth.

26 And the watchman ſaw another man running, and the watchman called vnto the porter, and ſayd, Beholde, another man runneth alone. And the king ſayd, He alſo bringeth tidings.

27 And the watchman ſayd, ‡ Mee thinketh the running of the foremoſt is like the running of Ahimaaz the ſonne of Zadok. Then the king ſaid, He is a [i] good man, and commeth with good tidings.

‡Ebr. I ſee the running.

i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and ſayd vnto the king, Peace be with thee: & he fell downe to the earth vpon his face before the king, and ſayd, Bleſſed be the Lord thy God, who hath ‖ ſhut vp the mē that lift vp their hands againſt my lord the king.

‖Or, deliuered vp.

29 And the king ſayd, Is the yoong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the kings [k] ſeruant, and me thy ſeruant, I ſawe a great tumult, but I knew not what.

k To wit, Cuſhi, who was an Ethiopian.

30 And the king ſayd vnto him, Turne aſide, and ſtand here: ſo hee turned aſide, and ſtood ſtill.

31 And beholde, Cuſhi came, and Cuſhi ſayd, ‡ Tidings, my lord the king: for the Lord hath deliuered thee this day out of the hand of all that roſe vp againſt thee.

‡Ebr. tidings is brought.

32 Then the king ſayd vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that yoong man is.

33 And the king was [l] mooued, and went vp to the chamber ouer the gate, and wept: and as hee went, thus hee ſayd, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

l Becauſe hee conſidered both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is reſtored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the king. 39 Barzillai departeth. 41 Iſrael ſtriueth with Iudah.

AND it was told Ioab, Beholde, the king weepeth and mourneth for Abſalom.

2 Therefore the ‡ victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſorroweth for his ſonne.

‡Ebr. ſaluation & deliuerance.

3 And the people went that day into the citie ‖ ſecretly, as people confounded hide themſelues when they flee in battell.

‖Or, by ſtealth.

4 So the king [a] hid his face, and the king cried with a loud voice, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

a As they doe that mourne.

5 ¶ Then Ioab came into [b] the houſe to the king, and ſayd, Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes nor ſeruants: therefore this day I perceiue that if Abſalom had liued, and we all had died this day, that then it would haue ‡ pleaſed thee well.

‖Or, captaines.

‡Ebr. bene right in thine eyes.

7 Now therefore vp, come out, and ſpeake ‡ comfortably vnto thy ſeruants: for I ſweare by the Lord, Except thou come out, there will not tarie one man with thee this

‡Ebr. to the heart of thy ſeruants.

this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 Then the King arose, and sate in the e gate: and they told vnto all the people, saying, Beholde, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and hee deliuered vs out of the hand of the Philistims, and now hee is fled out of the land for Absalom.

10 And Absalom, whom wee anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the f Priestes, saying, Speake vnto the Elders of Iudah, and say, Why are yee behinde to bring the King againe to his house? (for the saying of all Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are yee the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to mee & more also, if thou be not captaine of the host to me for euer in the g roome of Ioab.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iorden.

16 ¶ And h Shimei the sonne of Gera the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete King Dauid,

17 And a thousande men of Beniamin with him, and * Ziba the seruant of the house of Saul, and his fifteene sonnes and twentie seruants with him: and they went ouer Iorden before the King.

18 And there went ouer a boate to cary ouer the Kings houshold, and to doe him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And sayde vnto the King, Let not my lorde impute * wickednesse vnto mee, nor remember the thing that thy seruant did k wickedly when my lorde the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth know, that I haue done amisse: therefore beholde, I am the first this day of all the house of l Ioseph, that am come to goe downe to meete my lord the King.

21 But Abishai the sonne of Zeruiah answered, and sayde, Shall not Shimei die for this, because hee cursed the Lordes anoynted?

22 And Dauid sayd, What haue I to do with you, ye sonnes of Zeruiah, that this day yee should bee aduersaries vnto mee? shall there any man die this day in Israel? for do not I knowe, that I am this day King ouer Israel?

23 Therefore the King sayde vnto Shimei, Thou shalt not k die: & the king sware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when l hee was come to Ierusalem, and met the King, the King sayde vnto him, Wherefore wentest not thou with mee, Mephibosheth?

26 And he answered, My lorde the king, my seruant deceiued me: for thy seruant said, I would haue mine asse sadled to ride thereon, for to goe with the King, because thy seruant is lame.

27 And hee hath * accused thy seruant vnto my lorde the King: but my lorde the King is as an m Angel of God: doe therefore thy pleasure.

28 For all my fathers house were n but dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the King?

29 And the King sayde vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou, and Ziba diuide the o lands.

30 And Mephibosheth saide vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the King of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the King sayde vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the King, ‡ How long haue I to liue, that I should go vp with the King to Ierusalem?

35 I am this day fourescore yeere old: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate, or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant bee any more a p burden vnto my lord the King?

36 Thy seruant wil goe a little way ouer Iorden with the King, & why will the King recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and bee buried in the graue of my father & of my mother: but behold thy seruant q Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the King answered, Chimham shall go with me, and I will doe to him that thou shalt bee content with: and whatsoeuer

R then

e Where the most resort of the people haunted.

d Euery one blamed another, and strooe who should first bring him home.

e That they should reproue the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15.

h For in his aduersitie he was his most cruell enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

i By Ioseph he meaneth Ephraim, Manasseh, and Beniamin (whereof he was) because these three were vnder one standerd, Numb. 2. 18.

k By my hands or during my life, as reade 1. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisedome to iudge in all matters.

n Worthy to die for Sauls cruelty towards thee.

o Dauid did euil in taking his lands from him before he knew the cause, but much worse, that knowing the trueth he did not restore them.

‡ Ebr. how many dayes are the yeres of my life?

p He thought it not meete to receiue benefits of him, to whom he was not able to doe seruice again.

q My sonne.

thou shalt ‖ require of me, that I will doe for thee.

‖ Or, chuse.

39 So all the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and ‖ blessed him, and hee returned vnto his owne place.

‖ Or, bade him farewell.

40 ¶ Then the King went to [e] Gilgal, and Chimham went with him, and all the people of Iudah conducted the King, and also halfe the people of [f] Israel.

e Where the tribe of Iudah taried to receiue him.

41 And beholde, all the men of Israel came to the King, and saide vnto the King, Why haue our brethren the men of Iudah stollen thee away, and haue brought the king and his household, and all Dauids men with him ouer [g] Iorden?

f Which had taken part with the King.

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angrie for this matter? haue wee eaten of the Kings cost, or haue we taken any bribes?

g Toward Ierusalem.

43 And the men of Israel answered the men of Iudah, and said, Wee haue ten parts in the King, and haue also more right to Dauid then ye. Why then did ye despise vs, ‖ that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

‖ Or, haue not we first spoken to bring home the King? vers. 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man, (named Sheba the sonne of Bichri, a man of Iemini) and he blewe the trumpet, and saide, Wee haue no part in [b] Dauid, neither haue wee inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the King, to stirre the people rather to sedition, or else by causing Israel to depart thought that they of Iudah would haue lesse esteemed him.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from [d] Iorden euen to Ierusalem.

d From Gilgal, which was neere Iorden. *Chap.* 16.22.

3 ¶ When Dauid then came to his house to Ierusalem, the king tooke the ten women his [e] concubines, that he had left behinde him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

e Who was his chiefe captaine in Ioabs roome. Chap. 19.13.

4 ¶ Then said the King to [f] Amasa, Assemble mee the men of Iudah within three dayes, and be thou here yselent.

f Either them which had bene vnder Ioab, or Dauids men. *Chap.* 8.18.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which hee had appointed him.

6 Then Dauid sayde to Abishai, Nowe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy [g] lords seruants, and follow after him, least hee get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the [h] Cherethites and the Plethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as hee went, it slid to fall out.

g Which was his coat that he vsed to weare in the warres.

9 And Ioab said to Amasa, Art thou in ‡ healthy my brother? And Ioab tooke Amasa by the beard with the right hande to kisse him.

‡ Ebr. peace.

10 But Amasa tooke no heed to the sword that was in Ioabs hande: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and ‡ smote him not the second time: so he died. Then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

‡ Ebr. doubled not his stroke.

11 And one of Ioabs men [i] stood by him, and said, He that fauoureth Ioab, and he that is of Dauids part, let him goe after Ioab.

h He stood by Amasa at Ioabs appointment.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, he remoued Amasa out of the way into the fielde, and cast a cloth vpon him, because hee saw that euery one that came by him, stood still.

13 ¶ When hee was remooued out of the way, euery man went after Ioab, to followe after Sheba the sonne of Bichri.

14 And hee went thorow all the tribes of Israel vnto Abel, and [k] Bethmaachah and all places of Berim: and they gathered together, and went also after him.

i Vnto the citie Abel, which was neere to Bethmaachah.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stoode on the rampier, and all the people that was with Ioab, [l] destroyed and cast downe the wall.

k That is, he went about to ouerthrow it.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman sayd, Art thou Ioab? And hee answered, Yea. And she saide to him, Heare the wordes of thine handmayd. And he answered, I do heare.

18 Then shee spake thus, [m] They spake in the olde time, saying, They should aske of Abel. And so haue they continued.

l She sheweth that the old custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.

19 I am [n] one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

m She speaketh in the name of the citie.

20 And Ioab answered, and sayde, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 The [o] matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hande against the King, euen against Dauid: deliuer vs him onely, and I will depart from the city. And the woman saide vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

n Hearing his fault told him, he gaue place to reason, and required onely him that was author of the treason.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then hee blewe the trumpet, and ‡ they retired from the citie, euery

‡ Ebr. They were scattered.

euery man to his tent: and Ioab returned to Ieruſalem vnto the king.

Chap. 8. 16.

23 ¶ * Then Ioab was ouer all the hoſte of Iſrael, and Benaiah the ſonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, and Iehaphat the ſonne of Ahilud the recorder,

25 And Sheua was ſcribe, and Zadok and Abiathar the Prieſts,

o Either in dignitie, or familiaritie.

26 And alſo Ira the Iairite was * chiefe about Dauid.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the ſinnes of Saul lighteth on his ſeuen ſonnes, which are hanged, 15 Foure great battels, which Dauid had againſt the Philiſtims.

THen there was a famine in the dayes of Dauid, three yeeres ‡together: and Dauid * talked counſell of the Lord, and the Lord anſwered, It is for Saul, and for his bloodie houſe, becauſe he ſlew the a Gibeonites.

‡ *Ebr. yeere after yeere.*

‡ *Ebr. ſought the face of the Lord.*

a Thinking to gratifie the people becauſe theſe were not of the ſeed of Abraham. *Ioſh. 9. 3, 16, 17.*

2 Then the King called the Gibeonites, and ſpake vnto them, (nowe the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, vnto whom the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale toward the children of Iſrael and Iudah)

b Wherewith may your wrath be appeaſed, that you may pray to God to remooue this plague from his people?

3 And Dauid ſaid vnto the Gibeonites, b What ſhall I doe for you, and wherewith ſhall I make the attonement, that yee may bleſſe the inheritance of the Lord?

c Saue onely of Sauls ſtocke.

4 The Gibeonites then anſwered him, We will haue no ſiluer nor gold of Saul, nor of his houſe, neither for vs ſhalt thou kill c any man in Iſrael. And he ſaid, What yee ſhall ſay, that will I doe for you.

d Of Sauls kinſmen.

5 Then they anſwered the King, The man that conſumed vs, and that imagined euill againſt vs ſo that we are deſtroyed from remaining in any coaſt of Iſrael,

e To pacifie the Lord. *1. Sam. 18. 3. and 20. 8, 42.*

6 Let ſeuen men of his d ſonnes be deliuered vnto vs, and we will hang them vp e vnto the Lorde in Gibeah of Saul, the Lords choſen. And the king ſaid, I will giue them.

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had child, 2. Sam. 6. 23.

7 But the King had compaſſion on Mephibosheth the ſonne of Ionathan the ſonne of Saul, becauſe of the * Lords othe, that was betweene them, euen betweene Dauid and Ionathan the ſonne of Saul.

‡ *Ebr. fell.*

g Which was in the moneth Abib or Niſan, which conteineth part of March, and part of April.

8 But the king tooke the two ſonnes of Rizpah the daughter of Aiah, whom ſhee bare vnto Saul, euen Armoni and Mephibosheth, and the fiue ſonnes of f Michal the daughter of Saul, whom ſhe bare to Adriel the ſonne of Barzillai the Meholathite.

h To make her a tent wherein ſhe prayed to God to turne away his wrath.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they ‡ died all ſeuen together, and they were ſlaine in the time of harueſt: in the g firſt dayes, and in the beginning of Barley harueſt.

i Becauſe drought was the cauſe of this famine, God by ſending of raine ſhewed that he was pacified,

10 Then Rizpah the daughter of Aiah tooke h ſackecloth and banged it vp for her vpon the rocke, from the beginning of harueſt, vntill i water dropped vpon them from the heauen, and ſuffered neither the birds of the aire to ‖ light on them by day, nor beaſts of the field by night.

‖ *Or, reſt.*

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his ſonne from the citizens of Iabeſh Gilead, which had ſtollen them from the ſtreete of Beth-ſhan, where the Philiſtims had * hanged them, when the Philiſtims had ſlaine Saul in Gilboa.

1. Sam. 31. 10.

13 So hee brought thence the bones of Saul and the bones of Ionathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his ſonne buried they in the country of Beniamin in Zelah, in the graue of Kith his father: and when they had performed all that the King had commaunded, God was then k appeaſed with the land.

k For where the Magiſtrate ſuffereth faults vnpuniſhed, there the plague of God lieth vpon the land.

15 ¶ Againe the Philiſtims had warre with Iſrael: and Dauid went downe, and his ſeruants with him, and they fought againſt the Philiſtims, and Dauid fainted.

16 Then Iſhi-benob which was of the ſonnes of l Haraphah (the head of whoſe ſpeare weyed three hundreth m ſhekels of braſſe) euen hee being girded with a new ſword, thought to haue ſlaine Dauid.

l That is, of the race of Giants.

m Which amount to nine pound three quarters.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, and killed him. Then Dauids men ſware vnto him, ſaying, Thou ſhalt go no more out with vs to battell: leſt thou quench the n light of Iſrael.

n For the glory and wealth of the country ſtandeth in the preſeruation of the godly Magiſtrate.

18 ¶ And after this alſo there was a battell with the Philiſtims at o Gob: then Sibbechai the Hushathite ſlewe Saph, which was one of the ſonnes of Haraphah.

o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.

19 And there was yet another battell in Gob with the Philiſtims, where Elhanah the ſonne of Iaare-oregim, a Bethlehemite ſlewe p Goliath the Gittite: the ſtaffe of whoſe ſpeare was like a weauers beame.

p That is, Lahmi the brother of Goliath, whom Dauid ſlew, 1. Chro. 20. 5.

20 Afterward there was alſo a battell in Gath, where was a man of a great ſtature, and had on euery hand ſixe fingers, and on euery foote ſixe toes, foure and twentie in number: who was alſo the ſonne of Haraphah.

21 And when hee reuiled Iſrael, Ionathan the ſonne of * Shima the brother of Dauid ſlew him.

1. Sam. 16. 9.

22 Theſe foure were borne to Haraphah in Gath, and died by the hand of Dauid and by the hands of his ſeruants.

CHAP. XXII.

1 Dauid after his victories prayſeth God. 8 The anger of God toward the wicked. 44 He propheſieth of the reiection of the Iewes, and vocation of the Gentiles.

AND Dauid ſpake the wordes of this a ſong vnto the Lorde, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hande of Saul.

a In token of the wonderfull benefits, that he receiued of God. *Pſal. 18. 2.*

2 And he ſaid, * The Lord is my b rocke and my fortreſſe, and he that deliuereth me,

b By the diuerſitie of theſe comfortable names, he ſheweth how his faith was ſtrengthened in all tentations.

3 God is my strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the LORD, who is worthy to be prayed: so shall I be safe from mine enemies.

5 For the * pangues of death haue compassed mee: the floods of vngodlinesse haue made me afraid.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the LORDE, and cry to my God, and hee did heare my voyce out of his temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued, and shooke, because he was angry.

9 [d] Smoke went out of his nostrels, and consuming * fire out of his mouth: coles were kindled thereat.

10 He [f] bowed the heauens also, & came downe, and darkenesse was vnder his feete.

11 And hee rode vpon [g] Cherub and did flie, and he was seene vpon the wings of the winde.

12 And he made darkenesse a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnesse of his presence [h] the coles of fire were kindled.

14 The LORD thundred from heauen, and the most hie gaue his voyce.

15 Hee shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The [i] chanels also of the sea appeared, euen the foundations of the world were discouered by the rebuking of the LORD, and at the blast of the breath of his nostrels.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.

19 They [k] preuented me in the day of my calamitie, but the LORD was my stay,

20 And brought mee foorth into a large place: he deliuered me, because he fauoured mee.

21 The LORD rewarded me according to my [l] righteousnesse: according to the pureness of mine hands he recompensed me.

22 For I kept the wayes of the LORD, and did not [m] wickedly against my God.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the LORD did rewarde mee according to my righteousnesse, according to my pureneſſe before his eyes.

26 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shewe thy selfe pure, and with the [n] froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the hautie to humble them.

29 Surely thou art my light, O LORD: and the LORD will lighten my darkenesse.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [o] vncorrupt: the word of the LORD is tried in the fire: hee is a shield to all that trust in him.

32 For who is God besides the LORD? and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feet like [p] hindes feete, and hath set me vpon mine hie places.

35 He teacheth mine hands to fight, so that a bow of [q] brasse is broken with mine armes.

36 Thou hast also giuen mee the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

40 For thou hast [q] girded me with power to battell, and them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the [r] LORD, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my [s] people: thou hast preserued me to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers [t] shall bee in subiection to me: assoone as they heare, they shal obey me.

46 Strangers shall shrinke away, and feare in their priuie chambers.

47 Let the LORD liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O LORD, among the * nations, and will sing vnto thy Name)

51 Hee is the tower of saluation for his king, and sheweth mercie to his anointed, euen to Dauid, and to his seede * for euer.

Rom.15.9.

Chap.7.13.

CHAP. XXIII.

The last words of Dauid. 6 The wicked shalbe plucked vp as thornes. 8 The names and facts of his mightie men. 15 He desired water and would not drinke it.

THese also bee the [a] last wordes of Dauid, Dauid the sonne of Ishai sayeth, euen the man who was set vp on hie, the

Or, rocke.

* As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyranny, and death.

d That is, cloud, and vapours.

* Lightning and thundring.

f So it seemeth when the aire is darke.

g To flie in a moment through the world.

h By this description of a tempest, he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all meanes seemed to faile.

l Toward Saul, and mine enemies.

m I attempted nothing without his commandement.

n Their wickednesse is cause, that thou seemest to forget thy wonted mercie.

o The maner that God vseth to succour his, neuer faileth.

p Hee vseth extraordinarie meanes to make me winne most strong holds.

Or, steele.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning of the Iewes, who conspired against me.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

a Which he spake after that he had made the Psalmes

the anoynted of the God of Iaakob, and the sweete singer of Israel saith,

2 The Spirit of the Lord spake by mee, and his word was in my b tongue.

3 The God of Israel spake to mee, the strength of Israel sayd, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the Sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the c grasse of the earth is by the bright raine.

5 For so shall not mine house bee with God: for hee hath made with mee an euerlasting couenant, perfect in all points, & sure: therefore all mine health and whole desire is, that he wil not make it d grow so.

6 But the wicked shall bee euery one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touche them, must be defenced with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 ¶ These bee the names of the mightie men whom Dauid had. Hee that sate in the seate of e wisedome, being chiefe of the princes, was Adino of Ezni, hee slew eight hundred at one time.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ‖ defied the Philistims gathered there to battell, when the men of Israel were f gone vp.

10 Hee arose & smote the Philistims vntill his hand was weary, & his hande claue vnto the sworde: and the Lorde gaue great victory the same day, and the people returned after him onely to spoyle.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistims.

12 But he stood in the mids of the fielde, and defended it, and slew the Philistims: so the Lord gaue h great victory.

13 ¶ Afterwarde three of the thirtie captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the hoste of the Philistims pitched in the valley of ‖ Rephaim.

14 And Dauid was then in an holde, and the garison of the Philistims was then in Beth-lehem.

15 And Dauid i longed, and sayde, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then three mighty broke into the hoste of the Philistims, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but k powred it for an offering vnto the Lord,

17 And sayde, O Lorde, bee it farre from mee, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, & hee lifted vp his speare against three hundreth, ‡ and slewe them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many acts, & was of Kabzeel, slew two strong men of Moab: hee went downe also, and slew a lion in the mids of a pit in the time of snow.

21 And he slewe an Egyptian a ‖ man of great stature, & the Egyptian had a l speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slewe him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 Hee was honourable among m thirtie, but hee attained not vnto the first three: and Dauid made him of his counsell.

24 ¶ * Asahel the brother of Ioab was one of the thirtie: Elhanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the * ‖ Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: n Mebunnai the Husathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba o Shaalbonite: of the sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Vriah the Hittite, * thirtie & seuē in all.

CHAP. XXIIII.

1 *Dauid causeth the people to bee numbred.* 10 *He repenteth and chuseth to fall into Gods handes.* 15 *Seuentie thousand perish with the pestilence.*

AND the wrath of the Lord was a againe kindled against Israel, and he b mooued Dauid against them, in that hee said, Goe, number Israel and Iudah.

2 For the king said to Ioab the captaine of the hoste, which was with him, Goe speedily nowe throwe all the tribes of Israel, from Dan euen to Beer-sheba, and

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdome may continue for euer according to his promise,

e As one of the kings counsel.

1. *Chron.* 11. 12.

‖ Or, *assailed with danger of their liues.*

f Meaning, fled from the battel.

g By a crampe which came of wearinesse and straining.

1. *Chron.* 11. 27.

h Who hath neither respect to many, nor few, when he will shew his power.

‖ Or, *Giants.*

i Being ouercome with weatinesse and thirst.

k Bridleing his affection, and also desiring God not to be offended for that rash enterprise.

1. *Chron.* 11, 20.

‡ *Ebr. Sasha.*

‖ Or, *Isso-bai.*

‖ Or, *a comely man.*

l Which was bigge as a weuers beame, 1. Chro. 11. 23.

m He was more valiant then the 30. that follow, and not so valiant as the fiue before. *Chap.* 2. 18.

1. *Chron.* 11. 27. ‖ Or, *Pelonite.*

n Diuers of these had two names, as appeareth, 1. Chro. 11. and also many more are there mentioned.

o These came to Dauid & helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chro. 21. 1.

number ye the people, that I may know the number of the people.

3 And Ioab sayde vnto the King, The Lorde thy God encrease the people an hundred fold moe then they be, and that the eyes of my lorde the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the kings word prevailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the King, to number the people of Israel.

5 And they passed ouer Iorden, & pitched in Aroer at the right side of the citie that is in the middes of the ‖ valley of Gad and toward Iazer.

6 Then they came to Gilead, and to ‖ Tadtim hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 So when they had gone about al the land, they returned to Ierusalem at the ende of nine moneths and twentie dayes.

9 And Ioab deliuered the number and summe of the people vnto the King: & there were in Israel [d] eight hundred thousande strong men that drewe swordes, and the men of Iudah were [e] fiue hundred thousande men.

10 Then Dauids heart smote him, after that hee had numbred the people: and Dauid sayde vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lorde, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lorde, I offer thee three things, chuse thee which of them I shall doe vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that a seuen yeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy lande? now aduise thee, and see, what answere I shall giue to him that sent me.

14 And Dauid sayde vnto Gad, I am in a wonderfull straite: let vs fall nowe into the handes of the Lorde, (for his mercies are great) and let mee not fall into the handes of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from [h] Dan, euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord [i] repented of the euill, and sayde to the Angel that destroyed the people, It is sufficient, i hold now thine hand. And the Angel of the Lorde was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lorde, (when hee saw the Angel that smote the people) and sayd, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they [k] done? let thine hande, I pray thee, bee against me and against my fathers house.

18 So Gad came the same day to Dauid, and said vnto him, Goe vp, reare an Altar vnto the Lorde in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lord had commanded.

20 And Araunah looked, & saw the King and his seruants comming toward him, and Araunah went out, and bowed himselfe before the King on his face to the ground,

21 And [l] Araunah sayd, Wherefore is my lord the King come to his seruant? Then Dauid answered, To buy the threshing floore of thee, for to builde an Altar vnto the Lorde, that the plague may cease from the people.

22 Then Araunah sayde vnto Dauid, Let my lord the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offering, and chaffets, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a King giue vnto the King: and Araunah said vnto the King, The Lord thy God be fauourable vnto thee.)

24 Then the King sayd vnto Araunah, Not so, but I will buy it of thee at a price, & will not offer burnt offering vnto the Lorde my God, of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for [n] fifty shekels of siluer.

25 And Dauid built there an Altar vnto the Lorde, and offered burnt offerings and peace offerings, and the Lorde was appeased toward the land, and the plague ceased from Israel.

c Because he did this to try his power, and so to trust therein, it offended God, els it was lawfull to number the people, Exo. 30. 12. Num. 1, 2.

‖ Or, riuer.

‖ Or, to the nether land newly inhabited.

‖ Or, Tzor.

d According to Ioabs count: for in all there were eleuen hundred thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundred and seuentie thousand, 1. Chro. 21. 5.

f Whom God had appointed for Dauid and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeres more, 1. Chron. 21, 12.

h From the one side of the countrey to the other.

1. Sam. 3. 11.

i The Lord spared this place, because he had chosen it to build his Temple there.

k Dauid saw not the iust cause why God plagued the people, and therefore hee offereth himselfe to Gods corrections, as the only cause of this euil.

l Called also Ornan, 1. Chro. 21, 20.

m That is, abundantly, for as some write, he was King of Ierusalem before Dauid wan the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward he bought as much as came to 550. shekels, 1. Chro. 21. 25.

¶ The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this worlde, the holy Ghost setteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his Word is truely set foorth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the

the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhould come of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Iehoſhaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 Abiſhag keepeth Dauid in his extreme age. 5 Adoniah vſurpeth the kingdome. 30 Salomon is anointed king. 50 Adoniah fleeth to the altar.

NOwe when king Dauid was [a] old, & ſtriken in yeeres, they couered him with clothes, but [b] no heate came vnto him.

a He was about 70. yeere olde, 2. Sam. 5. 4.

b For his naturall heate was worne away with trauels.

2 Wherefore his ſeruants ſayd vnto him, Let there bee ſought for my Lord the king a yong virgin, and let her ‖ſtand before the king, and cherish him: and let her lie in thy bolome, that my lord the king may get heate.

‖ Or, ſerue him.

3 So they ſought for a faire yong mayde throughout all the coaſts of Iſrael, and found one Abiſhag a [c] Shunammite, and brought her to the king.

c Which citie was in the tribe of Iſſachar, as Ioſh. 19. 18.

4 And the mayde was exceeding faire, and cherished the King, and miniſtred to him, but the king knew her not.

5 ¶ Then Adoniah the ſonne of Haggith exalted himſelfe, ſaying, I wil be king. And he gate him charets and horſemen, and [d] fiftie men to runne before him.

d Reade 2. Sam. 15. 1.

6 And his father would not diſpleaſe him from his ‡ childhood, to ſay, Why haſt thou done ſo? and hee was a very goodly man, and his mother bare him next after Abſalom.

‡ Ebr. dayes.

7 And ‡ hee tooke counſell of Ioab the ſonne of Zeruiah, & of Abiathar the Prieſt, and they [e] helped forward Adoniah.

‡ Ebr. his words were with Ioab.

e They tooke his part and followed him.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adoniah.

9 Then Adoniah ſacrificed ſheepe, and oxen, and fat cattell by the ſtone of Zoheleth which is by ‖ En-rogel, and called all his brethren the kings ſonnes, and all the men of Iudah the kings ſeruants,

‖ Or, the fountaine

10 But Nathan the Prophet, and Benaiah and the [f] mightie men, and Salomon his brother he called not.

f As the Cherethites and Pelethites.

11 Wherefore Nathan ſpake vnto Bath-ſheba the mother of Salomon, ſaying, Haſt thou not heard, that Adoniah the ſonne [a] of Haggith doeth reigne, and Dauid our lord knoweth it not?

a. Sam. 3. 4.

12 Now therefore come, and I will nowe giue thee counſell, howe ‖ ſo ſaue thine owne [g] life, and the life of thy ſonne Salomon.

‖ Or, that.

g For Adoniiah will deſtroy thee and thy ſonne, if he reigne.

13 Goe, and get thee in vnto king Dauid, and ſay vnto him, Diddeſt not thou my lord, O King, ſweare vnto thine handmaide, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and he ſhall ſit vpon my throne? Why is then Adoniah king?

14 Behold, while thou yet talkeſt there with the king, I alſo wil come in after thee, and [h] confirme thy words.

h By declaring ſuch things, as may further the ſame.

15 ¶ So Bath-ſheba went in vnto the king into the chamber, and the king was very olde. And Abiſhag the Shunammite miniſtred vnto the king.

16 And Bath-ſheba bowed and made obeyſance vnto the king. And the king ſayd, What is thy matter?

17 And ſhe anſwered him, My lord, thou ſwareſt by the Lorde thy God vnto thine handmaide, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and hee ſhall ſit vpon my throne.

18 And beholde, nowe is Adoniah king, and now my lord, O king, thou knoweſt ‖ it not.

‖ The king being worne with age, could not attend to the affaires of the realme, and alſo Adoniah had many flatterers, which kept it from the king.

19 And hee hath offered many oxen, and fat cattell, and ſheepe, and hath called all the ſonnes of the king, and Abiathar the Prieſt, and Ioab the captaine of the hoſte: but Salomon thy ſeruant hath hee not bidden.

20 And thou, my lord, O King, knoweſt that the eyes of all Iſrael are on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lord the king after him.

21 For elſe when my lord the king ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe [k] reputed ‡ vile.

k And ſo put to death as wicked tranſgreſſers.

‡ Ebr. ſinners.

22 And loe, while ſhe yet talked with the king, Nathan alſo the Prophet came in.

23 And they tolde the king, ſaying, Beholde, Nathan the Prophet. And when he was come in to the king, hee made obeyſance before the king vpon his face ‖ to the ground.

‖ Acknowledging him to be the true and worthy King appointed of God as the figure of his Chriſt.

24 And Nathan ſaid, My lord, O king, haſt thou ſayd, Adoniiah ſhall reigne after me, and he ſhall ſit vpon my throne?

25 For hee is gone downe this day, and hath ſlaine many oxen, and fat cattell, and ſheepe, and hath called all the kings ſonnes, and the captaines of the hoſte, and Abiathar the Prieſt: and behold, they eate and drinke before him, and ſay, ‡ God ſaue king Adoniah.

‡ Ebr. let the king Adoniah liue.

26 But mee thy ſeruant, and Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and thy ſeruant Salomon hath hee not called.

27 Is this thing done by my lorde the king, and thou haſt not ſhewed it vnto thy [m] ſeruant, who ſhould ſit on the throne of my lord the king after him?

m Meaning, that he ought in ſuch affaires to enterprist nothing, except he had conſulted with the Lord.

28 ¶ Then king Dauid anſwered, and ſaid, Call mee Bath-ſheba. And ſhee came into the kings preſence, and ſtoode before the king.

29 And the king ſware, ſaying, As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie,

n Mooued by the ſpirit of God ſo to doe, becauſe he foreſaw that Salomon ſhould be the figure of Chriſt.

30 That as I [n] ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and hee ſhall ſit vpon my throne in my place, ſo will I certainely doe this day.

31 Then Bath-ſheba bowed her face to

the earth, and did reuerence vnto the King, and sayd, God saue my Lord King Dauid for euer.

32 ¶ And King Dauid said, Call me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the King.

33 Then the king said vnto them, Take with you the o seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

o Meaning, the kings seruants, and such as were of his gard.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there King ouer Israel, and blow yee the trumpet, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be king in my stead: for I haue ‡ appointed him to bee prince ouer Israel, and ouer Iudah.

‡ Ebr. commaunded.

36 Then Benaiah the sonne of Iehoiada answered the king, and sayd, So be it, and the Lord God of my lord the king ‡ ratifie it.

‡ Ebr. say so.

37 As the Lord hath beene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blewe the trumpet, and all the people sayde, God saue king Salomon.

p Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30. 23.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth ‡ rang with the sound of them.

‡ Ebr. brake.

41 ¶ And Adonijah and all the ghests that were with him, heard it: (and they had made an ende of eating) and when Joab heard the sound of the trumpet, hee sayde, What meaneth this noyse and vproare in the citie?

42 And as he yet spake, beholde, Ionathan the sonne of Abiathar the Priest came: and Adonijah sayde, Come in: for thou art ‡ a worthy man, and bringest q good tidings.

‡ Ebr. man of power.

43 And Ionathan answered, and said to Adonijah, Verely our lord king Dauid hath made Salomon king.

q He praysed Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anoynted him king in Gihon: and they are gone by from thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

r To salute him and to pray, and praise God for him.

47 And moreouer the kings seruantes came to s blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the t bed.

s He gaue God thanks for the good successe.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghests that were with Adonijah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hornes of the u altar.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

51 And one tolde Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that hee will not slay his seruant with the sword.

52 Then Salomon sayd, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came and did obeysance vnto king Salomon. And Salomon said vnto him, Goe to thine house.

CHAP. II.

1 *Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei.* 10 *The death of Dauid.* 17 *Adonijah asketh Abishag to wife.* 25 *Hee is slaine.* 35 *Zadok was placed in Abiathars roome.*

THen the dayes of Dauid drewe neere that he should die, and he charged Salomon his sonne, saying,

2 I go the x way of al the earth: be strong therefore, and shew thy selfe a man,

x I am readie to die, as all men must.

3 And take heede to the y charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest * ‖ prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

y He sheweth how hard a thing it is to gouerne, and that none can doe it well, except he obey God. *Deut. 29. 9. Iosh. 1. 7.*

‖ *Or, doe wisely.*

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in z truth with all their hearts, and with all their soules, * ‡ thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

z And without hypocrisie.

* *2. Sam. 7. 12.*

‡ *Ebr. a man shall not be cut off to thee from off the throne.*

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto * Abner the sonne of Ner, and vnto * Amasa the sonne of Iether, whom he slew, and a shed blood of battell in peace, and b put the blood of warre vpon his girdle that was about his loines, and in his shooes that were on his feete.

* *2. Sam. 3. 27.*

* *2. Sam. 20. 10.*

a He shed his blood in time of peace, as if there had bene warre.

b Hee put the bloody sword into his sheath. *2. Sam. 3. 39.*

6 Doe therefore according to thy wisedome, and let thou not his hoare head goe downe to the graue in peace.

7 But shewe kindnesse vnto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: c for so

c That is, they deale mercifully with me.

so they came to mee when I fled from Abſalom thy brother.

2.Sam.16.5. 8 And behold, with thee * is Shimei the ſonne of Gera, the ſonne of Iemini, of Bahurim, which curſed mee with an horrible curſe in the day when I went to Mahanaim: but hee came downe to meete mee at Iorden, and I ſware to him by the Lorde, ſaying, * I will not ſlay thee with the ſword.

2.Sam.19.23. 9 But thou ſhalt not count him innocent: for thou art a wiſe man, and knoweſt what thou oughteſt to doe vnto him: therefore thou ſhalt cauſe his hoare head to go downe to the graue with ‖ blood.

‖ Let him be puniſhed with death: looke verſe 46. *Acts* 2.29. *and* 13.36. 2.*Sam.*5.4. *and* 1 *chro.*29.26,27. 1.*Chron.*29.23.

10 So * Dauid ſlept with his fathers, and was buried in the citie of Dauid.

11 And the dates which Dauid * reigned vpon Iſrael were fourtie yeeres: ſeuen yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ieruſalem.

12 ¶ * Then ſate Salomon vpon the throne of Dauid his father, and his kingdome was eſtabliſhed mightily.

13 And Adonijah the ſonne of Haggith came to Bath-ſheba the mother of Salomon: and ſhe ſaid, ‖ Commeſt thou peaceably? And he ſayd, Yea.

‖ For ſhe feared leſt he would worke treaſon againſt the king.

14 He ſayd moreouer, I haue a ſuite vnto thee. And ſhe ſayd, Say on.

15 Then he ſayd, Thou knoweſt that the kingdome was mine, and that all Iſrael ſet their faces on mee, that I ſhould reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

‖ In ſigne of their fauour and conſent.

16 Now therefore I aſke thee one requeſt, ‖ refuſe me not. And ſhe ſayd vnto him, Say on.

‖ *Ebr cauſe not my face to turne away.*

17 And he ſaid, Speake, I pray thee, vnto Salomon the King, (for hee will not ſay thee nay) that he giue me Abiſhag the Shunamnite to wife.

18 And Bath-ſheba ſayd, Well, I will ſpeake for thee vnto the king.

19 ¶ Bath ſheba therefore went vnto king Salomon, to ſpeake vnto him for Adonijah: and the king roſe to meete her, and ‖ bowed himſelfe vnto her, and ſate downe on his throne: and hee cauſed a ſeate to bee ſet for the Kings mother, and ſhe ſate at his right hand.

‖ In token of reuerence, and that others by his example might haue her in greater honour.

20 Then ſhe ſaid, I deſire a ſmall requeſt of thee, ſay me not nay. Then the king ſayd vnto her, Aſke on, my mother: for I will not ſay thee nay.

21 She ſayd then, Let Abiſhag the Shunammite bee giuen to Adonijah thy brother to wife.

22 But King Salomon anſwered and ſayd vnto his mother, And why doeſt thou aſke Abiſhag the Shunammite for Adonijah? Aſke for him the ‖ kingdome alſo: for he is mine elder brother, and hath for him both Abiathar the Prieſt, and Ioab the ſonne of Zeruiah.

‖ Meaning, that if he ſhould haue granted Abiſhag, which was ſo deare to his father, he would afterward haue aſpired to the kingdome.

23 Then King Salomon ſware by the Lord, ſaying, God doe ſo to me and more alſo, if Adonijah hath not ſpoken this worde againſt his owne life.

24 Now therefore as the Lord liueth, who hath eſtabliſhed me, and ſet mee on the throne of Dauid my father, who alſo hath made me an houſe, as he * promiſed, Adonijah ſhall ſurely die this day.

2.Sam.7.12,13.

25 And king Salomon ſent by the hande of Benaiah the ſonne of Iehoiada, and hee ‖ ſmote him that he died.

‖ Or, *fell vpon him.*

26 ¶ Then the King ſayd vnto Abiathar the Prieſt, Goe to Anathoth vnto thine owne ‖ fields: for thou art ‡ worthy of death: but I will not this day kill thee, becauſe thou * bareſt the Arke of the Lord God before Dauid my father, and becauſe thou haſt ſuffered in all, wherein my father hath bene afflicted.

‖ Or, *poſſeſſions.* ‡ *Ebr. a man of death.* * When he fled before Abſalom, 2.Sam.15.24.

27 So Salomon caſt out Abiathar from being Prieſt vnto the Lord, that he might * fulfill the woorde of the Lorde, which hee ſpake againſt the houſe of Eli in Shiloh.

1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab had * turned after Adonijah, but hee turned not after Abſalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the altar.

* He tooke Adonijahs part when he would haue vſurped the kingdome, Chap. 1.7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the ° altar. Then Salomon ſent Benaiah the ſonne of Iehoiada, ſaying, Goe, fall vpon him.

° Thinking to be ſaued by the holineſſe of the place.

30 And Benaiah came to the Tabernacle of the Lord, & ſayd vnto him, Thus ſayth the king, Come out. And he ſayd, Nay, but I will die here. Then Benaiah brought the King word againe, ſaying, Thus ſayd Ioab, and thus he anſwered me.

31 And the King ſayd vnto him, Doe as he hath ſaid, and ‖ ſmite him, and bury him, that thou mayeſt take away the blood, which Ioab ſhed cauſeleſſe, from me and from the houſe of my father.

‖ For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lorde ſhall bring his blood vpon his owne head: for he ſmote two men more righteous and better then he, and ſlew them with the ſword, and my father Dauid knew not: to wit, * Abner the ſonne of Ner, captaine of the hoſte of Iſrael, and * Amaſa the ſonne of Iether, captaine of the hoſte of Iudah.

* 2 *Sam.*3.27. 2.*Sam.*20.10.

33 Their blood ſhall therefore returne vpon the ‖ head of Ioab, and on the head of his ſeede for euer: but vpon Dauid, and vpon his ſeede, and vpon his houſe, and vpon his throne ſhall there be peace for euer from the Lord.

‖ Ioab ſhall be iuſtly puniſhed for the blood that he hath cruelly ſhed.

34 So Benaiah the ſonne of Iehoiada went vp, and ſmote him, and ſlew him, and he was buried in his owne houſe in the wilderneſſe.

35 And the king put Benaiah the ſonne of Iehoiada in his roome ouer the hoſte: and the king ſet Zadok the ‖ Prieſt in the roome of Abiathar.

‖ And ſo tooke the office of the hie Prieſt from the houſe of Eli, and reſtored it to the houſe of Phinehas.

36 ¶ Afterward the king ſent, and called Shimei, and ſayd vnto him, Build thee an houſe in Ieruſalem, and dwell there, and depart not thence any whither.

37 For that day that thou goeſt out, and paſſeſt ouer the riuer of Kidron, know aſſuredly, that thou ſhalt die the death: thy blood ſhall be vpon thine owne head.

38 And Shimei ſaid vnto the king, The thing

thing is good: as my lorde the king hath sayde, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after three yeeres two of the seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & sadled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent & called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes whereunto thine heart is priuie, that thou didst to Dauid my father: the Lorde therefore shall bring thy wickednesse vpon thine owne head.

45 And let king Salomon bee blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king commaunded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the kingdom was stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

SAlomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the city of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lorde, vntill those dayes.

3 And Salomon loued the Lorde, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Aske what I shall giue thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, ‖ when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbred for multitude.

9 Giue therefore vnto thy seruant an ‖ vnderstanding heart to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God sayd vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: loe, I haue giuen thee a wise and an vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there ‖ shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandements, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a dreame, and hee came to Ierusalem, and stoode before the Arke of the couenant of the Lord, and offred burnt offrings, and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the King, and stood before him.

17 And the one woman said, Oh my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue wee twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, and tooke my sonne from my side, while thine handmaide slept, and layd him in her bosome, and layd her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

22 Then the other woman sayde, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

23 Then

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpon the wicked.

t His couetous minde mooued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling and doing wrong to my father, 2. Sam. 16.5, 2. Chron. 1.1.

2 Because all his enemies were destroyed.

Chap. 7.8.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2.3.

d For there the Tabernacle was, 2. Chron. 1.3.

‖ Or, as he walked.

e Thou hast performed thy promise.

f That is, to behaue my selfe in executing this charge of ruling.

2. Chron. 1.10.

‖ Or, obedient.

g Which are so many in number.

h That is, that thine enemies should die.

Matth. 6.33. wisd. 7.11.

‖ Or, hath beene none.

Chap. 15.5.

i He knew that God had appeared vnto him in a dreame.

‖ Or, viticilers.

k By this example it appeareth that God kept promise with Salomon in granting him wisedome.

l Shee stale the quicke childe away, because shee might both auoid the shame and punishment.

23 Then sayd the king, She sayth, This that liueth is my sonne, and the dead is thy sonne: and the other sayth, Nay, but the dead is thy sonne, and the liuing is my sonne.

m Except God giue Iudges vnderstanding, the impudencie of the trespasser shall ouerthrow the iust cause of the innocent.

24 Then the king sayd, m Bring me a sword: and they brought out a sword before the king.

25 And the king sayd, Diuide yee the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

n Her motherly affection herein appeareth, that shee had rather indure the rigour of the law, then see her child cruelly slaine.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled toward her sonne, and shee sayde, O my lorde, giue her the liuing childe, and n slay him not: but the other sayd, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and sayde, Giue her the liuing childe, and slay him not: this is his mother.

28 And all Israel heard the iudgement, which the king had iudged, and they feared the king: for they saw that the wisedome of God was in him to do iustice.

CHAP. IIII.

1 The princes & rulers vnder Salomon. 22 The purueyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

a That is, his chiefe officers.
b Hee was the sonne of Achimaas, and Zadoks nephew.
c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name, *Chap. 5. 14.*

2 And these were a his princes, b Azariah the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha, scribes, Iehoshaphat the sonne of Ahilud the recorder,

4 And Benaiah the sonne of Iehoiada was ouer the host, and Zadok and c Abiathar Priests.

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan the Priest was the kings friend.

6 And Ahishar was ouer the household: and d Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: ech man had a moneth in the yeere to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim, and Beth-shemesh, and ‖ Elon in Beth-hanan:

‖Or, Elon, in Beth-anan.

10 The sonne of Hesed in Aruboth, to whom pertained Sochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izreel, from Beth-shean ‖ to Abel-meholah, euen till beyond ouer against Iokmeam:

‖Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, and his were the townes of d Iair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threescore great cities with walles and barres of brasse.

d Which townes bare Iairs name, because he tooke them of the Canaanites, Num. 32. 41.

14 ¶ Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, e he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Iehoshaphat the sonne of Paruah in e Issachar:

e Salomon obserued not the diuision that Iosh. made, but diuided it, as might best serue for his purpole.

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sand of the sea in number, f eating, drinking, and making merry.

f They liued in all peace and security.

21 *And Salomon reigned ouer all kingdomes, from the g River vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

Eccles. 47. 13.

g Which is Euphrates.

22 And Salomons victuals for one day, were thirtie ‡ measures of fine floure, and threescore measures of meale:

‡ *Ebr. Corim.*

23 Ten fat oxen, and twentie oxen of the pastures, & an hundreth sheepe, beside harts, and bucks, and bugles, and fat fowle.

24 For hee ruled in all the region on the other side of the riuer, from Tiphsah euen vnto ‖ Azzah, ouer all the h kings on the other side the riuer: and he had peace round about him on euery side.

‖Or, Gaza.

h For they were all tributaries vnto him.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from i Dan euen to Beer-sheba, all the dayes of Salomon.

i Thorowout all Israel.

26 ¶ And Salomon had * forty thousand stalles of horses for his charets, and twelue thousand horsemen.

2. Chron. 9. 25.

27 And these officers prouided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and straw for the horses & mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wisdome and vnderstanding exceeding much, and k a large heart, euen as the sand that is on the sea shore.

Eccles. 47. 14, 15, 16.

k Meaning, great vnderstanding, & able to comprehend all things.

30 And Salomons wisdome excelled the wisdome of all the children of the l East, and all the wisdome of Egypt.

l To wit, the philosophers, and astronomers, which were iudged most wise.

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake three thousand m Prouerbs: and his songs were a thousand and fiue.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the n hyssope that springeth out of the wall: he spake also of beasts and of fowles, and of creeping things, and of fishes.

n From the hiest to the lowest.

34 And there came of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard of his wisdome.

CHAP.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to builde the house of God. 6 Hee prepareth stuffe for the building. 13 The number of the workemen.

AND Hiram king of ‖ Tyrus sent his seruants vnto Salomon, (for he had heard that they had anointed him king in the roome of his father) because Hiram had euer loued Dauid.

‖ Or, Zor.

2 *Also Salomon sent to Hiram, saying,

2. Chron. 2, 3.

3 Thou knowest that Dauid my father could not builde an house vnto the Name of the Lorde his God, for the warres which were about him on euery side, vntill the Lorde had put ‖ them vnder the soles of his feet.

‖ Or, his enemies.

4 But now the Lorde my God hath giuen mee a rest on euery side, so that there is neither aduersarie, nor euill to resist.

a Hee declareth that he was bound to set forth Gods glory, forasmuch as the Lorde had sent him rest and peace.

5 And behold, I purpose to builde an house vnto the Name of the Lorde my God, * as the Lorde spake vnto Dauid my father, saying, Thy sonne, whome I will set vpon thy throne for thee, hee shall builde an house vnto my Name.

2. Sam. 7. 13. 1. Chro. 22. 10.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the b hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

b This was his equitie, that he would not receiue a benefit, without some recompense.

7 ¶ And when c Hiram heard the words of Salomon, he reioyced greatly, and sayd, Blessed be the Lorde this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea ‖ in rafts vnto the place that thou shalt shew mee, and will cause them to bee discharged there, and thou shalt receiue them: now thou shalt doe once a pleasure to minister food for d my family.

‖ Or, floates.

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand ‡ measures of wheat for food to his houshold, and twentie measures of ‖ beaten oile. Thus much gaue Salomon to Hiram yeere by yeere.

‡ Ebr. Corom. ‖ Or, pure.

12 ¶ And the Lord gaue Salomon wisedome as he * promised him. And there was peace betweene Hiram and Salomon, and they e two made a couenant.

Chap. 3. 12.

e As touching the furniture of wood and victuals.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And * Adoniram was ouer the summe.

Chap. 4. 6.

15 And Salomon had seuentie thousand that bare burdens; and fourescore thousand masons in the mountaine,

16 Besides the ‖ princes whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

‖ Or, maisters of the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen, and the workemen of Hiram, & the f masons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is, Giblim, which some say were excellent masons.

CHAP. VI.

1 The building of the Temple, and the forme thereof. 12 The promise of the Lord to Salomon.

AND in the foure hundred and fourescore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth a Zif (which is the second moneth) he built the b house of the Lord.

2. Chron. 3. 1.

a Which moneth containeth part of April, and part of May.

2 And the house which king Salomon built for the Lorde, was threescore cubites long, and twenty broad, & thirty cubits hie.

b Whereby is meant the temple and the oracle.

3 And the c porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

4 And in the house he made windowes, ‖ broad without, and narrow within.

‖ Or, to open and to shut.

5 And by the wall of the house hee made ‖ galleries round about, euen by the walles of the house round about the Temple and d the oracle, and made chambers round about.

‖ Or, lofts.

d Whence God spake betweene the Cherubims, called also the most holy place.

6 The nethermost gallery was fiue cubites broad, and the middlemost fiue cubites broad, and the third seuen cubites broad: for hee made * rests round about without the house, that the beames should not be fastened in the walles of the house.

e Which were certeine stones comming out of the wall as stayes for the beames to rest vpon.

7 And when the house was built, it was built of stone perfect, before it was brought, so that there was neither hammer, nor axe, nor any toole of iron heard in the house while it was in building.

‖ Or, gallerie.

8 The doore of the middle ‖ chamber was in the right side of the house, and men went vp with winding staires into the middlemost, & out of the middlemost into the third.

9 So he built the f house and finished it, and sieled the house, being vaunted, with sieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuarie, and the oracle the most holy place.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, * which I promised vnto Dauid thy father.

2. Sam. 7. 13.

13 And I will g dwell among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house, and finished it,

15 And

15 And built the walles of the house within, with boordes of cedar tree from the pauement of the house vnto h the walles of the sieling, and within he couered them with wood, and couered the flooze of the house with planks of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And hee built twentie cubites in the sides of the house with boords of Cedar, from the flooze to the walles, and hee prepared a place within it for the oracle, euen the most holy place.

17 But the i house, that is, the temple before it, was fourtie cubites long.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

18 And the Cedar of the house within was carued with ‖ knops, and grauen with floures: all was cedar, so that no stone was seene.

‖ Or, wild cucumers.

19 ¶ Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the Couenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the house within with pure gold: and he ‡ shut the place of the oracle with chaines of golde, and couered it with gold.

‡ Ebr. he drewe thorow chaines of gold before.

22 And hee ouerlayde all the house with golde, vntill all the house was made perfect. Also hee couered the l whole altar that was before the oracle, with gold.

l Meaning, the altar of incense, Exod. 30.1.

23 And within the oracle hee made two Cherubims of ‖ olive tree, ten cubites hie.

‖ Or, pine tree.

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one sise.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the middest of the house.

Exod. 25.20.

28 And hee m ouerlayde the Cherubims with golde.

m For the other, which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen floures within and without.

30 And the flooze of the house he couered with golde within and without.

31 And in the entring of the oracle hee made two doores of olive tree: and the vpper post and side postes were fiue square.

32 The two doores also were of olive tree, and hee graued them with grauing of Cherubims & palme trees, and grauen floures, and couered them with golde, and layde n thin golde vpon the Cherubims and vpon the palme trees.

n So that the fashion of the carued worke might still appeare.

33 And so made hee for the doore of the Temple postes of olive tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were ‖ round, and the two sides of the other doore were round.

‖ Or, folding.

35 And hee graued Cherubims, & palme trees, and carued floures, and couered the carued worke with gold finely wrought.

36 ¶ And he built the o court within with three rowes of hewed stone, and one rowe of beames of cedar.

o Where the priests were, and was thus called in respect of the great court which is called, Acts 3.11. the porch of Salomon, where the people vsed to pray.

37 In the fourth yeere was the foundation of the house of the Lord layde in the moneth of Zif:

38 And in the eleuenth yeere in the moneth of p Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

p Which conteineth part of October, and part of Nouember.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BUt Salomon was building his owne house * thirteene yeeres, and a finished all his house.

Chap. 9.10.

a After he had built the temple.

2 Hee built also an house b called the forrest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie vpon foure rowes of cedar pillars, and cedar beames were layde vpon the pillars.

b For the beauty of the place and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.

3 And it was couered aboue with cedar vpon the beames, that lay on the fortie and fiue pillars, fifteene in a rowe.

4 And the windowes were in three rowes, and windowe was c against windowe in three rankes.

c There were as many, and like proportion on the one side as on the other, and at euery ende euen three in a rowe one aboue another.

5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in three rankes.

6 And hee made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porche was before d them, euen before them were thirty pillars.

d Before the pillars of the house.

7 ¶ Then hee made a porche e for the throne, where hee iudged, euen a porche of iudgement, and it was sieled with cedar from pauement to pauement.

e For his house which was at Ierusalem.

8 And in his house, where he dwelt, was an other hall more inward then the porche, which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

Chap. 3.1.

9 All these were ‖ of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto f the stones of an ‖ hand breadth, and on the outside to the great court.

‖ Or, precious.

f Which were rests and stayes for the beames to lie vpon.

‖ Or, spanne.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

g From the foundation vpward.

11 ‖ Aboue also were costly stones, squared by rule, and boords of cedar.

‖ As the Lords house was built, so was this onely the great court of Salomons house was vncouered.

12 ¶ And the great court round about was with three rowes of hewed stones, and a rowe of cedar beames: b so was it to the

inner

inner court of the houſe of the Lorde, and to the porch of the houſe.

13 ¶ Then King Salomon ſent, and fet one Hiram out of ‖ Tyrus.

14 He was a widowes ſonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in braſſe: † he was full of wiſedome, and vnderſtanding, and knowledge to worke all maner of worke in braſſe: who came to King Salomon, and wrought all his worke.

15 For hee caſt two pillars of braſſe: the height of a pillar was eighteene cubits, and a threed of twelue cubites did compaſſe ‡ either of the pillars.

16 And hee made two ‖ chapiters of molten braſſe to ſet on the tops of the pillars: the height of one of the chapiters was fiue cubits, and the height of the other chapiter was fiue cubites.

17 Hee made grates like networke, and ‖ wreathen worke like chaines for the chapiters that were on the toppe of the pillars, euen ſeuen for the one chapiter, and ſeuen for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did hee for the other chapiter.

19 And the chapiters that were on the toppe of the pillars were after * like worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had alſo aboue, ‖ ouer againſt the belly ‖ within the networke pomegranates: for two hundreth pomegranates were in the two ranks about vpon ‡ either of the chapiters.

21 And he ſet vp the pillars in the ¹ porch of the Temple. And when he had ſet vp the right pillar, hee called the name thereof ᵐ Jachin: and when hee had ſet vp the left pillar, he called the name thereof ⁿ Boaz.

22 And vpon the toppe of the pillars was worke of lilies: ſo was the workemanſhip of the pillars finiſhed.

23 ¶ And he made a molten ᵒ ſea ten cubites wide from brimme to brimme, round in compaſſe, and fiue cubites hie, and a line of thirtie cubites did compaſſe it about.

24 And vnder the brimme of it were knops like wilde cucumers compaſſing it round about, tenne in one cubite, compaſſing the ſea ᵒ round about: and the two rowes of knops were caſt, when it was molten.

25 It ſtoode on twelue bulles, three looking toward the North, and three toward the Weſt, and three toward the South, and three toward the Eaſt: and the ſea ſtoode aboue vpon them, and all their hinder parts were inward.

26 It was ‖ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cuppe with flowres of lilies: it conteined two thouſand ᵖ Baths.

27 ¶ And he made tenne baſes of braſſe, one baſe was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And the worke of the baſes was on this manner, they had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a baſe aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery baſe had foure braſen wheeles, and plates of braſſe: and the foure corners had ‡ vnderſetters: vnder the caldron were vnderſetters molten at the ſide of euery addition.

31 And ᵠ the mouth of it was within the chapiter and aboue to meaſure by the cubite: for the mouth thereof was round made like a baſe, and it was a cubite and halfe a cubite: and alſo vpon the mouth thereof were grauen works, whole borders were foure ſquare, and not round.

32 And vnder the borders were foure wheeles, and the axletrees of the wheeles ioyned to the baſe: and the height of a wheele was a cubite and halfe a cubite.

33 And the faſhion of the wheeles was like the faſhion of a charet wheele, their axletrees, and their naues and their ‖ felloes, and their ſpokes were all moulten.

34 And foure vnderſetters were vpon the foure corners of one baſe: and the vnderſetters thereof were of the baſe it ſelfe.

35 And in the toppe of the baſe was a round ʳ compaſſe of halfe a cubite hie round about: and vpon the top of the baſe the ledges thereof and the borders thereof were of the ſame.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons, and palme trees on the ſide of euery one, and additions round about.

37 Thus made he the ten baſes, They had all one caſting, one meaſure, and one ſize.

38 ¶ Then made hee ˢ tenne caldrons of braſſe, one caldron contained fourtie baths: and euery caldron was foure cubites, one caldron was vpon one baſe throughout the ten baſes.

39 And he ſet the baſes, fiue on the right ſide of the houſe, and fiue on the left ſide of the houſe. And hee ſet the ſea on the right ſide of the ᵗ houſe Eaſtward toward the South.

40 ¶ And Hiram made caldrons, and beſoms, and baſins: and Hiram finiſhed all the worke that hee made to King Salomon for the houſe of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters that were vpon the pillars.

43 And the ten baſes, and tenne caldrons vpon the baſes,

44 And the ſea, and twelue bulles vnder that ſea,

45 And

‖ Or, Zor.

† Thus when God will haue his glory ſet foorth, hee raiſeth vp men & giueth them excellent gifts for the accompliſhment of the ſame, Exod. 31.2,3.

‡ Ebr. the ſecond.

‖ Or, pummels.

‖ Or, cordes like chaines.

* As was ſeene commonly wrought in coſtly porches.

‖ Or, round about the middes.

‖ Or, beyond.

‡ Ebr. the ſecond.

1 Which was in the inner court betweene the Temple and the oracle.

m That is, he will eſtabliſh, to wit, his promiſe toward this houſe.

n That is, in ſtrength: meaning the power thereof ſhal continue.

o So called for the hugeneſſe of the veſſel. 2. Chron. 4.3.

‖ Or, a ſpanne.

p Bath and Ephah ſeeme to bee both one meaſure, Ezek. 45.11. euery Bath conteined about ten pottels.

‡ Ebr. ſhoulders.

q The mouth of the great baſe or frame entred into the chapiter or pillar that bare vp the caldron.

‖ Or, rings.

r Which was called the pillar, chapiter, or ſmall baſe wherein the caldron ſtood.

s To keepe waters for the vſe of the ſacrifices.

t To wit, of the Temple or Sanctuarie.

45 And pottes, and besoms, and basons: and all these vessels, which u Hiram made to king Salomon for the house of the Lorde, were of shining brasse.

u By this name also Hiram the king of Tyrus was called.

46 In the plaine of Iorden did the king cast them in ‖ clay betweene Succoth and Zarthan.

‖ Or, thicke earth.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither coulde the weight of the brasse be counted.

48 So Salomon made all the vessels, that perteined vnto the house of the Lorde, the x golden altar, and the golden table, whereon the shewbread was,

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure golde, and the flowers, and the lamps, and the snuffers of golde,

50 And the bowles, y and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hindges of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

y Some take this for some instrument of musike.

51 So was finished all the worke that king Salomon made for the house of the Lord, and Salomon brought in the things which Dauid his father had dedicated: the siluer and the golde, and the vessels, and layd them among the treasures of the house of the Lord.

3. *Chron.* 5. 1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The king blesseth the people.

2. *Chron.* 5. 2.

THen * king Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Ierusalem, for to a bring vp the Arke of the Couenant of the Lorde from the citie of Dauid, which is Sion.

‡ *Ebr. Salomon.*

a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17.

2 And all the men of Israel assembled vnto king Salomon at the feast in the moneth of b Ethanim, which is the seuenth moneth.

b Conteining part of September, and part of October, in the which moneth they held three solemne feasts, Numb. 29. 1.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beeues, which could not be tolde, nor numbred for multitude.

6 So the c Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

c That is, the Kohathites, Numb. 4 5.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

8 And they d drewe out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they were not seene without: and there they are vnto this day.

d They drewe them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

9 Nothing was in the Arke e saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

e For it is like that the enemies, when they had the Arke in their handes, tooke away the rod of Aaron, and the pot with Man. *Exod.* 40. 34.

10 And when the Priests were come out of the Sanctuary, the * cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lorde * sayd, that hee would dwell in the darke cloud.

2. *Chron.* 6. 1.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 ¶ And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him aright.

15 And he sayd, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen * Dauid to be ouer my people Israel.

2. *Sam.* 7. 8.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord sayd vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless, thou shalt not build the house, but thy sonne, that shall come out of thy loines, he shall build the house vnto my Name.

20 And the Lorde hath ‡ made good his worde that hee spake: and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

‡ *Ebr.* confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the g Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

g The two tables wherein the articles of the couenant were written.

22 ¶ Then Salomon stoode before * the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen.

2. *Chron.* 6. 13.

23 And sayde, * O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepest couenant & mercy with thy seruants that walke before thee with h all their heart,

2. *Mac.* 2. 8.

h Vnfainedly, and without all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore nowe, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so

Chap. 2. 4.

that

that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercie, who being incomprehensible & Lord ouer all, will become familiar with men.

27 i Is it true indeed that God wil dwell on the earth? beholde, the heauens, and the heauens of heauens are not able to conteine thee: howe much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crie and prayer which thy seruaunt prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, *My Name shall be there: that thou mayest hearken vnto the prayer which thy seruaunt prayeth in this place.

*Deut. 12.11.

30 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, & heare thou ‖ in the place of thine habitation, euen in heauen, & when thou hearest, haue mercy.

‖Or, from.

31 ¶ When a man shall trespasse against his neighbour, and k he lay vpon him an othe to cause him to sweare, & ‡ the swearer shall come before thine altar in this house,

k To wit, the iudge or neighbour.

‡Ebr. the othe.

32 Then heare thou in heauen, and l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

n So that there be a drought to destroy the fruits of the land.

35 ¶ When heauen shalbe n shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way wherin they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 ¶ When there shall be famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grashopper, or caterpiller, when their enemy shall besiege them in the ‡ cities of their land, or any plague, or any sickenesse,

‡Ebr. in the land of their gates.

38 Then what prayer and supplication soeuer shall bee made of any man or of all thy people Israel, when euery one shal know the plague in his owne heart, and stretch forth his hands in this house,

o For such are most meet to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his waies, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer, as touching the p stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,

p Hee meaneth such as should be turned from their idolatry to serue the true God,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as do thy people Israel: and that they may knowe that thy q Name is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shall goe out to battell against their enemie by the way that thou shalt send them, and shall pray vnto the Lord * toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,

*Dan. 6, 10.

45 Heare thou then in heauen their prayer and their supplication, and ‖ iudge their cause.

‖Or, maintaine their right.

46 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners vnto the land of the enemies, either far or neere,

*2. Chron. 6.36. eccle. 7.22, 1. ioh. 1.8, 10.

47 Yet ‖ if they turne againe vnto their heart in the land (to the which they bee caried away captiues) and returne and pray vnto thee r in the land of them that caried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

‖Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not hee, that being let with necessitie call vpon him in other places.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward s the way of their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and the house which I haue built for thy Name,

s As Daniel did, Dan. 6.10.

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖ iudge their cause,

‖Or, auenge their wrong.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may t haue pity & compassion on them:

t He vnderstood by faith, that God, of enemies would make friendes vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the mids of the yron fornace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of ¶Moses thy seruant, when thou broughtest

¶Or,

Exod.19.6.

u Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an ende of praying all this * prayer and supplication vnto the Lorde, hee arose from before the Altar of the Lord, from kneeling on his knees, and stretching of his handes to heauen,

55 And stood and blessed all the Congregation of Israel with a lond voyce, saying,

56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lorde our God be with vs, as he was with our fathers, that hee forsake vs not, neither leaue vs,

x He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

58 That hee may x bowe our hearts vnto him, that wee may walke in all his wayes, and keepe his Commandements, and his statutes, and his lawes, which hee commanded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that hee defende the cause of his seruant, and the cause of his people Israel ‡ alway as the matter requireth,

‡ *Ebr. the thing of a day in his day.*

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lorde our God to walke in his statutes, and to keepe his Commandements, as this day.

2.Chron.7.4.

62 ¶ * Then the king and all Israel with him offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lord, to wit, two and twentie thousande beeues, and an hundreth and twentie thousand sheepe: so the King and all the children of Israel dedicated the y house of the Lord.

y Before the oracle, where the Arke was.

64 The same day did the King hallowe the middle of the court, that was before the house of the Lorde: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the * brasen Altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offrings.

2.Chron.7.7.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entring in of z Hamath vnto the riuer of Egypt, before the Lorde our God, a seuen dayes and seuen dayes, euen fourteene dayes.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

66 And the eight day he sent the people away: and they ‡ thanked the King, and went vnto their tents ioyous, & with glad heart, because of all the goodnes that the Lorde had done for Dauid his seruant, and for Israel his people.

‡ *Ebr. blessed,*

CHAP. IX.

2 The Lorde appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for gold.

2.Chron.7.11.

WHen * Salomon had finished the building of the house of the Lorde, and the Kings palace, and all that Salomon desired and minded to doe,

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

Chap.3.5.

3 And the Lorde sayde vnto him, I haue heard thy prayer and thy supplication, that thou hast made before mee: I haue hallowed this house (which thou hast built) to * put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

Chap.8.29. deut.12.11.

4 And a if thou wilt walke before me (as Dauid thy father walked in pureneſſe of heart, and in righteousnesse) to doe according to all that I haue commaunded thee, and keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

2.Sam.7.12. 1.chron.22.10.

6 But if ye and your children turne away from me, and will b not keepe my Commandements, and my statutes, (which I haue set before you) but goe and serue other gods, and worship them,

b God declareth that disobedience against him is the cause of his displeasure, and so of all misery.

7 Then will I cut off Israel from the lande, which I haue giuen them, and the house which I haue halowed * for my Name, will I cast out of my sight, and Israel shall be a c prouerbe, and a common talke among all people.

Ier.7.14.

c The world shal make of you a mocking stocke for the vile contempt & abusing of Gods most liberall benefits.

8 Euen this high house shall be so: euery one that passeth by it, shall bee astonied, and shall hisse, and they shall say, * Why hath the Lorde done thus vnto this lande and to this house?

Deut.29.24. iere.22.8.

9 And they shall answere, Because they forsooke the Lord their God, which brought their fathers out of the lande of Egypt, and haue taken hold vpon others gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lorde, and the Kings palace,

2.Chron.8.1.

11 (For the which Hiram the king of ‖ Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the lande of ‖ Galil.

‖ *Or, Zor.*

‖ *Or, Galile.*

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore hee sayde, What cities are these which thou hast giuen me, my brother? And he called them the land of ‖ Cabul vnto this day.

‖ *Or, dirtie, or barren.*

14 And Hiram had sent the King d fiue score e talents of gold.

d For his tribute toward the building.

e The common talent was about threescore pound weight.

15 ¶ And this is the cause of the tribute why King Salomon raysed tribute, to wit, to builde the house of the Lorde, and his owne house, and f Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne house or place of assembly, which was open aboue.

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire,

and slewe the Canaanites that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

17 (Therfore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

g Cities for his munitions of warre.

19 And all the cities of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would builde in Jerusalem, and in Lebanon and in all the lande of his dominion.)

20 All the people that were [h] left of the Amorites, Hittites, Perizzites, Hiuites, and Jebusites, which were not of the children of Israel:

h These were as bondmen, and payed what was required, either labour or money.

21 To wit, their children that were left after them in the lande, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bond men: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets, and his horsemen.

Leuit.25.39.

23 These were the princes of the officers, that were ouer Salomons worke: euen [i] fiue hundreth and fifte, and they ruled the people that wrought in the worke.

i The ouerseers of Salomons works were diuided into three parts: the first conteined 3300. the second 300. and the thirde 250. which were Israelites: so here are conteined the two last parts, which make 550. Looke more 2. Chron. 8. 10.

24 ¶ And Pharaohs daughter came vp from the city of Dauid vnto the house which Salomon had built for her: then did hee build Millo.

25 And thrise a yeere did Salomon offer burnt offerings and peace offerings vpon the Altar which he built vnto the Lord: and he burnt incense vpon the Altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a nauie of ships in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were Mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir, and set from thence [k] foure hundreth and twentie talents of gold, and brought it to King Salomon.

k In the 2. Chr 8. 18. is made mention of 30. more, which seeme to haue bene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wisdome of Salomon. 18 His royall throne. 23 His power and magnificence.

2. Chron. 9. 1. matt. 12. 42. luke 11. 31.

AND the * Queene of [a] Sheba hearing the fame of Salomon (concerning the Name of the Lorde) came to proue him with hard questions.

a Iosephus saith that she was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an Iland of Nilus.

2 And she came to Jerusalem with a very great traine, and camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisedome, and the house that hee had built,

5 And the [b] meat of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lorde, and ‡ shee was greatly astonied.

b That is, the whole order, and trade of his house.

‡ *Ebr. there was no more spirit in her.*

6 And she sayd vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisedome.

7 Howbeit, I beleeued not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not tolde mee: for thou hast more wisedom and prosperity, then I haue heard by report.

8 Happy are thy men, happy are these thy seruants, which stande euer before thee, and heare thy [c] wisedome.

c But much more happy are they which heare the wisedome of God reueiled in his word.

9 Blessed bee the Lorde thy God, which [d] loued thee, to set thee on the throne of Israel, because the Lorde loued Israel for euer, and made thee King, to do equitie and righteousnesse.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

10 And shee gaue the King sixe score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours, as the Queene of Sheba gaue to King Salomon.

e This is the cause why kings are appointed. *2. Chron. 9. 10.*

11 The nauie also of Hiram (that caried golde from Ophir) brought likewise great plentie of * Almuggim trees from Ophir, and precious stones.

12 And the King made of the Almuggim trees, pillars for the house of the Lorde, and for the Kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her of his kingly liberalitie: so she returned and went to her owne countrey both she, and her seruants.

‡ *Ebr. by the hand of the King.*

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was sixe hundreth, threescore, and sixe * talents of gold,

Exod. 25. 39.

15 Besides that hee had of marchant men and of the marchandise of them that solde spices, and of al the Kings of Arabia, and of the princes of the [f] countrey.

f To wit, of Arabia, which for the great abundance of all things was called happy. *Chap. 7. 1.*

16 And king Salomon made two hundreth targets of beaten golde, sixe hundreth shekels of golde went to a target:

17 And three hundreth shields of beaten gold, three pound of gold went to one shield: and the King put them in the * house of the wood of Lebanon.

18 ¶ Then the king made a great throne of Iuory, and couered it with the best gold.

19 And the throne had sixe steps, & the top of the throne was round behind, & there were [g] stayes on either side on the place of the throne, & two lyons standing by the stayes.

g As the chaire bowes, or places to leane vpon.

20 And there stoode twelue lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde; none were of siluer: for it was nothing

nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the nauie of Tharshish with the nauie of Hyram: once in three yeere came the nauie of b Tharshish, and brought golde and siluer, yuorie, and apes, and peacocks.

23 So king Salomon exceeded all the Kings of the earth both in riches and wisedome.

24 And all the world sought to see Salomon, to heare his wisedome, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, and armour, and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom hee placed in the caret cities, & with the king at Ierusalem.

27 And the king ‖ gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figge trees that growe aboundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the kings marchants receiued the linnen for a price.

29 There came vp and went out of Egypt some caret, worth fire hundreth shekels of siluer: that is, one horse, an hundreth and fiftie. And th us they brought horses to all the kings of the Hittites, and to the kings of Aram by their ‡ meanes.

b By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

2. *Chron.* 1. 14.

‖ *Or, he made siluer as plentious as stones.*

‖ *Or, for, the company of the kings marchants did receiue a number at a price.*

‡ *Ebr. hands.*

CHAP. XI.

1 *Salomon hath a thousand wiues and concubines, which bring him to idolatrie.* 14 *He God raiseth vp aduersaries against him.* 43 *He dieth.*

Deut. 17. 17. *ecclus.* 47. 19.

BVt king Salomon loued * many a outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,

a Which were idolaters.

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon ioyne in loue.

Exod. 34. 16.

3 And he had seuen hundreth wiues, that were ‖ princesses, and three hundreth b concubines, and his wiues turned away his heart.

‖ *Or, Queenes.*

b To whom appertained no dowrie.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not c perfect with the Lord his God, as was the heart of Dauid his father.

c He serued not God with a pure heart. *Iudg.* 2. 13.

5 For Salomon followed * Ashtaroth the god of the Zidonians, and d Milcom the abomination of the Ammonites.

d Who was also called Molech, verse 7. reade 2. Kings 23. 10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

e Thus the scripture termeth whatsoeuer man doeth reuerence and serue as God.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

Chap. 3. 5. *and* 9. 2.

10 And had giuen him a * charge concerning this thing, that hee should not follow other gods: but he kept not that, which the Lord had commanded him.

Chap. 6, 12.

11 Wherefore the Lorde sayd vnto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.

f That thou hast forsaken me and worshipped idoles.

Chap. 12, 15.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hande of thy sonne.

13 Howbeit I will not rent all the kingdome, but will giue one g tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

14 ¶ Then the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the kings h seede, which was in Edom.

h Of the king of Edoms stocke, 2. *Sam.* 8. 14.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to burie the i slaine,

i Of the Edomites.

16 (For fire moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)

17 Then this Hadad k fled, and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little childe.

k Thus God reserued this idolater to bee a scourge to punish his peoples sinnes.

18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuals, and gaue him land.

19 So Hadad l found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

l God brought him to honour, that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his sonne, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh sayde vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which m fled from his lord Hadadezer king of Zobah.

2. *Sam.* 8. 3.

m When Dauid had discomfited Hadadezer and his armie.

24 And hee gathered men vnto him, and had bene captaine ouer the companie, when Dauid slewe them. And they went to Damascus, and dwelt there, n and they made him king in Damascus.

n To wit, the men, whom he had gathered to him.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

2. *Chron.* 13. 6.

26 ¶ * And Ieroboam the sonne of Nebat, an Ephrathite of Zereda Salomons seruant (whose mother was called Zeruah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king, When Salomon built Millo, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the young man was meete for the worke, he made him ° ouerseer of all the labour of the house of Ioseph.

° Hee was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahiah caught the newe garment that was on him, and rent it in twelue pieces,

p By these visible signes the Prophets would more deepely print their message into their hearts, to whom they were sent.

31 And saide to Ieroboam, Take vnto thee ten pieces: for thus saith the LORD God of Israel, Beholo, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (‖ to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

‖ *Or, to doe that that pleaseth me*

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

Chap. 12. 15.

35 * But I will take the kingdome out of his sonnes hande, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a q light alway before me in Ierusalem the citie which I haue chosen mee, to put my Name there.

q He hath respect vnto the Messiah, which should be the bright starre that should shine throw al the world.

37 And I will take thee, and thou shalt reigne, ‡ euen as thine heart desireth, and shalt be king ouer Israel.

‡ *Ebr. in all that thy soule.*

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight, to keepe my statutes and my commaundements, as Dauid my seruant did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for ‹ this, afflict the seede of Dauid, ‹ but not for euer.

‹ For this idolatry that Salomon hath committed. ‹ For the whole spirituall kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the ‹ booke of the acts of Salomon?

‹ Which booke as is thought, was lost in their captiuitie.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeeres.

2. *Chron.* 9. 30.

43 And Salomon slept with his fathers, and was buried in the citie of Dauid his father: and Reboboam his sonne reigned in his stead.

CHAP. XII.

1 Reboboam succeedeth Salomon. 8 He refuseth the counsell of the ancients. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Reboboam not to fight. 28 Ieroboam maketh golden calues.

AND * Reboboam went to Shechem: for all Israel were come to Shechem, to make him king.

2. *Chron.* 10. 1.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, *whither Ieroboam had fled from king Salomon, and ‖ dwelt in Egypt)

Chap. 11. 40. ‖ *Or, returned from Egypt.*

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Reboboam, saying,

4 Thy father made our * yoke grieuous: *Chap.* 4. 7.
now therefore make thou the grieuous seruitude of thy father, and his soze yoke which he put vpon vs, ª lighter, and we will serue thee.

ª Oppresse vs not with so great charges, which we are not able to susteine.

5 And he said vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Reboboam tooke counsell with the old men that ‖ had stood before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answere to this people?

‖ *Or, had bene of his ancient counsellers.*

7 And they spake vnto him, saying, If thou be a ᵇ seruant vnto this people this day, and serue them, ‡ answere them, and speake kinde wordes to them, they will bee thy seruants for euer.

ᵇ They shewed him that there was no way to win the peoples hearts, but to grant them their iust petitions.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

9 And he sayd vnto them, ᶜ What counsell giue ye, that wee may answere this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

‖ *Or, little finger.*

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, My ‖ least part shalbe ᵈ bigger then my fathers loynes.

d I am much more able to keepe you in subiection then my father was.

‖ *Or, scorpions.*

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion.

12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the king had ‹ appointed, saying, Come to mee againe

me againe the third day.

13 And the King answered the people sharpely, and left the old mens counsell that they gaue him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rodes, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for it was the ordinance of the Lord, that he might perfourme his saying, which the Lord had spoken by *Ahiiah the Shilonite vnto Ieroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the King thus, saying, What portion haue wee in ‖ Dauid? we haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the King Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death: then King Rehoboam ‡made speede to get him vp to his charet, to flee to Ierusalem.

19 And Israel rebelled against the house § of Dauid vnto this day.

20 ¶ And when al Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him king ouer all Israel: none followed the house of Dauid, but the tribe of Iudah ᵃ onely.

21 And when Rehoboam was come to Ierusalem, he ᵇ gathered all the house of Iudah with the tribe of Beniamin an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 * But the worde of God came vnto Shemaiah the ‖ man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus sayth the ᵏ Lord, Ye shal not go vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done by mee. They obeyed therefore the worde of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Nowe shall the kingdome returne to the house of Dauid.

27 If this people goe vp, and do sacrifice in the house of the Lord ˡ at Ierusalem, then shall the heart of this people turne againe vnto their Lord, euen to Rehoboam King of Iudah: so shall they kill me and goe againe to Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and made two calues of golde, and sayd vnto them, ᵐ It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also he made an ⁿ house of hie places, and made Priestes of the lowest of the people, which were not of the sonnes of Leui.

32 And Ieroboam made a feast the ° fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offred vnto the calues that he had made: and hee placed in Beth-el the priestes of the hie places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 *Ieroboam is reprehended of the Prophet.* 4 *His hand drieth vp.* 15 *The Prophet is seduced.* 24 *And is killed of a lyon.* 33 *The obstinacie of Ieroboam.*

AND behold, there came ᵃ a man of God out of Iudah (by the commandement of the Lord) vnto ᵇ Beth-el, and Ieroboam stood by the altar to offer incense.

2 And he cryed against the altar by the commandement of the Lord, and sayd, O altar, altar, thus saith the Lord, Beholde, a childe shall be borne vnto the house of Dauid, * Iosiah by name, and vpon thee shall he sacrifice the priestes of the hie places that burne incense vpon thee, ‡ they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the ° signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall ‖ fall out.

4 And when the King had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hande from the altar, saying, ᵈ Lay hold on him: but his hand which he put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also clane a sunder, and the ashes fell out from the altar, according to the signe, which the man of God had giuen by the ‡ commandement of the Lord.

6 Then the king answered, and said vnto the man of God, I ° beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored vnto mee. And the man of God besought the Lord, and the Kings hand was restored, and became as it was before.

7 Then the King sayd vnto the man of God, Come home with mee, that thou mayest ‖ dine, and I will giue thee a reward.

8 But the man of God sayde vnto the

D.iii. King.

[Or, the Lord was the cause. Chap. 11. 11.]

§ Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

‡ Ebr. strengthened himself.

§ By the iust iudgement of God for Salomons sinnes.

Chap. 11. 13.

h For as yet he perceiued not that the Lord had so appointed it.

2. Chro. 11. 2.

i That is, the Prophet.

k Who of his iust iudgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared least his people should haue by this meanes bene enticed to rebell against him.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because he would the more binde the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name.

2. King. 23. 17.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, be powred out.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

‡ Ebr. mouth.

e Though the wicked humble themselues for a time when they feele Gods iudgements, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

‖ Or, take sustenance.

King, if thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so was it charged me by the word of the Lorde, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, & returned not by the way that he came to Beth-el.

11 ¶ And an olde prophet dwelt in Beth-el, and his sonnes came, and told him all the workes that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the King, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes ‡ shewed him what way the man of God went, which came from Iudah.

13 And he sayd vnto his sonnes, Saddle me the asse. Who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he sayd vnto him, Art thou the man of God that camest from Iudah? And he sayd, ‡ Yea.

15 Then he sayd vnto him, g Come home with me, and eate bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he sayde vnto him, I am a Prophet also as thou art, and an h Angel spake vnto me by the worde of the Lord, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: but he lyed vnto him.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lorde came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, saying, Thus sayth the Lord, i Because thou hast disobeyed the mouth of the Lorde, and hast not kept the commaundement which the Lord thy God commanded thee,

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carkels shall not come vnto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread, and drunke, he sadled him the Asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, k a lyon met him by the way, and slew him, and his body was cast in the way, and the Asse stoode thereby: the lyon stood by the corps also.

25 And behold, men that passed by, sawe the carkels cast in the way, and the lyon standing by the corps: and they came and tolde it in the towne where the olde Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he sayd, It is the man of God, who hath bene disobedient vnto the commaundement of the Lord: therefore the Lorde hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the Asse, and they sadled him.

28 And he went and found his bodie cast in the way, and the Asse and the Lyon stood by the corpes, and the Lyon had l not eaten the body, nor torne the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layd it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he layde his bodie in his m owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie yee mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which he cryed by the word of the Lorde against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam n conuerted not from his wicked way, but turned againe, and made the lowest of the people Priestes of the hie places. Who would, might ‡ consecrate himselfe, and bee of the Priestes of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIIII.

1 *Ieroboam sendeth his wife disguised to Ahiah the Prophet, who declareth vnto him the destruction of his house.* 22 *Iudah is punished by Shishak.*

AT that time Abiiah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayde vnto his wife, a Vp, I pray thee, and ‡ disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiah the Prophet, which tolde me b that I should be King ouer this people.

3 And take ‡ with b thee ten loaues and ‖ cracknels, and a bottell of hony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiah: but Ahiah could not see, for his ‡ sight was decayed for his age.

5 Then the Lord sayd vnto Ahiah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shall faine her selfe to be ‡ another.

6 Therefore when Ahiah heard the sound of

f Or, he charged me: to wit, an Angel.

i Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

‡ Ebr. looked.

‡ Ebr. I am.

g This he did of a simple minde, thinking it his dueme to declare friendship to a Prophet.

h His fault is here double: first in that that he sufferedh not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

i God would reproue his folly by him who was the occasion to bring him into errour.

k By this fearfull example God setteth forth how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge wherevnto God hath called them.

l To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body,

m Which he had prepared for himselfe.

n So the wicked profite not by Gods threatnings, but goe backeward and become worse and worse, 2. Tim. 3, 13.

‡ Ebr. fill his hand.

a His owne conscience bare him witnesse that the Prophet of God would not satisfie his affections which was a wicked man. Chap. 11. 31.

‡ Ebr. in their hand.

‖ Or, wafers.

b According to the custome when they went to aske counsell of Prophets, 1. Sam 9. 7.

‡ Ebr. eyes stood.

c Then the wife of Ieroboam.

of

of her feete as ſhee came in at the dooze, hee ſayd, Come in, thou [d] wife of Ieroboam: why faineſt thou thus thy ſelfe to bee another? I am ſent to thee with heauy tidings.

7 Go, tell Ieroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Iſrael,

8 And haue rent the kingdom away from the houſe of Dauid, and haue giuen it thee, and thou haſt not bene as my ſeruant Dauid which kept my commandements, and followed mee with all his heart, and did onely that which was right in mine eyes,

9 But haſt done euill aboue all that were before thee, (for thou haſt gone & made thee other gods, and [f] molten images, to prouoke me, and haſt caſt me behinde thy backe)

10 Therefore beholde, I will bring euill vpon the houſe of Ieroboam, and will cut off from Ieroboam him that [g] pisſeth againſt the wall, as well him that [h] is ſhut vp, as him that is left in Iſrael, and will ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeth away dung, till it be all gone.

11 The dogs ſhal eate him of Ieroboams ſtocke that dieth in the citie, and the foules of the ayre ſhall eate him that dieth in the field: [i] for the Lord hath ſayd it.

12 Vp therefore, and get thee to thine houſe: for when thy feete enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourne for him, and bury him: for he only of Ieroboam ſhall come to the graue, becauſe in him there is found [k] ſome goodneſſe toward the Lord God of Iſrael in the houſe of Ieroboam.

14 Moreouer the Lord ſhal ſtirre him vp a King ouer Iſrael, which ſhall deſtroy the houſe of Ieroboam in that day: [l] what? yea, euen now.

15 For the Lord ſhall ſmite Iſrael, as when a reede is ſhaken in the water, and he ſhall weede Iſrael out of this good lande, which he gaue to their fathers, & ſhal ſcatter them beyond the [m] Riuer, becauſe they haue made them groues, prouoking the Lorde to anger.

16 And he ſhall giue Iſrael vp, becauſe of the ſinnes of Ieroboam who did ſinne, and [n] made Iſrael to ſinne.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when ſhe came to the threſhold of the houſe, the yong man died.

18 And they buried him, and all Iſrael lamented him, according to the worde of the Lord which he ſpake by the hand of his ſeruant Ahiiah the Prophet.

19 And the reſt of Ieroboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Iſrael.

20 And the daies which Ieroboam reigned, were two and twenty yere: & he [o] ſlept with his fathers, and Nadab his ſonne reigned in his ſtead.

21 ¶ Alſo Rehoboam the ſonne of Salomon reigned in Iudah. Rehoboam was one and fortie yere old, when he began to reigne, and reigned ſeuenteene yere in Ieruſalem the citie, which the Lord did chuſe out of all the tribes of Iſrael, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednes in the ſight of the Lord: and they prouoked him more with their ſinnes, which they had committed, [p] them all that which their fathers had done.

23 For they alſo made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were alſo Sodomites [q] in the land, they did according to all the abominations of the nations, which the Lord had caſt out before the children of Iſrael.

25 ¶ And in the fift yere of King Rehoboam, Shiſhak king of Egypt came vp againſt Ieruſalem,

26 And tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, and tooke away all: alſo he caried away all the ſhieldes of golde [*] which Salomon had made.

27 And king Rehoboam made for them braſen ſhieldes, and committed them vnto the handes of the chiefe of the garde, which waited at the dooze of the kings houſe.

28 And when the King went into the houſe of the Lorde, the gard bare them, and brought them againe into the gard chamber.

29 And the reſt of the acts of Rehoboam, and all that hee did, are they not written in [r] the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam [s] continually.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an [t] Ammonite. And Abiiam his ſonne reigned in his ſtead.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Aſa ſucceedeth in his roome. 16 The battel betweene Aſa & Baaſha. 24 Ioſhaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baaſha killeth Nadab.

AND in the eighteenth yere of King [*] Ieroboam the ſonne of Nebat, reigned Abiiam ouer Iudah.

2 Three yeere reigned he in Ieruſalem, and his mothers name was Maachah the daughter of [a] Abiſhalom.

3 And hee walked in all the ſinnes of his father, which hee had done before him: and his heart was not perfite with the Lorde his God as the heart of Dauid his father.

4 But for Dauids ſake did the Lord his God giue him a [b] light in Ieruſalem, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalem,

5 Becauſe Dauid did that, which was right in the ſight of the Lorde, and turned from nothing that hee commanded him, all the dayes of his life, [*] ſaue only in the matter of Vriah the Hittite.

6 And there was warre betweene Rehoboam

Saith.

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d For God oft times diſcloſeth vnto his, the craft and ſubtilty of the wicked.

e Which waſt but a ſeruant.

f To wit, two calues.

Chap.21,21. 2.King.9.8.

g Euery male euen to the dogs, *1.Sam.25.22.*

h As well him that is in the ſtrong hold, as him that is abroad.

i They ſhall lack the honour of buriall in token of Gods malediction.

k In the midſt of the wicked, God hath ſome on whom he doeth beſtow his mercies.

l The Lord will begin to deſtroy it out of hand.

m Meaning, Euphrates.

n The people ſhall not be exempted, when they doe euill at the commandement of their gouernours.

o The Lord ſmote him that he died, *2.Chro. 13,20.*

p And died before Ieroboam, about foure yeeres.

[*] *Or, beſides all that their fathers had done by their ſinnes.*

q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iuſt iudgement deſtroy them vtterly.

Chap.10,16.

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, *2.Chro.12,15.*

s That is, all the dayes of Rehoboams life.

t Whoſe idolatrie Rehoboam her ſonne followed.

2.Chro.11,22.

a Some thinke that this was Abſalom Salomons ſonne.

b Meaning, a ſonne to reigne ouer Iudah.

2 Sam.11,4. and 12,9.

boam and Jeroboam as long as he liued.

7 The rest also of the acts of Abiiam, and all that hee did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiiam and Jeroboam.

2.Chro.13.2.

8 And Abiiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ * And in the twenty yeere of Jeroboam King of Israel reigned Asa ouer Iudah.

2.Chro.14.1.

10 Hee reigned in Ierusalem one and fortie yeere, and his c mothers name was Maachah, the daughter of Abishalom.

c That is, his grandmother, as Dauid is oftimes called father of them, whose grandfather he was.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

d Neither kinred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

13 And hee d put downe * Maachah his mother also from her estate, because she had made an idole in a grone: And Asa destroyed her idoles, and burnt them by the brooke Kidron.

2.Chro.15.16.

e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance and not of malice.

14 But they put not downe the hie places, Neuertheless, Asas heart was e vpright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer and gold, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their daies.

17 Then Baasha king of Israel went vp against Iudah, and built f Ramath, so that hee would let none goe out or in to Asa king of Iudah.

f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa. 2.Chro.16.2.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to * Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of ‖Aram that dwelt at Damascus, saying,

‖Or, Syria.

19 There is a couenant betweene mee and thee, and betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha King of Israel, that he may g depart from me.

g And vexe me no longer.

20 So Ben-hadad hearkened vnto King Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

‖Or, made a proclamation.

22 Then king Asa ‖assembled all Iudah, ‡ none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Beniamin and Mizpah.

‡ Hebr. none innocent.

23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age hee was diseased in his h feete.

h He had the gout, and put his trust rather in Phisitians then in the Lord, 2.Chro.16.12.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his i father. And Iehoshaphat his sonne reigned in his stead.

i His great grandfather.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the second yeere of Asa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Iissachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

28 Euen in the third yeere of Asa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was King, hee k smote all the house of Jeroboam, he left none aliue to Jeroboam, vntill hee had destroyed him, according to the * word of the Lord which hee spake by his seruant Ahijah the Shilonite,

k So God stirred vp one tyrant to punish the wickednesse of another. Chap.14.10.

30 Because of the sinnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his l prouocation, wherewith hee prouoked the Lord God of Israel.

l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.

31 And the residue of the acts of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel all their dayes.

33 In the third yeere of Asa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in m Tirzah, and reigned foure and twenty yeeres.

m Which was the place where the kings of Israel remained.

34 And hee did euill in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marieth Iezebel. 34 Iericho is built againe.

Then the word of the Lord came to Jehu the sonne of Hanani against Baasha, saying,

2 * Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

a Thus spake Iehu to Baasha in the name of the Lord.

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make b thine house like the * house of Jeroboam the sonne of Nebat.

b Meaning the house of Baasha. Chap.15.29. Chap.14.11.

4 * Hee that dieth of Baashas stocke in the citie, him shall the dogs eate: and that man of him which dieth in the fields, shall the foules of the ayre eate.

5 And the rest of the acts of Baasha and what hee did, and his ‖power, are they not written in the booke of the * Chronicles of the kings of Israel?

‖Or, valiantnesse. 2.Chron.16.1.

6 So Baasha slept with his fathers, and was

was buried in Tirzah, and Elah his sonne reigned in his sted.

c That is, the Prophet did his message.

7 And c also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the LORD to Baasha, & to his house, that hee should be like the house of Jeroboam, euen for all the wickednesse that hee did in the sight of the LORDE, in prouoking him with the worke of his hands, and because he killed d him.

d Meaning Nadab Ieroboams sonne,

8 ¶ In the fire and twenty yeere of Asa king of Judah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, & reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as hee was in Tirzah e drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Judah, and reigned in his sted.

11 ¶ And when he was king, and sate on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsefolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by the hand of Jehu the f Prophet,

f Both Hanani his father and he were Prophets,

13 For all the sinnes of Baasha, & sinnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the LORD God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa king of Judah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe g against Gibbethon, which belonged to the Philistims.

g The siege had continued from the time of Nadab Ieroboams sonne.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the host, king ouer Israel that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged h Tirzah.

h Where Zimri kept himselfe in holde.

18 And when Zimri saw that the city was taken, he went into the palace of the Kings house, and ‡ burnt himselfe, and the Kings house with fire, and so died,

‡ Ebr. burnt the kings house vp. on him.

19 For his sinnes which he sinned, in doing that which is euill in the sight of the LORD, in walking in the way of Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were ῾ people of Israel diuided into two parts: for i halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

f That is, ῾ people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people that followed Omri preuailed against the people that followed Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Judah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine ‖ Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the city which he built after the name of Shemer lorde of the mountaine, Samaria.

‖ Or, Shomron.

25 But Omri did euill in the eyes of the LORD, and did k worse then all that were before him.

k For such is the nature of idolatry, that the superstition thereof doth dayly increase, and the elder it is, the more abominable it is before God and his Church.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, & in his sinnes wherewith hee made Israel to sinne in prouoking the LORD God of Israel with their vanities.

27 And the rest of the acts of Omri that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in l Samaria: and Ahab his sonne reigned in his stead.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirty yeere of Asa king of Judah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did woorse in the sight of the LORD then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Jeroboam the sonne of Nebat, except he tooke Jezebel also the daughter of Eth-baal king of the Zidonians to m wife, and went and serued Baal, and worshipped him?

m By whose meanes he fell to all wicked and strange idolatrie, and cruell persecution.

32 And he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grone, and Ahab proceeded, and did prouoke the LORD God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build n Jericho: hee layed the foundation thereof in Abiram his eldest sonne, and set vp the gates therof in his youngest sonne Segub, according to ῾ word of the LORD which he spake ‡ by Iosha the sonne of Nun.

n Reade Iosh. 6, 26.

‡ Ebr. by the hand of Iosua.

CHAP. XVII.

1 *Eliah forewarneth of the famine to come.* 4 *Hee is fed of rauens.* 9 *Hee is sent to Zarephath, where he restoreth his hostesse sonne to life.*

AND Eliah the Tishbite one of the inhabitants of Gilead sayde vnto Ahab, * As the LORDE God of Israel liueth, before whom a I stand, there shall be neither dewe nor raine these yeeres, but b according to my word.

* Eccles. 48. 3.

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

2 ¶ And the word of the LORD came vnto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy selfe in the ‖ riuer Cherith, that is ouer against Iorden.

‖ Or, brooke.

4 And thou shalt drinke of the riuer: and

e To strengthen his faith against persecution, God promiseth to feed him miraculously

I haue commanded the e rauens to feed thee there.

5 Eliah went and did according vnto the word of the Lord: for he went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

d As the troubles of the Saints of God are many, so his mercy is euer at hand to deliuer them. *Luke* 4. 25, 26.

8 ¶ And the d worde of the Lord came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but only trust on Gods prouidence.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widow was there e gathering sticks: and he called her, and sayd, Bring me, I pray thee, a little water in a vessell, that I may dunke.

‡ Ebr. two.

11 And as she was going to fet it, he called to her, and sayd, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a little oile in a cruse: and beholde, I am gathering ‡ a fewe stickes for to go in, and dresse it for me and my sonne, that wee may eate it, and die.

f For there is no hope of any more sustenance.

13 And Elijah sayd vnto her, Feare not, come, doe as thou hast sayde, but make me thereof a litle cake first of all, & bring it vnto me, and afterward make for thee and thy sonne.

14 For thus sayeth the Lord God of Israel, ‡ The meale in the barrell shall not be wasted, neither shall the oile in the cruse be diminished, vnto the time that the Lorde send raine vpon the earth.

g God receiueth no benefit for the vse of his, but he promiseth a most ample recompense for the same.

15 So she went, and did as Elijah sayd, and she did eat: so did he and her house h for a certaine time.

h That is, till he had raine & food on the earth.

16 The barrell of the meale wasted not, nor the oile was spent out of the cruse, according to ‡ the word of the Lord, which he spake by the hand of Elijah.

‡ Or, that he died.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sickenesse was so sore, i that there was no breath left in him.

i God would try whether he had learned by his mercifull prouidence to make him her only stay and comfort.

18 And she sayd vnto Elijah, What haue I to do with thee, O thou man of God? Art thou come vnto me to call my sin to remembrance, and to slay my sonne?

19 And he sayd vnto her, Giue mee thy sonne: and he tooke him out of her bosome, and carried him vp into a chamber, where hee abode, and layed him vpon his owne bedde.

k He was afrayd lest Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies, as he had begun them, specially while he there remained.

20 Then hee called vnto the Lord, and sayd, O Lord my God, hast thou k punished also this widow, with whom I sourne, by killing her sonne?

21 And hee stretched himselfe vpon the child three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this children soule come into him againe.

22 Then the Lord heard the voice of Elijah, & the soule of the childe came vnto him againe, and he reuiued.

23 And Elijah tooke the child, & brought him down out of the chamber into the house, and deliuered him vnto his mother, and Elijah sayd, Beholde, thy sonne liueth.

24 And the woman sayde vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah slayeth all Baals prophets. 45 He obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the a third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Elijah went to shew himselfe vnto Ahab, & there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (& Obadiah b feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite for the godly: that is, to professe his Name openly,

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fifte in a caue, and he fed them with bread and water)

5 And Ahab sayd vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers, if so be that wee may finde grasse to saue the hoyses and the mules aliue, lest wee destroy the lande of the beasts.

6 And so they diuided the land betweene them to walke thorow it. Ahab went one way by himselfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold Elijah c met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Elijah?

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens sake,

8 And he answered him, Yea, go tel thy lord, Beholde, Elijah is heere.

9 And he sayd, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lorde hath not sent to seeke thee: and when they sayd, He is not heere, he tooke an oth of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tel thy lord, Beholde, Elijah is heere.

12 And when I am gone from thee, the Spirit of the Lord shal carie thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot finde thee, then will he kill me: but I thy seruant d feare the Lord from my youth.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, for seeing God and fauour his children.

13 Was it not told my lord, what I did when Iezebel slewe the Prophets of the Lorde, how I hid an hundreth men of the Lordes Prophets by fifties in a caue, & fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Beholde,

Beholde, Eliiah is here, that he may slay me.

15 And Eliiah sayde, As the Lorde of hostes liueth, before whom I stand, I will surely shewe my selfe vnto him this day.

16 ¶ So Obadiah went to meete Ahab and told him: & Ahab went to meete Eliiah,

17 And when Ahab sawe Eliiah, Ahab sayd vnto him, Art thou hee that troubleth Israel?

18 And he answered, I haue not troubled Israel, but f thou, and thy fathers house, in that yee haue forsaken the commaundements of the Lorde, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel, vnto mount Carmel, and the prophets of Baal foure hundreth and fifte, and the prophets of the groues foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and sayd, How long g halt yee betweene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then sayd Eliiah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fifty men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth h by fire, let him be God. And all the people answered, and sayd, It is well spoken.

25 And Eliiah sayd vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for yee are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they i leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and sayd, Cry loud: for he is a k god: either he talketh, or pursueth his enemies, or is in his iourney, or it may bee that hee sleepeth and must be l awaked.

28 And they cryed loude, and cut themselues as their maner was, with knifes and lancers till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Eliiah sayd vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.

31 And Eliiah tooke twelue stones, according to the number of the tribes of the sonnes of Iaakob, (vnto whom the word of the Lord came, saying, m Israel shall be thy name.)

32 And with the stones he built an altar in the Name of the Lorde: and hee made a ditch round about the altar, as great as would conteine two ‡ measures of seede.

33 And hee put the wood in order, and hewed the bullocke in peeces, and layd him on the wood.

34 And sayd, Fill foure barels with water, and powre it on the burnt offering and on the wood. Againe he sayd, Do so againe. And they did so the second time. And hee sayd, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: & he filled the ditch with water also.

36 And when they should offer the euening sacrifice, Eliiah the Prophet came, and sayd, Lord God of Abraham, Izhak and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, & that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare mee, and let this people know that thou art the Lorde God, and that thou hast turned their heart againe o at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, & the dust, and licked vp the water that was in the ditch.

39 And when all the people sawe it, they fell on their faces, & said, The Lord is God, the Lord is God.

40 And Eliiah said vnto them, Take the prophets of Baal, let not o a man of them escape. And they tooke them, & Eliiah brought them to the brooke Kishon, and slew them there.

41 ¶ And Eliiah sayd vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.

42 So Ahab went vp to eat, & to drinke, and Eliiah went vp to the top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,

43 And sayd to his seruant, Goe vp now and looke toward the way of the Sea. And he went vp, and looked, and sayd, There is nothing. Againe he sayd, Goe againe p seuen times.

44 And at the seuenth time he sayd, Behold, there ariseth a litle cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready thy charet, and get thee downe that the raine stay thee not.

45 And it fell the meane while the heauen was blacke with cloudes and wind, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Eliiah, and he girded vp his loynes, and ranne before Ahab till he came to Izreel.

CHAP. XIX.

1 Eliiah fleeing from Iezabel, is nourished by the Angel. 9 He is commanded to anoint Hazael, Iehu, and Elisha.

Now

e By my presence I will declare that thou hast tolde him the trueth.

f The true ministers of God, ought not onely not to suffer the trueth to be vniustly slandered, but to reproue boldly the wicked slanderers without respect of person,

g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether yee serue God wholy, or in part, Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice,

i As men rauished with some strange spirit,

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by any instance or sute, the dead and vile idoles can helpe their worshippers in their necessities,

‡ Or. Sats, which some thinke conteine about three pottes and a third part a piece.

m Hereby he declared the excellent power of God who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt, that he is the onely God.

n Though God suffer his to run in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods spirit mooued him to pray, so was he strengthened by the same, that he did not faint, but continued till he had obteined.

¶ Or, here and there.

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to run.

NOw Ahab tolde Jezebel all that Elijah had done, and how he had slaine all the a Prophets with the sword.

2 Then Jezebel sent a messenger vnto Elijah, saying, b The gods doe so to me and more also, if I make not thy life like one of their liues by to morow this time.

3 ¶ When he sawe that, he arose, and went for his life, and came to Beer-sheba, which is in Judah, & left his seruant there.

4 But he went a dayes iourney into the wildernes, and came and sate downe vnder a Iuniper tree, and desired that hee might die, and sayd, It is now enough, O Lord, c take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the Iuniper tree, beholde now, an Angel touched him, and sayd vnto him, Vp, and eate.

6 And when hee looked about, beholde, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angell of the Lord came againe the second time, and touched him, and sayde, Vp and eate: for thou d hast a great iourney.

8 ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there hee entred into a caue, and lodged there: and beholde, the Lord spake to him and sayd vnto him, What doest thou here, Elijah?

10 And he answered, I haue e bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sworde, * and I only am left, and they seeke my life to take it away.

11 And he sayd, Come out, and stand vpon the mount before the Lord. And behold, the Lorde went by, and a mighty strong winde rent the mountaines, and brake the rockes before the Lorde: but the Lord was f not in the wind: and after the winde, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake, came fire: but the Lord was not in the fire: and after the fire, came a still and soft voice.

13 And when Elijah heard it, he couered his face with his mantel, and went out, and stoode in the entring in of the caue: and behold, there came a voyce vnto him, and sayd, What doest thou here, Elijah?

14 And hee answered, I haue bene very ielous for the Lord God of hostes, g because the children of Israel haue forsaken thy couenant, cast downe thine altars, and slaine thy Prophets with the sworde, and I only am left, and they seeke my life to take it away.

15 And the Lord sayd vnto him, Goe, returne by the wildernesse vnto Damascus, and when thou comest there, anoint Hazael King ouer Aram:

16 And Jehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Elisha the sonne of Shaphat of Abel-Mehalah shalt thou anoint to be Prophet in thy roume.

17 And * him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sworde of Jehu, shall Elisha slay.

18 Yet will * I leaue seuen thousand in Israel, euen h all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 ¶ So hee departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelft: and Elijah went towards him, and cast his mantell vpon him.

20 And hee left the oxen, and ranne after Elijah, and said, i Let me, I pray thee, kisse my father and my mother, and then I will follow thee. Who answered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, & slew them and sod their flesh with the k instruments of the oxen, and gaue vnto the people, and they did eat: then he arose and went after Elijah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged, 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

THen Ben-hadad the King of ‖Aram assembled all his armie, and two & thirtie * Kings with him, with horses and charets, and went vp and besieged ‖Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel, into the city,

3 And sayd vnto him, Thus sayth Ben-hadad, Thy siluer and thy gold is mine: also thy women and thy faire children are mine.

4 And the king of Israel answered, and sayd, My lord king, according to thy saying, b I am thine, and all that I haue.

5 And when the messengers came againe, they sayd, Thus commanded Ben-hadad, and sayth, When I shall send vnto thee, and command, thou shalt deliuer mee thy siluer and thy golde, and thy women, and thy children,

6 * Yet I will send my seruants vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and sayd, Take heed, I pray you, and see how hee seeketh mischiefe: for he sent vnto me for my wiues, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders, and all the people sayd to him, Hearken c not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben-hadad, Tell my lorde the king, All

a To wit, of Baal.
b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.
‖ Or, whither his minde led him.
c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the same.
d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.
e He complaineth that he more zealous that he shewed himselfe to maintaine Gods glorie, the more cruelly was he persecuted. Rom. 11. 3.
f For the nature of man is notable to come neere vnto God, if he should appeare in strength and full maiestie, and therefore of his mercie hee submitteth himselfe to our capacitie.
g We ought not to depend on the multitude in maintaining Gods glory, but because our duetie so requireth, we ought to doe it.
‖ Or, Syria.

1. King. 9. 1, 3. ecclus 48. 8.

Rom 11. 4.
h He declareth that wicked dissemblers and idolaters are not his.
i Though this naturall affection is not to be contemned, yet it ought not to mooue vs when God calleth vs to leaue him.
k He would not stay til wood was brought, so great was his desire to follow his vocation.

‖ Or, Syria.
a That is, gouernours and rulers of prouinces.
‖ Or, Shomaron.
b I am content to obey and pay tribute.
c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.
d They thought it their duetie rather to venter their liues, then to graunt to that thing which was not lawfull, onely to satisfie the lust of a tyrant.

All that thou didst send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answere.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me and more also, if the * dust of Samaria be enough to all the people that followe mee, for euery man an handfull.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harnesse, boast himselfe, as he that † putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the pauilions, hee said vnto his seruants, ‖ Bring foorth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it into thine hand this day, that thou mayest know, ‡ that I am the Lord.

14 And Ahab said, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. Hee said againe, Who shall order the battell? And hee answered, Thou.

15 ¶ Then hee numbred the seruants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them he numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke, till he was drunken in the tents, both hee, and the kings: for two and thirtie kings helped him.

17 So the ‖ seruants of the princes of the prouinces went out first: and Ben-hadad sent out, ‡ they shewed him, saying, There are men come out of Samaria.

18 And hee said, Whether they bee come out for peace, take them aliue: or whether they bee come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his ‡ enemie: and the ‖ Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on a horse with his ‖ horsemen.

21 And the king of Israel went out, and smote the horses and charets, ‡ with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, be of good courage, and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 ¶ Then the seruants of the king of Aram said vnto him, Their ‖ gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, take the kings away, euery one out of his place, and place captaines for them.

25 And number thee selfe an armie, like the armie that thou hast lost, with such horses, ‡ such charets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and hee hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, ‡ went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all ‖ assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue sayde, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee shall know that * I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battell was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footmen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen ‡ twentie thousand men that were left: and Ben-hadad fled into the citie, and came ‡ into a secret chamber.

31 ¶ And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackcloth about our ‖ loines, and ropes about our heads, and goe out to the king of Israel: it may be that hee will saue thy life.

32 Then they girded sackcloth about their loines, ‡ put ropes about their heads, and came to the king of Israel, and sayde, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliue? hee is my brother.

33 Now the men tooke diligent heede ‖ if they could catch any thing of him, and made haste, and said, Thy brother * Ben-hadad. And he said, Goe bring him. So Ben-hadad came out vnto him, and hee caused him to come vp into the charet.

34 And Ben-hadad said vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in * Damascus, as my father did in Samaria. Then said Ahab, I will let thee goe with this couenant. So hee made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the ‖ children of the Prophets sayde vnto his neighbour by the commaundement of the Lord, * Smite mee, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voice of the Lord, behold, assoone as thou art departed from me, a Lion shall * slay thee. So when he was departed from him, a Lion found him, and slew him.

37 Then

e Much lesse shall there be found any pray that is worth any thing, when they shall be so many.

f Boast not before the victory be gotten.

‖ *Or, put your selues in order.*

g Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories,

h That is, yong men trained in the seruice of Princes,

‡ *Ebr. man,*

‖ *Or, Syrians,*

i With them that were appointed for the preseruation of his person,

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffereth not vnpunished,

l All they which were in the battel of the former yeere, verse 15.

m Who am of like power in the valley, as I am on the hils, and can as well destroy a multitude with few, as with many.

† *Ebr. from chamber to chamber.*

n In signe of submission, and that we haue deserued death if he will punish vs with rigour.

‖ *Or, and caught it of him.*

o He is aliue,

p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.

‖ *Or, of the disciples.*

q By this externall signe, hee would more liuely touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

37 Then hee found another man, & sayd, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ashes vpon his face.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, & let him escape, whom God had appointed to be slaine.

39 And when the king came by, he cried vnto the king, and sayd, f Thy seruant went into the midst of the battel: and behold, there went away a man whome another man brought vnto me, & sayd, Keepe this man: if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: and the king of Israel said vnto him, So shall thy iudgement bee: thou hast giuen sentence.

41 And hee hasted, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets:

Chap.22.38. 42 And he said vnto him, Thus saith the Lord, * because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to ‖ Samaria.

‖Or, Shomron.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refused to sel to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

‖Or, at this time.

AFter ‖these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not so ignorant that he would take from another man his right without full recompense,

2 And Ahab spake vnto Naboth, saying, a Giue mee thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth sayd to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the worde which Naboth the Izreelite had spoken vnto him: for he had sayd, I will not giue thee the inheritance of my fathers, and bee b lay vpon his bed & turned his face, and would eate no bread.

b Thus the wicked confider not what is iust and lawfull, but frer in ywardly, when they cannot haue their inordinate appetites satisfied.

5 Then Iezebel his wife came to him, and sayd vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he sayd vnto her, Because I spake vnto Naboth the Izreelite, and sayd vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

c As though she said, Thou knowest not what it is to reigne. Command, and intreat not.

7 Then Iezebel his wife said vnto him, c Doest thou now gouerne the kingdome of Israel? vp, eate bread, and ‡ bee of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

‡Ebr. let thine heart be merie.

8 ¶ So he wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, saying, Proclaime a d fast, and set Naboth among the chiefe of the people,

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

10 And set two wicked men before him, and let them witnesse against him, saying, Thou didst blaspheme God and the King: then cary him out, and stone him that hee may die.

11 And the * men of his citie, euen the elders and gouernours, which dwelt in his city, did as Iezebel had sent vnto them: as it was written in the letters, which shee had sent vnto them.

c Thus y worldlings contrary to Gods commaundement, who willeth not to consent to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust lawes of God.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they caried him away out of the citie, and stoned him with stones, that he died.

‡Ebr. bleste.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezebel heard that Naboth was stoned and was dead, Iezebel sayd to Ahab, f Vp, and take possession of the vineyard of Naboth the Izreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

f This example of monstrous cruelty y holy Ghost leaueth to vs, to the intent that wee should abhorre al tyranny, and specially in them whom nature and kinde should moue to be pitifull and inclined to mercy.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izreelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliah the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria: lo, he is in the vineyard of Naboth, whither he is gone to take possession of it.

19 Therefore shalt thou say vnto him, Thus sayth the Lord, a Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayth the Lord, b In the place where dogges licked the blood of Naboth, shall dogges licke euen thy blood also.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. King. 9.25,26.

20 And Ahab sayd to Eliah, Hast thou found me, O mine enemie? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 * Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, & wel him that is * shut vp, as him that is left in Israel,

Chap.14.10. 2.King.9.8. 1.Sam.25.22. Chap.14.10.

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

Chap.15.29. Chap.16.3.

23 And also of Iezebel spake the Lord, saying, * The dogs shall eate Iezebel, by the ‖ wall of Izreel.

2.King.9.33,36. ‖Or, fortresse, or, possession.

24 The dogges shall eate him of Ahabs stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the ayre eate.

25 (But

25 (But there was none like Ahab, who did i sell himselfe to worke wickednes in the sight of the Lorde: whom Iezebel his wife prouoked.

26 For hee did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon ‡him, and fasted, and lay in sackecloth, and went k softly.

28 And the word of the Lord came to Eliah the Tishbite, saying,

29 Seest thou how Ahab is humbled before mee? because he is humbled thy himselfe before mee, I will not bring that euill in his dayes, but in his l sonnes dayes will I bring euill vpon his house.

i By the wicked counsell of his wife, he became a vile idolater, and cruell murtherer, as one that gaue himselfe wholly to serue sinne.

‡*Ebr. his flesh.*

k In token of mourning, or as some read, barefooted.

l Meaning, in Iorams time, 2. King. 9. 26.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shalbe the successe of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat. 50 and Ioram his sonne.

2. *Chron.* 18. 1, 2.

AND a they continued three yeere without warre betweene Aram and Israel.

a Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres.

2 And in the third yere did Iehoshaphat the king of Iudah b come downe to the king of Israel.

b To see and visit him.

3 (Then the king of Israel sayd vnto his seruants, Know ye not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it.

4 And he sayd vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat sayd vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement.

5 Then Iehoshaphat sayd vnto the king of Israel, e Aske counsell, I pray thee, of the Lord to day.

e Hee seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.

6 Then the king of Israel gathered the f prophets, vpon a foure hundreth men, and said vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? And they sayd, Goe vp: for the Lord shall deliuer it into the hands of the king.

f Meaning, the false prophets, which were flatterers, and serued for lucre, whom Iezebel had assembled and kept after the death of those whom Elias slew.

7 And Iehoshaphat sayd, Is there here neuer a Prophet of the s Lord more, that we might inquire of him?

g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.

8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom wee may aske counsell of the Lord, but I h hate him: for he doeth not prophesie good vnto me, but euill. And Iehoshaphat sayd, Let not the king say so.

h Whereby we see that the wicked cannot abide to heare the trueth, but hate the Prophets of God, and molest them.

9 Then the king of Israel called an i eunuch, and sayd, Call quickly Michaiah the sonne of Imlah.

i Reade Gene. 37. 36.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either of them on his throne in their k apparell in the voyd place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

k In their kingly apparell.

11 And Zidkiah the sonne of Chenaanah made him l hornes of iron, & said, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20. 2. Iere. 7. 2. where in the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lorde shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde nowe, the words of the Prophets declare good vnto the king with m one ‡accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.

‡*Ebr. mouth.*

14 And Michaiah sayd, As the Lord liueth, whatsoeuer the Lord sayeth vnto me, that will I speake.

15 ¶ So he came to the king, and the king sayd vnto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall we leaue off? and hee answered him, n Goe vp, and prosper: and the Lorde shall deliuer it into the hand of the king.

n He speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience hee should try that they were but flatterers.

16 And the king sayd vnto him, How oft shal I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he sayd, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord sayd, o These haue no master, let euery man returne vnto his house in peace.

o Itis better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

18 (And the king of Israel sayd vnto Iehoshaphat, Did I not tell thee that he would prophesie no good vnto me, but euill?)

19 Againe hee sayd, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the p host of heauen stood about him on his right hand, and on his left hand.

p Meaning, his Angels.

20 And the Lord sayd, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

‖*Or, perswade and deceiue.*

21 Then there came foorth a spirit, and q stood before the Lord, and sayde, I will entise him. And the Lord sayde vnto him, Wherewith?

q Here we see that though the deuill bee euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

22 And he sayd, I will goe out, and be a r false spirit in the mouth of all his prophets. Then he sayd, Thou shalt entise him, & shalt also preuaile: goe forth, and do so.

r I will cause all his prophets to tell lies.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets, and the Lord hath appointed euil against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * s When went the Spirit of the Lord from me, to speake vnto thee?

2. *Chro.* 18. 23. s Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

25 And Michaiah said, Behold, thou shalt

see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel sayde, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne,

27 And say, Thus sayeth the king, Put this man in the prison house, and feede him with t bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by mee. And he sayd, u Hearken all ye people.

29 So the king of Israel, and Jehoshaphat the king of Judah went vp to Ramoth Gilead.

30 And the king of Israel sayd to Jehoshaphat, I will change mine apparell & will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two and thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Jehoshaphat, they sayd, Surely it is the king of Israel, & they turned to fight against him: and Jehoshaphat x cried.

33 And when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drewe a bowe ‖ightily, and smote the king of Israel betweene the ioints ‡ of his brigandine. Wherfore he sayd to his charet man, Turne thine hand, and carie me out of the hoste: for I am ‡ hurt.

35 And the battell increased that day, and the y king stood still in his charet against the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charet.

36 And there went a Proclamation throughout the z hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogges licked vp his blood (and ‖ they washed his armour) according vnto the Word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the Ivorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ And Jehoshaphat the sonne of Asa began to reigne vpon Judah in the fourth yeere of Ahab king of Israel. 2. *Chron.* 20, 31.

42 Jehoshaphat was fiue and thirty yere olde, when he began to reigne, and reigned fiue and twentie yeere in Jerusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheless a the high places were not taken away: for the people offered still, and burnt incense in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Jehoshaphat, and his worthy deeds that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Judah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the b deputie was king.

48 Jehoshaphat made ships of c Tharshish to saile to d Ophir for golde, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Jehoshaphat, Let my seruants go with thy seruants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Jehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuentenih yeere of Jehoshaphat king of Judah, and reigned two yeeres ouer Israel.

52 But he did euill in y sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal & worshipped him, and prouoked the Lord God of Israel vnto wrath, ‖ according vnto all that his father had done.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ *Or, in his simplicitie, and ignorantly.*

‡ *Ebr. betweene the brigandine.*

‡ *Ebr. sicke.*

y To wit, Ahab king of Israel.

z Of the Israelites.

‖ *Or, the harlots washed it. Chap.* 21. 19.

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, aswell as they did before the Temple was built.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia and all the sea called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians & Arabians traffike for golde.

‖ *Or, in all points as his father did.*

The second booke of the Kings.

THE ARGVMENT.

THis second booke conteineth the actes of the kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the king of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatry and disobedience to God, led into captiuity. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, & neglecting his sundry admonitions by famine & other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, & his owne eies put out, as the Lord had declared to him before by his Prophet Ieremy: & also by the iust vengeance of God, for contempt of his word, Ierusalem was destroyed, the Temple burnt, and he and all his

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward thoſe rulers and people which obey his Prophets, and embrace his worde: and contrarywiſe, of his plagues towarde thoſe common weales which neglect his miniſters, and doe not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth ſicke, and conſulteth with Baal-zebub. 3 Hee is reproued of Eliiah. 10 The captaines ouer fiftie were ſent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother ſucceedeth him.

THen Moab rebelled againſt Iſrael after the death of Ahab:
2 And Ahaziah fell through the latteſſe windowe in his vpper chamber which was in Samaria, ſo he was ſicke: then hee ſent meſſengers, to whom hee ſayde, Goe and inquire of [b] Baal-zebub the god of Ekron, if I ſhall recouer of this my diſeaſe.
3 Then the Angel of the Lord ſayd to Eliiah the Tiſhbite, Ariſe, and goe vp to meete the meſſengers of the king of Samaria, and ſay vnto them, [c] Is it not becauſe there is no God in Iſrael, that ye go to enquire of Baal-zebub the god of Ekron?
4 Wherefore thus ſaith the Lord, Thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death. So Eliiah departed.
5 And the meſſengers returned vnto him, to whom hee ſayd, Why are ye now returned?
6 And they anſwered him, There came a man and met vs, and ſayd vnto vs, Go and returne vnto the King which ſent you, and ſay vnto him, Thus ſayth the Lorde, [d] Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come downe from the bed on which thou art gone vp, but ſhalt die the death.
7 And hee ſaid vnto them, What maner of man was he which came and met you, and tolde you theſe wordes?
8 And they ſayde vnto him, Hee was an [e] hairie man, and girded with a girdle of leather about his loynes. Then ſayd hee, It is Eliiah the Tiſhbite.
9 Therefore the king ſent vnto him a captaine ouer fifty with his fifty men, who went vp vnto him: for beholde, hee ſate on the top of a mountaine, and hee ſayde vnto him, O man of God, the King hath commanded that thou come downe.
10 But Eliiah anſwered, and ſayd to the captaine ouer the fiftie, If that I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. [g] So fire came downe from the heauen, and deuoured him and his fiftie.
11 Againe alſo hee ſent vnto him another captaine ouer fiftie, with his fiftie. Who ſpake, and ſayde vnto him, [h] O man of God, thus the King commandeth, Come downe quickly.
12 But Eliiah anſwered, and ſayde vnto them, [i] If I bee a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.
13 Yet againe he ſent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, & fell on his knees before Eliiah, and beſought him, and ſayde vnto him, O man of God, I pray thee, let my [k] life and the life of theſe thy fifty ſeruants be [l] precious in thy ſight.
14 Beholde, there came fire downe from the heauen & deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.
15 And the Angel of the Lorde ſayd vnto Eliiah, Go downe with him, be not [m] afraid of his preſence. So he arose, and went downe with him vnto the King.
16 And he ſaid vnto him, Thus ſaith the Lorde, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the God of Ekron, (was it not becauſe there was no God in Iſrael to inquire of his word?) therefore thou ſhalt not come downe off the bed, on which thou art gone vp, but ſhalt die the death.
17 So hee died according to the worde of the Lorde, which Eliiah had ſpoken. And [n] Iehoram began to reigne in his ſtead, in the ſecond yeere of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.
18 Concerning the reſt of the actes of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the Kings of Iſrael?

and in the firſt yeere of this Iehoram, Iehoſhaphat died, and the kingdome of Iudah was confirmed to his ſonne.

CHAP. II.

8 Eliiah deuideth the waters with his cloake. 11 Hee is taken vp into heauen. 13 Eliſha taketh his cloake and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſha, are rent in pieces with beares.

AND when the Lord would take vp Eliiah into heauen by a whirle winde, Eliiah went with Eliſha from [a] Gilgal.
2 Then Eliiah ſaid to Eliſha, Tary here, I pray thee: for the Lorde hath ſent mee to Beth-el. But Eliſha ſayde, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came downe to Beth-el.
3 And the [b] children of the Prophets that were at Beth-el, came out to Eliſha, & ſayde vnto him, Knoweſt thou that the Lorde will take thy maſter from [c] thine head this day? And he ſayd, Yea, I [d] know it: hold ye your peace.
4 Againe Eliiah ſayd vnto him, Eliſha, tary here, I pray thee: for the Lord hath ſent me to Iericho. But he ſayd, As the Lord liueth, and as thy ſoule liueth, I will not leaue thee. So they came to Iericho.

a So that he was puniſhed for his idolatrie after two ſorts: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.
b The Philiſtims which dwelt at Ekron, worſhipped this idole, which ſignifieth the god of flies, thinking, that hee could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.
c Hee ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.
d Ignorance is the mother of errour and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods iudgements againſt the wicked.
h He ſpake this in mockerie, and therefore prouoked Gods wrath ſo much the more.
i Meaning, that God would ſhew by effect, whether he was a true prophet or not.
k Which humble my ſelfe before God and his ſeruant.
l That is, ſpare my life, & let me not die as the other two.
m Thus the Lord giueth boldneſſe to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelues are afraid to doe Gods meſſage.
n Iehoſhaphat going to battell againſt the Syrians, made his ſonne Iehoram King in the 17. yeere of his reigne: and in the 18. yeere, which was the ſecond yere of his ſonne Iehoram the ſonne of Ahab reigned in Iſrael:

a Which was the place where the children of Iſrael were circumciſed after they came ouer Iorden, and had bene fourtie yeeres in the wilderneſſe, as Ioſh. 5. 9.
b So called, becauſe they are begotten as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to be as the head, is to bee the maſter, as to bee at the feete, is to be a ſcholler.
d For the Lord had reuciled it vnto him.

5 And the children of the Prophets that were at * Iericho, came to Elisha, and sayde vnto him, Knowest thou that the Lorde will take thy master from thine head this day? and he sayd, Yea, I know it: holde ye your peace.

6 Moreouer, Eliiah sayd vnto him, Tary, I pray thee, here: for the Lorde hath sent me to Iorden. But he sayde, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fifty men of the sonnes of the Prophets went, and stoode on the other side afarre off, and they two stood by Iorden.

8 ¶ Then Eliiah tooke his cloke, & wrapt it together, and smote the [f] waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliiah sayd vnto Elisha, Aske what I shall do for thee before I bee taken from thee. And Elisha sayd, I pray thee, Let thy [g] Spirit be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horses of fire, and did separate them twaine. * So Eliiah went vp by a whirlewinde into [h] heauen.

12 And Elisha saw it, and hee cried, My father, my father, the charet of Israel, and the horsemen thereof: and hee sawe him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliiah that fell from him, and returned, and stoode by the banke of Iorden.

14 After he took the cloke of Eliiah, that fell from him, and smote the waters, & sayd, Where is the Lorde God of Eliiah? And so hee also, after hee had stricken the water, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayde, [i] The spirite of Eliiah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And sayde vnto him, Beholde nowe, there be with thy seruants fifty strong men: let them goe, wee pray thee, and seeke thy [k] master, if so be the Spirit of the Lord hath taken him vp, & cast him vpon some mountaine, or into some valley. But he sayd, [l] Ye shall not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he sayd, Send. So they sent fifty men, which sought three daies, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he said vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie sayde vnto Elisha, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my lorde, seest, but the water is nought, and the ground [§] barren.

20 Then he sayd, Bring me a newe cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there = the salt, and sayde, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrennesse to the ground.

22 So the waters were healed vntil this day, according to the worde of Elisha which he had spoken.

23 ¶ And hee went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, and mocked him, and sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and [n] cursed them in the name of the Lorde. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The reigne of Ieboram. 6 He and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 and giueth their hoste water. 24 The Moabites are ouercome. 27 Their King sacrificeth his sonne.

NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And hee wrought euill the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuertheless, hee cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendered vnto the King of Israel an hundreth thousand lambes, and an hundreth thousande rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the King of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? and he answered, I will goe vp: for [d] I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then sayd he, What way shall we goe vp? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the [e] king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that [‡] followed them.

10 Therefore the King of Israel sayde, Alas, that the Lorde hath called these three Kings, to giue them into the hand of Moab.

11 But

e Not onely at Beth-el, but at Iericho and other places were there prophets which had scholars, whom they instructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let me haue two. *Eccius.48.9.*

1. *mac.* 2. 58.

h Thus God hath left a testimonie in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirite of prophesie is giuen to him, as it was to Eliiah.

k Meaning Eliiah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

§ Or, killeth the inhabitants.

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desireth God to take vengeance of that iniury done vnto him.

a Reade the annotation in the 1. chap. and 17. verse.

b He sacrificed to the golden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributaries, so his successours.

d Reade 1. King. 22. 4.

e Meaning the viceroy or lieutenant of the King of Iudah, reade 1. King. 22. 47.

‡ Hebr. that were at their feet.

11 But Iehoshaphat sayde, Is there not here a Prophet of the Lord, that we may inquire of the Lorde by him? and one of the king of Israels seruantes answered, and sayd, Here is Elisha the sonne of Shaphat, which f powred water on the handes of Eliah.

12 Then Iehoshaphat sayd, g The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha sayd vnto the king of Israel, h What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him, i Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As ỹ Lord of hosts liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seene thee.

15 But nowe bring mee a minstrell. And when the minstrell l played, the hand of the Lord came vpon him.

16 And he sayd, Thus sayth the Lorde, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shall neither see winde nor see raine, yet the valley shalbe filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shall stop all the fountaines of water, and n marre euery good field with stones.

20 And in the morning when the meate offering was offered, beholde, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able ‡ to put on harnesse, and vpward, and stood in their border.

22 And they rose early in the morning, when the Sunne arose vpon the water, and the Moabites sawe the water ouer against them, as red as blood.

23 And they sayde, o This is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab, to the spoyle.

24 And when they came to the host of Israel, the Israelites arose vp, & smote the Moabites, so that they fled before them, but they p inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field euery man cast his stone, and filled them, and they stopt all the fountaines of water: & felled all the good trees: onely in q Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seuen hundreth men that drewe the sworde to breake through vnto the king of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his steade, and r offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked because of the godly that are among them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophesie.
m He will not only miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefites for a time vpō his enemies, yet hee hath his seasons, when hee will take them away, to the intent they might see his vengeance, which is prepared against them.
‡ Or, to gird himselfe with a girdle
o The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principal cities of the Moabites, wherein they left nothing but the walles.
r Some refere it to the king of Edoms sonne, whō they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty mooued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunamite a sonne at Gods hand. 18 Who dying, 32 He rayseth him vp againe. 40 Hee maketh sweete the pottage, 42 And multiplieth the loaues.

A Nd one of the wiues a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest, that thy seruant did b feare the Lord: and the creditor is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I doe for thee? tell mee, what hast thou at home? And shee sayde, Thine handmayde hath nothing at home, saue a d pitcher of oyle.

3 And he sayd, Goe and borow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee & vpon thy sonnes, and powre out into e all those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he said vnto her, There are no moe vessels. And the oyle f ceased.

7 Then she came & told the man of God. And he sayd, Goe, and sell the oyle, and pay thein that thou art in debt vnto, and liue thou and thy children of the g rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, he turned in thither to eate bread.

9 And shee saide vnto her husband, Behold, I know now, that this is an holy man of God, that passeth by vs continually.

10 Let vs make h him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to vs.

11 ¶ And on a day hee came thither and turned into the chamber, and lay therein.

12 And sayd to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee sayd vnto him, Say vnto her nowe, Beholde, thou hast had all this great care for vs, i what shall wee doe for thee? Is there any thing to bee spoken for thee to the King, or to the Captaine of the hoste? And she answered, I dwell among mine owne people.

a Reade Chap. 2.3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God sufferth his many times to bee brought to extreme necessitie, before he succor them, that afterward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God neuer sayleth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that his debts should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to studie and prayer.
i Thus the seruants of God are not vnthankfull for the benefites they receiue.

of the house? And shee answered, I [k] dwell among mine owne people.

14 Againe he said, What is then to bee done for her? Then Gehazi answered, In deede shee hath [l] no sonne, and her husband is olde.

15 Then sayd he, Call her. And he called her, and she stood in the dooze.

16 And he said, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And shee sayd, Oh my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceiued, and bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

18 ¶ And when the childe was growen, it fell on a day, that he went out to his father, and to the reapers.

19 And he said to his father, [m] Mine head, mine head. Who sayd to his seruant, Beare him to his mother.

20 And he tooke him, and brought him to his mother, and hee sate on her knees till noone, and dyed.

21 Then shee went vp, and layd him on the bed of the man of God, and shut the doore vpon him and went out.

22 ¶ Then she called to her husband, and said, Send with mee, I pray thee, one of the young men and one of the asses: for I will haste to the man of God, and come againe.

23 And he sayd, [n] Wherefore wilt thou go to him to day? it is neither [*] newe Moone nor Sabbath day. And she answered, ‡ All shall be well.

24 Then shee sadled an asse, and sayd to her seruant, Driue, and goe forward: stay not for me to get vp except I bid thee.

25 ¶ So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her ‖ ouer against him, he sayde to Gehazi his seruant, Beholde the Shunammite.

26 Runne nowe, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when shee came to the man of God vnto the mountaine, shee [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is ‡ vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she sayd, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Gird thy loynes, & take my staffe in thine hand, and go thy way: [p] if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to meete him, & told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the dooze vpon them twaine, and prayed vnto the Lord.

34 After he went vp, and [q] lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, & went vp and [r] stred himselfe vpon him: then the childe neesed [r] seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her, which came in vnto him. And he sayde vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, & tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the [s] land, and the children of the Prophets dwelt with him. And hee sayd vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the fielde, to gather herbes, and found, as it were, a wilde vine, and gathered thereof [t] wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cryed out, and said, O thou man of God, [u] death is in the pot: and they could not eate thereof.

41 Then he sayde, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruites, euen twentie loaues of barley, and full eares of corne in the huske. And he sayd, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I set this before an hundreth men? He sayd againe, Giue it vnto the people, that they may eate: for thus sayth the Lord, They shall eate, and there [x] shall remaine.

44 So he set it before them, and they did eate, and left ouer according to the worde of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his giftes. 27 Gehazi is striken with leprosie, because hee tooke money, and raiment of Naaman.

NOwe was there one Naaman captaine [a] of the hoste of the king of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had [*] deliuered the Aramites. Hee also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bands,

k I am content with that that God hath sent me, & can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her that shee might be fruitfull. *Gen.* 18, 10.

m His head aked sore, and therefore he cryed thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

‡ *Ebr. peace.*

‖ *Or, farre off.*

o In token of humilitie and ioy that she had met with him.

‡ *Ebr. her soule is in bitternesse.*

p Make such speede that nothing may let thee in the way, Luke 10, 4.

q The like did Eliiah to the widowes sonne at Sarepht, 1 King. 17, 21. and Saint Paul, Actes 20, 10. signifying the care that ought to be in them, that beare the word of God, and are distributers of the spirituall life.

r Meaning, oftentimes.

s That is, in the land of Israel.

t Which † Apothecaries cal colloquintida, and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitternesse.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

a Here appeareth that among the infidels God hath his, & also that the Infidels haue the in estimation, which do good to their country.

‡ *Ebr. she was before.*

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.
‡ *Ebr. in his hand.*

e The Prophet rebuketh the King, because he did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth only the signes, and outward things, and hath not regard to the word of God, which is there conteined.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, & likewise masters toward their seruants must be affectioned as toward their children. *Luke 4 27.*
‡ *Ebr. blessing.*

bandes, and had taken a little mayde of the land of Israel, and shee ‡ serued Naamans wife.

3 And she said vnto her mistresse, Would God my lorde were with the b Prophet that is in Samaria, hee would soone deliuer him of his leprosie.

4 And c hee went in, and tolde his lorde, saying, Thus and thus saith the mayde that is of the land of Israel.

5 And the King of Aram sayde, Goe thy way thither, and I will sende a letter vnto the King of Israel. And hee departed, and d tooke ‡ with him ten talents of siluer, and sixe thousand pieces of golde, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and sayd, Am I God, to kill and giue life, that hee doeth sende to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see howe he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, e Wherefore hast thou rent thy clothes? Let him come nowe to mee, and hee shall knowe that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe, and wash thee in Jorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was f wroth, and went away, and sayde, Beholde, I thought with my selfe, Hee will surely come out, and stand, and call on the Name of the Lorde his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash mee in them, and bee cleansed? so hee turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and sayd, g Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then when hee saith to thee, Wash, and bee cleane?

14 Then hee went downe and * washed himselfe seuen times in Jorden, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little childe, and he was cleane.

15 ¶ And he turned againe to the man of God, he and all his company, and came and stoode before him, and sayd, Beholde, nowe I know that there is no God in all the world, but in Israel: nowe therefore, I pray thee, take a ‡ reward of thy seruant.

16 But he sayde, As the Lorde liueth (before whom I stande) I will not receiue it. And hee would haue constrained him to receiue it, h but he refused.

17 Moreouer, Naaman said, Shall there not bee giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be merciful vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hande, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lorde bee merciful vnto thy seruant in this point.

19 Vnto whom hee sayde, i Goe in peace. So hee departed from him about halfe a dayes tourney of ground.

20 And Gehazi the seruant of Elisha the man of God saide, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lorde liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, k he light downe from the charet to meete him, and sayd, Is all well?

22 And he answered, All is well: my master hath sent mee, saying, Beholde, there be come to me, euen now from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayd, Pea, take two talents, and he compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to ‖ the tower, hee tooke them out of their handes, and layde them in the house, and sent away the men: and m they departed.

25 ¶ Then hee went in, and stoode before his master. And Elisha sayde vnto him, Whence commest thou, Gehazi? And he said, Thy seruant went no whither.

26 But hee sayde vnto him, n Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, o and oliues, and vineyards, and sheepe, and oxen, and men seruants, and mayd seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And hee went out from his presence a leper white as snowe.

h So the Lord commandeth that they that receiue freely, shou'd giue also freely.

i He feeleth his cõscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

‖ *Or, fortresse, or secret place.*

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such as by whose couetousnesse Gods word might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the King of Syrias counsell to the King of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophets said vnto Elisha, Beholde, wee pray thee, the place where wee dwell with thee, is too little for vs.

a Or, a piece of wood fit to build with.
‖ Or, the axe head.
b God wrought this miraculouſly to confirme the authoritie of Eliſha, to whom he had giuen ſuch abundance of his Spirit.
c Meaning, that he would lie in ambuſh and take the Iſraelites at vnwares.
d The wicked conſpire nothing ſo craftily, but God can reueile it to his ſeruants, and cauſe their counſell to be diſcloſed.
e There is nothing ſo ſecret that thou canſt goe about, but he knoweth it, and diſcouereth it vnto his King.
f Though it had bene nothing in mans iudgement to haue taken Eliſha, yet the wicked euer doubt and thinke they are neuer able to prepare power ynough, though it be but againſt one, or a few.
g For he was aſſured of Gods helpe, and that millions of Angels camped about the godly to deliuer them. 2. *Chron.* 32. 7.
h That he may beholde how thou haſt prepared an armie to reſcue vs.
i Meaning, the Syrians his enemies, which came downe thinking themſelues ſure of him.
k Thus he did being led by the Spirit of God, and not becauſe he ſought his owne reuengeance, but onely to ſet forth the glory of God.

2 Let vs nowe goe to Iorden, that wee may take thence euery man a * beame, and make vs a place to dwell in. And he anſwered, Goe.
3 And one ſaid, Vouchſafe, I pray thee, to goe with thy ſeruants: and he anſwered, I will goe.
4 So he went with them, and when they came to Iorden, they cut downe wood.
5 And as one was felling of a tree, the ‖ yron fell into the water: then hee cried, and ſayd, Alas maſter, it was but borowed.
6 And the man of God ſaide, Where fell it? And hee ſhewed him the place. Then hee cut downe a piece of wood, and caſt in thither, and he cauſed the yron to b ſwimme.
7 Then he ſaid, Take it vp to thee. And he ſtretched out his hand and tooke it.
8 ¶ Then the King of Aram warred againſt Iſrael, and tooke counſell with his ſeruants, and ſaid, In c ſuch and ſuch a place ſhalbe my campe.
9 Therefore the man of God ſent vnto the King of Iſrael, ſaying, Beware thou go not ouer to ſuch a place: for there the Aramites are come downe.
10 So the king of Iſrael ſent to the place which the man of God tolde him, and warned him of, and d ſaued himſelfe from thence, not once, nor twiſe.
11 And the heart of the King of Aram was troubled for this thing: therefore he called his ſeruants, and ſayd vnto them, Will yee not ſhew mee, which of vs bewrayeth our counſell to the King of Iſrael?
12 Then one of his ſeruants ſaide, None, my lorde, O King, but Eliſha the Prophet that is in Iſrael, telleth the King of Iſrael, euen the wordes that thou ſpeakeſt in thy e priuie chamber.
13 And he ſaide, Goe, and eſpie where hee is, that I may ſend and fetch him. And one told him, ſaying, Behold, he is in Dothan.
14 ¶ So hee ſent thither horſes and charets, and a f mightie hoſte: and they came by night, and compaſſed the citie.
15 And when the ſeruant of the man of God arooſe earely to goe out, beholde, an hoſte compaſſed the citie with horſes and charets. Then his ſeruant ſaid vnto him, Alas, maſter, how ſhall we do?
16 And hee anſwered, g Feare not: * for they that be with vs, are moe then they that be with them.
17 Then Eliſha prayed and ſaid, Lord, I beſeech thee, open his eyes, h that he may ſee. And the Lorde opened the eyes of the ſeruant, and he looked, and beholde, the mountaine was full of horſes and charets of fire round about Eliſha.
18 So i they came downe to him: but Eliſha prayed vnto the Lord, and ſayd, Smite this people, I pray thee, with blindeneſſe. And he ſmote them with blindeneſſe, according to the word of Eliſha.
19 And Eliſha ſayde vnto them, This is not the way, neither is this the citie: followe mee, and I will leade you to the man whom yee ſeeke. But hee k led them to Samaria.
20 And when they were come to Samaria, Eliſha ſayd, Lorde, open their eyes, that they may ſee. And the Lorde opened their eyes, and they ſawe, and beholde, they were in the mids of Samaria.
21 And the King of Iſrael ſayd vnto Eliſha when he ſaw them, l My father, ſhall I ſmite them, ſhall I ſmite them?
22 And hee anſwered, Thou ſhalt not ſmite them: doeſt thou not ſmite them that thou haſt taken with thy ſworde, and with thy bowe? but ſet bread and water before them, that they may eat and drinke and goe to their maſter.
23 And hee made great preparation for them: and when they had eaten and drunken, hee ſent them away: and they went to their maſter. So the bandes of Aram came m no more into the land of Iſrael.
24 But afterward Ben-hadad King of Aram gathered all his hoſte, and went vp, and beſieged Samaria.
25 So there was a great famine in Samaria: for loe, they beſieged it, vntill an aſſes head was at fourſcore pieces of ſilver, and the fourth part of a cab of doues * doung at fiue pieces of ſilver.
26 And as the King of Iſrael was going vpon the wall, there cryed a woman vnto him, ſaying, Helpe, my lord, O King.
27 And he ſayd, Seeing the Lord doeth not ſuccour thee, howe ſhould I helpe thee with the * barne, or with the winepreſſe?
28 Alſo the king ſaid vnto her, What aileth thee? And ſhee anſwered, This woman ſaid vnto me, Giue thy ſonne, that wee may eate him to day, and wee will eate my ſonne to morow.
29 * So wee ſod my ſonne, and did eate him: and I ſayd to her the day after, Giue thy ſonne, that wee may eat him, but ſhe hath hid her ſonne.
30 And when the King had heard the wordes of the woman, hee rent his clothes, (and as hee went vpon the wall, the people looked, and beholde, hee had ſackcloth ‖ within p vpon his fleſh)
31 And hee ſaid, God doe ſo to me ‖ more alſo, if the head of Eliſha the ſonne of Shaphat ſhall ſtand on him this day.
32 (Nowe Eliſha ſate in his houſe, and the Elders ſate with him) And the King ſent a man before him: but before the meſſenger came to him, hee ſayde to the Elders, See yee not howe this q murtherers ſonne hath ſent to take away mine head? take heede when the meſſenger commeth, and ſhut the doore, and handle him roughly at the doore: is not the ſounde of his maſters feete behinde him?
33 While hee yet talked with them, beholde, the meſſenger came downe vnto him, and ſayd, Beholde, this euill commeth of the Lorde: r ſhoulde I attende on the Lord any longer?

l The wicked vſe reuerent & graue words towards the ſeruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.
m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietneſſe, then if they had bene ouercome in battell: for they returned no more at that time to fight againſt Iſrael, or in that Kings dayes.
n The Ebrewes write, that they burned it in the ſiege for lacke of wood.
o Meaning, any kinde of vitaile, as corne and wine, &c. *Deu.* 28. 53, 57.
‖ Or, vnder his clothes.
p Thus hypocrites, when they feele Gods iudgements, thinke to pleaſe him with outward ceremonies, whom in proſperitie they will not know.
q Meaning, Iehoram Ahabs ſonne, who killed the Prophets and cauſed Naboth to be ſtoned.
r So the wicked fall into a rage and deſperation if they finde not ſudden remedie againſt their afflictions.

CHAP. VII.

1 *Eliſha propheſieth plentie of vitaile and other things to Samaria.* 6 *The Syrians runne away, and haue no man following them.* 17 *The prince that would not beleeue the wordes of Eliſha, is troden to death.*

Then

THen Elisha sayd, Heare ye the word of the Lord: thus saith the Lord, a To morrow this time a measure of fine flour shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince on whose hand the king b leaned, answered the man of God, and sayd, Though the Lord would make c windowes in the heauen, could this thing come to passe? and he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Nowe there were foure leprous men at the entring in of the gate: and they sayd one to another, Why sit we here vntill wee die?

4 If we say, we will enter into the citie, the famine is in the citie, and we shall die there: and if we sit here, we die also. Nowe therefore come, and let vs fall vnto the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a e noyse of charets, and a noyse of horses, and a noyse of a great armie, so that they sayd one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents, and their horses, and their asses, euen the campe as it was, and f fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and golde, and raiment, and went and hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till day light, some ‖ mischiefe will come vpon vs. Nowe therefore come, let vs goe, and tell the kings household.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed, and asses tyed: and the tents are as they were.

11 And the porters cried and declared to the kings house within.

12 Then the king arose in the night, and sayd vnto his seruants, g I will shewe you now, what the Aramites haue done vnto vs. They knowe that we are a famished, therefore they are gone out of the campe to hide themselues in the field, saying, When they come out of the citie, we shall catch them aliue, and goe into the citie.

13 And one of his seruants answered, and sayde, Let men take now fiue of the horses that remaine and are left in the citie (behold, they are euen as all the i multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke ‖ two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Jorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine flour was at a shekell, and two measures of barley at a shekel k according to the word of the Lord.

17 And the King gaue the Prince (on whose hande he leaned) the charge of the gate, and the people l trode vpon him in the gate, and he died, as the man of God had sayde, which spake it when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morrowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windowes in the heauen, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

a The godly are euer assured of Gods helpe in their necessities, but the times and houres are onely reueiled by Gods spirit.

b To whom the king gaue the charge and ouersight of things, as verse 17.

c He mocketh at the Prophets words, saying, that if God rained downe corne from heauen, yet this could not come to passe.

d Thy infidelitie shalbe punished herein, when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the Law that they should dwell apart, and not among their brethren, Leuit. 13. 46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noise or shaking of a leafe.

g The wicked neede no greater enemy then their owne conscience to pursue them.

‖ *Or, we shalbe punished for our faults.*

h He mistrusted the Prophets words, and therefore could beleeue nothing, as they which are more politike then godly, euer cast more perils then needeth.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

‖ *Or, two horses of the charet, which were accustomed to draw in the charet.*

k Which hee spake by the mouth of Elisha verse 1.

l As the people preassed out of the gate to run to the Syrians tents where they had heard was meate, and great spoyle left.

CHAP. VIII.

1 *Elissa propheseth vnto the Shunammite the dearth of seuen yeere.* 12 *He propheseth to Hazael that he shalbe king of Syria.* 15 *He reigneth after Ben-hadad.* 16 *Iehoram reigneth ouer Judah.* 20 *Edom falleth from Iudah.* 25 *Ahaziah succeedeth Iehoram.*

THen spake Elisha vnto the woman, a whose sonne he had restored to life, saying, Vp, and goe, thou and thine house, and sojourne where thou a canst sojourne: for the Lord hath called for a famine, and it commeth also vpon the land seuen yeeres.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household, and sojourned in the land of the Philistims seuen yeeres.

3 ¶ And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out b to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he tolde c the king, how he had restored one dead to life, behold, the woman whose sonne hee had raised to life, called vp on the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

Chap. 4. 35.

a Where thou canst finde a commodious place to dwell, wheras is plenty.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderfull prouidence appeareth in this, that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes sute.

6 And when the king asked the woman, she tolde him: so the king appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruites of her lands since the day shee left the lande, euen vntill this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke: and one tolde him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hande, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hande, and of euery [e] good thing of Damascus, euen the burden of fourte camels, and came and stoode before him, and sayde, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha said to him, Goe, and say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

f Meaning, that he should recouer of this disease: but hee knew that this messenger Hazael should slay him to obteine the kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael sayd, Why weepeth my lord? and hee answered, Because I knowe the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael sayd, What? is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lorde hath shewed mee, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So hee departed from Elisha, and came to his master, who sayd to him, What sayd Elisha to thee? And hee answered, He tolde me that thou shouldest recouer.

15 And on the morrowe he tooke a thicke cloth, and dipt it in water, and [h] spread it on his face, and he died: and Hazael reigned in his stead.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

16 ¶ * Now in the fifth yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

2. *Chron.* 21 4.

i Reade Chap. 2, 17.

k He was confirmed in his kingdome after his fathers death.

17 Hee was two and thirtie yeere olde, when he beganne to reigne: and he reigned eight yeere in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lorde would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

2. *Sam.* 7 13.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a king ouer themselues.

m Which had bene subiect from Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Zair, and all his charets with him, and hee arose by night, and smote the Edomites which were about him with the Captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then [n] Libnah rebelled at that same time.

n This was a city in Iudah giuen to the Leuites, Iosh. 21 13. and after turned from king Iehoram, because of his idolatrie. 2. *Chro.* 22. 1.

23 Concerning the rest of the actes of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the city of Dauid. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab king of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 ° Two and twentie yeere olde was Ahaziah when hee began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was fortie two yeere olde, as 2. Chro. 22. 2.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And hee went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

p Which was a citie in the tribe of Gad beyond Iorden.

29 And king Ioram returned to be healed in [q] Izreel of the woundes which the Aramites had giuen him at Ramah, when hee fought against Hazael King of Aram: and Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

q This is a citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 and Ahaziah, otherwise called Ochozias, the king of Iudah, 33 and causeth Iezebel to be cast downe out of a window, and the dogs did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and sayde vnto him, * [a] Gird thy loynes, and take this boxe of oyle in thine hande, and get thee to Ramoth Gilead.

1. *Kin.* 19. 16, 17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countries they vsed long garments which they tucked vp, when they went about earnest businesse. ‡ *Ebr. from chamber to chamber.*

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him ‡ to a secret chamber.

3 Then take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for king ouer Israel: then open the doore, and flee without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee sayd, I haue a message to thee, O captaine. And Iehu sayd, Vnto which of all vs? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus sayeth the Lorde God of Israel, I haue [b] anoynted thee for

b This anointing was for Kings, Priests, and Prophets, which were all figures of Messiah, in whom these three offices were accomplished.

for King ouer the people of the Lorde, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

1. King. 21. 15, 23

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well bun that is shut vp, as him that is left in Israel.

1. King. 14. 10. and 21, 22.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiiah.

1. King. 14. 10. 1. King. 16. 3, 11.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the e seruants of the Lord. And one sayde vnto him, Is all well? wherefore came this d mad fellowe to thee? And hee sayd vnto them, Ye know the man, and what his talke was.

e That is, the rest of the armie, whom he called before his brethren, verse 2.

d In this estimation, the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiuer, and sayd he had the deuill) therefore they ought not to be discouraged. Chap. 8. 29.

12 And they sayd, It is false, tell vs it now. Then hee said, Thus and thus spake he to me, saying, Thus sayth the Lorde, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram, (Now Ioram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu sayd, If it bee your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordained, as is read 2. Chron. 22. 7. that this wicked and idolatrous king, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.

17 And the watchman that stoode in the towre in Izreel, spied the company of Iehu as hee came, and sayd, I see a company. And Iehoram sayd, Take a horseman, and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus sayth the King, Is it peace? And Iehu sayd, What hast thou to doe with peace? ‖ turne behind me. And the watchman told, saying, The messenger came to them, but hee commeth not againe.

‖ Or, follow me.

19 Then hee sent out another on horseback, which came to them, and sayd, Thus sayth the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for hee marcheth † furiously.

† As one that went earnestly about his enterprise.

21 ¶ Then Iehoram said, Make readie: and his charet was made readie. And Iehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, hee sayd, Is it peace, Iehu? and hee answered, What ‖ peace, while the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

‖ Or, what peace?

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arrow went thorow his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord layd this burden vpon him,

26 * Surely I haue seene yesterday the blood of Naboth, ‖ the blood of his f sonnes, sayd the Lord, and I will render it thee in this field, sayth the Lord: now therfore take and cast him in the fielde, according to the word of the Lord.

‖ Or, spake this prophesie against him.

1. King. 21. 29.

f By this place it is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enioy his vineyard more quietly: for els his children might haue claimed possession.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to g Megiddo, and there died.

g After that hee was wounded in Samaria he fled to Megiddo, which was a city of Iudah.

28 And his seruants caried him in a charet to Ierusalem, ‖ buried him in his sepulchre with his fathers in the citie of Dauid.

‖ Or, and buried him in his sepulchre.

29 ¶ And in the h eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

h That is, eleuen whole yeres: for chap. 8. 25. before, when hee sayd that he began to reigne the twelfth yeere of Ioram, he taketh part of the yeere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyred her head, and i looked out at a window.

i Being of an beauie and cruell nature, thee would stil receiue her princely state and dignitie.

31 And as Iehu entred at the gate, shee sayd, Had k Zimri peace, which slewe his master?

k As though shee would say, Can any traitour or any that riseth against his superiour, haue good successe? reade 1. King. 16. 10.

32 And hee lift vp his eyes to the window, and sayd, Who is on my side, who? Then two or three of her ‖ Eunuches looked vnto him.

‖ Or, chiefe seruants.

33 And he said, Cast her down: and they cast her downe, ‖ and hee sprinckled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

‖ This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

34 And when he was come in, he did eate and drinke, and said, Visite now yonder cursed woman and bury her: for she is a l kings daughter.

l Of the kings of Zidon, 1. Kings 16, 31.

35 And they went to burie her, but they found no more of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

him.

him. And hee ſayd, This is the word of the Lord, which hee ſpake ‡ by his ſeruant Eliiah the Tiſhbite, ſaying, * In the field of Iezreel ſhall the dogges eate the fleſh of Iezebel.

‡ *Ebr. by the hand of.*

p Thus Gods iudgements appeare euen in this worlde againſt them that ſuppreſſe his word and perſecute his ſeruants,

37 And the carkeis of Iezebel ſhall bee as dung vpon the ground in the fielde of Iezreel, ſo that none ſhall ſay, p This is Iezebel.

CHAP. X.

6 Iehu cauſeth the ſeuentie ſonnes of Ahab to be ſlaine, 14 and after that fortie and two of Ahaziahs brethren. 25 He killeth alſo all the Prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

AHab had now ſeuentie * ſonnes in Samaria. And Iehu wrote letters, and ſent to Samaria vnto the rulers of Iezreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

a The Scripture vſeth to cal them ſonnes, which are either children, or nephewes,

2 Nowe when this letter commeth to you, (for yee haue with you your maſters ſonnes, yee haue with you both charets and horſes, and a defenced citie, and armour)

3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and b ſet him on his fathers throne, and fight for your maſters houſe.

b He wrote this to prooue them whether they would take his part or no.

4 But they were exceedingly afraid, and ſayd, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And hee that was gouernour of Ahabs houſe, and hee that ruled the citie, and the Elders, and the bringers vp of the children ſent to Iehu, ſaying, Wee are thy ſeruants and will doe all that thou ſhalt bid vs: we will make no king: doe what ſeemeth good to thee.

6 ¶ Then hee wrote another letter to them, ſaying, If yee be mine, and will obey my voice, c take the heads of the men that are your maſters ſonnes, and come to me to Iezreel by to morow this time. (Nowe the Kings ſonnes, euen ſeuentie perſons, were with d great men of the citie, which brought them vp)

c God as a iuſt iudge puniſheth the wicked children of wicked parents vnto the third and fourth generation,

7 And when the letter came to them, they tooke the kings ſonnes, and ſlew the ſeuenty perſons, and laid their heads in baſkets, and ſent them vnto him to Iezreel.

8 ¶ Then there came a meſſenger, and tolde him, ſaying, They haue brought the heads of the kings ſonnes. And he ſayd, Let them lay them on two heapes at the entring in of the gate vntill the morning.

d Ye cannot iuſtly condemne me for the kings death, ſeeing ye haue done the like to his poſterity: for the Lord commanded me, and mooued you to execute this his iudgement, *Ebr. by the hand of.*

9 And when it was day, he went out, and ſtood and ſayd to all the people, Yee be e righteous: behold, I conſpired againſt my maſter, and ſlewe him: but who ſlewe all theſe?

e Meaning, which were the idolatrous prieſts.

10 Know now that there ſhall fall vnto the earth nothing of the worde of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath wrought to paſſe the things that he ſpake ‡ by his ſeruant *Eliiah.

11 So Iehu ſlew all that remained of the houſe of Ahab in Iezreel, and all that were great with him and his familiars, and his * prieſts, ſo that he let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an houſe where the ſhepheards did ſhere,

13 He met with the brethren of Ahaziah King of Iudah, and ſayd, Who are yee? And they anſwered, Wee are the brethren of Ahaziah, and goe downe to ſalute the children of the King, and the children of the Queene.

14 And he ſayd, Take them aliue. And they tooke them aliue, and ſlew them at the well beſide the houſe where the ſheepe are ſhorne, euen two and fortie men, and hee f left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, hee mette with Iehonadab the ſonne of Rechab comming to meete him, and he g ſaluted him, and ſayd to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadab anſwered, Yea, doubtleſſe. Then giue me thine hand. And when he had giuen him his hand, hee tooke him vp to him into the charet.

g For he feared God and lamented the wickednesse of thoſe times: therefore Iehu was glad to ioyne with him. of Rechab, reade Ierem. 35.2.

16 And he ſayd, Come with mee, and ſee the zeale that I haue for the Lord: ſo they made him ride in his charet.

17 And when he came to Samaria, hee ſlew all that remained vnto Ahab in Samaria, till he had deſtroyed him, according to the word of the Lorde, which he ſpake to Eliiah.

‖ *Or, prayſed God for him.*

18 Then Iehu aſſembled all the people, and ſayd vnto them, Ahab ſerued h Baal a little, but Iehu ſhall ſerue him much more.

h Here Baal is taken for Aſhtaroth the idole of the Zidonians, which Iezebel cauſed to bee worſhipped, as it is alſo ſo vſed, 1. King. 16.32. and 22.53.

19 Nowe therefore call vnto mee all the prophets of Baal, all his ſeruants, and all his prieſtes, and let not a man be lacking: for I haue a great ſacrifice for Baal: whoſoeuer is lacking, he ſhall not liue. But Iehu did it by a ſubtilty to deſtroy the ſeruants of Baal.

20 And Iehu ſayde, ‡ Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.

‡ *Ebr. Sanctifie.*

21 So Iehu ſent vnto all Iſrael, and all the ſeruants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from ende to ende.

22 Then hee ſayd vnto him that had the charge of the veſtry, Bring forth veſtments for all the ſeruants of Baal. And he brought them out veſtments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into the houſe of Baal, hee ſayd vnto the ſeruants of Baal, Search diligently, and looke leſt there bee here with you any of the i ſeruants of the Lord, but the ſeruants of Baal onely.

i Thus God would haue his ſeruants preſerued, and idolaters deſtroyed: as in his law he giueth expreſſe commandement Deut 13.

24 And when they went in to make a ſacrifice and burnt offering, Iehu appointed foureſcore men without, and ſayd, If any of the men whom I haue brought into your handes, eſcape, k his ſoule ſhall bee for his ſoule.

‖ *Or, he ſhall die for him.*

25 And when hee had made an ende of the burnt offering, Iehu ſayd to the garde, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſworde. And the guard,

guard, and the captaines cast them out, and went vnto the k Citie where was the Temple of Baal.

26 And they brought out the images of the Temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy l sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the lawe of the Lord God of Israel with all his heart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord beganne ‖to lothe Israel, and Hazael smote them in all the coasts of Israel,

33 From Iorden Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeere.

CHAP. XI.

1 Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God & the people. 18 Baal and his Priests are destroyed.

2. *Chron.* 22. 10.

a Meaning, all the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the cruelty of this woman to destroy the whole family of Ahab. b The Lord promised to maintein the family of Dauid, & not to quench the light thereof: therefore he moued the heart of Iehosheba to preserue him. c Where the Priests did lie. 2. *Chron.* 22. 11. 3. d The chiefe Priest, Iehoshebas husband.

WHen a Athaliah the mother of Ahaziah when shee saw that her sonne was dead, she arose, and destroyed all the a kings seed.

2 But Iehosheba the daughter of king Iozam, and sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should be slaine, both him and his nourse, keeping them in the c bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere d Iehoiada sent and tooke the captaines ouer hundreds, with other captaines, and them of the guard, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, & shewed them the kings sonne.

5 And he commanded them, saying, This is it that ye must do, The third part of e you, that commeth on the Sabbath, shall f ward toward the kings house:

6 And another third part in the gate of g Sur: and another third part in the gate behinde them of the guard: and yee shall keepe the watch ‖in the house of Mallah.

7 And two parts of you, that is, all that h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compasse the king round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundreds did according to all that Iehoiada the Priest commanded, & they tooke euery man his men that entred in to their charge on the i Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the k Priest gaue to the captaines of hundreds the speares and the shields that were king Dauids, and were in the house of the Lord.

11 And the guard stoode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out the l kings sonne, and put the crowne vpon him, and gaue him m the testimony, and they made him king: also they anointed him, & clapt their hands, and sayd, God saue the king.

13 ¶ And when Athaliah heard the noise of the running of the people, shee came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a n pillar, as the maner was, and the Princes and the Trumpetters by the king, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreds that had the rule of the hoste, and sayd vnto them, Haue her ‖fourth of the ranges, and he that o followeth her, let him die by the sword: for the Priest had sayd, Let her not be slaine in the house of the Lord.

16 Then they layed hands on her, and she went by the way, by the which the horses go to the house of the king, and there was shee slaine.

17 And Iehoiada made a couenant betweene the Lorde and the p king and the people, that they should be the Lordes people: likewise betweene the q king and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they down couragiously, and slew Mattan the Priest of Baal before the r altars: and the s Priest set a guard ouer the house of the Lord.

k Which citie was neere to Samaria.

l Thus God approoueth and rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was after ward punished.

‖*Or, to cut them off.*

e Of the Leuites which had charge of the keeping of the Temple, and kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called the East gate of the Temple, 2. Chro. 23. 5.

‖*Or, that none breake his order.*

h Whose charge is ended.

i Reade verse 5. and 7.

k To wit, Iehoiada.

l That is, Ioash, which had been kept secret sixe yeeres.

m Meaning, the Lawe of God, which is his chiefe charge, and whereby only his throne is established.

n Where the kings place was in the Temple.

‖*Or, out of the Temple.*

o To take her part.

p That both the king & the people should maintein the true worship of God, and destroy all idolatry.

q That he should gouerne, and they obey in the feare of God.

r Euen in the place where hee had blasphemed God, & thought to haue been holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

39. Then

19 Then hee tooke the captaines of hundreds, & the other captaines, and the guard, & all the people of the land: and they brought the king from the house of the Lord, & came by the way of the gate of the guard to the kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: t for they had slaine Athaliah with the sworde beside the kings house.

t Which by her cruelty and persecution had vexed the whole land before.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 Hee stayeth the king of Syria by a present from comming against Ierusalem. 20 Hee is killed by two of his seruants.

2.Chron.24.1. IN * the seuenth yeere of Iehu, Iehoash began to reigne, and reigned fortie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.

a So long as rulers giue eare to the true ministers of God, they prosper.

3 But b the high places were not taken away: for the people offered yet, and burnt incense in the high places.

b So hard a thing it is for them that are in authoritie, to be brought to the perfit obedience of God.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the c count, the money that euery man is set at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

c That is, the money of redemption, Exod. 30.12: also the money which the Priest valued the vowes at, Leuit. 27.2. and their free liberalitie.

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repaire the d broken places of the house, wheresoeuer any decay is found.

d For the Temple which was built an hundred fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

6 ¶ Yet in the three and twentieth yeere of king Iehoash, the Priests had not mended that which was decayed in the temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and sayd vnto them, Why repaire yee not the ruines of the Temple? Nowe therefore e receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

e He taketh from them the ordering of the money, because of their negligence.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the f right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

f That is, on the South side.

‖ *Or, vessell.*

10 And when they sawe there was much money in the chest, the kings secretary came vp, and the high Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready into the handes of them g that vndertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

g For the king had appointed other which were meete for that purpose, Chap. 22.5.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was layed out for the reparation of the Temple.

13 Howbeit, there was h not made for the house of the Lord bowles of siluer, instruments of musicke, basins, trumpets, nor any vessels of golde, or vessels of siluer, of the money that was brought into the house of the Lord.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2.Chron. 24.14.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespasse offering, and the money of the sinne offerings, was not brought into the house of the Lord: for it was the Priests.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath, and tooke it: and Hazael set his face to go vp to Ierusalem.

i After the death of Iehoiada, Iosh fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, who is pacified with the treasures of the temple: for God would not be serued with those gifts, seeing the kings heart was wicked.

18 And Iehoash king of Iudah tooke all the i hallowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers, kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruants arose, & wrought treason, and k slewe Ioash in the house of l Millo, when he came downe to Silla:

k Because he had put Zacharie the son of Iehoiada to death, 2.Chro. 24.25.

21 Euen ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

l Reade 2.Sam. 5.9.

‖ *Or, Iozabar.*

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, wherewith made Israel to a sinne, and departed not therefrom.

a By worshiping the calues which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael all b his dayes.

b While Iehoahaz lined.

4 And Iehoahaz besought the Lord, and the Lord heard him: for hee saw the trouble of Israel, wherewith the king of Aram troubled them.

5 (And the Lord gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the

c To wit, Ioash the sonne of Iehoahaz.

children

children of Israel [d] dwelt in their tents as [+] before time.

6 Neuertheleſſe they departed not from the ſinnes of the houſe of Ieroboam which made Israel ſinne, but walked in them: euen the [e] groue alſo remained ſtill in Samaria.)

7 For he had left of the people to Iehoahaz but fiftie horſemen, and ten charets, and ten thouſand footemen, becauſe the king [f] of Aram had deſtroyed them, and made them like duſt beaten to powder.

8 Concerning the reſt of the actes of Iehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſonne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yeere of Ioaſh king of Iudah began Iehoaſh the ſonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned ſixteene yeere,

11 And did euil in the ſight of the Lord: for he departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Israel to ſinne, but he walked therein.

12 Concerning the reſt of the acts of Ioaſh, and all that he did, & his valiant deedes, and how he fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeate: and Ioaſh was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell ſicke of his ſickneſſe whereof he died, Ioaſh the king of Israel came downe vnto him, and wept vpon his face, and ſayde, [h] O my father, my father, the charet of Israel, and the horſemen of the ſame.

15 Then Elisha ſayd vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he ſaid to the king of Israel, Put thine hand vpon the bowe. And hee put his hand vpon it. And Elisha put his hands vpon the kings hands,

17 And ſayd, Open the window [i] Eaſtward. And when hee had opened it, Elisha ſayd, Shoote. And he ſhot. And he ſayd, Behold the arrowe of the Lordes deliuerance, and the arrowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe hee ſayd, Take the arrowes. And hee tooke them. And hee ſayd vnto the king of Israel, Smite the ground. And he ſmote thrise, and ceaſed.

19 Then the man of God was [k] angrie with him, and ſayd, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou hadſt conſumed it, where nowe thou ſhalt ſmite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, behold, they ſaw the ſouldiers: therefore they caſt the man into the ſepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, [*] he reuiued and ſtoode vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on thē, and pitied them, and had reſpect vnto them becauſe of his couenant with Abraham, Izhak, and Iaakob, & would not deſtroy them, neither caſt he them from him as [m] yet.

24 So Hazael the king of Aram died: & Ben-hadad his ſonne reigned in his ſtead.

25 Therefore Iehoaſh the ſonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the ſonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioaſh beate him, and reſtored the cities vnto Israel.

CHAP. XIIII.

1 *Amaziah the king of Iudah putteth to death them that ſlew his father,* 7 *And after ſmiteth Edom.* 15 *Ioaſh dieth, and Ieroboam his ſonne ſucceedeth him.* 29 *And after him reigneth Zachariah.*

THe ſecond yeere of Ioaſh ſonne of Iehoahaz king of Israel reigned [*] Amaziah the ſonne of Ioaſh king of Iudah.

2 Hee was fiue and twenty yeere olde when he began to reigne, and reigned nine and twenty yeere in Ieruſalem, and his mothers name was Iehoaddan of Ieruſalem.

3 And hee did [a] vprightly in the ſight of the Lord, yet not like Dauid his father, but did according to all that Ioaſh his father had done.

4 Notwithſtanding the hie places were not taken away: for as yet the people did ſacrifice and burnt incenſe in the hie places.

5 ¶ And when the kingdome was confirmed in his hand, hee ſlewe his ſeruants which had [*] killed the king his father.

6 But the children of thoſe that did ſlay him, he [b] ſlew not, according vnto that that is written in the booke of the Lawe of Moſes wherein the Lord commanded, ſaying, [*] The fathers ſhall not bee put to death for the children, nor the children put to death for the fathers: but euery man ſhall bee put to death for his owne ſinne.

7 He ſlewe alſo of [c] Edom in the valley of ſalt ten thouſand, and tooke ‖ the citie of Sela by warre, and called the name thereof Iokthеel vnto this day.

8 ¶ Then Amaziah ſent meſſengers to Iehoaſh the ſonne of Iehoahaz, ſonne of Iehu king of Israel, ſaying, Come, [d] let vs ſee one another in the face.

9 Then Iehoaſh the king of Israel ſent to Amaziah king of Iudah, ſaying, The thiſtle that is in Lebanon, ſent to the [e] Cedar that is in Lebanon, ſaying, Giue thy daughter

[d] Safely & without danger.

[+] Ebr. *as yeſterday, and before yeſterday.*

[e] Wherein they did commit their idolatrie, and which the Lord had commanded to be deſtroyed, Deut. 16. 21.

[f] That is, Hazael, and Ben-hadad his ſonne, as verſ. 3. Reade of Hazael, chap. 8. 12.

[g] His chiefe purpoſe is to deſcribe the kingdome of Iudah, and how God performed his promiſe made to the houſe of Dauid: but by the way he ſheweth how Israel was afflicted and puniſhed for their great idolatrie, who though they had now degenerate, yet God both by ſending them ſundry Prophets and diuers puniſhments did call them vnto him againe.

[h] Thus they vſed to call the Prophets and ſeruants of God by whom God bleſſed his people, as chap. 2. 12. meaning that by their prayers they did more proſper their countrey, then by force of armes.

[i] That is, toward Syria, ſo that hee did not onely propheſie with words, but alſo confirmed him by theſe ſignes that he ſhould haue the victory.

[k] Becauſe hee ſeemed content to haue victory againſt the enemies of God for twiſe or thriſe, and to deſtroy and had not a zeale to ouercome them continually them vtterly.

[*] *Eccluſ. 48. 13.*

[m] By this miracle God confirmed the authority of Eliſha, whoſe doctrine in his life they contemned, that at this ſighe they might returne & imbrace ỹ ſame doctrine.

[m] That is, vntill their ſinnes were come to a full meaſure, & there was no more hope of amendement.

[*] *2. Chron. 25. 1.*

[a] In the beginning of his reigne hee ſeemed to haue an outward ſhewe of godlineſſe, but afterward he became an idolater, and worſhipped the idoles of the Idumeans.

[*] *Chap. 12. 20.*

[b] Becauſe they neither conſented nor were partakers with their fathers in that acte.

[*] *Deut. 24. 16. & Ezek. 18. 20.*

[c] For the Idumeans, whom Dauid had brought to ſubiection, did rebell in the time of Iehoram ſonne of Iehoſhaphat.

‖ *Or, the tower or rocke, 2. Chron. 25. 12.*

[d] Let vs fight hand to hand and trie it by battel, and not deſtroy one anothers cities.

[e] By this parable Iehoaſh compareth himſelfe to a cedar tree, becauſe of his great kingdome ouer ten tribes, and Amaziah to a thiſtle becauſe he ruled but ouer two tribes, and the wild beaſts are Iehoaſh his ſouldiers that ſpoyled the cities of Iudah.

daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: f bragge of glory, and tary at home: why doest thou prouoke to thine hurte, that thou shouldest fall, and Iudah with thee?

f Bragge of thy victorie, so that thou tarry at home and annoy me not,

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face of Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth-shemesh, and ‖came to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim to the corner gate, foure hundreth cubites.

‖Or, brought him.

14 And he tooke all the gold g siluer, and all the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in h hostage, and returned to Samaria.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the actes of Iehoash which he did, and his valiant deedes, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, & was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fifteene yeere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

2. Chron. 25. 27.

19 But they * wrought treason against him in Ierusalem, and he fled to h Lachish, but they sent after him to Lachish, and slew him there.

h Which citie Roboam built in Iudah for a fortresse, 2. Chro. 11. 9.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of Dauid.

i Who is also called Vzziah, 2. Chron. 26. 1.

21 Then all the people of Iudah tooke i Azariah which was sixteene yeere old, and made him king for his father Amaziah.

k Which is also called Elanon or Eloth.

22 He built k Elath, & restored it to Iudah, after that ℓ king slept with his fathers.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mans hands, therefore the Scripture doeth oftimes repeate it in the reproch of all idolaters.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king ouer Israel in Samaria, and reigned one and fourty yeere.

24 And hee did euill in the sight of the Lord: for he departed not from all the l sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

3 Ebr. by the hand of.

25 Hee restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wildernesse, according to the worde of the Lord God of Israel, which he spake ‡ by his seruant Ionah the sonne of Amittai the prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none m shut vp, nor any left, neither yet any that could helpe Israel.

m Read 1. King. 14. 10.

27 Yet the Lord ‡ had not decreed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hand of Ieroboam the sonne of Ioash.

‡ Ebr. had not spoken.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deedes, and how he fought, and how hee restored Damascus and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

n Which was also called Antiochia of Syria, or Riblah.

29 So Ieroboam slept with his fathers, euen with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the king of Iudah becommeth a leper.* 5 *Of Iotham.* 10 *Shallum.* 14 *Menahem.* 23 *Pekahiah.* 30 *Vzziah.* 32 *Iotham.* 38 *and Ahaz.*

IN the ‡ seuen and twentieth yeere of Ieroboam king of Israel, began Azariah, sonne of Amaziah king of Iudah to reigne.

‡ Ebr. in the twentieth yeere, and seuenth yeere.

2 Sixteene yeere olde was hee when he was made king, and he reigned two and fiftie yeeres in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did o vpwightly in the sight of the Lord, according to all that his father Amaziah did.

o So long as he gaue eare to Zachariah the Prophet,

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord p smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the kings sonne gouerned the house, and q iudged the people of the land.

p His father and grandfather were slaine by their subiects and seruants, and he, because he would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2. Chron. 26. 21.

q As viceroy, or deputie to his father.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe r moneths,

r Hee was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu.

9 And did euill in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and * killed him, and reigned in his stead.

s Zachariah was the last in Israel that had the kingdome by succession, saue only Pekahiah the sonne of Menahem, who reigned but two yeeres, *Chap.* 10 30.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the * worde of the Lord, which hee spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yeere of Vzziah king of Iudah: and hee reigned the

the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi wēt vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

f Which was a city of Israel that would not receiue him to be king.

16 ¶ Then Menahem destroyed f Tiphsah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and he smote it, and rypt vp all their women with childe.

17 The nine & thirtieth yeere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not all his dayes from the sin of Ieroboam the sonne of Nebat, which made Israel to sinne.

g That is, of Israel.

19 ¶ Then Pul the king of Asshur came against the g land: and Menahem gaue Pul a thousand h talents of siluer, that his hand might be with him, and establish the kingdome in his hand.

h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey, and led his people away captiue.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur fiftie shekels of siluer a piece: so the king of Asshur returned and tarried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeere.

24 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

i Which were of the same conspiracie.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with i Argob and Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yeere of Azariah king of Iudah beganne Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twenty yeeres.

28 And hee did euill in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chro. 5. 26.

29 In the dayes of Pekah king of Israel k came Tiglath Pileser king of Asshur, and tooke Ijon, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the son of Elah wrought treason against Pekah the sonne of Remaliah, and smote him, & slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the acts of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yere of Pekah the son of Remaliah king of Israel began Iotham sonne of ‖ Vzziah king of Iudah to reigne.

2. Chro. 27. 1.

‖ Or, Azariah.

33 Fiue and twentie yeere olde was hee, when he began to reigne, and he reigned sixteene yeere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according l to all that his father Vzziah had done.

l Hee sheweth that his vprightnes was not such, but that he had many and great faults.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

m After ỹ death of Iotham.

37 In m those dayes the Lord beganne to send against Iudah Rezin the king of Aram, and n Pekah the sonne of Remaliah.

n Which slew of Iudah in one day six score thousand fighting men, 2. Chron. 28. 6. because they had forsaken the true God.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

IN the seuenteenth yere of Pekah the sonne of Remaliah, a Ahaz the sonne of Iotham king of Iudah began to reigne.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 Twenty yeere olde was Ahaz, when he began to reigne, and hee reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to b goe through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

b That is, offered him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18. 21. deut. 18. 10.

4 Also he offered and burnt incense in the hie places, and on the hils, and vnder euery greene tree.

5 * Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome c him.

c For the Lord preserued the citty and his people

6 At the same time Rezin king of Aram restored d Elath to Aram, and droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

d Which taken from the Aramites, and fortified it, Chap. 14. 22.

7 Then Ahaz sent e messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hand of the

e Contrary to the admonition of the Prophet, Isa. 7. 4.

for his promise sake made to Dauid.

king

f Thus he spared not to spoile the Temple of God to haue succour of men, & would not once lift his heart to warde God, to desire his helpe, nor yet heare his Prophets counsell.

g Wee see that there is no prince so wicked, but he shall finde flatterers and false ministers to serue his turne.

h Either offerings for peace or prosperitie, or of thanksgiuing, as Leuit. 3.1. or els meaning the morning & euening offering, Exod. 29.38. num 28.3. and thus he contemned the meanes and the altar, which God had commanded by Salomon to serue God after his owne fantasie.

i That is, at the right hand, as men went into the Temple.

k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandement and ordinance of God.

l Or, tent, wherein they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home.

m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that y temple might be a refuge for him, if the king should suddenly assaile his house.

king of Aram, & out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer & the golde that was found in the f house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Assyrie.

9 And the king of Assyrie consented vnto him: and the king of Assyrie went vp against Damascus, and when hee had taken it, hee carried the people away to Kir, and slew Rezin.

10 And king Ahaz went vnto Damascus to meet Tiglath Pileser king of Assyrie: and when king Ahaz sawe the altar that was at Damascus, he sent to Urijah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof.

11 And Urijah the Priest made an altar s in all points like to that which king Ahaz had sent from Damascus, so did Urijah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drewe neere to the altar, and offered h thereon.

13 And he offered his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar.

14 And set i by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the North side of the altar.

15 And king Ahaz commaunded Urijah the Priest, and sayd, Upon the great altar set on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen altar shalbe for me to inquire of God.

16 And Urijah the Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the l vaile for the Sabbath (that they had made in the house) and the kings entrie without turned hee to the house of the Lord, m because of the king of Assyrie.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 and hee and all his realme brought to the Assyrians 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the God of his nation, 35 contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Iudah beganne Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And he did euill in the sight of the Lord, a but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Assyrie came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Assyrie found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Assyrie, b as he had done yeerely: therefore the king of Assyrie shut him vp, and put him in prison.

5 Then the king of Assyrie came vp throwout all the land, and went against Samaria, and besieged it three yeeres.

6 ¶ In the ninth yeere of Hoshea, the king of Assyrie tooke Samaria, and caried Israel away vnto Assyrie, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.

7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathen, whome the Lorde had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpright before the Lorde their God, and throughout all their cities had built high places, both from the tower e of the watch, to the defenced city,

10 And had made them images and grones vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord.

12 And serued idoles: whereof the Lorde had sayd vnto them, *Ye shall doe no such thing;* *Deut. 4.19.*

13 Notwithstanding the Lorde testified to Israel, and to Iudah ‡ by all the Prophets, and by all the Seers, saying, Turne from your euill wayes, and keepe my commaundements and my statutes, according to all the law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuerthelesse, they would not obey, but hardened their necks, like to the necks of their fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (where with hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them: concerning whome, the Lorde had charged them,

a Though he inuented no newe idolatrie or impieties as others did, yet he sought for helpe at the Egyptians, which God had forbidden.

b For hee had payed tribute for the space of eight yeeres. *Chap. 18.10.*

c For at this time the Medes and Persians were subiect to the Assyrians.

d Hee setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, and only to worship him for feare of like iudgement.

e Meaning, throwout all their borders.

‡ *Ebr. by the hand of.* *Iere. 18.11. and 25.5. and 35.15.*

Deut. 31.27.

f So that to allege the auncientitie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

them, that they should not doe like them.

16 Finally, they left all the commandements of the Lorde their God, and made them molten images, *euen two calues, and made a grouе, and worshipped all the g hoste of heauen, and serued Baal.

17 And they made their sonnes, and their daughters h passe thorow the fire, and vsed witchcraft and enchantments, yea, i solde themselues to doe euill in the sight of the Lord to anger him.

18 Therfore ỹ Lord was exceeding wroth with Israel, & put them out of his sight, and none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lorde their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off al the seed of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill hee had cast them out of his l sight.

21 m For he cut off Israel from the house of Dauid, and they made Ieroboam the son of Nebat, King: and Ieroboam drew Israel away from following the Lorde, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Until the Lorde put Israel away out of his sight, as he had said ‡by al his seruants the * Prophets, and caried Israel away out of their land to Ashur vnto this day.

24 And the king of Ashur brought folke from Babel, and from n Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lorde sent lions among them, which slew them.

26 Wherefore they spake to the King of Ashur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the maner of the God of the land: therefore he hath sent lions among them, and beholde, they slay them, because they knowe not the maner of the God of the land.

27 Then the King of Ashur commanded, saying, Cary thither one of the Priests, whom ye brought thence, and let him go and dwell there, and teach them the maner of the God p of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them howe they should feare the Lord.

29 Howbeit, euery nation made their gods, & put them in the house of the hie places, which the Samaritans had made euery nation in their cities, wherein they dwelt.

30 For the men of Babel made q Succoth-Benoth: & the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out priestes out of themselues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They r feared the Lorde, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they doe after the olde maner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lorde commaunded the children of Iaakob, * whom hee named Israel,

35 And with whom the Lorde had made couenant, and charged them, saying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the lande of Egypt with great power, and a stretched out arme: him feare yee, and worship him, and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances, and the Lawe, and the commaundement, which hee wrote for you, that yee doe them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare yee other gods,

39 But feare the Lord your God, and hee will deliuer you out of the handes of all your enemies.

40 Howbeit, they obeyed not, but did after their old customе.

41 So these t nations feared the Lorde, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

*Exod.*32.8. *1.king.*12.28.

g That is, the Sun, the Moone and starres, Deut.4.19.

h Reade Chap. 16.3.

i Reade of this phrase, 1.King. 21.20,25.

k No whole tribe was left but Iudah: and they of Beniamin & Leui, which remained, were counted with Iudah.

l Out of the land where he shewed the greatest tokens of his presence and fauour.

m That is, God cut off the tenne tribes, 1.King. 12.16,20.

‡*Ebr.by the hand of.*

*Iere.*25.9.

n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to do, Iohn 4.9.

o That is, they serued him not therefore, least they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.

p That is, how to worship him: thus the wicked, rather then to loose their commodities, will change to all religions.

q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.

*Ezek.*20.39. *Zeph.*1.5.

r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth verse 34.

* He meaneth this by the Israelites, to whom God had giuen his commandements. *Gene.*32.28. *1.king.*18.31. *Iudg.*6.10. *Iere.*10.2.

t That is, these strangers, which were sent into Samaria by the Assyrians.

CHAP. XVIII.

4 Hezekiah King of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Sanherib.

NOw in the *thirde yeere of Hoshea sonne of Elah the king of Israel, Hezekiah the sonne of Ahaz King of Iudah beganne to reigne.

*2.Chron.*28.27. *and* 29,1.

2 Hee was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And hee did a vprightly in the sight of the Lord according to all that Dauid his father had done.

a Although they of Iudah were giuen to idolatrie and impietie, as they of Israel were, yet God for his promise sake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other prouo-

4 Hee tooke away the hie places, & brake the images, and cut downe the groues, and brake in peeces the *brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and hee called it b Nehushtan.

ked them to repentance. *Num.*21.8,9.

b That is, a piece of brasse: thus hee called the serpent by contempt, which notwithstanding, was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Iudah, neither were there any such before him.

6 For hee claue to the Lorde, and departed not from him, but kept his commaundements, which the Lorde had commaunded Moses.

7 So the Lorde was with him, and hee prospered in all things, which hee tooke in hand: also hee rebelled against the King of Asshur, and serued him not.

c Reade Chap. 17.9.

8 He smote the Philistims vnto Azzah, and the coastes thereof, c from the watch tower vnto the defenced citie.

*Chap. 17.3.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Asshur came vp against Samaria, and besieged it.

*Chap. 17.6.

10 And after three yeeres they tooke it, euen in the sixth yeere of Hezekiah: that is, * the ninth yeere of Hoshea King of Israel was Samaria taken.

11 Then the King of Asshur did carry away Israel vnto Asshur, and put them in Halah, and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lorde their God, but transgressed his Couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor do them.

2. *Chron.* 32.1. *Isa.* 36.1. *ecclus.* 48.18,19.

13 ¶ * Moreouer, in the fourteenth yeere of King Hezekiah, Sancherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah sent vnto the King of Asshur to Lachish, saying, d I haue offended: depart from me, & what thou layest vpon me, I wil beare it. And the King of Asshur appointed vnto Hezekiah King of Iudah three hundreth talents of siluer, and thirtie talents of golde.

d As his zeale was before praised, so his weakenesse is here set forth that none should glory in himselfe.

15 Therefore Hezekiah gaue al the siluer that was found in the house of the Lorde, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had couered ouer) and gaue them to the King of Asshur.

e After certaine yeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and armie against him.

17 ¶ And the King of Asshur sent e Tartan and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stoode by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chanceller, and Ioah the sonne of Asaph the ‖ recorder.

‖ Or, writer of Chronicles, or, Secretarie.

19 And Rabshakeh said vnto them, Tell ye Hezekiah, I pray you, Thus sayeth the great King, euen the great King of Asshur, What confidence is this wherein thou trustest?

‡ Ebr. talke of the lippes.

20 Thou thinkest, Surely I haue ‡ eloquence, f but counsell and strength are for the warre. On whom then doest thou trust, that thou rebellest against me?

f Thou thinkest that wordes will serue to perswade thy people, or to moue my master.

21 Loe, thou trustest nowe in this broken staffe of reed, to wit, on Egypt, on which if a man leane, it wil goe into his hand, & pearce it: so is Pharaoh King of Egypt vnto al that trust on him.

g Egypt shal not onely not be able to succour thee, but shall be an hurt vnto thee.

22 But if yee say vnto mee, We trust in the Lord our God, is not that hee whose hie places, and whose altars Hezekiah hath h taken away, and hath said to Iudah and Ierusalem, Yee shall worship before this Altar in Ierusalem?

h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatrie are reformed.

23 Nowe therefore giue i hostages to my lord the King of Asshur, and I wil giue thee two thousand horses, if thou be able to set riders vpon them.

i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses.

24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am I nowe come vp without the k Lord to this place, to destroy it? the Lorde sayde vnto mee, Goe vp against this lande, and destroy it.

k The wicked alwayes in their prosperitie flatter themselues that God doth fauoie them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

26 Then Eliakim the sonne of Hilkiah, and Shebnah, and Ioah sayd vnto Rabshakeh, Speake, I pray thee, to thy seruants in the ‖ Aramites language, for we vnderstand it, & talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

‖ Or, Syrians, ‡ Ebr. the water of their feete.

27 But Rabshakeh said vnto them, Hath my master sent mee to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne doung, and drinke ‡ their owne pisse with you?

28 So Rabshakeh stoode and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus sayeth the King, Let not Hezekiah deceiue you: for hee shall not bee able to deliuer you ‖ out of mine hand.

‖ Or, by his hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this city shall not be giuen ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus sayeth the King of Asshur, Make ‡ appoynt-ment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

‡ Ebr. blessing: meaning the conditions of peace.

32 Till I come, and bring you to a land like your owne lande, euen a lande of wheate and wine, a lande of bread and vineyardes, a land of oliues oyle, and hony, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

l He maketh himselfe so sure, that he will not grant them truce, except they render themselues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? howe haue they deliuered Samaria out of mine hand?

35 Who

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hand, that the [m] Lord ſhould deliuer Ieruſalem out of mine hand?

36 But the people helde their peace, and anſwered not him a worde: for the Kings commaundement was, ſaying, Anſwere yee him not.

37 Then Eliakim, the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the Chancellor, and Joah the ſonne of Aſaph the Recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the Idoles of other nations: therefore God did moſt ſharply puniſh it.

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth and fourſcore and fiue thouſand men of the Aſſyrians. 37 Sancherib is killed of his owne ſonnes.

Iſa. 37. 1.

AND [*] when king Hezekiah heard it, hee rent his clothes, and put on ſackecloth, and came into the houſe of the Lord,

2 And ſent Eliakim which was the ſteward of the houſe, & Shebnah the Chancellor, and the Elders of the Prieſtes clothed in ſackcloth [a] to Iſaiah the Prophet, the ſonne of Amoz.

3 And they ſayd vnto him, Thus ſayeth Hezekiah, This day is a day of tribulation, and of rebuke and blaſphemie: for the children are come to [b] the birth, and there is no ſtrength to bring foorth.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproch him with words which the Lord thy God hath heard, then lift thou vp thy prayer for the [c] remnant that are left.

5 ¶ So the ſeruants of King Hezekiah came to Iſaiah.

6 And Iſaiah ſayd vnto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur hath blaſphemed me.

7 Behold, I will ſend a blaſt [d] vpon him, and he ſhall heare a noyſe, and returne to his owne lande: and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

9 [e] Hee heard alſo men ſay of Tirhakah king of ‖ Ethiopia, [f] Behold, he is come out to fight againſt thee: he therefore departed and ſent other meſſengers vnto Hezekiah, ſaying,

10 Thus ſhall ye ſpeake to Hezekiah king of Iudah, and ſay, Let not thy [g] God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not bee deliuered into the hand of the king of Aſſhur.

11 Beholde, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue deſtroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hande of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lorde, and Hezekiah ſpread it before the [h] Lord.

15 And Hezekiah [i] prayed before the Lord, and ſayde, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

16 Lord, [k] bowe downe thine eare, and heare: Lord open thine eyes & behold, and heare the wordes of Sancherib, who hath ſent to blaſpheme the [l] liuing God.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans hands, euen wood and ſtone: therefore they deſtroyed them.

19 Nowe therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the [m] kingdomes of the earth may know, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſayeth the Lorde God of Iſrael, I haue heard that which thou haſt prayed me, concerning Sancherib king of Aſſhur.

21 This is the word that the Lorde hath ſpoken againſt him, O [n] virgin, daughter of Zion, he hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voyce, and lifted vp thine eyes on high? euen [o] againſt the Holy one of Iſrael.

23 By thy meſſengers thou haſt railed on the Lord, and ſayd, By the multitude of my charets I am come vp to [p] top of the mountaines, by the ſides of Lebanon, and will cut downe the hie Cedars thereof, and the faire firre trees thereof, and I will goe into the lodging of his borders, and into the foreſt of his ‖ Carmel.

24 I haue digged, and dronke the waters of others, and with the plant of my feet haue I dryed all the ‖ floods cloſed in.

25 Haſt thou not heard how I haue of old time made it, and haue formed it long ago? [q] and ſhould I now bring it, that it ſhould be deſtroyed, and layd on ruinous heapes, as cities defenced?

26 Whoſe [r] inhabitants haue ſmall power, and are afraid, and confounded: they are like the graſſe of the field, and greene herbe, or graſſe on the houſe tops, or as corne blaſted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury againſt me.

a To heare ſome newe propheſie, and to haue comfort of him.

b The dangers are ſo great, that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

d The Lord can with one blaſt blowe away all the ſtrength of man, and turne it into duſt.

e That is, Sancherib.

‖ *Or, blacke Moores.*

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of their countreys.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

h Before the Arke of the couenant.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

n Becauſe as yet Ieruſalem had not bene taken by the enemy, therefore he calleth her virgine.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.

‖ *Or, pleaſant countrey.*

‖ *Or, the waters of cities beſieged.*

q He declareth that for as much as he is the author and beginning of his Church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

r Thus he deſcribeth the wicked, which for a time flouriſh and afterward fade and decay like flowers.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine [f] hooke in thy nostrels, and my bridle in thy lips, & I will bring thee backe againe the same way thou camest.

29 And this shall bee a [t] signe vnto thee, O Hezekiah, Thou shalt eate this yeere such things as growe of themselues, and the next yeere such as grow without sowing, and the third yeere sow ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take [u] roote downe ward, and beare fruite vpward.

31 For out of Ierusalem shall goe a remnant, and some that shal escape out of mount Zion: the [x] zeale of the Lorde of hostes shall doe this.

32 Wherefore, thus sayth the Lorde concerning the king of Assur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this citie, sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ * And the same night the Angel of the Lord went out and smote in the campe of Assur an hundreth fourescore and fiue thousande: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Saneherib king of Assur departed, and went his way, and returned, and dwelt at Nineueh.

37 And as hee was in the Temple worshipping Nisroch his god, Adramelech, and Sharezer his sonnes [y] slewe him with the sword: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his stead.

f I will bridle thy rage, and turne thee to and fro, as pleaseth me.

t God did not onely promise him the victorie, but giueth him a signe to confirme his faith.

u The Lord will multiply in great number that smal remnant of Iudah that is escaped.

x The loue that God beareth toward his Church, shall ouercome the counsels and enterprises of men.

*Isa.37.36 tob. 1.21. eccl.us 48.24. 1.mac.7.41. 2.mac.8.19.

y This was the iust iudgement of God for his blasphemie, that hee should be slaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.

CHAP. XX.

1 *Hezekiah is sicke, and receiueth the signe of his health.* 12 *He receiueth rewards of Berodach.* 13 *Sheweth his treasures, and is reprehended of Isaiah.* 22 *He dieth, and Manasseh his sonne reigneth in his stead.*

*2.Chron.32.24. Isa.38.1.

ABout that time * was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and sayde vnto him, Thus sayth the Lord, Put thine house in an order: for thou shalt die, and not liue.

a That his minde might not bee troubled.

2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,

b Meaning, without al hypocrisie.

3 I beseech thee, O Lord, remember now, howe I haue walked before thee in trueth, and with a [b] perfect heart, and haue done that which is good in thy sight: and Hezekiah [c] wept sore.

c Not so much for his owne death as for feare that idolatrie should be restored, which he had destroyed, and so Gods name be dishonoured.

4 ¶ And afore Isaiah was gone out into the middle of the court, the worde of the Lord came to him, saying,

5 Turne againe, & tell Hezekiah the captaine of my people, Thus sayth the Lorde God of Dauid thy father, I haue heard thy [d] prayer, and seene thy teares: beholde, I haue [e] healed thee, and the third day thou shalt goe vp to the [e] house of the Lord.

d Because of his vnfained repentance and prayer, God turned away his wrath.

e To giue thanks for thy deliuerance.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this citie out of the hand of the king of Assur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah sayd, Take a [f] lumpe of dry figs. And they tooke it, and layd it on the boyle, and he recouered.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue these inferiour meanes contemned.

8 ¶ For Hezekiah had sayd vnto Isaiah, What shall bee the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

*Eccl.us.48 24.

g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that hee hath spoken, Wilt thou that the shadow goe forward tenne degrees, or [g] goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadow [g] goe backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow tenne degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

h Which diall was set in the top of the staires that Ahaz had made.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

*Isa.39.1.

i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared him selfe enemie to Saneherib his enemy, which was now destroyed.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

k Being mooued with ambition and vaine-glory, and also because he seemed to reioyce in the friendship of him that was Gods enemie and an infidell.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men? & from whence came they to thee? And Hezekiah sayde, They be come from a farre countrey, euen from Babel.

*Chap.24.13. and 25.13. Ierem.27.19.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

16 And Isaiah sayde vnto Hezekiah, Heare the word of the Lord.

17 Beholde, the dayes come, that all that is in thine house, and whatsoeuer thy Fathers haue layde vp in store vnto this day, * shall be caried into Babel: Nothing shall be left, sayth the Lord.

18 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shalbe eunuches in the palace of the king of Babel.

m Seeing that God hath shewed me this fauour to grant me quietnesse during my life: for he was afraid lest the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

19 Then Hezekiah sayde vnto Isaiah, The word of the Lord which thou hast [l] spoken, is good: for, sayd he, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelrie. 18 Hee dieth, and Amon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

2.Chron.33.1. MAnasseh *was twelue yere old when hee began to reigne, and reigned fiftie and fiue yeere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

Deut.18.9.

3 For hee went backe and built the high places, *which Hezekiah his father had destroyed: and hee erected vp altars for Baal, and made a grouе, as did Ahab King of Israel, and worshipped all the hoste of heauen and serued them.

Chap.18.4.

Ierem.32.34. 2.Sam.7.13.

4 Also he *built altars in the house of the Lord, of the which the Lorde sayde, *In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

a Reade Chap. 16.3.

6 And hee caused his sonnes a to passe thorow the fire: and gaue himselfe to witchcraft and sorcerie, and he vsed them that had familiar spirites, and were soothsayers, and did much euil in the sight of the Lorde to anger him.

7 And he set the image of the grone, that he had made in the house, whereof the Lorde had said to Dauid & to Salomon his sonne, *In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, wil I put my Name for euer.

1.King.8.29. and 9.3. chap.23.27.

8 Neither wil I make the feete of Israel moone any more out of the lande, which I gaue their fathers: so that they wil b obserue and do all that I haue commanded them, and according to all the Lawe that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

10 Therefore the Lorde spake by his seruants the Prophets, saying,

Iere.15.4. 1.Sam.3.11.

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

c Meaning, that whosoeuer shall heare of this great plague, shall be astonished.

12 Therefore thus saith the Lord God of Israel, Behold, I wil bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his *eares shall c tingle.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

13 And I will stretch ouer Ierusalem the line d of Samaria, and the plummet of the house of Ahab: and I wil wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe.

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

14 And I will forsake the e remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntil this day.

16 Moreouer Manasseh shed f innocent blood exceeding much, til he replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to do euil in the sight of the Lord.

f The Ebrewes write that hee slew Isaiah the Prophet, who was his father in law.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yeere olde, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

2.Chron.33. 20,21.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the g way of the Lorde.

g That is, according to his commandements.

23 And the seruants of Amon conspired against him, and slewe the King in his owne house.

24 And the people of the lande slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

‖*Or, he buried him, to wit, Iosiah his sonne.*

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse to enquire the Lords will.

2.Chron.34.1. IOsiah was *eight yeere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before, 1.kin.13.

2 And hee did vprightly in the sight of the Lorde, and *walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

2.and being but eight yere old, he sought the God of his father Dauid, 2.Chr.34.3.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah, the sonne of Meshullam the chancellor, to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that hee may ‖ summe the siluer which is brought into the house of the Lord, which the keepers of the ‖ b doore haue gathered of the people.

‖*Or, vessell.*

b Certaine of the Priestes were appointed to this office, as chap.12.9.

e From the time of Ioash for the ſpace of 224. yeres the Temple remained without reparation through the negligence of the prieſts. This declareth that they that haue a charge, and execute it not, ought to haue it taken from them.

d So God prouided him of faithfull ſeruants, ſeeing he went about ſo zealouſly to ſet forth the worke of God.

e This was the copie that Moſes left them, as appeareth, 2. Chro. 32.14. which either by the negligence of the prieſtes had bene loſt, or els by the wickednes of idolatrous kings had bene abolished.

‡ *Ebr. melted.*

f Meaning, to ſome Prophet whom God reueileth the knowledge of things vnto, as Ier. 21.1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the houſe of doctrine, which was neere to the temple, & where the learned aſſembled to entreat the ſcriptures, and the doctrine of the Prophets.

h The workes of mans hand here ſignifie all that man inuenteth beſide the word of God, which are abominable in Gods ſeruice.

i Meaning, that he did repent, as they that do not repent, are ſaid to harden their heart, Pſal. 95.8.

5 And let them e deliuer it into the hand of them that doe the woorke, and haue the ouerſight of the houſe of the Lorde: let them giue it to them that woorke in the houſe of the Lorde, to repaire the decayed places of the houſe:

6 To wit, vnto the artificers and carpenters and maſons, and to buy timber, and hewed ſtone to repaire the houſe.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale d faithfully.

8 And Hilkiah the high Prieſt ſaid vnto Shaphan the chancellor, I haue founde the e booke of the Law in the houſe of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him word againe, and ſayd, Thy ſeruants haue ‡ gathered the money, that was founde in the houſe, and haue deliuered it vnto the hands of them that doe the woorke, and haue the ouerſight of the houſe of the Lord.

10 Alſo Shaphan the chancellor ſhewed the King, ſaying, Hilkiah the Prieſt hath deliuered mee a booke. And Shaphan read it before the King.

11 And whē the king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the chancellor, and Aſaiah the Kings ſeruant, ſaying,

13 Go ye and f enquire of the Lord for mee, and for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lorde that is kindled againſt vs, becauſe our fathers haue not obeyed the words of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Prieſt, g Ahikam, and Achbor, and Shaphan, and Aſahiah went vnto Huldah the Prophetеſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhas keeper of the wardrobe: (and ſhee dwelt in Ieruſalem in the ſ Colledge) and they communed with her.

15 And ſhee anſwered them, Thus ſayeth the Lorde God of Iſrael, Tell the man that ſent you to me,

16 Thus ſayeth the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the woordes of the booke which the King of Iudah hath read,

17 Becauſe they haue forſaken mee, and haue burnt incenſe vnto other gods, to anger me with all the h woorkes of their hands: my wrath alſo ſhalbe kindled againſt this place, and ſhall not be quenched.

18 But to the King of Iudah, who ſent you to enquire of the Lord, ſo ſhall ye ſay vnto him, Thus ſaith the Lorde God of Iſrael, the words that thou haſt heard, ſhall come to paſſe.

19 But becauſe thine heart did i melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, to wit, that it ſhould bee deſtroyed and accurſed, and haſt rent thy clothes, and wept before mee, I haue alſo heard it, ſaith the Lord.

20 Beholde therefore, I will gather thee to thy fathers, and thou ſhalt bee put in thy graue in k peace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people, 3 He maketh a couenant with the Lord, 4 Hee putteth downe the idoles after hee had killed their Prieſtes, 22 He keepeth Paſſeouer. 24 He deſtroyeth the conjurers. 29 He was killed at Megiddo, 30 And his ſonne Iehoahaz reigneth in his ſtead. 33 After hee was taken, his ſonne Iehoiakim was made King.

THen *the King a ſent, and there gathered vnto him all the Elders of Iudah and of Ieruſalem.

2 And the King went vp into the houſe of the Lorde, with all the men of Iudah and all the inhabitants of Ieruſalem with him, and the Prieſtes and Prophets, and all the people both ſmall and great: and hee read in their eares all the woordes of the booke of the Couenant, which was founde in the houſe of the Lord.

3 And the King ſtood by b the pillar, and made a c couenant before the Lord, that they ſhould walke after the Lorde, and keepe his Commaundements, and his teſtimonies, and his ſtatutes with all their heart, and with all their ſoule, that they might accompliſh the woordes of this Couenant written in this booke. And all the people ſtoode to the Couenant.

4 Then the King commanded Hilkiah the hie Prieſt and the d Prieſtes of the ſecond order, and the keepers of the doore to bring out of the Temple of the Lorde all the veſſels that were made for Baal, and for the groue, and for all the hoſte of heauen, and he burnt them without Ieruſalem in the fields of Kedron, and carried e the powder of them into Beth-el.

5 And hee put downe the f Chemarims, whom the Kings of Iudah had founded to burne incenſe in the hie places, and in the cities of Iudah, and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the Sunne and to the Moone, and to the planets, and to all the hoſte of heauen.

6 And hee brought out the ſ groue from the Temple of the Lord without Ieruſalem vnto the valley Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the h graues of the children of the people.

7 And he brake downe the houſes of the Sodomites, that were in the houſe of the Lord, where the women woue hangings for the groue.

8 Alſo he brought all the Prieſtes out of

2. *Chro.* 34.30.

a Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedy way to auoyd them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

b Where the King had his place, Chap. 11. 14.

c As Ioſhua did, Ioſh 24.22,25.

d Meaning them which were next in dignitie to the hie Prieſt.

e In contempt of that altar, which Ieroboam had there built to ſacrifice to his calues.

f Meaning, the Prieſtes of Baal, which were called Chemarims, either becauſe they ware blacke garments, or els were ſmoked with burning incenſe to idoles.

g He removed the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commaundement of the Lorde, Deuter. 16.21. or as ſome reade, the ſimilitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worſhipped them in their liues.

k Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſeruants out of this world.

the

the cities of Iudah, & defiled the hie places where the Priestes had burnt incense, euen from Geba to Beer-sheba, and destroyed the hie places of the gates that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

i Because that those which had forsaken ỹ Lord to serue idoles, were not meete to ministre in the seruice of the Lord for the instruction of others.

9 Neuertheleſſe the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

k Which was a valley neere to Ierusalem, & signifieth a tabret, because they sinote on the tabret while their children were burning, ỹ their cry should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.

10 He defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe thorow the fire to Molech.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them, as a sacrifice most agreeable.

11 Hee put downe also the l horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbes, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courtes of the house of the Lord, did the king breake downe, and hasted thence, and cast the dust of them in the ſbrooke Kedron.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hande of the m mount of corruption (which *Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

ỹ Or, valley.

m That was the mount of olives, so called because it was full of idoles. 1. King. 11.7.

14 And he brake the images in pieces, and cut downe the groues, and filled their places with the bones of men.

n Which Ieroboam had built in Israel, 1. King. 12.28,29.

15 Furthermore, n the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place brake hee downe, and burnt the hie place, and stampt it to powder and burnt the groue.

o According to the prophesie of Iaddo, 1. King. 13.2.

16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, and sent & tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the o man of God proclaimed which cried the same words.

17 Then he said, What title is that which I see? And the men of the citie sayde vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, whichwere both two buried in one graue, 1. King. 13.31.

18 Then sayd he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commanded all the people, saying, *Keepe the Passeouer vnto the Lord your God, *as it is written in the booke of this couenant.

2. Chron. 35.1. 1. Esd. 1.1. Exod. 12.3.

22 And there was no Passeouer holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

deut. 16.2. q For the multitude and zeale of the people with the great preparation,

23 And in the eighteenth yeere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the lande of Iudah and in Ierusalem, to performe the wordes of the *Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

Leuit. 20.27. deut. 18.11.

25 Like vnto him was there no King before him, that turned to the Lorde with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses, neither after him arose there any like him.

26 Notwithstanding the Lorde turned not from the r fiercenesse of his great wrath wherewith hee was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

27 Therefore the Lorde sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I sayde, *My Name shall be there.

1. King. 8.29. and 9.3. 2. Chron. 33.7.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ *In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Assyrie to the riuer Perath. And king Iosiah s went against him, whom when Pharaoh saw, he slew him at Megiddo.

2. Chron. 35.20.

s Because he passed thorow his countrey, he feared lest he would haue done him harme, and therfore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine.

30 Then his seruants carried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the lande tooke Iehoahaz the sonne of Iosiah, and anointed him, and made him King in his fathers stead.

31 *Iehoahaz was three and twentie yeere olde when hee began to reigne, and reigned three monethes in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

2. Chro. 36.1,2.

32 And he did euil in the sight of the Lord, t according to all that his t fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bonds u at Riblah in the lande of Hamath, ‖ while hee reigned in Ierusalem, and put the lande to a tribute of an hundreth talents of siluer, and a talent of golde.

u Which was Antiochia in Syria, called also Hamath.

‖ Or, that he should not reigne.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, & tooke Iehoahaz away, which

when he came to Egypt, died there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the lande to giue the money, according to the commaundement of Pharaoh: he leuied of euery man of the people of the land, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twenty yeere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1.1.

IN his [a] dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lorde sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it, * according to the word of the Lord, which he spake by his seruants the Prophets.

Chap. 20.17. and 23.27.

3 Surely by the [b] commaundement of the Lorde came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did,

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lorde would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim [c] slept with his fathers, and Iehoiachin his sonne reigned in his stead.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Iere. 22.19.

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer ‖ Perath, all that pertained to the king of Egypt.

‖ Or, Euphrates.

8 ¶ Iehoiachin was eighteene yeere olde when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did euill in the sight of the Lord, according to all that his father had done.

Dan. 1.1.

10 * In that time came the seruants of Nebuchad-nezzar King of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere of his reigne.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

13 * And he caried out thence, all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the temple of the Lorde, as the Lord had sayd.

Ier. 27.19. and 52.17.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried he away into captiuitie from Ierusalem to Babel,

2. Chro. 36.10. after 2.6.

16 And all the men of warre, euen seuen thousand, and carpenters, and locksmithes a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captines.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah.

Ier. 37.1. and 52.1.

18 Zedekiah was one and twentie yeere olde when hee began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lorde was against Ierusalem and Iudah ‖ vntill he cast them out of his [f] sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXVI.

1 Ierusalem is besieged of Nebuchad nezzar, & taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, the [b] tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built ‖ forts against it round about it.

Iere. 39.1, and 52.4.

a That is, of Zedekiah.

b Which the Ebrewes call Teber, and it conteineth part of December and part of Ianuarie.

‖ Or, mounts.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth day of the moneth the famine was [c] sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eate their children, Lament. 4.10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the [d] gate, which is betweene two walles that was by the kings garden: nowe the Caldees were by the citie round about: and the King went by the way of the wildernesse.

d Which was a posterne doore or some secrete gate to issue out at.

5 But the armie of the Caldees pursued after the King, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they [e] gaue iudgement vpon him.

e Or condemned him for his periurie and treason, 2. Chron. 36.13.

7 And they slewe the sonnes of Zedekiah before

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and carried him to Babel.

f Ieremie writeth chap. 52.12. the tenth day, because the fire continued from the seuenth day, to the tenth.

8 ¶ And in the fift moneth, and f seuenth day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan ‖chiefe steward and seruant of the king of Babel, to Ierusalem,

‖Or, captaine of the gard.

9 And burnt the house of the Lorde, and the Kings house, and all the houses of Ierusalem, and al the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captiue.

g While the siege endured.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

*Chap. 20.17. Iere. 27.22.

14 The pots h also and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

h Of these reade Exod. 27.3.

15 And the ashe pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea, and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and the chapiter thereon was brasse, and the height of the chapiter was with netwoorke three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise was the second pillar with the netwoorke.

1. *King. 7.15. Iere. 52.21. 2. Chro. 3.15.*

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the i second Priest, and the three keepers of the doore.

i That is, one appointed to succeede in the high Priests roome, if hee were sicke, or els otherwise letted.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste, who mustered the people of the land, & threescore men of the people of the land, that were found in the citie.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remaines people in the lande of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

*Iere. 40.5,9.

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah l sware to them, and to their men, and sayd vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

l That is, he did exhort them in the name of the Lord, according to Ieremies counsell to submit themselues to Nebuchad-nezzar seeing it was the reuealed will of the Lord.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the Kings seede came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

*Iere. 41.1.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

m Contrary to Ieremies counsel, Iere. 40.41,42, and 43 chapters.

27 Notwithstanding in the seuen and thirteeth yeere after * Iehoiachin King of Iudah was caried away, in the twelft moneth and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lift vp the head of Ieholachin King of Iudah out of the prison,

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

28 And spake kindly to him, and set his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his o portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life.

o Meaning, that he had an ordinarie in the court.

The first booke of ‡ Chronicles, or ‖ Paralipomenon.

‡ *Ebr. words of dayes.*

‖ *Or, of things omitted, to wit, in the bookes of the Kings.*

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so often mentioned in the bookes of the Kings of Iudah and Israel, which did at large set forth the storie of both the kingdoms, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke

containeth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob and the twelue Patrarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham,* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes come of him.*

ADam, a Sheth, Enoch,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, b Shem, Ham, and Japheth.
5 ¶ * The sonnes of Japheth were Gomer, and Magog, & Madai, and Iauan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath, and Togarmah.
7 Also the sonnes of Iauan, Elishah, and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham were Cush and Mizraim, Put, and Canaan.
9 And the sonnes of Cush, Seba, and Hauilah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.
10 And Cush begate c Nimrod, who began to be mighty in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, & Casluhim of whom came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne, and Heth.
14 And the Iebusite, and the Amorite, and the Girgasite,
15 And the Hiuite, and the Arkite, and the Simite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and d Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate e Eber.
19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth, and Jerah,
21 And Hadoram, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.
24 f Shem, g Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Izhak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massi, ‖ Hadad, and Tema,
31 Jetur, Naphish, and Kedema: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams h concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, & Shuah: and the sonnes of Jokshan, Sheba, and Dedan.
33 And i sonnes of Midian were Ephah, and Epher, and Henoch, & Abida, and Eldaah: * all these are the sonnes of Keturah.
34 * And Abraham begate Izhak: the sonnes of Izhak, Esau, and Israel.
35 ¶ The sonnes of Esau were k * Eliphaz, Reuel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar, ‖ Zephi, and Gatam, Kenaz, and k Timna, and Amalek.
37 The sonnes of Reuel, Nahath, Zerah, Shamma, and Mizzah.
38 And the sonnes of l Seir, Lotan, and Shobal, and Zibeon, and Anah, & Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.
40 The sonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amram, and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon, were Uz, and Aran.
43 ¶ And these were the m Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela died, & Iobab the sonne of Zerah, and n of Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land to the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the fielde of Moab, reigned in his stead, and the name of his citie was Auith.
47 So Hadad died, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.
49 And when Shaul was dead, Baalhanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was ‖ Pai, and his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also: and there were dukes in Edom, Duke Timna, Duke ‖ Aliah, Duke

a Meaning, that Sheth was Adams sonne, and Enoch Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth. *Gen.* 10.2.

‖ *Or, Riphath.*

‖ *Or, Rodanim.*

c Who first did lift vp himselfe aboue others, Gen. 10.8.

Gene. 10.22. *and* 11.10.

d Of whom came the Syrians, and therfore they are called Aramites, thorowout all the Scripture.

e Of him came the Hebrewes, which were afterward called Israelites, of Israel, which was Iaakob: and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem and of him Shelah. *Gen* 11.26. *and* 17. *and* 21.2. *Gen.* 25.13.

h Reade Gen. 25.13.

i *Gene.* 25.4.

Gene. 21.2.

i These were borne of three diuers mothers, reade Gen. 36.4.

Gen. 36.9.

‖ *Or, Zepho.*

k Which was Eliphas concubine: reade Gen. 36.12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

‖ *Or, Pau.*

‖ *Or, Alyah.*

duke Iethreth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, Duke Teman, Duke Mibzar,
54 Duke Magdiel, Duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Iſhai the father of Dauid.*

Geneſ.29.32.and 30.5.and 35.18.

THese are the ſonnes of Iſrael, * Reuben, Simeon, Leui, and Iudah, Iſſachar, and Zebulun,
2 Dan, Ioſeph, and Beniamin, Naphtali, Gad, and Aſher.

Gen.38.3.and 46.12.exod.4.1.

3 * The ſonnes of a Iudah, Er, ‖ Onan, and Shelah. Theſe three were borne to him of the daughter of Shua the Canaanite: but Er, the eldeſt ſonne of Iudah, was euill in the ſight of the Lord, and he ſlew him.
4 * And Thamar his daughter in lawe bare him Pharez, and Zerah: ſo all the ſonnes of Iudah were fiue.
5 * The ſonnes of Pharez, Hezron and Hamul.
6 The ſonnes alſo of Zerah were ‖ Zimri, and b Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the ſonne of Carmi, ‖ Achar that troubled Iſrael, tranſgreſſing in the thing excommunicate.
8 The ſonne alſo of Ethan, Azariah.
9 And the ſonnes of Hezron that were borne vnto him, Ierahmeel, and c Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begat Nahſhon d prince of the children of Iudah,
11 And Nahſhon begat Salma, and Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate ‖ Iſhai,
13 * And Iſhai begate his eldeſt ſonne Eliab, and Abinadab the ſecond, and ‖ Shimma the third,
14 Nathaneel the fourth, Raddai the fift,
15 Ozem the ſixt, and Dauid the ſeuenth.
16 Whoſe ſiſters were Zeruiah, and Abigail. And the ſonnes of Zeruiah, Abiſhai, and Ioab, and Aſahel.
17 And Abigail bare Amaſa: and the father of Amaſa was Iether an Iſhmelite.
18 ¶ And e Caleb the ſonne of Hezron begate Ieriath of Azubah his wife, and her ſonnes are theſe, Ieſher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke vnto him Ephrath, which bare him Hur.

Exod.31.2.

20 * And Hur begate Uri, and Uri begate Bezaleel.
21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and tooke her when he was threeſcore yeere olde, and ſhe bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.
23 And Geſhur with Aram tooke the townes of Iaire from them, and Kenath and the townes thereof, euen threeſcore cities. All theſe were the ſonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at b Caleb Ephratah, then Abiah Hezrons wife bare him alſo Ahur the i father of Tekoa.
25 And the ſonnes of Ierahmeel the eldeſt ſonne of Hezron were Ram the eldeſt, then Bunah, and Ozen, and Ozen and Ahiah.
26 And Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the ſonnes of Ram the eldeſt ſonne of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the ſonnes of Onam were Shammai, and Iada. And the ſonnes of Shammai, Nadab, and Abiſhur.
29 And the name of the wife of Abiſhur was called Abihail, and ſhe bare him Ahban and Molid.
30 The ſonnes alſo of Nadab were Seled and Appaim: but Seled died without children.
31 And the ſonne of Appaim was Iſhi, and the ſonne of Iſhi, Sheſhan, and the ſonne of Sheſhan, k Ahlai.
32 And the ſonnes of Iada the brother of Shammai were Iether, and Ionathan: but Iether died without children.
33 And the ſonnes of Ionathan were Peleth and Zaza. Theſe were the ſonnes of Ierahmeel.
34 And Sheſhan had no ſonnes but daughters. And Sheſhan had a ſeruaunt that was an Egyptian, named Iarha.
35 And Sheſhan gaue his daughter to Iarha his ſeruant to wife, and ſhe bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, ‖ Ophlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleaſah,
40 And Eleaſah begate Siſamai, and Siſamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elithama.
42 Alſo the ſonnes of Caleb, the brother of Ierahmeel were Meſha his eldeſt ſonne, which was the l father of Ziph: and the ſonnes of Mareſhah the father of Hebron.
43 And the ſonnes of Hebron were Korah, and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.
45 The ſonne alſo of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah a m concubine of Caleb bare Haran and Moza, and Gazez: Haran alſo begate Gazez.
47 The ſonnes of Iahdai were Regem, and Iotham, and Geſhan, and Peler, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber

b Which was a towne named of the husband and wife, called alſo Bethlehem Ephratah.
l Meaning, the chiefe & prince.
k Who died whiles his father was aliue, and therefore it is ſaid verſe 34. that Sheſhan had no ſonnes.
l That is, the chiefe gouernour or prince of the Ziphims, becauſe the Prince ought to haue a fatherly care and affection toward his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certeine ſolemnities of mariage, and her children did inherit: the concubine had no ſolemnities in mariage, neither did her children inherit, but had a portion of goods or money giuen them.

a Though Iudah was not Iaakobs eldeſt ſonne, yet he firſt beginneth at him, becauſe hee would come to the genealogie of Dauid, of whom came Chriſt.
‖ Or, *Zabdi.*
b Of theſe reade 1. King. 4. 31.
‖ Or, *Achan. Ioſh.7.1.*
c Whom Saint Matthew calleth Aram, Mat. 1. 3.
d That is, chiefe of the familie.
‖ Or, *Ieſſe. 1.Sam.16.19. and 17.12.*
‖ Or, *Shammah.*
e Who was called Chelubai, the ſonne of Hezron, verſe 9.
f Who was prince of mount Gilead, reade Num. 32. 40.
g That is, the Geſhurites and Syrians tooke the townes from Iairs children.

Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. *And Achsah was Calebs daughter.

50 ¶ These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and he ‖ was the ouerseer of halfe Manahethi.

53 And the families of Kiriath-iearim were the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zarreathites, and the Esthaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [n] crownes of the house of Ioab, and ‖ halfe the Manahthites and the Zorites.

55 And the families of the [o] Scribes dwelling at Iabes, the Tirathites, the Shimmeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Iezreelitesse: the second [b] Daniel of Abigail the Carmalitesse.

2 The third Absalom the sonne of Maachah daughter of Talmai King of Gesshur: The fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital: The sixt Ithream by Eglah his wife.

4 These sixe were borne vnto him in Hebron: and there he reigned seuen yeere and sixe moneths: and in Ierusalem dee reigned three and thirty yere.

5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathshua the daughter of Ammiel:

6 Ibhar also, and [d] Elishama, and Eliphalet,

7 And Nogah, and Nepheg, & Iaphia,

8 And Elishama, and Eliada, and Eliphelet, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,

11 And Iozam his sonne, and Ahaziah his sonne, and Ioash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Iosiah his sonne.

15 ¶ And of the sonnes of Iosiah, the [e] eldest was ‖ [*] Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.

16 And the sonnes of Iehoiakim were Iechoniah his sonne, and Zedekiah his sonne.

17 And the sonnes of Iechoniah, Assir, and Shealtiel his sonne:

18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

19 And the sonnes of Pedaiah were [f] Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in number.

21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, [g] sixe.

23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seuen.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 of Ashur, 9 of Iabez and his prayer, 11 of Chelub, 24 and Simeon: their habitations, 38 and conquests.

THe [a] sonnes of Iudah were [*] Pharez, Hezron, & Carmi, and Hur, & Shobal.

2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zoreathites.

3 And these were of the father of Etam, Izreel, and Ishma, & Idbash: and the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.

5 But Ashur the father of Tekoa had two wiues, Helcah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Tement, and Haahtari: these were the sonnes of Naarah.

7 And the sonnes of Helcah were Zereth, Izoar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorow.

10 And Iabez called on the God of Israel, saying, If thou wilt blesse me indeed, and enlarge my coastes, and [d] if thine hand be with me, and thou wilt cause me to be deliuered from euill, that I be not hurt. And God granted the thing that hee asked.

11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And

Ioſh.15.17.

‖*Or, he that saw the halfe, because the prince ought to ouerſee his ſubiects.*

n Meaning the chiefe and principall.

‖*Or, the Zorites, the halfe of the Manahthites.*

o Which were men learned and expert in law.

p Reade Numb. 10.29. and iudg. 1.16.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 3.3. is called Chileab, borne of her that was Nabals wife the Carmelite.

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.

d Elishama, or Elishua, 2. Sam. 5.15. and Eliphelet died, and Dauid named those sonnes, which were next borne by the same names: in the booke of Kings his children are mentioned which were aliue, & here both they ‖ were aliue and dead.

e So called, because he was preferred to the dignity royal before his brother Iehoiakim, which was the elder.

‖*Or, Iehoahaz, 2. King. 23.30.*

f Saint Matthew sayth that Zorobabel was sonne of Salathiel, meaning that he was his nephew according to the Ebrew speech: for he was Pedaiahs sonne.

g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

a Meaning, they came of Iudah, as nephewes and kinsemen: for onely Pharez was his naturall sonne. *Gen. 38.29. and 46.12. 1. chap. 2.4.*

b The first borne of his mother, & not the eldest son of his father.

c Otherwise called Othniel, Iudg. 1.13.

d It is to be vnderstood, that then he would accomplish his vow which he made.

12 And Eshton begate Beth-rapha, and Paseah, & Tehinnah, the father of the city of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begat Ophrah. And Seraiah begate Joab the * father of the valley of craftsmen: for they were craftesmen.

e The Lord of that valley where the Artificers did worke.

15 ¶ And the sonnes of Caleb the sonne of f Jephunneh were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

f Called also Efron.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether, and Mered, and Epher, and Jalon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his ‖ wife Jehudiah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah the daughter of Pharaoh, ‖ which Mered tooke.

‖Or, she bare, meaning the second wife of Ezrah.

‖Or, of whom hee had Mered.

19 And the sonnes of the wife of Hodiah the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanam and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ * The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the houshold of the that wrought fine linen in the house of Ashbea.

Gen.38.1,3,5.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, & ‖ Jashubi Lehem. These also are ancient things.

‖Or, of the inhabitants of Lehem.

23 These were potters, & dwelt among plants and hedges: there they dwelt with the king for his worke.

g They were king Dauids gardiners, and served him in his works. Gen.46.10. exod.6.15.

24 ¶ * The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and h Shaul.

h His sonne Obad is here omitted.

25 Whose sonne was Shallum, and his sonne Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixteene sonnes, and sixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

28 And they dwelt at i Beer-sheba, and at Moladah, and at Hazar Shual,

i These cities belonged to the tribe of Iudah, Ioth.19.1. and were giuen to the tribe of Simeon,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth-biret, & at Shaaraim: these were their cities vnto the reigne of k Dauid.

k Then Dauid restored them to the tribe of Iudah.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were rounde about these cities vnto Baal. These are their habitations, and the declaration of their genealogie.

34 And Meshobab and Jamlech, and Joshah the sonne of Amashiah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elioenai, and Jaakobah, and Joshohaiah, and Alaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they l went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought newe dwellings vnto Gedor, which is in the tribe of Dan.

40 And they found fat pasture and good, and a wide land, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Uzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had m escaped, and they dwelt there vnto this day.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 and Gad, 23 And of the halfe tribe of Manasseh.

THE sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, * but had defiled his fathers bed, therefore his birthright was giuen vnto the a sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

Gen.35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

2 For Judah preuailed aboue his brethren, and of him came b the Prince, but the birthright was Iosephs.)

b That is, he was the chiefest of all the tribes, according to Iaakobs prophesie, Gen. 49.8. and because Christ should come of him.

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

Gen.46.9. exod.6.14. num.26.5.

4 The sonne of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne, whom Tilgath Pilneeser king of Ashur c carried away: he was a Prince of the Reubenites.

c To wit, in the time of Vzziah King of Israel, 2.King.15.29.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in d Aroer, euen vnto Nebo and Baal-meon.

d Thele places were beyond Iorden toward the East in the land giuen to the Reubenites.

To

9 Also Eastward hee inhabited vnto the entring in of the wildernesse from the riuer ‖Perath: for they had much cattell in the land of Gilead.

‖Or, Euphrates.

10 And in the dayes of Saul they warred with the e Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer against them in the lande of Bashan, vnto Salchah.

12 Ioel was the chiefest, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Iorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the houshold of their fathers.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

f Both the whole countrey & one peculiar citie were called by this name Bashan.

17 All these were reckoned by genealogies in the dayes of Iotham king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sworde, and to draw a bowe, exercised in warre, were foure and fortie thousand, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Ietur, and Naphish, and Nodab.

g These twaine were the sonnes of Ishmael, Gen. 25.15.

20 And they were h holpen against them, and the Hagarims were deliuered into their hand, and all that were with them: for they cried to God in the battell, and hee heard them because they trusted in him.

h To wit, by the Lord, that gaue them the victory.

21 And they led away their cattell, euen their camels fiftie thousand, and two hundreth and fifty thousand sheepe, and two thousand asses, and of ‡ persons an hundreth thousand.

‡ Ebr. soules of men.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the i captiuitie.

i Meaning the captiuitie of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called Baal-gad.

24 And these were the heads of the houses holds of their fathers, euen Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant and famous, heads of the houses holds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

26 And the God of Israel l stirred vp the spirit of Pul king of Assur and the spirite of Tilgath Pilneeser king of Assur, and he caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

2. King. 18.11.

CHAP. VI.

1 *The genealogie of the sonnes of Leui.* 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priestes.* 54. 57 *Their habitations.*

THe sonnes of Leui were Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

Gen. 46.11. exod. 6.16. chap. 23.12.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

Leuit. 10.1. Num. 20.25.

4 Eleazar begate Phinehas, Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth,

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate a Zadok, and Zadok begate Ahimaaz,

a Which was the Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2.31, 35.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was b Priest in the house that Salomon built in Ierusalem)

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2. Chron. 26.17, 18.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Iehozadak,

15 And c Iehozadak departed, when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25.18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli, and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, d Aminadab his sonne, * Korah his sonne, Assir his sonne,

d Who seemeth to be called Izhar, Exod. 6.21. *Numb.* 15.1.

23 Elkanah his sonne, and Abiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Uriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah: the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

28 And

28 And the sonnes of Shemuel, the eldest c Vashni, then Abiah.
29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Uzzah his sonne,
30 Shimea his sonne, Haggiah his sonne, Asaiah his sonne.
31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had d rest.
32 And they ministred before the Tabernacle, euen the tabernacle of the Congregation with e singing, vntil Salomon had built the house of the Lord in Ierusalem: then they continued in their office, according to their custome.
33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the ‖ sonne of Assir, the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Israel.
39 And his ‖ brother h Asaph stood on his right hand: and Asaph was the sonne of Berechiah, the sonne of Shemea,
40 The sonne of Michael, the sonne of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah, the sonne of Shimei,
43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.
44 And their brethren the sonnes of Merari were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui.
48 ¶ And their i brethren the Leuites were k appointed vnto all the seruice of the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the seruaunt of God had commaunded.
50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abishua his sonne,
51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,
52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,
53 Zadok his sonne, and Ahimaaz his sonne.
54 ¶ And these are the l dwelling places of them throughout their townes and coasts, euen of the sonnes of Aaron for the familie of the Kohathites, for the m lot was theirs.
55 So they gaue them n Hebron in the land of Iudah, and the suburbs therof round about it:
56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.
57 And to the sonnes of Aaron they gaue the cities of Iudah for o refuge, euen Hebron and Libna with their suburbes, and Iattir, and Eshtemoa with their suburbes,
58 And p Hilen with her suburbes, and Debir with her suburbs,
59 And Ashan with her suburbes, and Beth-shemesh with her suburbes.
60 ¶ And of the tribe of Beniamin, Geba with her suburbes, and q Alemeth with her suburbes, and Anathoth with her suburbes: all their cities were thirteene cities by their families.
61 And vnto the sonnes of r Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot, ten cities.
62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteene cities.
63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.
64 Thus the children of Israel gaue to the Leuites cities with their suburbs.
65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.
66 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.
67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,
68 Iokmeam also and her suburbes, and Beth-horon with her suburbs,
69 And Aialon and her suburbes, and Gath-rimmon and her suburbs,
70 And out of the halfe tribe of Manasseh, ‖ Aner and her suburbes, and ‖ Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.
71 Unto the sonnes s of Gershom out of the familie of the halfe tribe of Manasseh Golan in Bashan, and her suburbes, and ‖ Ashtaroth with her suburbs,
72 And out of the tribe of Issachar, ‖ Kedesh and her suburbes, Dabrath and her suburbes,
73 ‖ Ramoth also and her suburbes, and ‖ Anem

Or, nephew.

‖ *Or, cousin.*

b Meaning the cousin of Heman, verse 33.

c Who is also called Ioel, 2. Sam. 8. 2. & the 33. verse of this chapter.

d After it was brought to that place where the Temple should be built, and was no more caried to and fro.

e Reade Exod. 27. 21.

i The Leuites are called the fingers brethren, because they came of the same stocke.

k Reade Numb. 4. 4.

l Or, cities which were giuen to the Leuites.

m They were first appointed and prepared for.

n Which was also called Kiriath-arba, Gen. 23. 2. Iosh. 21. 11.

o That hee that had killed a man might flee thereunto for succour till his cause were tried, Deut. 19. 2.

p Which Iothua calleth Holon, Iosh. 15. 51. and 21. 15.

q Or, Almon, Iosh 21. 18.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse 66.

Ioſh. 21. 21.

‖ *Or, Tanach, Ioſh. 21. 25.*

‖ *Or, Gath-rimmon.*

s Who in the first verse is called also Gershon.

‖ *Or, Beeshterah, Ioſh. 21. 27.*

‖ *Or, Kishon, Ioſh. 21. 28.*

‖ *Or, Iarmuth, Ioſh. 21. 29.*

‖Or, *Engannim*, *Ioſh.*21.29.

‖ Anem, with her ſuburbs,

74 And out of the tribe of Aſher, Maſhal and her ſuburbs, and Abdon and her ſuburbs,

‖Or, *Helkah*, *Ioſh.*21.31.

75 And ‖ Hukok and her ſuburbs, and Rehob and her ſuburbs,

76 And out of the tribe of Naphtali, Kedeth in Galilea and her ſuburbs, and ‖ Hammon and her ſuburbs, and ‖ Kiriathaim and her ſuburbs.

‖Or, *Ammothdor*, *Ioſh.*21.32.

‖Or, *Kartan*, *Ioſh.*21.32.

‖Or, *Iokneam*.

‖Or, *Kartah*, *Ioſh.*21.34.

77 Unto the reſt of the children of Merari were giuen out of the tribe of Zebulun, ‖ Rimmon and her ſuburbs, ‖ Tabor and her ſuburbs,

*Ioſh.*20.8, *and* 21.36.

78 And on the other ſide Iorden by Iericho, euen on the Eaſtſide of Iorden, out of the tribe of Reuben, * Bezer in the wildernesſe with her ſuburbs, and Iahzah with her ſuburbs,

79 And Kedemoth with her ſuburbs, and Mephaath with her ſuburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Iaazer with her ſuburbs.

CHAP. VII.

1 *The genealogie of Iſſachar,* 6 *Beniamin,* 13 *Naphtali,* 14 *Manaſſeh,* 20 *Ephraim,* 30 *and Aſher.*

NOw the ſonnes of Iſſachar were Tola and ‖ Puah, [a] Iashub, and Shimron, foure,

‖Or, *Phuuah*.

a Who alſo is called Iob, Gen. 46.13.

2 And the ſonnes of Tola, Uzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibſam, and Shemuel, heads in the houſholds of their fathers. Of Tola were valiant men of warre in their generations, [b] whoſe number was in the dayes of Dauid two & twenty thouſand, and fiue hundreth.

b That is, their number was ſoūd thus great when Dauid numbred ỹ people, 2. Sam. 24.1.

3 And the ſonne of Uzzi was Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, [c] fiue men all princes.

c Meaning the foure ſonnes, and the father.

4 And with them in their generations after the houſholde of their fathers were bands of men of warre for battell, fiue and thirtie thouſand: for they had many wiues and children.

‖Or, *kinſmen*.

5 And their ‖ brethren among all the families of Iſſachar were valiant men of war, reckoned in all by their genealogies fourescore and ſeuen thouſand.

6 ¶ The ſonnes of Beniamin were Bela, and Becher, and [d] Iediael, [e] three.

d Called alſo Aſhbel, Gen. 46. 21. Num. 26. 31.

e Which were the chiefe: for els there were ſeuen in all, as appeareth, Gen. 46. 21.

7 And the ſonnes of Bela, Ezbon, & Uzzi, and Uzziel, and Ierimoth, and Iri, fiue heads of the houſeholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenai, and Omri, and Ieremoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houſes of their fathers, valiant men of warre, twentie thouſand and two hundreth.

10 And the ſonne of Iediael was Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were the ſonnes of Iediael, chiefe of the fathers, valiant men of warre, ſeuenteene thouſand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the ſonnes of ‖ Ir, but Huſhim was the ſonne of ‖ another.

‖Or, *Iri*.

f Meaning, that hee was not the ſonne of Beniamin, but of Dan, Gen. 46. 23.

‖Or, *of Aher*.

‖Or, *Shalem*. *Gen.* 46. 24.

13 ¶ The ſonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum [f] the ſonnes of Bilhah.

g Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen. 46. 23, 24, 25.

14 The ſonne of Manaſſeh, was Aſhriel, whom ſhe bare vnto him, but his concubine of Aram bare Machir the * father of Gilead.

Num. 26. 29, 31. *Ioſh.* 17. 1.

15 And Machir tooke to wife the ſiſter of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond ſonne was Zelophehad, and Zelophehad had daughters.

‖Or, *Ieſer*, *Num.* 26. 30.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Peresh: and the name of his brother was Shereſh: and his ſonnes were Ulam and Rakem.

17 And the ſonne of Ulam was Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And [h] his ſiſter Molecheth bare Ishod, and Abiezer, and Mahalah.

h Meaning, the ſiſter of Gilead.

19 And the ſonnes of Shemida were Ahian, and Shechem, and Likhi, and Antam.

20 ¶ The ſonnes alſo of Ephraim were Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Eladah, and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, & Elead: and the men of [i] Gath that were borne in the land, ſlew them, becauſe they came downe to take away their cattell.

i Which was one of the fiue principall cities of the Philiſtims, ſtew the Ephraimites.

22 Therfore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

‖Or, *kinſefolke*.

23 And when he went in to his wife, ſhe conceiued, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖ daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah.

‖Or, *neece*,

25 And Rephah was his * ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

k To wit, of Ephraim.

26 Laadan his ſonne, Ammihud his ſonne, Elishama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

28 And their poſſeſſions and their habitations were Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, vnto ‖ Azzah, and the villages thereof,

‖Or, *Addaiah*.

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In theſe dwelt the children of Ioſeph the ſonne of Iſrael.

30 ¶ The

Gen.46.17.

30 ¶ The sonnes of Asher were Jimnah, and Jsuah, and Jshuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet were Pasach, and ‖ Bimhal, and Ashuah: these were the children of Japhlet.

‖ Or, Kimhal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Jimna, and Shelesh, and Amal.

36 The sonnes of Zophah, Suah, & Harnepher, and Shual, and Beri, and Jmrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Jthran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa, and Ara.

39 And the sonnes of Ulla, Harah, & Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noblemen, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fiue and twentie thousand men.

CHAP. VIII.

3 The sonnes of Beniamin, 33 And race of Saul.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

BEniamin also a begat Bela his eldest son, Ashbel the second, and Aharah the third,

2 Noah the fourth, and Rapha the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, & Ahoah,

5 And Gera, & Shephuphan, & Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and b they were caried away captiues to Manahath.

b Meaning, the inhabitants of the citie Geba.

7 And Naaman, and Ahiah, and Gera, hee caried them away captiues: and c hee begate Vzza, and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate certaine in the countrey of Moab, after hee had sent d away Hushim and Baara his wiues.

d After he had put away his two wiues.

9 Hee begate, I say, of Hodesh his wife, Jobab & Zibia, and Mesha, and Malcham,

10 And Jeuz and Shachia and Mirma: these were his sonnes, and chiefe fathers.

11 And of Husham hee begate Ahitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they driue away the inhabitants of Gath)

14 And Ahio, Shashak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Jspah, & Joha, the sonnes of Beriah,

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

18 And Jshmerai, & Jzliah, and Jobab, the sonnes of Elpaal,

19 Jakim also, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, & Shimrath the sonnes of Shimei,

‖ Or, Araiah.

22 And Jshpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Jphedeiah and Penuel the sonnes of Shashak,

26 And Shamsherai, & Shehariah, and Athaliah,

27 And Jaareshiah, and Eliah, & Zichri, the sonnes of Jeroham.

28 These were the chiefe e fathers according to their generations, euen princes which dwelt in Jerusalem.

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem. *Chap.9.35.*

29 And at Gibeon dwelt the father of Gibeon, & the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, euen by their brethren.

33 And f Ner begat Kish, & Kish begate Saul, and Saul begate Jonathan, & Malchishua, and Abinadab, and g Eshbaal.

f Who in the 1. Sam. 9.1. is called Abiel.

g He is also named Ishbosheth, 2. Sam. 2.8.

34 And the sonne of Jonathan was h Merib-baal, and Merib-baal begate Micah.

h He is likewise called Mephibosheth, 2. Sam 9.6.

35 And the sonnes of Micah were Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begate Jehoadah, and Jehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begat Bineah, whose sonne was Raphah, and his sonne Eleasah, and his sonne Azel.

38 And Azel had fiue sonnes, whose names are these, Azrikam, Bocheru, and Jshmael, and Sheariah, and Obadiah, and Hanan: all these were the sonnes of Azel.

39 And the sonnes of Eshek his brother were Ulam his eldest sonne, Jehush the second, and Eliphalet the third.

40 And the sonnes of Ulam were valiant men of warre which shot with the bowe, and had many sonnes & nephewes, an hundreth and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah numbred. 10 Of the Priestes and Leuites, 11.18 And of their offices.

THus all Israel were numbred by their genealogies: and beholde, they are written in the book of the kings of Israel and of Iudah, and they were a caried away to Babel for their transgression.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their history after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priestes, the Leuites, and the b Nethinims.

b Meaning, the Gibeonites, which serued in the Temple, read Iosh. 9.23.

3 And in Jerusalem dwelt the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.

4 Athai the sonne of Amihud, the son of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez, the son of Iudah.

5 And of Shiloni, Asaiah the eldest, and his sonnes.

6 And of the sonnes of Zerah, Jeuel, and their brethren fiue hundreth and ninetie.

7 And of the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Halemah,

8 And Ibneiah the sonne of Ieroham, & Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fifty and fiue, all these men were ‖chiefe fathers in the households of their fathers.

‖ *Or, chiefe of the families.*

10 ¶ And of the Priestes, Iedaiah, and Iehoiarib, and Jachin,

11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the

c That is, he was the hie Priest.

c chiefe of the house of God,

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchijah, & Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemeth, the sonne of Immer.

13 And their brethren the chiefe of the householdes of their fathers a thousande seuen hundreth and threescore valiant men, for the

d To serue in the Temple, euery one according to his office.

d worke of the seruice of the house of God.

14 ¶ And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah of the sonnes of Merari,

15 And Bakbakkar, Hereth, and Galal, and Mattaniah the sonne of Micha, the son of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by

e So called, because the King came into the Temple thereby, and not the common people.

e companies of the children of Leui vnto the Kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the

f Their charge was, that none should enter into those places which were onely appointed for the Priests to minister in.

f Tabernacle: so their fathers were ouer the host of the Lord, keeping the entrie.

20 And Phinehas the sonne of Eleazar, was their guide, & the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their towns. Dauid established these and Samuel the Seer in their perpetuall office.

‖ *Or, for their fidelitie.*

23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters, Eastward, Westward, Northwarde, and Southward.

25 And their brethren which were in their townes, came at

g They serued weekely, as Exe. 4.10.

g seuen dayes from time to time with them.

26 For these foure chiefe porters were in perpetuall office, & were of the Leuites, and had charge of the ‖ chambers, & of the treasures in the house of God.

‖ *Or, opening the doores.*

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the

h Whereof the meate offering was made, Leuit. 2.1.

h flourr, and the wine, and the oyle, and the incense, and the sweete odours.

30 And certaine of the sonnes of the Priestes made ointments of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had the ouersight of the * shewbread to prepare it euery Sabbath.

* *Exod.* 25.30.

33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to do in that businesse day and night.

i But were continually occupied in singing praises to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Jeiel, and the name of his wife was Maachah.

* *Chap.* 8.29.
‖ *Or, Abigibeon.*

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and Eshbaal.

* 1. *Sam.* 14.51. *chap.* 8.33.

40 And the sonne of Jonathan was Merib-baal: and Merib-baal begate Micah.

41 And the sonnes of Micah were Pithon, and Melech, and Tahrea.

42 And Ahaz begate

k Who was also called Iehoadah, Chap. 8.36.

k Jarah, and Jarah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

43 And Moza begat Binea, whose sonne was Rephaiah, and his sonne was Eleasah, and his sonne Azel.

44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, & Ismael, and Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

NOw * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine

* 1. *Sam.* 31.1.

slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

‡ Ebr. found. 3 And the battel was sore against Saul, and the archers ‡ hit him, and he was wounded of the archers.

4 Then sayde Saul to his armour bearer, Draw out thy sworde, and thrust mee thorough therewith, lest these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul dyed and his three sonnes, and all his house, they dyed together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

‡ Ebr. fallen. 8 And on the morrowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes ‡ lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layde vp his armour in the house of their God, and set vp his head in the house of a Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and vpward of a man.

11 ¶ When all they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Jabesh, and burted the bones of them vnder an Oke in Jabesh, and fasted seuen dayes.

13 So Saul dyed for his transgression, that he committed against the LORD, * euen against the word of the LORD, which he kept not, and in that he sought and asked counsell of a * familiar spirit,

1. Sam. 15. 23.

‖ Or, witch, and sorceresse.

14 And asked not of the LORD: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

1. Sam. 28. 8.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

2. Sam. 5. 1.

THen * all Israel a gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

a This was after the death of Ishbosheth Saul's sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe moneths in Hebron, 2. Sam. 5. 5.

2 And in time past, euen when Saul was King, thou ledst Israel out and in: and the LORDE thy God sayde vnto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron, before the LORD. And they anointed Dauid king ouer Israel, * according to the word of the LORD by the hand of Samuel.

1. Sam. 16. 13.

4 ¶ And Dauid and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus sayd to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid sayde, * Whosoeuer smiteth the Jebusites first, shalbe chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine.

2. Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And hee built the citie on euery side, from Millo euen round about: and Joab repayred the rest of the citie.

2. Sam. 5. 9.

9 And Dauid prospered, and grew: for the LORD of hosts was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the LORD.

2. Sam. 23. 8.

11 And this is the number of the valiant men whom Dauid had, Jashobeam the son of Hachmoni, the b chiefe among thirty: he lift vp his speare against three hundreth, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the Princes.

12 And after him was Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his vncle.

13 Hee was with Dauid at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stoode in the middes of the fielde, and c saued it, and slewe the Philistims: so the LORD gaue a great victorie.

c This act is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefest of these.

15 ¶ And three of the d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when Dauid was in the hold, the Philistims garrison was at Beth-lehem.

17 And Dauid longed, and sayde, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

2. Sam. 23. 15.

18 Then these three brake thorowe the hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the LORD,

19 And said, Let not my God suffer me to do this: should I drinke the e blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore hee would not drinke it: these things did these three mightie men.

e That is, this water for the which they ventured their blood

20 ¶ And Abishai the brother of Joab, he was chiefe of the three, and he lift vp his speare against three hundreth, & slew them, and had the name among the three.

21 Among the three hee was more honourable then the two, and hee was their captaine: * but he attained not vnto the first three.

2. Sam. 23. 19.

22 Benaiah the sonne of Jehoiada (the

ſonne of a valiant man) which had done many actes, and was of Kabzeel, hee ſlewe two ‖ ſtrong men of Moab: he went downe alſo and ſlewe a Lion in the middes of a pit in time of ſnowe.

‖ Or, *Lions.*

23 And hee ſlewe an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: and hee went downe to him with a ſtaffe, and pluckt the ſpeare out of the Egyptians hande, and ſlewe him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Beholde, he was honourable among thirtie, but hee attained not vnto the f firſt three. *And Dauid made him of his counſell.

f Meaning, thoſe three which brought the water to Dauid. 2. *Sam.* 23. 23.

26 ¶ Theſe alſo were valiant men of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

g Called alſo Shemoah, 2. Sam. 23. 25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Huſathite, Ilai the Ahohite,

h He is alſo called Mebunnai, 2. Sam. 23. 27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah, of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Jonathan the ſonne of Shageh the Harite,

35 Ahiam the ſonne of Sacar the Harite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſon of Maachah, and Ioſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieiel the ſonnes of Hotham the Aroerite,

45 Iediael the ſonne of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahauite, and Ieribai and Joſhauiah the ſonnes of Elnaan, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaliel the Meſobaite.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantneſſe. 23 They that came vnto him vnto Hebron out of euery tribe to make him king.

THeſe alſo are they that came to Dauid to a Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battell.

a To take his part againſt Saul who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hande with ſtones and with arrowes and with bowes, and were of Sauls b brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudges 20. 16.

3 The chiefe were Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Jeziel, and Pelet the ſonnes of Azmaueth, Berachah and Jehu the Antathite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirtie, and aboue the thirtie, and Jeremiah, and Jehaziel, and Johanan, and Joſhabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azareel, and Joezer, and Jaſhobeam of Hakorhim,

7 And Joelah, and Zebadiah, the ſonnes of Jeroham of ‖ Gedor.

‖ Or, *Gedur.*

8 And of the Gadites there ſeparated themſelues ſome vnto Dauid into the holde of the wilderneſſe, valiant men of warre, and men of armes, and apt for battel, which could handle ‖ ſpeare and thielde, and their faces were like the faces of Lions, and were like the Roes in the mountaines in ſwiftneſſe,

‖ Or, *buckler.*

c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 ‖ Miſhmannah the fourth, Jeremiah the fift,

‖ Or, *Maſhmannah.*

11 Attai the ſixt, Eliel the ſeuenth,

12 Johanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 Theſe were the ſonnes of Gad, Captaines of the hoſte: one of the leaſt could reſiſt an hundreth, and the greateſt a thouſand.

15 Theſe are they that went ouer Jorden in the d firſt moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

d Which the Ebrewes called Niſan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflow his bankes, reade Ioſh. 3. 15.

16 And there came of the children of Beniamin, and Judah to the holde vnto Dauid.

17 And Dauid went out to meete them, and anſwered, and ſaid vnto them, If yee be come peaceably vnto mee to helpe mee, mine heart ſhall be knit vnto you, but if you come to betray me to mine aduerſaries, ſeeing there is no wickednes in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the e ſpirite came vpon Amaſai, which was the chiefe of thirtie, and he ſayd, Thine are wee, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garriſon.

e The ſpirit of boldnes and courage moued him to ſpeake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to David, when hee came with the Philistims against Saul to battel, but they f helped them not: for the princes of the Philistims *by aduisement sent him away, saying, Wee will fall to his Master Saul || for our heads.

f They came only to helpe David, and not to succour the Philistims, which were enemies to their countrey. 1. Sam 29.4.

*Or, on the ieopardie of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Zilthai, heads of the thousandes that were of Manasseh.

21 And they helped David against g that band: for they were all valiant men, & were captaines in the hoste.

g To wit, of the Amalekites, which had burned the citie Ziglag, 1. Sam. 30.1,9.

22 For at that time day by day there came to David to helpe him, vntill it was a great hoste, like the hoste of h God.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the captaines that were armed to battell, and came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare shield and ||speare, were sixe thousand & eight hundreth armed to the warre.

||Or, buckler.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundreth.

26 Of the children of Leui, foure thousand and sixe hundreth.

27 And Iehoiada was the chiefe of them of i Aaron: and with him three thousande and seuen hundreth.

i Of the Leuites which came by descent of Aaron.

28 And Zadok a yong man very valiant, and of his fathers housholde came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousande: for a great part of them vnto that time k kept the ward of the house of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the housholde of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousande, which were appointed by name to come and make David King.

32 And of the children of Issachar, which were men that had vnderstanding of the l times, to knowe what Israel ought to doe: the heads of them were two hundreth, and all their brethren were at their comandement.

l Men of good experience, which knew at all times what was to be done.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousande || which could set the battell in aray: they were not of a ‡ double heart.

*Or, set themselues in aray.

‡ Ebr. heart and heart.

34 And of Naphtali a thousande captaines, and with them with shielde & speare seuen and thirtie thousand.

35 And of Dan expert in battel, eight and twentie thousand and sixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with al instruments of warre to fight with, an hundreth and twentie thousand.

38 m All these men of warre || that could leade an army, came with ‡ vpright heart to Hebron to make David King ouer all Israel: and all the rest of Israel was of one accord to make David King:

m So that his whole hoste were three hundreth twentie and two thousand two hundred, twentie and two.

||Or, fight in their aray.

‡ Or, with a good courage,

39 And there they were with David three dayes, eating and drinking: for their n brethren had prepared for them.

n The rest of the Israelites.

40 Moreouer, they that were neere them vntill Issachar, and Zebulun, and Naphtali brought bread vpon asses, and on camels, and on mules, & on oxen, euen meate, flour, figs, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee touched it.

AND Dauid counselled with the captaines of thousandes and of hundreths, and with all the gouernours.

2 And Dauid said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lorde our God, wee will sende to and fro vnto our brethren, that are left in all the lande of Israel (for with them are the Priestes and the Leuites in the cities and their suburbes) that they may assemble themselues vnto vs.

3 And we will bring againe the a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

a His first care was to restore Religion, which had in Sauls daies bene corrupted and neglected. 2. Sam. 6. 2.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ * So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from b Kiriath-iearim.

b That is, from Gibea, where the inhabitants of Kiriath iearim had placed it in the house of Abinadab, 2. Sam.

*Or, Nilus.

6 And Dauid went vp and all Israel to ||Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lorde that dwelleth betweene the Cherubims, where his Name is called on.

||Or, Baala, vnto 2. Sam. 6. 2.

7 And they carried the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio c guided the cart.

c The sonnes of Abinadab.

8 And Dauid and all Israel played before d God with all their might, both with songs and with harps, and with viols, and with timbrels and with cymbales, and with trumpets.

d That is, before the Arke, where God shewed himselfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the old and new Testament.

9 ¶ And when they came vnto the threshing floore of e Chidon, Vzza put foorth his hande to holde the Arke, for the oxen did shake it.

e Called also Nechon, 2. Sam. 6. 6.

10 But the wrath of the Lord was kindled against Vzza, and hee smote him, because he layd his hande vpon the Arke: so hee died there f before God.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priestes,

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place Perez-Vzza vnto this day.

12 And Dauid feared God that day, saying, Howe shall I bring vn to me the Arke of God?

13 Therfore Dauid brought not the Arke to him into the citie of Dauid, but caused

Numb. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

it to turne into the house of g Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lorde blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God hee goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen * sent Hiram the King of ‡ Tyrus messengers to Dauid, and cedar trees, with maions and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdom was lift vp on hie, because of his a people Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem, and Dauid begate moe sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, ‡ Elishua, and b Elpalet,

6 And Nogah, ‡ Nepheg, and Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anoynted King ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistims came and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim, and Dauid smote them there: and Dauid sayd, God hath diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, c Baal-perazim.

12 And there they had left their gods: & Dauid saide, Let them euen bee burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battell: for God is gone foorth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lorde brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

AND Dauid made him houses in the a citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, * None ought to carry the Arke of God but the Leuites: for the Lorde hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the b Arke of the Lord vnto his place, which hee had prepared for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of c Elizaphan, Shemaiah the chiefe, & his brethren two hundreth.

9 Of the sonnes of d Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab:

12 And hee sayde vnto them, Yee are the chiefe fathers of the Leuites: * sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the place that I haue prepared for it.

13 For * because yee were not there at the first, the Lord our God made a breach among vs: for we sought him not after due f order.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with g instruments of musicke, with violes and harpes, and cymbales, that they might make a sound, and lift vp their voyce with ioy.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, & of the sonnes of Merari their brethren, Ethan the son of Kushaiah,

18 And with them their brethren in the h second degree, Zechariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, & Maaseiah, and Mattithiah, and Eliphaleh, and Mikneah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan were singers to make a sounde with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab,

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

2. Sam. 5. 11. ‡ Ebr. Zor.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam 5. 14. so there are but eleuen, and here thirteene. ‖ Or, Eliada,

c That is, the valley of diuisions, because the enemies were dispersed there like waters,

a That was in the place of the citie called Zion, 2. Sam. 5. 7, 9. Num. 4. 2, 30.

b From the house of Obed Edom, 2. Sam. 6. 10, 12.

‖ Or, kinsmen.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18, 22. and num. 3. 30.

d The thirde sonne of Kohath, Exod. 6. 18.

e Prepare your selues, and be pure, abstaine from all things wherby ye might be polluted, and so not able to come to the Tabernacle.

Chap. 13. 10.

f According as he hath appointed in the Law, *Exod.* 25. 14, 15.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

h Which were inferiour in dignitie,

Eliab, and Maaseiah, and Benaiah with viols on i Alamoth,

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon k Sheminith Jeneззeah.

22 But Chenaniah the chiefe of the Leuites l had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, & Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeiah were porters m for the Arke.

25 * So Dauid and the Elders of Israel and the captains of thousands went to bring vp the Arke of the couenant of the Lorde from the house of Obed Edom with ioy.

26 And because that God n helped the Leuites that bare the Arke of the couenant of the Lorde, they offered o seuen bullocks and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen p Ephod.

28 Thus all Israel brought vp the Arke of the Lordes couenant with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harpes.

29 And when the Arke of the q Couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and * she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a notable Psalme to be sung in praise of the Lord.

SO * they brought in the Arke of God, and set it in the mids of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, hee a blessed the people in the Name of the Lord.

3 And hee dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottle of wine.

4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, and to b rehearse and to thanke and praise the Lord God of Israel:

5 Asaph the chiefe, and next vnto him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, viols and harpes, and Asaph to make a sound with cymbales,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did c appoint at the beginning to giue thankes to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, & call vpon his Name: declare his d workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his e wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his strength: seeke his face continually.

12 Remember his meruellous workes that he hath done, his wonders, & the f iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his g chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the worde, which he commanded to a thousand generations:

16 * Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Iaakob for a Lawe, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the h lot of your inheritance,

19 When ye were i few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong: but rebuked k kings for their sakes, saying,

22 Touch not mine l anointed, and doe my m Prophets no harme.

23 * Sing vnto the Lorde all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

25 For the Lorde is great and much to be praysed, and hee is to bee feared aboue all gods.

26 For all the gods of the people are n idoles, but the Lord made the heauens.

27 Praise & glory are before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lord glory and power.

29 Giue vnto the Lorde the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuarie.

30 O Tremble ye before him, all the earth: surely the worlde shall bee stable and not moone.

31 Let the * heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be ioyful and all that is in it.

33 Let the trees of the wood then reioyce

i This was an instrument of musick, or a certaine tune, whereunto they accustomed to sing Psalmes.

k Which was the eight tune, ouer the which he that was most excellent had charge.

l To wit, to appoint Psalmes & songs to them that sung.

m With Berechiah and Elkanah, verse 23.

1. Sam. 6 12.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast, which Dauid offered at euery sixt pase, 2. Sam. 6. 13.

p Reade 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.

2. Sam. 6. 16.

2. Sam. 6. 17.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefits toward his people.

c Dauid gaue them this Psalme to praise the Lord, signifying that in all our enterprises the Name of God ought to be praysed and called vpon. *Psal. 105. 1. isa. 12. 4.*

d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.

e Who of his wonderfull prouidence hath chosen a few of the stocke of Abraham to be his children.

f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby, that the promise of adoption onely appertaineth to the Church. *Gen. 22. 16, 17, 18. luke 1. 73. hebr. 6. 17.*

h *Ebr. coard, where by parcels of lands were measured.*

i Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.

k As Pharaoh & Abimelech.

l Mine elect people, & them whom I haue sanctified.

m To whom God declared his word, and they declared it to their posteritie. *Psal. 95. 1.*

n His strong faith appeareth herein, that though all the world would follow idoles, yet he would cleaue to the liuing God.

o He exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

n Humble your selues vnder the mightie hand of God.

at the presence of the Lord: for he commeth
p To restore all things to their estate.
to p iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that we may prayse thine holy Name, and q glory in thy prayse.

q He esteemeth this to be the chiefest felicity of man.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, r So be it, and prayse the Lord.

r He willeth all the people both in heart & mouth to consent to these prayses.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph & his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom and his brethren, threescore and eight: and Obed Edom the sonne of Jeduthun, and Hosah were porters.

39 And Zadok the Priest and his brethren the Priestes were before the Tabernacle of the Lorde, in the high place that was at Gibeon,

40 To offer burnt offrings vnto s Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the lawe of the Lord, which he commanded Israel.

s With Zadok and the rest of the Priests.

41 And with them t were Heman, & Jeduthun, and the rest that were chosen (which were appointed by names) to prayse the Lord, because his mercy endureth for euer.

t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, & instruct our families to praise his Name.

42 Euen with them were Haman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musicke: and the sonnes of Jeduthun were at the gate.

43 And al the people departed, euery man to his house: and Dauid returned to u bless his house.

CHAP. XVII.

3 Dauid is forbidden to build an house vnto the Lord, 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 and prayeth vnto God.

2.Sam.7.2.

NOw * after warde when Dauid dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of a cedar trees, but the Arke of the Lordes couenant remayneth vnder b curtaines.

a Well builte and faire.

b That is, in tents couered w skins.

2 Then Nathan said to Dauid, Do c all that is in thine heart: for God is with thee.

c As yet God had not reueiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

3 And the same d night euen the word of God came to Nathan, saying,

d After that Nathan had spoken to Dauid.

4 Go, and tell Dauid my seruant, Thus sayth the Lorde, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from e tent to tent, and from habitation to habitation.

e That is, in a tent which remoued to and fro.

6 Whersoeuer I haue f walked with all Israel, spake I one worde to any of the Iudges of Israel (whom I commanded to feede my people) saying, Why haue yee not built me an house of Cedar trees?

f Meaning, whersoeuer his Arke went, which was a signe of his presence.

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepecoate g and from following the sheepe, that thou shouldest bee a prince ouer my people Israel.

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merits, but by my pure grace.

8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue ‖made thee a name, like the name of the great men that are in the earth.

‖ Or, gotten thee fame.

9 (Also I will appoint a place for my people Israel, and h will plant it, that they may dwell in their place, & moone no more: neither shall the ‡ wicked people ‖ vexe them any more, as at the beginning,

h Make them sure that they shall not remoue.

‡ Ebr. sonnes of iniquitie.

‖ Or, consume.

10 And since the time that I commaunded Iudges ouer my people Israel) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will i build thee an house.

i Will giue thee great posteritie.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seede after thee, which shall be of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will stablish his throne for k euer.

k That is, vnto the comming of Christ: for then these figures should cease.

13 I will be his father, and he shalbe my sonne, and I will not take my mercy away from him, as I tooke it from him that was before l thee.

l Which was Saul.

14 But I wil establish him in mine house, and in my kingdome for euer, and his throne shalbe established for euer.

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the King m went in, and ‖ sate before the Lorde, and sayde, Who am I, O Lorde God, and what is mine house, that thou hast brought mee n hitherto?

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

‖ Or, remained.

n Meaning, to this kingly estate.

17 Yet thou esteeming this a smal thing, O God, hast also spoken cōcerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of o hie degree, O Lord God.

o Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceede of me.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lorde, for thy seruants sake, euen according to thine p heart hast thou done all this great thing to declare all magnificence.

p Freely, and according to the purpose of thy will, without any deseruing.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people, whom thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lorde, let the thing that thou hast spoken concerning thy seruant and concerning his house, bee confirmed for euer, and doe as thou hast sayd.

24 And let thy Name bee stable and magnified for euer, that it may bee sayde, The Lorde of hostes, God of Israel, is the God

God of q Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast r reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath ‡ bene bold to pray before thee.

26 Therefore nowe Lorde (for thou art s God, and hast spoken this goodnesse vnto thy seruant)

27 Nowe therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

b That is, hee sheweth himselfe indeede to bee their God, by deliuering them from dangers, and preseruing them.

r Thou hast declared vnto me by Nathan the Prophet.

‡ *Ebr. hath found.*

s And canst not breake promise.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

AND after this Dauid smote the Philistims, and subdued them, and tooke a Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, and ‖ brought gifts.

3 ¶ And Dauid smote ‖ Hadarezer king of Zobah vnto Hamath, as he went to stablish his border by the riuer ‖ Perath.

4 And Dauid tooke from him a thousand charets, and seuen thousand horsemen, and twenty thousand footmen, and * destroyed all the charets, but he reserued of them an hundreth charets.

5 ¶ Then came the Aramites to Damascus to succour Hadarezer king of Zobah, but Dauid slewe of the Aramites two and twenty thousand.

6 And Dauid put a garison in Aram of ‖ Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord b preserued Dauid whereseuer he went.

7 And Dauid tooke the shieldes of gold that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from c Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent d Hadoram his sonne to King Dauid to salute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that he brought from all the nations, from e Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley f eighteene thousand.

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lord preserued Dauid whereseuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and ‖ Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the g Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

a Which 2.Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.

‖ *Or, paid tribute.*

‖ *Or, Hadadezer.*

‖ *Or, Euphrates.*

2.*Sam.* 8.4.

‖ *Or, Darmesek.*

b That is, in all things that he enterprised.

c Which 2.Sam. 8.8. are called Berah and Berothai.

1 *King.* 7.23. *iere.* 52.20.

d Called also Ioram, 2.Samuel 8.10.

e Because the Edomites and the Syrians ioyned their power together, it is said 2.Sam.8.12. that the Aramites were spoyled.

f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threescore Psalm, and Abishai the rest.

CHAP. XIX.

4 Hanun King of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 and is ouercome.

AFter this also * Nahash the King of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid sayd, I will shew kindnes vnto Hanun the sonne of Nahash, because his a father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the lande of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon sayde to Hanun, Thinkest thou that Dauid doth honour thy father, that hee hath sent comforters vnto thee? Are not his seruants come to thee to b search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and c shaued them, and cut off d their garments by the halfe vnto the buttockes, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King sayd, Tarie at Iericho vntill your beards be growen: then returne.

6 ¶ When the children of Ammon saw that they ‖ stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselues in the field.

10 When Ioab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And

2.*Sam.* 10.2.

a Because Nahash receiued Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malitious euer interprete the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards, 2.Sam.10.4.

d To put them to shame and villenie, whereas the ambassadours ought to haue bene honoured: and because the Iewes vsed to weare side garments & beards, they thus disfigured thē, to make them odious to others.

‖ *Or, had made themselues to be abherred of Dauid.*

2.*Sam.* 10.6, 8.

e Which were siue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

g Reade 2.Sam. 8.18.

‖ *Or, Seraiah.*

2.*Sam.* 8.17, 18.

11 And the reſt of the people he deliuered vnto the hand of Abiſhai his brother, and they put themſelues in aray againſt the children of Ammon.

12 And he ſayd, If Aram be too ſtrong for me, then thou ſhalt ſuccour me: and if the children of Ammon preuaile againſt thee, then I will ſuccour thee.

13 Be ſtrong, and let vs ſhewe our ſelues valiant for our [g] people, and for the cities of our God, and let the Lord doe that which is good in his owne ſight.

14 So Ioab and the people that was with him, came neere before the Aramites vnto the battel, and they fled before him.

15 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai his brother, and entred into the citie: ſo Ioab came to Ieruſalem.

16 ¶ And when the Aramites ſaw that they were diſcomfited before Iſrael, they ſent meſſengers and cauſed the Aramites to come forth that were beyond the [h] riuer: and Shophach the captaine of the hoſte of Hadarezer went before them.

17 And when it was ſhewed Dauid, hee gathered all Iſrael, and went ouer Iorden, and came vnto them, and put himſelfe in aray againſt them: and when Dauid had put himſelfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Iſrael, and Dauid deſtroyed of the Aramites [i] ſeuen thouſand charets, and fourty thouſand footmen, and killed Shophach the captaine of the hoſte.

19 And when the ſeruants of Hadarezer ſaw that they fell before Iſrael, they made peace with Dauid, and ſerued him. And the Aramites would no more ſuccour the children of Ammon.

[g] He declareth, that where the cauſe is euill, the courage cannot be valiant, and that in good cauſes men ought to be couragious, and commit the ſucceſſe to God.

[h] That is, Euphrates.

[i] For this place read 2. Sam. 10. 18.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented. 4 The Philiſtims are thrise ouercome with their gyants.

AND [a] when the yeere was expired, in the time that Kings goe out a warfare, Ioab carted out the ſtrength of the armie, and deſtroyed the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but Dauid taried at Ieruſalem) and Ioab ſmote Rabbah and deſtroyed it.

2 [b] Then Dauid tooke the crown of their King from off his head, and found it the weight of a [b] talent of golde, with precious ſtones in it: and it was ſet on Dauids head, and he brought away the ſpoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with ſawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ieruſalem.

4 ¶ [c] And after this alſo, there aroſe warreat ‖ Gezer with the Philiſtims: then Sibbechai the Huſhathite ſlewe ‖ Sippai, of the children of [d] Raphah, and they were ſubdued.

5 And there was yet another battel with the Philiſtims: and Elhanan the ſonne of Iair ſlewe [e] Lahmi, the brother of Goliath the Gittite, whoſe ſpeare ſtaffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great ſtature, and his fingers were by [d] ſixes, euen foure and twenty, and was alſo the ſonne of Raphah.

7 And when he reuiled Iſrael, Iehonathan the ſonne of Shimea Dauids brother did ſlay him.

8 Theſe were borne vnto Raraphah at Gath, and fell by the hand of Dauid, and by the hands of his ſeruants.

a 2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites. 2. Sam. 12. 29, 30

b Which mounteth about the value of ſeuen thouſand and ſeuenty crownes, which is about threeſcore pound weight. 2. Sam. 21. 18.

‖ Or, Gob. 2. Sam. 21. 18.

‖ Or, Saph.

‖ Or, Raphaim, or, the gyants.

c Reade 2. Sam. 21. 19.

d Meaning, that he had ſixe a piece on hands and feete.

CHAP. XXI.

1 Dauid cauſeth the people to be numbred, 14 and there die ſeuenty thouſand men of the peſtilence.

AND [a] Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.

2 Therefore Dauid ſayd to Ioab, and to the rulers of the people, Goe, and number Iſrael from [b] Beer-ſheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Ioab anſwered, The Lord encreaſe his people an hundreth times ſo many as they be, O my lord the king: are they not all my lords ſeruants? wherefore doeth my lord require this thing? why ſhould he be a cauſe of [c] treſpaſſe to Iſrael?

4 Neuertheleſſe the kings worde preuailed againſt Ioab. And Ioab departed and went thorow all Iſrael, and returned to Ieruſalem.

5 And Ioab gaue the number & ſumme of the people vnto Dauid: & all Iſrael were [d] eleuen hundred thouſand men that drewe ſworde: and Iudah was [e] foure hundreth and ſeuenty thouſand men that drewe ſword.

6 But the Leuites & Beniamin counted hee not among them: for the Kings worde was abominable to Ioab.

7 ¶ And God was diſpleaſed with this thing: therefore he ſmote Iſrael.

8 Then Dauid ſayd vnto God, I haue ſinned greatly, becauſe I haue done this thing: but now I beſeech thee, remooue the iniquitie of thy ſeruant: for I haue done very foolihly.

9 And the Lord ſpake vnto Gad Dauids ‖ Seer, ſaying,

10 Goe and tell Dauid, ſaying, Thus ſayth the Lorde, I offer thee three things: chuſe thee one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and ſaid vnto him, Thus ſayth the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee deſtroyed before thine aduerſaries, and the ſworde of thine enemies ‖ to take thee, or elſe the ſworde of the Lorde and peſtilence in the lande three dayes, that the Angel of the Lorde may deſtroy thorowout all the coaſtes of Iſrael:

a He tempted Dauid in letting before his eyes his excellencie and glory, his power and victories: reade 2. Sam. 24. 1.

b That is, from South to North.

c It was a thing indifferent and vſual to number the people, but becauſe he did it of an ambitious minde, as though his ſtrength ſtood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence, gathered not the whole ſumme as it is here declared.

e In Samuel is mention of thirty thouſand more: which was either by ioyning to them ſome of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

‖ Or, Prophets.

‖ Or, ſmite thee,

Israel: Nowe therefore aduise thee, what word I shall bring againe to him that sent mee.

13 And Dauid sayd vnto God, I am in a woonderfull strait: let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Jerusalem to destroy it. And f as he was destroying, the Lord beheld, and g repented of the euill, and sayd to the Angel that destroyed, It is nowe enough, let thine hand cease. Then the Angel of the Lord stoode by the threshing floore of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawen in his hand, and stretched out toward Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid sayd vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on mee, and on my fathers house, and not on h thy people for their destruction.

18 ¶ Then the Angel of the Lorde commanded Gad to say to Dauid, that Dauid should goe vp, and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes that were with him, i hid themselues, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, and went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid sayd to Ornan, Giue me the place of thy threshing floore, that I may build an k altar therein vnto the Lord: giue it mee for sufficient money, that the plague may be stayed from the people.

23 Then Ornan sayd vnto Dauid, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullocks for burnt offerings, and threshing instruments for wood, and wheat for meat offering, I giue it all.

24 And king Dauid sayd to Ornan, Not so: but I will buy it for sufficient l money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place m sixe hundred shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offrings & peace offerings, and called vpon the Lord, and he answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sword againe into his sheath.

28 At that time when Dauid saw that the Lorde had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afrayed of the sword of the Angel of the Lord.)

CHAP. XXII.

Dauid prepareth things necessarie for the building of the Temple. 6 He commaundeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid sayd, This is the a house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the b strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God.

3 Dauid also prepared c much yron for the nailes of the doores and of the gates, and for the joynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much Cedar wood to Dauid.

5 And Dauid sayd, Salomon my sonne is yoong and tender, and wee must build an house for the Lord, magnificall, excellent, and of great fame and dignity throughout all countreys. I will therefore now prepare for him. So Dauid prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And Dauid sayd to Salomon, * My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the word of the Lord came to me, saying, * d Thou hast shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne vnto thee, which shall be a man of rest: for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 * He shal build an house for my Name, and hee shall be my sonne, and I will be his Father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt e prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee,

12 Onely

f Reade 2. Sam. 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.

‖ Or, Araunah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as verse 18. for els it had bene abominable, except he had either Gods word, or reuelation.

l That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had beene theft, and not acceptable to God.

m Reade 2. Sam. 24. 24.

n God declared that he heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6. 13. and came downe from heauen, Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

b Meaning, cunning mē of other nations which dwelt among the Iewes.

c To wit, which weighed fiftie shekels of gold, 2. Chron. 3. 9.

2. Sam. 7. 13. *Chap.* 28. 3.

d This declareth how greatly God detesteth ‡ shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

2. Sam. 7. 13. 1. *King.* 5. 5.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

12 Onely the Lorde giue thee wisedome and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commaunded Moses for Israel: be strong and of good courage: feare not, neither be afrayd.

14 For beholde, according to my g pouertie haue I prepared for the house of the Lord an hundreth thousand talents of golde, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreouer, thou hast workemen with thee enowe, ‖ hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of golde, of siluer, and of brasse, and of yron, there is no number: b Up therefore, and be doing, and the Lord will be with thee.

17 Dauid also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of the land into mine hand, and the lande is subdued before the Lord, and before his people.

19 Now set k your hearts and your soules to seeke the Lord your God, and arise, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being old, ordeineth Salomon king. 3 He causeth the Leuites to be numbred, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moses.

SO when Dauid was olde & full of dayes, he made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their summe was eight and thirty thousand men.

4 Of these foure and twentie thousand were set ‖ to aduance the worke of the house of the Lord, and sixe thousand were ouerseers and iudges.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which ‡ he made to praise the Lord.

6 *So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to *Gershon, Kohath, and Merari.

7 Of the Gershonites were ‖ Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Jehiel, and Zatham, and Joel, three.

9 The sonnes of Shimei, Shelomith and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Jahath, Zina, Jeush, and Beriah: these foure were the sonnes of Shimei.

11 And Jahath was the chiefe, and ‖ Zizah the second, but Jeush and Beriah had not many sonnes: therefore they were in the familes of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron, and Uzziel, foure.

13 * The sonnes of Amram, Aaron, and Moses: and Aaron was separated to a sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to bleese in his Name for euer.

14 ¶ Moses also the man of God, and his children were named with the b tribe of Leui.

15 The sonnes of Moses were Gershom, and Eliezer.

16 Of the sonnes of * Gershom was Shebuel the chiefe.

17 And the sonne of Eliezer was Rehabiah the c chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Jeriah the first, Amariah the second, Jahaziel the third, and Jekamiam the fourth.

20 The sonnes of Uzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, & their d brethren the sonnes of Kish tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Jeremoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of e twenty yeeres and aboue.

25 For Dauid sayde, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twenty yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lorde in the courts, and chambers, and in the f purifying of al holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was rosted, and for all measures and size,

30 And for to stand euery morning, to giue

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f These are onely the meanes whereby kings gouerne their subiects aright, and whereby the realmes doe prosper and flourish.

g For Dauid was poore in respect of Salomon.

‖ Or, masons and carpenters.

b That is, goe about it quickly.

i The nations round about.

k For else hee knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set foorth his glory.

1. King. 1. 30.

‖ Or, to haue care ouer.

‡ Ebi. I made, meaning Dauid. Chap. 6. 1. Exod. 6. 17.

‖ Or, Libni, chap. 6. 17.

‖ Or, Zina.

Exod. 2. 2. and 6. 20. heb. 5. 4, 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Leuites, and not of the Priests, as Aarons sonnes.

Exod. 2. 22. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 1. 25.

d Meaning, their cousins.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as verse 3, and againe afterward at twentie, as the necessity of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yere old, and had none after fifty, Num. 4. 3.

f In washing and cleansing all the holy vessels.

giue thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord.

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

Leuit.10.4,6. numb.3.4. and 26.60.

THese are also the * diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

a Whiles their father yet liued.

2 But Nadab and Abihu died a before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the ‖ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

‖ Or, cousins.

4 And there were found mo of the sonnes of Eleazar by the ‡ number of men, then of the sonnes of Ithamar, and they deuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

‡ Ebr. heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the Scribe of the Leuites, wrote them before the King and the Princes, and Zadok the priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the priests and of the Leuites, one family being reserued for Eleazar, and another reserued for Ithamar.

b This lot was ordained to take away all occasion of enuie or grudging of one against another.

7 And the first b lot fell to Iehoiarib, and the second of Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the sixt to Miamin,

10 The seuenth to Hakkoz, the eight to c Abiiah,

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1,5.

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the foureteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eightenth to Happizzez,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twenty to Gamul,

18 The three and twentie to Deliah, the foure and twenty to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder the d hand of Aaron their father, as the Lorde God of Israel had commanded him.

d By the dignity that God gaue to Aaron.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Ishiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

24 The sonne of Uzziel, was Michah, the sonne of Michah was Shamir,

25 The brother of Michah, was Isshiah, the sonne of Isshiah, Zechariah,

26 The sonnes of Merari, were Mahli, and Mushi, the sonne of Iaaziah, was Beno,

27 The sonnes of Merari, of Iahaziah were Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli came Eleazar, which had no sonnes.

29 Of Kish the sonne of Kish was Ierahmeel,

30 And the sonnes of e Mushi were Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the household of their fathers.

e Which was the second sonne of Merari.

31 And these also cast f lots with their brethren the sonnes of Aaron before King Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, euen the chiefe of the families against their yonger brethren.

f That is, euery one had that dignitie, which fell vnto him by lot.

CHAP. XXV.

The singers are appointed, with their places and lots.

MOreouer Dauid and the captaines of the armie a separated for the ministerie of the sonnes of Asaph, and Heman, and Iedithun, who should sing prophesies with harpes, with violes, and with cymbals, and their number was euen of the men for the office of their ministery, to wit,

a The singers were diuided into 24 courses, so that euery course or order contained twelue, and in all there were 288. as verse 7.

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hande of Asaph, which sang prophesies by the ‡ commission of the king.

‡ Ebr. hands.

3 Of Iedithun the sonnes of Iedithun, Gedaliah, and Zeri, and Iehaiah, Hashabiah, and Mattithiah, b six, vnder the hands of their father: Iedithun sang c prophesies with an harpe, for to giue thankes and to praise the Lord.

b Whereof one is not here numbred.

c Meaning, Psalmes & songs to praise God.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Ioshbekashah, Mallothi, Hothir and Mahaziah.

5 All these were the sonnes of Heman the Kings ‖ Seer in the words of God to lift vp the ‖ horne: and God gaue to Heman foureteene sonnes and three daughters.

‖ Or, Prophets.

‖ Or, power, meaning of the king.

6 All these were vnder the ‖ hand of their father,

‖ Or, gouernement

father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, ‡ Ieduthun, and Heman were at the Kings ‡ commandement.

‡ Ebr. hand.

7 So was their number with their brethren that were instructed in the songs of the Lorde, euen of all that were cunning, two hundreth fourescore and eight.

8 And they cast lots, d charge against charge, aswell e small as great, the cunning man as the scholler.

d Who should be in euery company and course.
e Without respect to age or cunning.

9 And the first lot fel to f Ioseph, which was of Asaph, the second to Gedaliah, who with his brethren & his sonnes were twelue.

f So that he serued in the first turne, and the rest euery one as his turne followed orderly.

10 The third to Zaccur, hee, his sonnes, and his brethren were twelue.

11 The fourth to ‖ Izri, hee, his sonnes, and his brethren twelue.

‖ Or, the Zerites.

12 The fift to Nethaniah, hee, his sonnes and his brethren twelue.

13 The sixt to Bukkiah, hee, his sonnes, and his brethren twelue.

14 The seuenth to Ieshareiah, hee, his sonnes, and his brethren twelue.

15 The eight to Ieshaiah, hee, his sonnes, and his brethren twelue.

16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelue.

17 The tenth to Shimei, hee, his sonnes, and his brethren twelue.

18 The eleuenth to Azareel, he, his sonnes and his brethren twelue.

19 The twelft to Hashabiah, he, his sonnes and his brethren twelue.

20 The thirteenth to Shubael, hee, his sonnes, and his brethren twelue.

21 The foureteenth to Mattithiah, hee, his sonnes, and his brethren twelue.

22 The fifteenth to Ierimoth, hee, his sonnes, and his brethren twelue.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelue.

24 The seuenteenth to Ioshbekashah, he, his sonnes and his brethren twelue.

25 The eighteenth to Hanani, hee, his sonnes and his brethren twelue.

26 The nineteenth to Mallothi, hee, his sonnes and his brethren twelue.

27 The twentieth to Eliathah, hee, his sonnes and his brethren twelue.

28 The one and twentieth to Hothir, he, his sonnes and his brethren twelue.

29 The two and twentieth to Giddalti, he, his sonnes and his brethren twelue.

30 The three and twentieth to Mahazioth, he, his sonnes and his brethren twelue.

31 The foure & twentieth to Romamtiezer, hee, his sonnes and his brethren twelue.

CHAP. XXVI.

1 *The porters of the Temple are ordained, euery man to the gate, which he should keepe,* 20 *And ouer the treasure.*

‖ Or, courses and turnes.

COncerning the ‖ diuisiõs of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of a Asaph.

a This Asaph was not the notable musitian, but another of that name, called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, and Elehoenai the seuenth.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift.

5 Ammiel the sixt, Issachar the seuenth, Peulthai h eight: for God had b blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne that c ruled in the house of their father: for they were men of might.

c Or, like their fathers house, meaning, worthy men and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Elihu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mighty & d strong to serue, euen threescore and two of Obed Edom.

‖ Or, Nephewes.

d And meete to serue in the office of the porter-ship.

9 And of Meshelemiah sonnes and brethren, eighteene mighty men.

10 And of Hosah of the sonnes of Merari, the sonnes were Shurt the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah h third, and Zechariah the fourth: all the ‖ sonnes and the brethren of Hosah were thirteene.

‖ Or, cousins.

12 Of these were the ‖ diuisions of the porters of the chiefe men, hauing the charge e against their brethren, to serue in the house of the Lord.

‖ Or, courses.
e According to their turnes, aswell the one as the other.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the East side fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne, f a wise counseller, and his lot came out Northward:

‖ Or, Meshelemiah.
f One expert and meete to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the house of g Asuppim:

g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim, and to Hosah Westward with the gate i of Shallecheth by the paued streete that goeth vpward, ward ouer against ward.

17 Eastwarde were sixe Leuites, and Northward foure a day, and Southwarde foure a day, and toward Asuppim, i two and two.

i Meaning, two one day, and two another.

18 In k Parbar toward the West were foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instrumentes of the Temple.

19 These are the diuisions of the Porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Iehieli.

22 The sonnes of Iehieli were Zethan and Ioel his brother appointed ouer the treasures of the house of the Lord.

23 Of the l Amramites, of the Izharites, of the Hebronites, and of the Uzzielites.

l These also had charge ouer the treasures.

24 And Shebuel the son of Gershom the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren, which came of Eliezer, was Rehabiah his sonne, and Iesaiah

‖ Or, cousins.

Iehaliah his sonne, and Iozam his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, & the chiefe fathers, the captaines ouer thousands and hundreds, and the captaines of the army had [m] dedicated.

27 (For of the battels and of the spoiles they did dedicate to maintein the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse [n] without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuitie, a thousand and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lord, and for the seruice [o] of the king.

31 Among the Hebronites was Ieriah the chiefest, euen the Hebronites, by his generations according to the families. And in the fortieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuitie, two thousand and seuen hundreth chiefe fathers, whome king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter perteining to [q] God, and for the kings businesse.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the king.

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the king by diuers [‡] courses, [a] which came in and went out, moneth by moneth, throughout all the moneths of the yeere: in euery course were foure and twenty thousand.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure & twentie thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, and Mikloth was [b] a captaine, and in his course were foure & twenty thousand.

5 The captaine of the third host for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: & in his course were foure and twenty thousand.

6 This Benaiah was mightie among [*] thirty & aboue the thirty, and in his course was Ammizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, & Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fift for the fift moneth was prince Shamhuth the Izrahite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twenty thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of [†] Iemini: and in his course foure and twenty thousand. [Or, Beniamin.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure & twenty thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure and twenty thousand.

16 Moreouer [c] the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer the [d] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azarel the sonne of Ieroham: these are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twenty yeere olde and vnder, because the Lord had sayd that he would increase Israel like vnto the starres of the heauens.

24 And [e] Ioab the sonne of Zeruiah began to number: but he finished it not, [f] because there came wrath for it against Israel, neither was the number put into the [g] Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fields, in the cities and in the villages and in the towers was Iho-

[m] According as the Lord commanded, Num. 31.28.

[n] Meaning, of things that were out of the city.

[o] That is, for the kings house.

[p] To wit, the cousins of Iediiah.

[q] Both in spirituall and temporall things.

[‡] *Ebr. diuisions, or bands.*

[a] Which executed their charge and office, which is meant by coming in and going out.

[b] That is, Dodais lieutenant.

2. *Sam.* 23.20, 22, 23.

[c] Meaning, beside these twelue captaines.

[d] Which is beyond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites. *Chap.* 21.7.

[e] And the commandement of the king was abominable to Ioab, chap. 21.6.

[f] The Ebrewes make both these books of Chronicles but one, and at this verse make the midst of the booke, as touching the number of verses.

Iehonathan the ſonne of Uzziah:
26 And ouer the worke men in the field that tilled the ground, was Ezri the ſonne of Chelub:
27 And ouer them that dreſſed the vines, was Shimei the Ramathite: and ouer that which apperteined to the vines, and ouer the ſtore of wine was Sabdi the Shiphmite:
28 And ouer the oliue trees and mulbery trees that were in the valleys, was Baal Hanan the Gederite: and ouer the ſtore of the oile was Ioaſh:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the ſonne of Adlai:
30 And ouer the camels was Obil the Iſhmaelite: and ouer the aſſes was Iehdeiah the Meronothite:
31 And ouer the ſheepe was Iaziz, the Hagarite: all theſe were the rulers of the ſubſtance that was king Dauids.
32 And Iehonathan Dauids vncle a man of counſell and of vnderſtanding (for he was a ſcribe) and Iehiel the ſonne of Hachmoni were with the kings [b] ſonnes.
33 And Ahitophel was the kings counſeller, and Huſhai the Archite the kings friend.
34 And [i] after Ahitophel was Iehoiada the ſonne of Benaiah & Abiathar: and captaine of the kings army was Ioab.

g That is, a man learned in the word of God.
b To be their ſchoolemaſters and teachers.
i After that Ahitophel had hanged himſelfe, 2. Sam. 17. 23. Iehoiada was made counſeller.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to build the Temple, he willeth Salomon and the people to performe it, 8 exhorting him to feare the Lord.

NOw Dauid aſſembled all the princes of Iſrael: the princes of the tribes, and the captaines of the bands that ſerued the king, and the captaines of thouſands, and the captaines of hundreths, and the rulers of all the ſubſtance & poſſeſſion of the king, and of his ſonnes, with the ‖ Eunuches, and the mighty and all the men of power, vnto Ieruſalem.

‖ Or, chiefe ſeruãts, Gen. 37. 36.

2 And king Dauid ſtoode vp vpon his feet, and ſaid, Heare ye me, my brethren & my people: I purpoſed to haue built an houſe of [a] reſt for the Arke of the couenant of the Lord, and for a * footſtoole of our God, and haue made ready for the building,
3 But God ſayd vnto me, * Thou ſhalt not build an houſe for my Name, becauſe thou haſt bene a man of warre, and haſt ſhed blood.
4 Yet as the Lord God of Iſrael choſe me before all the houſe of my father, to be king ouer Iſrael for euer (for he Iudah would he chuſe a prince, and of the houſe of [b] Iudah is the houſe of my father, & among the ſonnes of my father he delighted in me to make me king ouer all Iſrael)
5 * So of all my ſonnes (for the Lorde hath giuen mee many ſonnes) hee hath euen choſen Salomon my ſonne to ſit vpon the throne of the kingdome of the Lord ouer Iſrael.
6 And he ſayd vnto mee, Salomon thy ſonne, he ſhall build mine houſe & my courts: for I haue choſen him to be my ſonne, and I will be his father.
7 I will ſtablish therefore his kingdome for euer, if hee endeuour himſelfe to doe my commaundements, and my iudgements, as [c] this day.
8 Now therefore in the ſight of al Iſrael the Congregation of the Lord, and in the audience of our God, keepe and ſeeke for all the commandements of the Lord your God, that ye may poſſeſſe this [d] good land, & leaue it for an inheritance for your children after you [e] for euer.
9 And thou, Salomon my ſonne, know thou the God of thy father, and ſerue him with a perfit heart, & with a willing minde: * For the Lord ſearcheth all hearts, & vnderſtandeth all the imaginations of thoughts: if thou ſeeke him, hee will be found of thee: but if thou forſake him, he will caſt thee off for euer.
10 Take heed now, for the Lord hath choſen thee to build [f] the houſe of the Sanctuary: be ſtrong therefore, and [g] do it.
11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porche and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houſe of the Mercy ſeat,
12 And the paterne of all that [‡] hee had in his minde for the courtes of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,
13 And for the courſes of the Prieſts, and of the Leuites, and for all the worke for the ſeruice of the houſe of the Lord, and for all the veſſels of the miniſterie of the houſe of the Lord.
14 He gaue of golde by weight, for the veſſels of golde for all the veſſels of all maner of ſeruice, and all the veſſels of ſiluer by weight, for all maner of veſſels of al maner of ſeruice.
15 The weight alſo of golde for the [h] candleſticks, and gold for their lamps, with the weight for euery candleſticke, and for the lamps thereof, and for the candleſticks of ſiluer by the weight of the candleſticke, and the lamps thereof, according to the vſe of euery candleſticke,
16 And the weight of the golde for the tables of the whbread, for euery table, and ſiluer for the tables of ſiluer,
17 And pure golde for the fleſhhookes, and the bowles, and ‖ plates, and for baſons, gold in weight for euery baſin, & for ſiluer baſons, by weight for euery baſin,
18 And for the altar of incenſe pure golde by weight, and golde for the paterne of [i] the charet of the Cherubes that ſpread themſelues, and couered the Arke of the couenant of the Lord:
19 All, ſayd he, by writting ſent to me [k] by the hand of the Lorde which made mee vnderſtand all the workemanſhip of the paterne.
20 And Dauid ſayde to Salomon his ſonne, Be ſtrong, and of a valiant courage & do it: feare not, nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forſake thee, till thou haſt finiſhed all the worke for the ſeruice of the houſe.

c If he continue to keepe my law, and depart not therefrom, as he doth hitherto.
d To wit, of Canaan.
e He declareth that nothing can ſeparate them from the commoditie of this land, both for themſelues and their poſteritie, but their ſinnes and iniquitie.
1. Sam. 16. 7. pſal 7. 9, 10. ier. 11, 20 and 17. 10, and 20. 12.
f Meaning, for his Arke.
g Put it in execution.
‡ Ebr. that were in his ſpirit with him.

h That is, the ten Candleſticks, 1. King. 17. 49.

‖ Or, couerings.

i Meaning, of the Mercy ſeat which couered the arke, which was called ỹ charet, becauſe the Lord declared himſelfe there.
k For all this was left in writing in the booke of the Law, Exo. 25. 40, which booke the king was bound to put in execution, Deut. 17. 19.

a Where the Arke ſhould remaine and remoue no more to and fro. Pſal. 99. 5. 2. Sam. 7. 5, 13. chap. 22. 8.

b According to the propheſie of Iaakob, Gene. 49. 8. Wiſd. 9. 7.

house of the Lord.

21 Beholde also, the companies of the Priestes and the Leuites for all the seruice of the house of God, euen they shall be with thee for the whole worke, l with euery free heart that is skilfull in any maner of seruice. The princes also and all the people will be ‡ wholy at thy commandement.

l That is, euery one will be ready to helpe thee with those gifts that God hath giuen him.
‡ *Ebr. at all thy words.*

CHAP. XXIX.

1 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lord. 20 Hee exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauids death, and Salomon his sonne reigneth in his stead.

MOreouer Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the a Lord God.

2 Nowe I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones, in abundance.

3 Moreouer, because I haue b delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen c three thousand talents of gold of the golde of Ophir, and seuen thousande talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the handes of artificers: and who is d willing ‖ to fill his hande to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand pieces, and ten thousande talents of siluer, and eighteene thousande talents of brasse, and one hundreth thousand talents of yron.

8 And they with whom precious stones were e founde, gaue them to the treasure of the house of the Lord, by the hande of Iehiel the Gershunnite.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a f perfect heart. And Dauid the King also * reioyced with great ioy.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed be thou, O Lord God of g Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse, & power, and glory, and victorie, and prayse: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou exceldest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hande it is to make great, & to giue strength vnto all.

13 Nowe therefore our God wee thanke thee, and prayse thy glorious Name.

14 But who am I, and what is my people, that wee should bee able to offer willingly after this sort? for all things h come of thee: and of thine owne hand we haue giuen thee.

15 For we are i strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none ‡ abiding.

16 O Lorde our God, all this abundance that we haue prepared to build thee an house for thine holy Name, is of thine hand, and al is thine.

17 I know also, my God, that thou *tryest the heart, and hast pleasure in righteousnes: I haue offered willingly in the vprightnesse of mine heart all these things: now also haue I seene thy people which are founde here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the k purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all things, and to builde the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Nowe blesse the Lorde your God. And all the Congregation blessed the Lorde God of their fathers, and bowed downe their heads, and worshipped the Lorde, and the l King.

21 And they offered sacrifices vnto the Lorde, and on the morowe after that day, they offered burnt offerings vnto the Lord, euen a thousand yong bullockes, a thousande rammes, and a thousande sheepe, with their m drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate, and drinke before the Lorde the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anoynted him Prince before the Lorde, and Zadok for the hie Priest.

23 So Salomon sate on the n throne of the Lorde, as King in stead of Dauid his father, and prospered: and all Israel obeyed him.

24 And all the princes & men of power, and all the sonnes of King Dauid ‡ submitted themselues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai reigned ouer all Israel.

27 And the space that hee reigned ouer Israel, was fourtie yeere: seuen yeere reigned hee in Hebron, and three and thirtie yeere

a And therefore it ought to be excellent in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not onely liberall himselfe, but prouoked others to set foorth the worke of God.

‖ *Or, to offer.*

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie. *Psal.* 122. 1.

g Which didst reuele thy selfe to our father Izakob.

h We haue giuen thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall, we receiue them all of God, and therefore must giue him the glory.

i And therefore haue this land but lent to vs for a time.

‡ *Ebr. waiting for them to returne.* 1. *Sam.* 16. 7. *chap.* 28. 9.

k Continue them in this good minde, that they may serue thee willingly.

l That is, did reuerence to the King.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernment of all things.

‡ *Ebr. gaue the hand.* 1. *Kng.* 2. 11.

reigned he in Ierusalem:
28 And he died in a good age, full of daies, riches, and honour, and Salomon his sonne reigned in his stead.
29 Concerning the actes of Dauid the King, first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer,
30 With all his reigne and his power, and ptimes that went ouer him, and ouer Israel, and ouer al the kingdomes of the earth.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.
p Meaning the troubles and griefes.

The second booke of the Chronicles.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lorde, and by earnest prayer were heard, and the plagues remooued. The second, howe it is a thing that greatly offendeth God, that such as feare him and professe his Religion, shoulde ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophets of God, and were very zealous to set foorth his Religion throughout al their dominions, & contrarywise the wicked hated his ministers, depoted them, and for the true Religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue wee hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and containe in the whole, three thousand fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisedome. 11 Which he giueth him and more. 14 The number of his charets and horses, 15 And of his riches.

THen Salomon the sonne of Dauid was ‖confirmed in his kingdome: and the Lorde his God was with him, and magnified him highly.
2 And Salomon a spake vnto all Israel, to the captaines of thousands, and of hundreths, and to the Iudges, and to all the gouernours in all Israel, euen the chiefe fathers.
3 So Salomon and all the Congregation with him went to the high place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moses the seruant of the Lorde had made in the wildernesse.
4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.
5 Moreouer the d brasen Altar *that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.
6 And Salomon offered there before the Lorde vpon the brasen Altar that was in the Tabernacle of the Congregation: * euen a thousand burnt offerings offered he vpon it.
7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.
8 And Salomon sayde vnto God, Thou hast shewed great mercie vnto Dauid my father, and hast made mee to reigne in his stead.
9 Nowe therefore, O Lorde God, let thy promise vnto Dauid my father bee e true: for thou hast made me king ouer a great people, like to the dust of the earth.
10 Giue mee now wisedome and knowledge, that I may f goe out and goe in before this people: for who can iudge this thy great people?
11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the g lines of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.
12 Wisedome and knowledge is graunted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.
13 Then Salomon came from the hie place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israel.
14 *And Salomon gathered the charets and horsemen: and hee had a thousande and foure hundreth charets, and twelue thousande horsemen, whom hee placed in the h charet cities, and with the King at Ierusalem.
15 And the King gaue siluer and gold at Ierusalem as i stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.
16 Also Salomon had horses brought out of Egypt and * fine linnen: k the Kings marchants receiued the fine linnen for a price.
17 They came vp also and brought out of Egypt some charet, wooth fiue hundreth shekels of siluer, that is, an horse for an hundreth and fiftie: and thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their ‡ meanes.

‖ Or, established, and strong, read 1. King. 2.46.

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.
b Read 1. Kings 3.4.
c So called, because that God thereby shewed certaine signes to the Congregation of his presence.
d Which was for the burnt offerings, Exod. 27.1.
Exod. 38.1, 2.
1. King. 3.4.
e Performe thy promise made to my father concerning me.
f That I may gouerne this people, reade 1. Chron. 27.1. and 1. Kings 3.7.
g That is, to be reuenged on thine enemies.
1. Kings 10.26.
h Which were cities appointed to keepe and maintaine the charets.
i He caused so great plentie that it was no more esteemed then stones.
Isa. 19.9.
Ezek. 27.7.
k Reade 1. King. 10.28.
‡ Ebr. hands.

CHAP. II.

2 The number of Salomons workmen to build the Temple. 3 Salomon sendeth to Huram the king of Tyrus for wood and workemen.

THen Salomon determined to builde an house for the Name of the Lorde, and an ‖ house for his kingdome.

‖ *Or, palace.*

2 And Salomon told out seuentie thousand that bare burdens, and fourescore thousand men to hewe stones in the mountaine, and three thousand and [a] fyue hundred to ouersee them.

a Which is to be vnderstood of all sort of officers, and ouerseers: for els the chiefe officers were but 3300, as 1. King 5.16.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and diddest * sende him Cedar trees to build him an house to dwell in, so doe to me.

‖ *Or, Hiram.* 2.*Sam.*5.11.

4 Beholde, I builde an house vnto the Name of the Lorde my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and euening, on the Sabbath dayes, and in the newe moneths, and in the solemne feasts of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, and the heauen of heauens can not conteine him? who am I then that I should build him an house? but I doe it to burne [b] incense before him.

b That is, to doe the seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

7 Send me now therfore a cunning man that can worke in golde, in siluer, & in brasse, and in yron, and in purple, and ‖ crimosin, and blue silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

‖ *Or, skarlet.*

8 Send me also Cedar trees, firre trees and [c] ‖ Algummim trees from Lebanon: for I knowe that thy seruants can skill to hew timber in Lebanon: and behold, my seruants shalbe with thine,

c Some take it for brasill, or the wood called Ebenum, others for corall.

‖ *Or, Almuggim.*

9 That they may prepare me timber in abundance: for the house which I doe build, is great and wonderfull.

‡ *Ebr. Corim.*

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twentie thousand ‡ measures of beaten wheate, and twentie thousande measures of barley, and twentie thousand baths of wine, and twentie [d] thousande baths of oyle.

d Of Bath reade 1.King.7.26. it is called also Epha: but Epha is to measure dry things, as Bath is a measure for liquors.

11 Then Huram king of Tyrus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, he hath made thee king ouer them.

12 Huram said moreouer, Blessed be the Lord God of Israel, which made the heauen and the earth, and that hath giuen vnto Dauid the king a [e] wise sonne that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

13 Nowe therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in golde, in siluer, in brasse, in iron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can graue in all grauen workes, and inuoder in all inuodered worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

f It is also written that she was of the tribe of Naphtali, 1. King. 7.14. which may bee vnderstood that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

15 Nowe therefore the wheate and the barley, the oyle, and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafres by the sea to ‖ Japho, so thou mayest carie them to Ierusalem.

‖ *Or, ships.*

‖ *Or, loppe.*

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father Dauid had numbred them: and they were found an hundreth and three and fiftie thousand, and fyue hundreth.

18 And he set seuentie thousand of them to the burden, and fourescore thousande to hew stones in the mountaine, and three thousand and fyue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lorde, and the porch are builded, with other things thereto belonging.

1.*Kings* 6.1.

SO * Salomon beganne to build the house of the Lorde in Ierusalem, in Mount [a] Moriah which had beene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of * Ornan the Iebusite.

a Which is the mountaine where Abrahã thought to haue sacrificed his sonne, Gen. 22.2. 2.*Sam.*24.16,21.

2 And he beganne to build in the second moneth and the second day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first [b] measure was threescore cubites, and the breadth twentie cubites:

b According to the whole length of the Temple, comprehending the most holy place with the rest.

4 And the porch, that was before the length in the front [c] of the breadth was twentie cubites, and the height was an [d] hundreth and twentie, and he ouerlaid it within with pure golde.

c It conteined as much as did the breadth of the Temple, 1. King. 6.3.

5 And the greater house hee sieled with firre tree which hee ouerlayde with good golde, and graued thereon palme trees and chaines.

d From the foundation to the top: for in the booke of Kings mention is made, from the foundation to the first stage.

6 And hee ouerlayd the house with precious stone for beautie: and the golde was golde of [e] Paruaim.

e Some thinke it is that place which is called Peru.

7 The house, I say, the beames, postes, and walles thereof, and the doores thereof ouerlayd hee with golde, and graued Cherubims vpon the walles.

8 ¶ Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twentie cubites, and the breadth thereof twentie cubites: and he ouerlayd it with the best gold, of fyue hundreth talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlayd the chambers with gold.

10 ¶ And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with golde.

1. *King.* 6, 24. 11 * And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, ioyning to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twentie cubites: they stoode on their feete, and their faces were towarde the house.

f Which separated the Temple from the most holy place.

14 ¶ He made also f the vaile of blue silke, and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

g Euery one was eighteene cubites long, but ỹ halfe cubite could not be seene: for it was hid in the roundnesse of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

15 ¶ And he made before the house two pillars g of fiue and thirtie cubites hie: and the chapiter that was vpon the top of ech of them, was fiue cubites.

h For euery pillar an hundred, reade 1. Kings 7. 20.

16 Hee made also chaines for the Oracle, and put them on the heads of the pillars, and made an h hundred pomegranates, and put them among the chaines.

17 And hee set vp the pillars before the Temple, one on the right hande, and the other on the left, and called that on the right hande Jachin, and that on the left hande Boaz.

CHAP. IIII.

1 *The altar of brasse.* 2 *The molten Sea.* 6 *The caldrons.* 7 *The candlesticks, &c.*

AND he made an altar of brasse twenty cubites long, and twentie cubites broad, and ten cubites high.

a A great vessell of brasse, so called because of the great quantitie of water, which it conteined, 1. King. 7. 23.

2 And hee made a molten a Sea of ten cubites from brim to brim, round in compasse, and fiue cubites high: and a line of thirtie cubites did compasse it about.

b Meaning, vnder the brim of the vessell, as 1. King. 7. 24.

3 And vnder b it was the fashion of oxen, which did compasse it round about, c tenne in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

c In the length of euery cubite were ten heads or knops which in all are 300.

4 It stoode vpon the twelue oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked towarde the East, and the Sea stoode aboue vpon them, and all their hinder parts were inward.

§ *Or, figure delices.*

5 And the thicknesse thereof was an hand breadth, and the brimme thereof was like the worke of a brimme of a cup, with flowres of § Lilies: it conteined d three thousand baths.

d In the first booke of Kings ch. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures prooued afterward is declared.

6 ¶ He made also ten caldrons, and put fiue on the right hande, and fiue on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priestes to wash in.

e Euen as they should be made.

7 ¶ And he made tenne candlesticks of golde, (according to e their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And hee made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and hee made an hundreth basens of golde.

9 And he made the court of the Priests, and the great f Court, and doores for the Court, and ouerlayed the doores thereof with brasse.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Matt. 21. 23.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made || pots, and besoms, and basens, and Huram finished the worke that he should make for king Salomon for the house of God,

§ *Or, caldrons.*

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, & two grates to couer the two bowles of the chapiters, which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, which were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pots also and besoms, and flesh hooks, and all these vessels made Huram his g father to king Salomon for the house of the Lord, of shining brasse.

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Ieweesse, and his father a Tyrian. Some reade, for his father, the authour of this worke.

17 In the plaine of Jorden did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables whereon the h shewbread stood.

h In Ebrewe, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.

20 Moreouer the candlesticks, with their lamps to burne them after the maner, before the Oracle, of pure gold:

21 And the flowres, and the lampes, and the snuffers of gold, which was fine gold:

22 And the || bookes, and the basens, and the spoones, and the ashpans of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were i of golde.

|| *Or, instruments of musicke.*

i That is, couered with plates of golde.

CHAP. V.

1 *The things dedicated by Dauid, are put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 12 *They sing prayse to the Lord.*

SO * was all the worke finished that Salomon made for the house of the Lorde: and Salomon brought in the things that Dauid his father had dedicated, with the siluer and the gold, and all the vessels, and put them among the treasures of the house of God.

1. *Kings* 7. 51. *and* 8. 1.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp the Arke of the couenant of the Lorde from the a citie of Dauid, which is Zion.

a Reade 2. Sam. 6. 12.

3 And all the men of Israel assembled vnto the King at the b feast: it was in the seuenth

b When the things were dedicate and brought into the Temple.

c Called in Ebrew Ethanim, conteining part of September, and part of October, 1.King.8.2. which moneth the Iewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers do.

seuenth c moneth.

4 And all the elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priestes brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof aboue.

9 And they drewe out the barres, that the endes of the barres might bee seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

‖Or, without the Oracle.

10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lorde made a Couenant with the children of Israel, when they came out of Egypt.

d For Aarons rod and Manna were taken thence before it was brought to this place.

11 And when the Priestes were come out of the Sanctuary (for all the Priestes that were present, were e sanctified and did not waite by course.

e Were prepared to serue the Lord,

12 And the Leuites the singers of al sorts, as of Asaph, of Heman, of Iedithun, and of their sonnes & of their brethren, being clad in fine linen, stoode with cymbals, and with violes and harps at the East ende of the Altar, and with them an hundred and twentie Priests blowing with trumpets:

f They agreed all in one tune,

13 And they were f as one, blowing trumpets, and singing, and made one sound to bee heard in praysing and thanking the Lorde, and when they lift vp their voyce with trumpets and with cymbals, and with instruments of musicke, and when they praised the Lorde, singing, g For hee is good, because his mercy lasteth for euer) then the house, euen the house of the Lorde was filled with a cloude,

g This was the effect of their songs, as Psal. 118.1. and psal. 136,1.

14 So that the priests could not stand to minister, because of the cloude: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

1.King.8.12.

THen *Salomon a sayde, The Lord hath sayde, that hee would dwell in the darke cloude:

a After that he had seene the glory of the Lord in the cloud,

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel. (for all the Congregation of Israel stood there.)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his ‖ hande fulfilled it, saying,

‖Or, power.

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an ‖ house, that my Name might bee there, neither chose I any man to bee a ruler ouer my people Israel:

‖Or, Temple,

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

2.Sam.7.5.

8 But the Lord said to Dauid my father, Whereas it was in thine heart to builde an house vnto my Name, thou didst well that ‡ thou wast so minded.

‡Ebr. that it was in thine heart.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loines, he shall build an house vnto my Name.

10 And the Lorde hath performed his word that he spake: and I am risen vp in the roume of Dauid my father, and am set on the throne of Israel, as the Lorde promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b Couenant of the Lorde, that hee made with the children of Israel.

b Meaning, the two Tables, wherein is conteined the effect of the Couenant, that God made with our fathers.

12 (And the King c stood before the Altar of the Lorde in the presence of all the congregation of Israel, and stretched out his handes,

c On a scaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1. King.8.22.

13 (For Salomon had made a brasen scaffold and set it in the mids of the court, of fiue cubites long, and fiue cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heauen)

d Both to giue thankes for the great benefits of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.

14 And sayde, O Lorde God of Israel, *there is no God like thee in heauen nor in earth, which keepest couenant, and mercy vnto thy seruants, that walke before thee with all their heart.

2.Mac.2.8.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖hand, as appeareth this day.

‖Or, in effect, or by thy power.

16 Therefore nowe Lorde God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou ‡ shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede of their wayes, to walke in my Lawe, as thou hast walked before me.

‡Ebr. a man shall not be cut off.

17 And now, O Lorde God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed that God wil dwel with man on earth? Beholde, the *heauens, and the heauens of heauens are not able to conteine thee: how much more vnable is this house, which I haue built?)

1.King.8.27.

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lorde my God, to heare the cry and prayer

which thy seruant prayeth before thee,

20 That thine e eyes may be open toward this house day and night, euen towarde the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: & heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22 ¶ * When a man shall sinne against his neighbour, and he lay vpon him an othe to cause him to sweare, and the f swearer shal come before thine Altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his way s vpon his head, and in iustifying the righteous, to giue him according to his righteousnesse.

24 ¶ And when thy people Israel shall be ouer throwen before the enemie, because they haue sinned against thee, and turne againe and confesse thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande which thou gauest to them and to their fathers.

26 When heauen shall be shut vp, & there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and h turne from their sinne, when thou doest afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, & of thy people Israel (when thou hast taught them the good way wherein they may walk) and giue raine vpon thy lande, which thou hast giuen vnto thy people for an inheritance.

28 ¶ * When there shall bee famine in the lande, when there shalbe pestilence, blasting, or mildewe, when there shalbe grashopper, or caterpiller, when their enemie shall besiege them i in the cities of their land, or any plague or any sickneſſe,

29 Then what prayer and supplication so euer shall bee made of any man, or of all thy people of Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch foorth his handes towarde this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, and giue euery man according vnto all his wayes, as thou doest know his k heart (for thou only knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre country for thy great Names sake, and thy mightie hand, and thy stretched out arme: when they shal come and l pray in this house,

33 Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may know, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall goe out to battel against their enemies, by the way that k thou shalt send them, and they pray to thee, ‖ in the way towarde this citie, which thou hast chosen, and towarde the house which I haue built to thy Name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) and thou be angry with them and deliuer them vnto the enemies, and they take them and carry them away captiue vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the lande whither they bee caried in captiues, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray towarde their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, and ‖ iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes bee open, and thine eares attent vnto the prayer that is made in this place.

41 * Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priestes bee clothed with m saluation, and let thy Saints reioyce in goodnesse.

42 O Lorde God refuse not the face of n thine anoynted: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

NOw * when Salomon had made an ende of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lorde filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel sawe the fire, and the glory of the Lorde come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped, and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 * Then the king & all the people offred sacrifices

e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

1. *King.* 8. 31.

f By restraining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.

† *Ebr. oshe.*

g Meaning, to giue him that which he hath deserued.

‖ *Or, praiſe.*

‖ *Or, toward this place.*

Chap. 20. 9.

§ *Ebr. in the land of their gates.*

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.

i He sheweth that before God there is no acception of person, but all people that feareth him, and worketh righteousnes, is accepted, *Act.* 10. 35.

k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his word.

‖ *Or, according to the manner of the citie.*

1. *King.* 8. 46. *eccles.* 7. 22. 1. *John* 1. 8.

‖ *Or, repent.*

‖ *Or, maintaine their right. Pſal.* 132. 8.

l That is, into thy Temple.

m Let them be preserued by thy power and made vertuous and holy.

n Heare my prayer, which am thine anointed King.

2. *Mac.* 2. 10.

a Hereby God declared that he was pleased with Salomons prayer.

1. *King.* 8. 62, 63.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullockes, and an hundreth and twentie thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priestes waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king Dauid had made to prayse the Lorde, because his mercy lasteth for euer: when Dauid praised God ‡ by them, the Priestes also blew trumpets ouer against them: and all they of Israel stood by.

‡ Ebr. by their handi.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offering, and the meate offering, and the fat.

8 And Salomon made [b] a feast at that time of seuen dayes, & all Israel with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

b The feast of the Tabernacles which was kept in the seuenth moneth.

9 And in the eight day they [c] made a solemne assembly: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

10 And the [d] three and twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous and with glad heart because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

11 *So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his houle.

1. King. 9. 1. Numb. 12. 6.

12 ¶ And the Lord *appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the lande, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, doe humble themselues and pray, and seeke my prelence, and turne from their wicked wayes, then will I heare in heauen, and bee mercifull to their sinne, and will [e] heale their land:

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

15 Then mine eyes shalbe open, and mine eares attent vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commaunded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, *Thou shalt not want a man to be ruler in Israel.

Chap. 6. 16.

19 But if ye turne away, and forsake my statutes and my commaundements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land which I haue giuen them, and this house which I haue [f] sanctified for my Name, will I cast out of my sight, and will make it to bee a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set foorth his praise, he doeth withdraw his graces thence.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that hee shall say, Why hath the Lorde done thus to this lande, and to this house?

22 And they shall answere, Because they forsooke the Lorde God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1. King. 9. 10.

AND * after twentie yeere when Salomon had built the house of the Lord, and his owne house,

a Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram [b] gaue to Salomon, and caused the children of Israel to dwell there.

b That is, which Hiram gaue againe to Salomon because they pleased him not: and therfore called them Cabul, that is, dirt or filth, 1. Kin. 9. 13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And hee built Tadmor in the wildernesse, and repayred all [c] the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built [d] Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chron. 6. 68, and 7. 24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Jerusalem, and in [e] Lebanon, and throughout all the lande of his dominion.

e Reade 1. King. 7. 2.

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hiuites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make ‡ tributaries vntill this day.

‡ Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 Sothese were the chiefe of the officers which Salomon had, euen [f] two hundreth and fiftie that bare rule ouer the people.

f For in all there were 3300. but here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the house that he had built for her: for he said, My wife shall not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings

Chap. 4. 1.

Exod. 29. 39. ‖ Or, after the manner of euery day. g Reade Leuit. 23.

2. Chron. 24. 1.

h Both for the matter, and also for the workemanship.

i Meaning, the red sea.

k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie moe, then are spoken of 1. King. 9. 28.

vnto the Lorde, on the * altar of the Lorde which he had built before the porch,

13 To * offer according to the commaundement of Moses ‖ euery day, in the Sabbaths, and in the newe moones, and in the solemne feastes, ᵍ three times in the yeere, that is, in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to prayse and minister before the Priests euery day, and the porters by * their courses, at euery gate: for so was the commaundement of Dauid the man of God.

15 And they declined not from the commaundement of the King, concerning the Priests and the Leuites, touching al things, and touching the treasures.

16 ¶ Nowe Salomon had made prouision for all the ʰ worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

17 Then went Salomon to Esion geber, and to Eloth by the ⁱ sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, ships, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence ᵏ foure hundreth and fiftie talents of golde, and brought them to king Salomon.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yeerely reuenues. 30 The time of his reigne. 31 His death.

1. King. 10. 1. matth. 12. 41. luke 11. 31.

AND * when the Queene of Sheba heard of the fame of Salomon, shee came to ª proue Salomon with hard questions at Ierusalem with a very great traine, and camels that bare sweete odours, and much golde, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

a To know whether his wisdome were so great as the report was.

2 And Salomon declared her all her questions, and there was ᵇ nothing hid from Salomon, which he declared not vnto her.

b There was no question so hard that he did not solue,

3 Then the Queene of Sheba sawe the wisedome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offrings, which he offered in the house of the Lord. and she was ‡ greatly astonied.

‖ Or, galleries whereby he went vp.

‡ Eb. there was no more spirit in her. ¶ Or, at all.

5 And shee sayd to the king, It was a true word which I heard in mine owne land of thy ‖ sayings, and of thy wisedome:

6 Howbeit I beleeued not their reports, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants, which stand before thee alway and heare thy wisedome.

8 Blessed bee the Lord thy God, which loued thee, to set thee on his * throne as King, in the stead of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that kings are the liuetenants of God which ought to grant vnto him these superioritie, and ministerial iustice to all.

9 Then shee gaue the king fiuescore talents of golde, ‡ of sweete odours exceeding much, and precious stones: neither was there such sweet odours since, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought ᵈ Algummim wood and precious stones.

d Reade Chap. 2. 8. and 1. king 10 11.

11 And the king made of the Algummim wood * staires in the house of the Lord, and in the kings house, and harpes and viols for singers: and there was no such seene before in the land of Iudah.

c Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And King Salomon gaue to the Queene of Sheba, euery pleasant thing that shee asked, ᶠ besides for that which shee had brought vnto the king: so shee returned and went to her owne country, both she, and her seruants.

f That is, which the king gaue her for recompense of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth, threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And king Salomon made two hundreth targets of beaten golde, and ᵍ sixe hundreth shekels of beaten golde went to one target,

g Which summe mounteth to 2400. crownes of the sunne, Budæus de asse.

16 And three hundreth shields of beaten golde: three hundreth ʰ shekels of golde went to one shielde, and the king put them in the house of the wood of Lebanon.

h Or, pounds, called mina, whereof euery one seemed to make an hundreth shekels.

17 And the king made a great throne of yuorie, and ouerlayd it with pure golde.

18 And the throne had sixe steps, with a footestoole of golde ⁱ fastened to the throne, and stayes on either side on the place of the seate, and two lyons standing by the ᵏ stayes.

i That is, the steps and the footestoole were fastened to the throne.

k Vpon the pommels, or knops.

19 And twelue lions stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruantes of Huram, euery three yeere once came the ships of ˡ Tarshish, and brought golde, and siluer, yuory, and apes, and peacockes.

l Which countrey of the best writers, is thought to be Cilicia, reade 1. King. 10. 22.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

25 And

m That is, ten horses in euery stable, which in all mount to fortie thousand, as 1.King.4.26.

‖Or, Ephrates.

n The abundance of these temporall treasures in Salomons kingdome, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

‖Or, Idde.

o That is, which prophesied against him, 1.King.11.41, 42.

25 And Salomon had m foure thousand stalles of horses and charets, and twelue thousand horsemen, whom hee bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned ouer all the Kings from the ‖ River euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, n as stones, and gaue cedar trees as the wilde figge trees that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiiah the Shilonite, and in the visions of ‖ Iedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fortie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigor of Rehoboam. 13 He followeth lewd counsell, 16 The people rebell.

1.King.12.1.

a After the death of Salomon.

THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither hee had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

b That is, handled vs rudely. It seemeth, that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

4 Thy father b made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, & we will serue thee.

5 And he sayd to them, Depart yet three daies, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the aldermen that had stood before Salomon his father, while he yet liued, saying, What counsell giue yee that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them and speake louing words to them, they will be thy seruants for euer.

c Or, that stood by him, that is, which were of his counsell and secrets.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and c watted on him.

9 And he said vnto them, What counsell giue yee, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

d Or, little finger, meaning, that he was of farre greater power then was his father.

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My e least part shall be bigger then my fathers loines.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastened you with roddes, but I will correct you with ‖ scourges.

‖Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rods, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the * ordinance of God, that the Lorde might perfourme his saying, which he had spoken ‡ by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

e Gods will impeacheth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it cannot be excused in doing euill, by alleaging that it is Gods ordinance.

16 So when all Israel saw that the king would not heare them, the people answered the king, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

‡ Ebr. by the hand 1.King.12.16.

18 Then king Rehoboam sent Hadoram that was ‖ ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam ‡ made speed to get him vp to his charet, to flee to Ierusalem.

‖Or, receiuer.

‡ Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

1.King.12.20, 21.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

AND * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and a Beniamin nine score thousand chosen men of warre to fight against b Israel, and to bring the kingdome againe to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and to all Israel, that are in Iudah, and Beniamin, saying,

4 Thus sayth the Lord, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and c built strong cities in Iudah.

c Or, repaired them, and made them strong, to be more able to resist Ieroboam.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And

8 And Gath, and Mareſha, and Ziph,
9 And Adoraim, and Lachiſh, and Azekah,
10 And Zorah, and Aialon, and Hebron, which were in Iudah & Beniamin, ſtrong cities.
‖Or, *ſtrengthened*
11 And he ‖repaired the ſtrong holds and put captaines in them, and ſtore of victaile, and oyle and wine.
12 And in all cities hee put ſhieldes and ſpeares, and made them exceeding ſtrong: ſo Iudah and Beniamin were his.
13 ¶ And the Prieſtes and the Leuites that were in all Iſrael, ‡ reſorted vnto him out of all their coaſts.
‡*Ebr. ſtood.*
14 For the Leuites left their ſuburbs, and their poſſeſſion, and came to Iudah and to Ieruſalem: * for Ieroboam & his ſonnes had caſt them out from miniſtring in the Prieſts office vnto the Lord.
Chap.13.9.
15 * And he ordeined him prieſts for the hie places, and for the [d] deuils, and for the calues which he had made.
1.*King.*12 31.
d Meaning, idoles, reade Iſa.44 15.
16 And after the Leuites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their [e] hearts to ſeeke the Lord God of Iſrael, to offer vnto the Lord God of their fathers.
e Which were zealous of true religion, and feared God.
17 So they ſtrengthened the kingdome of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yere they [f] walked in the way of Dauid and Salomon.
f So long as they feared God, and ſet foorth his word, they proſpered,
18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of Dauid to wife, and Abihail the daughter of Eliab the ſonne of Iſhai,
19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.
20 And after her hee tooke Maakah the daughter of Abſalom, which bare him Abiiah, and Atthai, and Ziza, and Shelomith.
21 And Rehoboam loued Maakah the daughter of Abſalom aboue all his wiues and his concubines: for hee tooke eighteene wiues, and three ſcore concubines, and begat eight and twentie ſonnes, and three ſcore daughters.
22 And Rehoboam made [g] Abiiah the ſonne of Maakah the chiefe ruler among his brethren: for he thought to make him king.
g Called alſo Abijam, who reigned three yeere, 1.King. 15.2.
23 And he taught him: and diſperſed all his ſonnes throughout all the countreys of Iudah & Beniamin vnto euery ſtrong citie: and he gaue them abundance of victaile, and [h] deſired many wiues.
h He gaue himſelfe to haue many wiues.

CHAP. XII.

1 Rehoboam forſaketh the Lord and is puniſhed by Shiſhak. 5 Shemaiah reproueth him. 6 Hee humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abiiah his ſonne ſucceedeth him.

‖Or, *when* the Lord *had eſtabliſhed Rehoboams kingdome,*
AND when ‖ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and [a] all Iſrael with him.
a For ſuch is the inconſtancy of the people, & for the moſt part they follow the vices of their gouernors.
2 Therefore in the fift yeere of king Rehoboam, Shiſhak the king of Egypt came vp againſt Ieruſalem (because they had tranſgreſſed againſt the Lord)
3 With twelue hundred charets, and three ſcore thouſand horſemen, and the people were without number, that came with him from Egypt, euen the Lubims, [b] Sukkiims, and the ‖ Ethiopians.
b Which were a people of Africa called the Troglodites, becauſe they dwelt in holes.
‖Or, *blacke Mores.*
4 And hee tooke the ſtrong cities which were of Iudah, and came vnto Ieruſalem.
5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſayd vnto them, Thus ſaith the Lord, Ye haue forſaken mee, [c] therefore haue I alſo left you in the hands of Shiſhak.
c Signifying that no calamitie can come vnto vs, except we forſake God, and that he neuer leaueth vs, till we haue caſt him off.
6 Then the princes of Iſrael, and the King humbled themſelues, and ſayd, The Lord is [d] iuſt.
d And therefore doeth iuſtly puniſh you for your ſinnes.
7 And when the Lorde ſawe that they humbled themſelues, the word of the Lord came to Shemaiah, ſaying, They haue humbled themſelues, therefore I will not deſtroy them, but I will ſend them deliuerance ſhortly, and my wrath ſhall not ‡ bee powred out vpon Ieruſalem by the hand of Shiſhak.
‡*Ebr. drop downe.*
8 Neuertheleſſe they ſhalbe his ſeruants: ſo ſhall they know my [e] ſeruice, and the ſeruice of the kingdomes of the earth.
e Hee ſheweth that Gods puniſhments are not to deſtroy vtterly, but to chaſtiſe them, to bring them to the knowledge of themſelues, and to knowe how much better it is to ſerue God then tyrants.
9 ¶ Then Shiſhak king of Egypt came vp againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the kings houſe: hee tooke euen all, & he caried away the ſhields of gold, * which Salomon had made.
Chap.9.15,16.
10 In ſteade whereof King Rehoboam made ſhields of braſſe, and committed them to the hands of the chiefe of the guard, that watted at the doore of the kings houſe.
11 And when the king entred into the houſe of the Lord, the guard came and bare them & brought them againe vnto the guard chamber.
12 And becauſe he [f] humbled himſelfe, the wrath of the Lord turned from him, that hee would not deſtroy all together. And alſo in Iudah the things proſpered.
f Which declareth that God ſeeketh not the death of a ſinner, but his conuerſion, Eze.18.32, and 33.11.
13 * So king Rehoboam was ſtrong in Ieruſalem & reigned: for Rehoboam was one and fortie yeere olde, when he began to reigne, & reigned ſeuenteene yeeres in Ieruſalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.
1.*King.*14.21.
g That is, twelue yeeres after that he had bene ouercome by Shiſhak, verſe 2.
14 And he did euill: for he prepared not his heart to ſeeke the Lord.
15 The acts alſo of Rehoboam firſt and laſt, are they not written in the [g] booke of Shemaiah the Prophet, & Iddo the Seer, rehearſing the genealogies? and there was warre alway betweene Rehoboam and Ieroboam.
‡*Ebr. ſaying.*
16 And Rehoboam ſlept with his fathers, and was buried in the citie of Dauid, and ‖ Abiiah his ſonne reigned in his ſtead.
‖Or, *Abiiam.*

CHAP. XIII.

1 Abiiah maketh warre againſt Ieroboam. 4 Hee ſheweth the occaſion. 12 Hee truſteth in the Lord, and ouercommeth Ieroboam. 21 Of his wiues and children.

In

IN the eighteenth yere of king Ieroboam, began Abiiah to reigne ouer [a] Iudah.

2 He reigned three yeres in Ierusalem: (his mothers name also was [b] Michaiah the daughter of [c] Uriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah set the battell in aray with the armie of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men, which were strong and valiant.

4 And Abiiah stood vp vpon mount [d] Zemaraim, which is in mount Ephraim, & said, O Ieroboam, and all Israel, heare you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdom ouer Israel to [e] Dauid for euer, euen to him and to his sonnes by a couenant [f] of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath [g] rebelled against his lord:

7 And there are gathered to him vaine men and [h] wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was [i] but a child, and [k] tender hearted, and could not resist them.

8 Now we therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 [l] Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, & haue made you Priests like the people of other countreys? whosoeuer commeth to consecrate with a young bullocke and seuen rammes, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lorde our God, and haue not forsaken him: and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery [k] morning and euery euening burnt offrings and sweet incense, and the bread is set in order vpon the pure table, and the candlestick of golde with the lampes thereof, to burne euery euening: for we [m] keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God [n] is with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment [o] to compasse, and come behinde them, when they were before Iudah, and the ambushment behinde them.

14 Then Iudah looked, and beholde, the battel was before and behinde them, and they cried vnto the Lord, and the Priestes blewe with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God [p] smote Ieroboam and all Israel before Abiiah and Iudah.

16 And the children of Israel fled before Iudah, & God deliuered them into their hand.

17 And Abiiah & his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, [q] because they stayed vpon the Lord God of their fathers.

19 And Abiiah pursued after Ieroboam, and tooke cities from him, euen Beth-el and the [r] villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abiiah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and maried fourteene wiues, and begate two & twenty sonnes, and sixteene daughters.

22 The rest of the acts of Abiiah, and his manners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatry, and commandeth his people to serue the true God. 11 Hee prayeth vnto God when he should goe to fight. 12 Hee obteineth the victory.

SO [a] Abiiah slept with his fathers, & they buried him in the citie of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the [a] groues,

4 And commanded Iudah to seeke the Lord God of their fathers, and to doe according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, & the images: therefore the kingdome was [b] quiet before him.

6 Hee built also strong cities in Iudah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee sayd to Iudah, [c] Let vs build these cities, & make walles about, and towers, gates, and barres, whiles the land is [d] before vs: because wee haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Iudah that bare shields and speares, three hundred thousand, and of Beniamin that bare shields and drew bowes, two hundred & fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah [e] of Ethiopia with an host of ten hundreth thousand, and three hundreth charets, and came vnto [f] Mareshah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cried vnto the Lord his God, and

[a] He meaneth Iudah and Beniamin.
[b] Or Maacha, 1.King.15.2.
[c] Called also Abshalom, for Abshalom was her grandfather, 1.King.14.2.
[d] Which was one of the toppes of mount Ephraim.
[e] And therefore whosoeuer doeth vsurpe it, or take it from that stocke, transgresseth the ordinance of the Lord: this like an hypocrite he allegeth [f] word of God for his aduantage.
[f] That is, perpetuall, because the thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly, and confirmed by offering of sacrifices, whereas they vsed salt according as was ordeined, Num 18.19. 2.*King*.11.26.
[g] This worde in the Chalde tongue is Racha, which our Sauiour vseth, Matt. 5.22.
[‡] *Ebr. children of Beli-al.*
[h] Meaning, in heart & courage.
[i] *Or, faint hearted, Leuit.26.36. 1.King.12.31. chap.11.14.*
[‡] *Ebr. fil'hu hand.*
[i] Hee sheweth the nature of idolaters which take no heed of the vocation, life, and doctrine of their ministers, but thinke the most vilest and greatest beasts sufficient to serue their turne.
[k] As it was appointed in the Lawe, Exod. 29. 39.
[l] Because their cause was good, and approoued by the Lord, they doubted not of the successe & victory.
[m] Contemning the good counsell which came of the Spirit of God, he thought to haue ouercome by deceit.
[n] He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.
[‡] *Ebr. daughters.*
[o] *Or, gaue him the ouerthrow.*
[p] He sheweth that the slay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord.
[‡] *Ebr. daughters.*
[a] Which were planted contrary to the Law, Deu. 16.
[b] Hee sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true religion.
[c] Whiles wee haue the full gouernment thereof.
[d] The king of Ethiopia or Egypt.
[e] Which was a citie in Iudah, Iosh. 15.44. where Michaiah the Prophet was borne.

1. Sam. 14. 6.
‖ Or, against many without power.
f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause, & see whether their enterprises tend to Gods glory, and thereupon assure themselues of the victorie by him, which is onely almighty, and can turn all flesh into dust ẅ the breath of his mouth.
g The Lord had striken them with feare.

a Who was called Obed as his father was, vers. 8.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abijah, religion was neglected, and idolatrie planted.
c Heesheweth that notwithstanding the wickednesse of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered him frō Zerah king of the Ethiopians, Chap. 14. 9. 12. and out of all other dangers, when they called vpon the Lord.
d Your confidence and trust in God shall not be frustrate.
e Called Shiuan, conteining part of May, and part of Iune,

and sayd, Lorde, * it is nothing with thee to helpe ‖ with many, or with no power: helpe vs, O Lorde our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, f let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Iudah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lorde, and before his hoste: and they caried away a mighty great spoile.

14 And they smote all the cities round about Gerar: for the g feare of the Lorde came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tents of cattell, and caried away plenty of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his countrey of idolatrie.* 11 *He sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *He deposeth his mother for her idolatrie.*

THen the Spirit of God came vpon a Azariah the sonne of Obed.

2 And he went out to meet Asa, and sayd vnto him, O Asa, and all Iudah and Beniamin, heare yee me. The Lord is with you, while yee be with him: and if yee seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the b true God, and without Priest to teach, and without the Law.

4 But whosoeuer returned in his affliction to the Lorde God of Israel, and sought him, he c was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therfore, and let not your hands be weake: for your d worke shall haue a reward.

8 ¶ And when Asa heard these wordes, and the prophesie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Iudah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porch of the Lord.

9 And he gathered all Iudah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him.

10 So they assembled to Ierusalem in the e third moneth, in the fifteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the f spoile which they had brought, euen seuen hundred bullocks, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And g whosoeuer will not seeke the Lord God of Israel, shall be slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lord with a loud voice, and with shouting and with trumpets, and with cornets.

15 And all Iudah reioyced at the oth: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and he was h found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed * Maachah his i mother from her regencie, because shee had made an idole in a groue: And Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.

17 But the hie places were not k taken away out of l Israel: yet the heart of Asa was ᵐ perfit all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fiue and thirtieth yeere of the reigne of Asa.

f Which they had taken of the Ethiopians.
g These were the wordes of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deu. 13. 5, 9. 15.
h So long as they serued him aright, so long did he preserue & prosper them. 1. King. 15. 13.
i Or, grandmother: and herein he shewed that he lacked zeale: for she ought to haue died both by ỹ Couenant, as verse 13. and by the Lawe of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Law.
k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away.
l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore is Israel sometime taken for Iudah, because Iudah was his chiefe people.
m In respect of his predecessours.

CHAP. XVI.

2 *Asa for feare of Baasha king of Israel, maketh a couenant with Ben-hadad king of Aram.* 7 *He is reproued by the Prophet,* 10 *whom hee putteth in prison.* 12 *He putteth his trust in the Physicians,* 13 *His death.*

IN the fiue and thirtieth yere of the reigne of Asa came a * Baasha king of Israel vp against Iudah, and built b Ramah to let none passe out or goe in to Asa king of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Ben hadad king of Aram that dwelt at ‖ Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: beholde, I haue sent thee siluer and golde: come, c breake thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened vnto king Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Iton, and Dan, & Abel-maim, and all the store cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and

a Who reigned after Nadab the sonne of Ieroboam. 1. King. 15. 17.
b He fortified it with walles and ditches: it was a city in Beniamin nere to Gibeon.
‖ Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turks amity, thinking thereby to make themselues more strong,

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at the same time Hanani the ‖ Seer came to Asa King of Judah, and said vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lorde thy God, therefore is the hoste of the King of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a ‡ prison: for hee was d displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yeere of his reigne was ‖ * diseased in his feete, and his disease was ‖ extreme: yet he sought not the Lord in his disease, but to the f Physicians.

13 So Asa slept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the citie of Dauid, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices, made by the arte of the Apothecarie: and they burnt odours for him with an exceeding great fire.

‖ Or, Prophet. Chap. 14.9. 2. Macca. 9.5. and 12.22.
‡ Ebr. prison house
d Thus in stead of turning to God by repentance, he disdeined the admonition of the Prophet, and punished him as the wicked doe when they be tolde of their faults,
‖ Or, gowtie, or swollen. 1. King. 15.23.
‖ Or, to the top of his head.
e God plagued his rebellion, and hereby declareth that it is nothing to begin well except we so continue to the ende, that is, zealous of Gods glory, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the Phisicians, except first wee seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, & after vse the helpe of the Phisician, as a meane by whom God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 Hee abolisheth idolatrie, 7 and causeth the people to be taught. 11 Hee receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And hee put garisons in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the * first wayes of his father Dauid, and sought not b Baalim,

4 But sought the Lorde God of his father, and walked in his commandements, and not after the ‡ trade of Israel.

5 Therefore the Lord stablished the kingdome in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee * lift vp his heart vnto the wayes of the Lorde, and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yeere of his reigne he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should d teach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniah, and Tobiah, & Tob-adoniah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdomes of the lands that were round about Iudah, and they * fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat gifts, and tribute siluer, & the Arabians brought him flockes, seuen thousand and seuen hundred rammes, and seuen thousand and seuen hundred hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaines of thousands, Admah the captaine, and ‡ with him of valiant men three hundred thousand.

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hand Amasiah the sonne of Zichri, which f willingly offred himselfe vnto the Lorde, and with him two hundred thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bowe and shield two hundred thousand.

18 And at his hand Iehozabad, and with him an hundred and fourescore thousand armed men to the warre.

19 These g waited on the King, besides those which the king put in the strong cities throughout all Iudah.

d He knew it was in vaine to professe religion, except such were appointed, which could instruct the people in the same, and had authority to put away all idolatry.
e Thus God proueth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.
‡ Ebr. in his hand
‖ Or, next to him.
f Meaning, which was a Nazarite, Num. 6.
g That is, they were as his ordinary gard.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundred Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zedekiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in a affinitie with Ahab.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: & Ahab slew sheepe & oxen for him in great number, and for the people that he had with him, and entised him to goe vp vnto c Ramoth Gilead.

3 And Ahab king of Israel sayd vnto Iehoshaphat King of Iudah, Wilt thou goe with me to Ramoth Gilead? And hee answered him, I am as thou art, and my people

a That is, his vertues: meaning, before hee had committed with Bath-sheba and against Vriah.
b Sought not helpe at strange gods.
‡ Ebr. worke.
c He gaue himselfe wholy to serue the Lord.

1. King. 22.3.
a For Ioram Iehoshaphats sonne maried Ahabs daughter.
b That is, the third yeere.
1. King. 22.2.
c To recouer it out of the hands of the Syrians.

people as thy people, and we will ioyne with thee in the warre.

4 And Iehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of [e] Prophets foure hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Iehoshaphat sayd, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel sayd vnto Iehoshaphat, There is yet one man, by whom we may aske counsell of the Lorde, but I hate him: for hee doeth not prophesie good vnto me, but all way euill: it is Michaiah the sonne of Imla. Then Iehoshaphat sayd, Let not the king say so.

8 And the King of Israel called an Eunuche, and sayd, Call quickly Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [h] apparel: they sate euen in the threshing floore at the entring in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him [i] homes of yron, and sayd, Thus sayth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one [k] accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord liueth, whatsoeuer my God sayeth, that will I speake.

14 ¶ So hee came to the King, and the King sayd vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee sayd, [l] Goe yee vp, and prosper, and they shall be deliuered into your hand.

15 And the king sayd to him, Howe oft shall I charge thee, that thou tell me nothing but trueth in the Name of the Lord?

16 Then he sayd, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord sayd, [m] These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayd to Iehoshaphat, Did I not tell thee, that he would not prophesie good vnto me, but euill?

18 Againe he said, Therefore heare ye the word of the Lord: I sawe the Lorde sit vpon his throne, and all the [n] hoste of heauen standing at his right hand, and at his left.

19 And the Lord sayd, Who shall ‖ perswade Ahab king of Israel, that hee may goe vp and fall at Ramoth Gilead? And one spake and sayd thus, and another sayd that.

20 Then there came forth a spirit, and stood before the Lord, and sayde, I will perswade him. And the Lorde sayd vnto him, Wherein?

21 And he sayd, I will goe out, and be a false spirite in the mouth of all his prophets. And [o] hee sayd, Thou shalt perswade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a [p] false spirit in the mouth of these thy prophets, and the Lorde hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the [q] cheeke, and sayd, By what way went the spirit of the Lorde from me, to speake with thee?

24 And Michaiah sayd, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take ye Michaiah, and carie him to Amon the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus sayth the king, Put this man in the prison house, and feede him with bread of [r] affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by mee. And ‖ he sayd, Heare, all ye people.

28 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Iehoshaphat, I will [s] change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets saw Iehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat [t] cryed, and the Lord helped him, and moued them to depart from him.

32 For when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drewe a bowe ‡ mightily, and smote the king of Israel betweene the ioynts ‖ of his brigandine: therefore he sayd to his charetman, Turne thine hand, and carie me out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel [u] stood still in his charet against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord, 5 He appointeth iudges and ministers, 9 and exhorteth them to feare God,

And

d Heare the aduice of foure Prophet, to knowe whether it bee Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as will beare with their inordinate affections,

f Yet the true ministers of God ought not to cease to doe their duetie, though the wicked magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apparell.

i Reade 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainesay it.

l He spake this by derision of the false prophets, as the king well perceiued.

m He prophesieth how the people should bee dispersed, and Ahab slaine.

n Meaning, his Angels.

‖ Or, deceiue.

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2. Thes. 2. 10.

q By this cruelty his ambition and hypocrisie was discouered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Keepe him streitly in prison, and let him feele hunger & thirst.

‖ Or, Michaiah.

s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threateneth by his worde.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

‡ Ebraice, in simplicitie, or ignorantly.

‖ Or, betweene the habergine.

u He dissembled his hurt, that his souldiers might fight more courageously.

‡*Ebr. in peace.*

a He declareth that the wrath and iudgement of God is ouer all such that support the wicked, and rather shew not indeed that they are enemies to all such as hate the Lord.

‡*Ebr. wrath from the Lord.*

b He visited all his countrey, and brought his people from idolatrie to ỹ knowledge of the true God.

c Both to preserue you, if you doe iustly, or to punish you, if you do the contrary.

d He will declare by the sharpnesse of the punishmẽt that he hateth all iniquity.

Deut.10.17.iob.34.19. actes 10.34.rom.2.11.gal.2.6. ephes.6.9. col.3.25. 1.pet.1.17.

e The Priests and Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether the murther was done at vnwares, or els on set purpose, Numb.35.11. deut.4.41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aright.

h Shall be chiefe ouerseer of the publike affaires of the realme.

i They shall haue the handling of inferiour causes.

k God will assist them to do iustice.

AND Iehoshaphat the king of Iudah returned ‡ safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meet him, and said to king Iehoshaphat, a Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath ‡ of the Lord is vpon thee.

3 Neuertheless, good things are found in thee, because thou hast taken away the groues out of the land, & hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went b throw the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set Iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And said to the Iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be c with you in the cause and iudgement.

7 Wherefore nowe let the feare of the Lord be vpon you: take heed, and do it: for there is no iniquity with the Lord our God, neither * respect of persons, nor receiuing of rewards.

8 Moreouer, in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they c returned to Ierusalem.

9 And he charged them, saying, Thus shall ye do in the feare of the Lord faithfully, and with a perfit heart.

10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene f blood and blood, betweene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lorde, that s wrath come not vpon you and vpon your brethren. Thus shall yee doe and trespasse not.

11 And beholde, Amariah the Priest shall be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shall be for all the h kings affaires, and the Leuites shalbe officers i before you. Be of courage, and doe it, and the Lord shalbe with the k good.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 21 The marueilous victory that the Lord gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Moab and the children of Ammon, and with them of the a Ammonites against Iehoshaphat to battell.

a That is, which counterfeited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites; but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the b Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.

b Called the dead sea, where God destroied the fiue cities for sinne.

3 And Iehoshaphat feared, and set himselfe c to seeke the Lord, and proclaimed a fast throughout all Iudah.

c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lorde, whereas it mooueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to enquire of the Lord.

5 And Iehoshaphat stood in the congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou, our God, cast out the inhabitants of this land before thy people Israel, and d gauest it to the seed of Abraham thy friend for euer?

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them, and begunne to shew his graces toward them.

1.King.8.37. ebap.6.28.

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, saying,

9 * If euill come vpon vs, as the e sword of iudgement, or pestilence, or famine, wee will stand before this house, and in thy presence, (for thy Name f is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and helpe.

e Meaning war, which commeth by Gods iust iudgements for our sinnes.

f That is, it is here called vpon, and thou declarest thy presence and fauour.

Deut.2.9.neh.13.1.

10 And now behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither do we know what to do: but our eyes are toward thee.

13 And all Iudah stood b before the Lord with their yong ones, their wiues, and their children.

g We onely put our trust in thee, and wait for our deliuerance from heauen.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Iehiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whome came i the Spirit of the Lord, in the mids of the Congregation.

h That is, before the Arke of the couenant.

i Which was mooued by the Spirit of God to prophesie.

15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus sayth the Lord vnto you, Feare you not, neither be afrayd for this great multitude: for the k battell is not yours, but Gods.

k They fight against God and not against you: therefore he will fight for you.

16 To morrow goe yee downe against them: beholde, they come vp by the cleft of Ziz, and yee shall finde them at the end of the brooke before the wildernesse of Ieruel.

17 Ye shall not need to fight in this battel: * stand still, moue not, and behold the ‖ saluation of the Lord toward you: O Iudah and Ierusalem, feare ye not, neither be afrayd: to morow go out against them, and the Lord will be with you.

Exod.14.13,14.

‖*Or, deliuerance.*

18 ¶ Then

18 Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Korhites stood vp to praise the Lord God of Israel with a loud voice on high.

20 And when they arose earely in the morning, they went foorth to the wildernesse of Tekoa: and as they departed, Ieshoshaphat stood and sayd, Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shall be assured: beleeue his [m] Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuarie, in going foorth before the men of armes, and saying, [n] Praise ye the Lord, for his mercy lasteth for euer,

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and [o] mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped [p] to destroy another.

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and beholde, the carkeises were fallen to the earth, and none escaped.

25 And when [j] Ieshoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, til they could carry no more: they were three dayes in gathering of the spoile: for it was much.

26 And in the fourth day they [q] assembled themselues in the valley of Berachah: for there they blessed the Lord: therfore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the [r] feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And [s] Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when hee began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the [t] way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not [t] taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Ieshoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which [u] is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to do euill.

36 And hee ioyned with him to [x] make ships to goe to Tarthish: and they made the ships in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Ieshoshaphat, saying, Because thou hast [u] ioyned thy selfe with Ahaziah, the Lorde hath broken thy workes: and the ships were broken, that they were not able to go to Tarthish.

l Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

m Giue credit to their words and doctrine.

n This was a Psalme of thanksgiuing which they vsed commonly to sing when they praised the Lord for his benefits, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Ieshoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lord for the victorie, and therefore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2,12. because the Lord iudged the enemies according to Ieshoshaphats prayer.

r He declareth hereby, that the workes of God bring ouer comfort or deliuerance to his, and feare or destruction to his enemies, 1. *King.* 22.42.

s Meaning, in his vertues and those wayes wherein he followed God.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still reteine their filth and idolatrie, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused? 1. *King.* 16.1. 1. *King.* 22.48,49.

u Thus God would not haue his to ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 He was brought to idolatry, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable end.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of [a] Israel.

3 And their father gaue them great gifts of siluer and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for hee was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, & made himselfe strong, and [b] slewe all his brethren with the sword, and also of the princes of [c] Israel.

5 Iehoram was two and thirtie yeere olde, when he began to reigne, and he reigned eight yeere in Ierusalem.

6 And hee walked in the way of the kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to [d] wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the *couenant that hee had made with Dauid, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went foorth with his princes, and all his charets with him: and he rose

a Reade cha. 15. 17. how by Israel is meant Iudah. 2. *King.* 8, 16.

b Because the wicked liueth ner in feare, and also are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Beniamin.

d So that we see how it cannot be that wee should ioyne with the wicked & serue God. 2. *Sam.* 7.12,16. 1. *King.* 2.4. & 9. 5. 2. *King.* 8.19. *chap.* 6.16.

rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hande of Iudah vnto this day. Then did [c] Libnah rebel at the same time from vnder his hand, because hee had forsaken the Lorde God of his fathers.

e Reade 2.King. 8.22.

f Meaning idolatrie, because that the idolater breaketh promise with God, as doth the adulteresse to her husband.

11 Moreouer, he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit [f] fornication, and compelled Iudah thereto.

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.

12 And there came a writing to him from [g] Eliiah the Prophet, saying, Thus saith the Lorde God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill [h] thy bowels fall out for the disease, day by day.

h We see this example dayly practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

16 So the Lorde stirred vp against Iehoram the spirite of the Philistims, and the Arabians that were beside the [i] Ethiopians.

i There were other Arabians in Africa Southward toward Egypt.

17 And they came vp into Iudah, and brake into it, and carried away all the substance that was founde in the Kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, saue [k] Iehoahaz, the yongest of his sonnes.

k Called also Ahaziah, as Chap. 22.1. or Azariah vers. 6. following.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the ende of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

l That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 22. yeeres (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, [l] and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Ieboram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings issue. 11 Ioash escapeth.

AND [*] the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his steade: for the armie that came with [a] the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Ieboram King of Iudah reigned.

2.King.8.24.

a Meaning the Philistims.

2 Two and [b] fourtie yeere old was Ahaziah when he began to reigne, and hee reigned [c] one yeere in Ierusalem: and his mothers name was Athaliah the daughter [d] of Omri.

b Reade Chap. 21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did euill in the sight of the Lorde, like the house of Ahab: for they were his [e] counsellers after the death of his father, to his destruction.

e He shewe h that it must needes follow that the rulers are such as their counsellers be, & that there cannot be a good King, that suffreth wicked counsellers.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 And he returned to be healed in Iezreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram King of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

f Hereby we see how nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore hee causeth al meanes to serue to his will.

7 And the destruction of Ahaziah [f] came of God in that hee went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, [*] whom the Lorde had anoynted to destroy the house of Ahab.

2.King.9.7.

[*] Or, tooke vengeance.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slew them also.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, sayde they, hee is the sonne of [g] Iehoshaphat, which sought the Lorde with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

2.King.11.1.

10 [*] Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and [h] destroyed all the Kings seede of the house of Iudah.

h To the intent that there should be none to make title to the crowne, and so she might vsurpe the gouernment.

11 But Iehoshabeath the daughter of the King, tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes, that should bee slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

i Meaning in the chamber where the Priests & Leuites slept, which kept their courtes weekely in the Temple.

12 And hee was with them hidde in the [i] house of God fiue yeeres, whiles Athaliah reigned ouer the [k] land.

k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

AND [*] in the seuenth yeere Iehoiada waxed bolde, and tooke the captaines of hundredthes, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2.King.11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers [b] of Israel: and they came to Ierusalem.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15. 17.

3 And all the Congregation made a couenant with the King in the house of God:

2. *Sam.* 7. 12, 16. 1. *King.* 2. 4. *chap.* 21. 7.

And he saide vnto them, Beholde, the Kings sonne must reigne, *as the Lord hath layd to the sonnes of Dauid.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priestes, and the Leuites, shalbe porters of the doores,

2. *King.* 11. 6. c Which was the chiefe gate of the Temple toward the East.

5 And another thirde part towarde the Kings house, and another thirde part at * the gate of the c foundation, and all the people shalbe in the courts of the house of the Lord.

6 But let none come into the house of the Lord saue the Priestes, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

d Meaning, to make any tumult, or to hinder their enterprise.

7 And the Leuites shall compasse the King rounde about, and euery man with his weapon in his hand, and he that entreth d into the house shall bee slaine, and bee you with the King, when hee commeth in, and when he goeth out.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

8 ¶ So the Leuites and all Iudah did according to all things that Iehoiada the Priest had commaunded, and tooke euery man his men that came on the Sabbath, and them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

f Hearing the most holy place where the Arke stood.

9 And Iehoiada the Priest deliuered to the captaines of hundrethes speares, and shieldes, and bucklers which had bene King Dauids, and were in the house of God.

10 And hee caused all the people to stand (euery man with his weapon in his hande) from the right side of the house, to the left side of the house by the Altar and by the f house round about the King.

g That is, the booke of the Lawe, or as some reade, they put vpon him his royall apparell.

11 Then they brought out the Kings son, and put vpon him the crowne, and g gaue him the s testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God saue the King.

‖ *Or, saw the King standing.*

12 ¶ But when Athaliah heard the noise of the people running and praising the King, shee came to the people into the house of the Lord.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience treason.

13 And when she ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blewe the trumpets, and the singers were with instruments of musicke, and they that coulde sing prayse: then Athaliah rent her clothes, and layd, h Treason, treason.

i To ioyne with her partie, and to maintaine her authoritie.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, and sayde vnto them, Haue her fourth out of the ranges, and hee that i followeth her, let him die by the sworde: for the Priest had said, Slay her not in the house of the Lord.

15 So they layd hands on her: and when she was come to the entring of the horsegate by the Kings house, they slew her there.

k That they would only serue him & renounce all idolatrie.

16 ¶ And Iehoiada made a k couenant betweene him, and al the people, and the king, that they would be the Lords people.

l According to their couenant made to the Lord.

17 And all the people went to the house of Baal, and l destroyed it, and brake his altars and his images, and slewe m Mattan the Priest of Baal before the altars.

m As the Lord commanded in his Lawe both for the person and also the city, Deut. 13. 9. and 15.

18 And Iehoiada appointed officers for the house of the Lord, vnder the ‖ hands of the Priestes, and Leuites, whom Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, *as it is written in the Law of Moses, with reioycing and singing by the appointement of Dauid.

‖ *Or, charge.* *Num.* 28. 3.

19 And hee set porters by the gates of the house of the Lord, that none that was vncleane in any thing, should enter in.

n Which was the principall gate, that the King might be seene of all the people.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the King to come downe out of the house of the Lord, and they went through n the hie gate of the Kings house, and set the king vpon the throne of the kingdome.

o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

21 Then all the people of the land reioyced, and the citie was quiet, o after that they had slaine Athaliah with the sworde.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He stoneth to death Zachariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

2. *King.* 12. 1.

1 Ioash * was seuen yeere olde, when he began to reigne, and hee reigned fourtie yeere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

a Who was a faithfull counseller, and gouerned him by the word of God.

2 And Ioash did vprightly in the sight of the Lorde, all the dayes of a Iehoiada the Priest.

‖ *Or, gaue him two wiues.*

3 And Iehoiada ‖ tooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterwarde it came into Ioash minde to renew the house of the Lord.

b He meaneth not the tenne tribes, but onely the two tribes of Iudah and Beniamin.

5 And he assembled the Priestes and the Leuites, and sayd to them, Goe out vnto the cities of Iudah, and gather of all b Israel money to repaire the house of your God, from yeere to yeere, and haste the thing: but the Leuites hasted not.

c For he was the hie Priest.

6 Therefore the King called Iehoiada the c chiefe, and sayde vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the taxe of Moses the seruant of the Lorde, and of the Congregation of Israel, for the Tabernacle of the testimonie?

Exod. 30. 13.

7 For d wicked Athaliah, and her children brake vp the house of God: and all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

d The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse.

8 Therefore the King commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

2. *King.* 12. 11.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord * the taxe of Moses the seruant of God, layd vpon Israel in the wildernesse.

Exod. 30. 13.

10 And all the princes and all the people reioyced, and brought in, and cast into the chest, vntill they had finished.

e Such as were faithfull men, whom the King had appointed for that matter.

11 And when it was time, * they brought the chest vnto the Kings officer by the hande of the Leuites: and when they sawe that there was much siluer, then the Kings

kings Scribe (and one appointed by the high Priest) came and emptied the chest, and tooke it, and carried it to his place againe: thus they did day by day, and gathered siluer in abundance.

f Signifying that this thing was done by aduise & counsell, and not by any one mans affection.

12 And the king & Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired Masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke ‡amended through their hands: and they restored the house of God to his state, and strengthened it.

‡Ebr. a medicine was vpon the worke, meaning, it was repayred.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made therof g vessels for the house of the Lord, euen vessels to minister, both mosters and incense cups, and vessels of gold and of siluer: and they offred burnt offrings in the house of the Lorde continually all the dayes of Iehoiada.

g For the wicked kings his predecessors and Athaliah had destroied the vessels of the Temple, or turned them to the vse of their idoles.

15 ¶ But Iehoiada waxed old, and was full of dayes, and dyed. An hundreth and thirtie yeere olde was he when he died.

h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.

16 And they buried him in the citie of Dauid with the h Kings, because hee had done good in Israel, and toward God and his house.

i Which were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

17 ¶ And after the death of Iehoiada, came the i princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

k They tooke heauen & earth and all creatures to witnesse, that except they returned to the Lord, he would most grieuously punish their infidelitie and rebellion. Nehe. 9. 26.

18 And they left the house of the Lorde God of their Fathers, & serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

l In a place aboue the people, to the intent that he might be heard.

19 And God sent prophets among them, to bring them againe vnto the Lorde: and they k made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest which stoode l aboue the people, and sayde vnto them, Thus sayeth God, Why transgresse ye the commandements of the Lorde? surely yee shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, & which delight more in superstition and idolatrie, then in the true seruice of God, and pure simplicitie of his word.

21 Then they conspired against him, and stoned him with stones at the m commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindenesse which Iehoiada his father had done to him, but slewe his sonne. And when he died, he sayde, The Lorde n looke vpon it, and require it.

n Reuenge my death, and require my blood at your hands: or he speaketh this by prophesie, because he knew that God would do it. This Zacharie is also called the sonne of Barachie, Matth. 23. 35. because his progenitors were Iddo, Barachiah, Iehoiada, &c.

23 ¶ And when the yeere was out, the hoste of Aram came vp against him, & they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the army of Aram came with a small company of men, yet the Lord deliuered a very great army into their hande, because they had forsaken the Lorde God of their fathers: and they o gaue sentence against Ioash.

o That is, reproued, and checked him, and handled him rigorously.

25 And when they were departed from him, (for they left him in great distrases) his owne seruants conspired against him for the blood of the p children of Iehoiada the Priest, and slewe him on his bed, and he died, and they buried him in the citie of Dauid: but they buried him not in the sepulchres of the kings.

p Meaning, Zacharie, which was one of Iehoiadahs sonnes, and a Prophet of the Lord.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But q his sonnes, and the summe of the taxe gathered by him, and the r foundation of the house of God, beholde, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

q That is, concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 Hee is slaine by a conspiracie.

AMaziah was fiue and twentie yeere old, a when he began to reigne, and he reigned nine and twentie yeere in * Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2. *King.* 14. 2.

a Meaning, inespect of his predecessors, albeit he had his imperfections. *Deut* 24. 16. 2. *king.* 14. 6. *Iere.* 31. 30. *Ezek.* 18. 20.

2 And he did b vprightly in the eyes of the Lord, but not with a perfite heart.

b That is, for that fault, wherefore the childe is punished, except he be culpable of the same.

3 And when the kingdome was established vnto him, he slew his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, ' The fathers shall not die for the b children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundreds, according to the houses of their Fathers, throughout all Iudah and Beniamin: and he numbred them from c twentie yeere old & aboue, and found among them three hundred thousand chosen men to goe foorth to the warre, and to handle speare and shield.

c So many as were able men to beare weapons, & go to the warre.

6 Hee hired also an hundreth thousand valiant men d out of Israel for an hundreth talents of siluer.

d That is, out of the ten tribes which had separated themselues before, both fro God and their true king.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not e with Israel, neither with all the house of Ephraim.

e And therefore to thinke to haue helpe of them, whom the Lord fauoureth not, is to cast off the helpe of the Lord.

8 If not, get thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

f If thou wilt not giue credite to my words.

9 And Amaziah said to the man of God, What shall wee doe then for the hundreth talents, which I haue giuen to the hoste

of

of Israel? Then the man of God answered, The Lorde is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

13 But the men of the k army, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Bethhoron, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burned incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which sayde vnto him, Why hast thou sought the gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he sayd vnto him, Haue they made thee the kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, * Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went & trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to brag: abide nowe at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hande, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and hee, and Amaziah king of Iudah, saw one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lorde, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1.5. *Vzziah obeying the Lorde, prospereth in his enterprises.* 16 *He waxeth proud and vsurpeth the Priests office.* 19 *The Lord plagueth him.* 20 *The Priests drive him out of the Temple, and exclude him out of the Lords house.* 23 *He buriall, and his successour.*

THen * all the people of Iudah tooke a Vzziah which was sixteene yeere olde, and made him king in the stead of his father Amaziah.

2 He built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 * Sixteene yeere old was Vzziah, when he began to reigne, and he reigned two and fiftie yeere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of c Zechariah (which vnderstoode the visions of God) and when as d he sought the Lorde, God made him to prosper.

6 For he went forth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, e & against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer

g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shalbe necessarie, if we obey his word.

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 14.7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him.

m He prooueth that whatsoeuer cannot saue himselfe, nor his worshippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threateneth him that warneth him: yea, imprisoneth him and putteth him to death, as chap. 16.10 and 18.26. and 24.21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2. King. 14.9.

q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14.19.

2. King. 14.21.

a Called also Azariah.

b He fortified it, & made it strong: this citie was also called Elath and Elanon, neere to the red Sea. 2. King. 15.2.

c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subiec-

9 Moreouer Uzziah built towers in Ierusalem at the corner gate, and at the valley gate, and at the * turning, and made them strong.

*Nehe 3.19,24.

10 And hee built towers in the wildernesse, and digged many ‖cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for hee loued husbandry.

f Whereas the wall or tower turneth.

‖Or, pittes.

g That is, in mount Carmel, or as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leu. 2.14.

11 Uzziah had also an hoste of fighting men that went out to warre by bands, according to the count of the number vnder the hande of Ieiel the scribe, and h Maaseiah the ruler, and vnder the hand of Hananiah, one of the Kings captaines.

h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

12 The whole b number of the chiefe of the families of the valiant men were two thousand and fiue hundreth.

13 And vnder their hande was the army for warre, three hundreth ‡ seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemie.

‡Ebr. angins by the inuention of an inuentiue man.

14 And Uzziah prepared them throughout all the hoste, shields, and speares, ‡ helmets, and habergandines, ‡ bowes, and stones to sling.

15 Hee made also very ‡ artificiall engins in Ierusalem to be vpon the towers and vpon the corners, to shoote arrowes, and great stones: and his name spred farre abroad, because God did helpe him marueilously, till hee was mightie.

‡Ebr. cunning.

16 ¶ But when he was strong, his heart i was lift vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lorde to burne incense vpon the Altar of incense.

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the authour thereof, procure their owne perdition. Num. 18.7.

17 And Azariah the Priest went in after him, and with him fourescore Priestes of the Lord, valiant men.

18 And they withstood Uzziah the King, and sayde vnto him, * It pertaineth not to thee, Uzziah, to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: k go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

k Though his zeale seemed to be good and also his intention, yet because they were not gouerned by the worde of God, he did wickedly, and was therefore both iustly resisted and also punished.

19 Then Uzziah was wroth, and had incense in his hande to burne it: and while hee was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lorde beside the incense Altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, beholde, hee was leprous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to go out, because the Lord had smitten him.

21 * And Uzziah the king was a leper vnto the day of his death, and l dwelt as a leper in an house apart, because hee was cut off from the house of the Lord: and Iotham his sonne ruled ouer the Kings house, and iudged the people of the land.

*2. King. 15.5.

l According to the commandement of the Lord, Leuit. 13, 46.

22 Concerning the rest of the acts of Uzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the fielde of the buriall, which perteined to the Kings: for they sayd, Hee m is a leper. And Iotham his sonne reigned in his stead.

m And therefore was buried apart in the same field, but not in ỹ same sepulchres with his predecessours.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * was fiue and twentie yeere olde when hee began to reigne, and reigned sixteene yeere in Ierusalem, and his mothers name was Ierushah the daughter of Zadok.

*2. King. 15.33.

2 And he did vprightly in the sight of the Lord according to all that his father Uzziah did, saue that hee entred not into the a Temple of the Lorde, and the people did yet b corrupt their wayes.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

3 Hee built the high c gate of the house of the Lord, and he built very much on the wall of the castle.

c Which was sixe score cubits hie, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 33. 14.

4 Moreouer, he built cities in the mountaines of Iudah, and in the forrests hee built palaces and towers.

‡Ebr. Corona.

5 And he fought with the king of the children of Ammon, ‡ preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand ‡ measures of wheat, and tenne thousand of barley: this did the children of Ammon giue him ‖ both in the seconde yeere and the thirde.

‖Or, yeerely.

6 So Iotham became mightie d because hee directed his way before the Lorde his God.

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel and Iudah.

8 He was fiue ‡ twentie yeere olde when he began to reigne, and reigned sixteene yere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him m the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproueth the Israelites cruelties. 18 Iudah is molested with enemies. 13 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when he beganne to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his ‖ father.

*2. King. 16.2.

‖Or, Predecessour.

2 But a hee walked in the wayes of the kings of Israel, and made euen molten images for b Baalim.

a He was an idolater like them.

b As the idolaters haue certaine chiefe idols, who are as patrons: (as were these Baalim) so haue they others which are inferiour, and doe represent the great idoles.

3 Moreouer, he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lorde had cast out before the children of Israel.

‖Or, made them passe thorow the fire, as chap. 33.6, Ieust. 18, 21.

4 He sacrificed also and burnt incense in the high places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hande of the King of the Aramites, and they smote him, and tooke of

‡ Ebr. a great captiuitie.

his, ‡ many priſoners, and brought them to Damaſcus: and hee was alſo deliuered into the hand of the King of Iſrael, which ſmote him with a great ſlaughter.

6 For c Pekah the ſonne of Remaliah ſlew in Iudah fiue∣ſcore thouſand in one day, ‡ all valiant men, becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a ſtrong man of Ephraim ſlewe Maaſeiah the Kings ſonne, and Azri∣kam the gouernour of the houſe, and Elka∣nah the ſecond after the King.

8 And the children of Iſrael tooke priſo∣ners of their brethren, d two hundreth thou∣ſande of women, ſonnes and daughters, and carried away much ſpoile of them, & brought the ſpoyle to Samaria.

9 ¶ But there was a Prophete of the Lord, (whoſe name was Oded) and he went out before the hoſte that came to Samaria, and ſayde vnto them, Beholde, e because the Lord God of your fathers is wroth with Iu∣dah, he hath deliuered them into your hand, and yee haue ſlaine them in a rage, that rea∣cheth vp to heauen.

10 And nowe yee purpoſe to keepe vnder the children of Iudah and Ieruſalem, as ſer∣uants, and handmayds vnto you: but are not you ſuch, that f ſinnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken priſoners of your brethren: for the fierce wrath of the Lord is toward you.

12 ¶ Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the ſonne of Iehohanan, Berechiah the ſonne of Meſhil∣lemoth, and Iehizkiah the ſonne of Shal∣lum, and Amaſa the ſonne of Hadlai, ſtoode vp againſt them that came from the warre,

13 And ſaid vnto them, Bring not in the captiues hither: for this ſhall be h a ſinne vpon vs againſt the Lord: ye intende to adde more to our ſinnes and to our treſpaſſe, though our treſpaſſe be great, & the fierce wrath of God is againſt Iſrael.

14 So the armie left the captiues and the ſpoyle before the Princes and all the Congre∣gation.

15 And the men that were i named by name, roſe vp and tooke the priſoners, and with the ſpoyle clothed all that were naked among them, and arayed them, and ſhodde them, and gaue them meate and gaue them drinke, and k anoynted them and caryed all that were feeble of them vpon aſſes, and brought them to Ieriche the city of Palme trees to their l brethren: ſo they returned to Samaria.

16 ¶ At that time did king Ahaz ſend vn∣to the m Kings of Aſſhur to helpe him.

17 (For the Edomites came moreouer, and ſlew of Iudah, & caried away captiues.

18 The Philiſtims alſo inuaded the ci∣ties in the lowe countrey, and towarde the South of Iudah, and tooke Bethſhemeth, and Aialon, and Gederoth & Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages: and they dwelt there.

19 For the Lorde had humbled Iudah, becauſe of Ahaz King of n Iſrael: for hee had brought vengeance vpon Iudah & had grie∣uouſly tranſgreſſed againſt the Lord)

20 And Tilgath Pilneeſer King of Aſ∣ſhur came vnto him, who troubled him and did not ſtrengthen him.

21 For Ahaz ‡ tooke a portion * out of the houſe of the Lord, and out of the kings houſe and of the Princes, and gaue vnto the King of Aſſhur: yet it helped him not.

22 And in the time of his tribulation did he yet treſpaſſe more againſt the Lord, (this is King Ahaz)

23 For he ſacrificed vnto the gods of Da∣maſcus, which o plagued him, and hee ſayde, becauſe the gods of the Kings of Aram hel∣ped them, I will ſacrifice vnto them, and they will helpe me: yet they were his ruine, and of all ‖ Iſrael.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God, and ſhut vp the doores of the houſe of the Lorde, and made him altars in euery corner of Ieruſalem.

25 And in euery city of Iudah hee made hie places, to burne incenſe vnto other gods, and prouoked to anger the Lorde God of his fathers.

26 Concerning the reſt of his actes, and all his wayes firſt and laſt, beholde, they are written in the booke of the Kings of Iudah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city of Ieruſalem, but brought him not vnto the p ſepulchres of the Kings of Iſrael: and Hezekiah his ſonne reigned in his ſtead.

CHAP. XXIX.

3. 5 Hezekiah repaireth the Temple, and aduertiſeth the Leuites of the corruption of Religion, 12 The Leuites prepare the Temple. 20 The King and his princes ſacrifice in the Temple, 25 The Leuites ſing praiſes. 31 The oblation of the people.

HEzekiah began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yere in Ieruſalem: and his mothers name was ‖ Abiiah the daughter of Zechariah.

2 And he did vprightly in the ſight of the Lord, according to all that Dauid his father had done.

3 Hee opened the a doores of the houſe of the Lorde in the firſt yeere, and in the b firſt moneth of his reigne, and repaired them.

4 And he brought in the Prieſts and the Leuites: and gathered them into the Eaſt ſtreete,

5 And ſayde vnto them, Heare mee, yee Leuites: ſanctifie now your ſelues, and ſanctifie the houſe of the Lord God of your fathers, and carry forth c the filthineſſe out of the Sanctuary.

6 For our fathers haue treſpaſſed, and done euill in the eyes of the Lorde our God, and haue forſaken him, and turned away their faces frō the Tabernacle of the Lord, and turned their backes.

7 They haue alſo ſhut the doores of the porch, and quenched the lampes, and haue neither burnt incenſe, nor offered burnt

c Who was king of Iſrael. ‡ Ebr. ſonnes of ſtrength.

d Thus by the iuſt iudgement of God Iſrael deſtroyed Iudah.

e For they thought they had ouercome them by their owne valiantnes, and did not conſider that God had deliuered them into their hands, becauſe Iudah had offended him.

f May not God aſwell puniſh you for your ſinnes, as he hath done theſe men for theirs, ſeeing yours are greater?

g Which tribe was now greateſt, and had moſt authoritie.

h God will not ſuffer this ſinne, which we commit againſt him, to be vnpuniſhed.

i Whoſe names were rehearſed, before, verſ. 12.

k Either for their wounds or weakineſſe.

l To them of the tribe of Iudah.

m To Tilgath Pilneeſer, and thoſe Kings that were vnder his dominion, 2. King. 16. 7.

n He meaneth Iudah, becauſe Ahaz forſoke the Lord, and ſought helpe of the infidels: read of Iſrael taken for Iudah, chap. 15. 17. ‡ Ebr. diuided. 2. King. 16. 8.

o As he falſly ſuppoſed.

p Thus the wicked meaſure Gods ſauour by proſperitie & aduerſitie: for if idolaters proſper, they make their idoles gods, not conſidering that God puniſheth them oftentimes whom he loueth, and giueth his enemies good ſucceſſe for a time, whom afterward he will deſtroy. ‖ Or, Iudah and Beniamin.

q They buried him not in the city of Dauid where were ſ ſepulchres of the Kings.

2. King. 18. 1.

‖ Or, Abi.

a Which Ahaz had ſhut vp, chap. 28 24.

b This is a notable example for all princes, firſt to eſtabliſh the pure Religion of God, and to procure that the Lord may be honoured and ſerued aright.

c Meaning all the idoles, altars, groues, and whatſoeuer was occupied in their ſeruice, and wherewith the Temple was polluted.

burnt offerings in the Sanctuarie vnto the God of Iſrael.

8 d Wherefore the wrath of the Lorde hath bene on Iudah and Ieruſalem: and he hath made them a ‖ ſcattering, a deſolation, and an hiſſing, as ye ſee with your eyes.

9 For loe, our Fathers are fallen by the ſworde, and our ſonnes, and our daughters, and our wiues are in captiuitie for the ſame cauſe.

10 Nowe ‡ I purpoſe to make a couenant with the Lord God of Iſrael, that hee may e turne away his fierce wrath from vs.

11 Nowe my ſonnes, be not deceiued: for the Lord hath * choſen you to ſtande before him, to ſerue him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amaſai, and Ioel the ſonne of Azariah of the ſonnes of the Kohathites: and of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah the ſonne of Iehalelel: and of the Gerſhonites, Ioah the ſonne of Zimmah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Shimri, and Iehiel: and of the ſonnes of Aſaph, Zechariah, and Mattaniah:

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Ieduthun, Shemaiah, and Vzziel.

15 And they gathered their brethren, and ſanctified themſelues, and came according to the commandement of the king, and ‖ by the words of the Lord, for to cleanſe the houſe of the Lord.

16 And the Prieſts went into the inner parts of the houſe of the Lord, to f cleanſe it, and brought out all the vncleanneſſe that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Leuites tooke it, to carrie it out vnto the brooke Kidron.

17 Then began they the firſt day of the g firſt moneth to ſanctifie it, and the eight day of the moneth came they to the porch of the Lorde: ſo they ſanctified the houſe of the Lord in eight dayes, and in the ſixteenth day of the firſt moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and ſayd, Wee haue cleanſed all the houſe of the Lord, and the altar of burnt offering, with all the veſſels thereof, and the ‖ ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which king Ahaz had caſt aſide when hee reigned, and tranſgreſſed, haue wee prepared and ſanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the king h roſe early, and gathered the Princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuen bullocks, and ſeuen rammes, and ſeuen lambes, and ſeuen hee goates, for a * ſinne offring for the kingdome, and for the Sanctuarie, and for Iudah. And hee commaunded the Prieſtes the ſonnes of Aaron, to offer them on the altar of the Lord.

22 So they ſlewe the bullockes, and the Prieſtes receiued the blood, and i ſprinkled it vpon the altar: they ſlew alſo the rammes, and ſprinkled the blood vpon the altar, and they ſlew the lambes, and they ſprinkled the blood vpon the altar.

23 Then they brought the hee goates for the ſinne offering before the King and the Congregation, k and they layd their handes vpon them.

24 And the Prieſts ſlew them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offring and the ſinne offering.

25 Hee appointed alſo the Leuites in the houſe of the Lord with cymbales, with violes, and with harpes, * according to the commaundement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the l commaundement was by the hand of the Lorde, and by the hande of his Prophets.

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſtes with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the Altar: and when the burnt offering began, the ſong of the m Lorde beganne with the trumpets, and the inſtruments n of Dauid King of Iſrael.

28 And all the Congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this continued vntill the burnt offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelues, and worſhipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Leuites to praiſe the Lord with the * words of Dauid, and of Aſaph the Seer: ſo they prayſed with ioy, and they bowed themſelues and worſhipped.

31 And Hezekiah ſpake, and ſayde, Now yee haue ‡ conſecrate your ſelues to the Lord: come neere and bring the ſacrifices and offerings of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices, and offerings of prayſes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offrings, which the congregation brought, was ſeuentie bullockes, an hundreth rammes, and two hundreth lambes: all theſe were for a burnt offering to the Lord:

33 And for p ſanctification ſixe hundreth bullockes, and three thouſand ſheepe.

34 But the Prieſtes were too fewe, and were not able to flay all the burnt offerings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntill other Prieſts were ſanctified: for the Leuites were q more vpright in heart to ſanctifie themſelues, then the Prieſts.

35 And alſo the burnt offrings were many with the * fat of the peace offerings, and the drinke offerings for the burnt offering: ſo the ſeruice of the houſe of the Lord was ſet in order.

d He ſheweth that the contempt of religion is the cauſe of all Gods plagues.
‖ *Or, a nodding of the head and mockerie.*
‡ *Ebr. it is in mine heart.*
e He prooueth by the iudgements of God vpon thoſe that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themſelues to his will. *Num. 18 6.*
‖ *Or, concerning the things of the Lord.*
f From the pollutions and filth that Ahaz had brought in.
g Which contained part of March and part of April.
‖ *Or, table where the bread was ſet in order.*
h By this maner of ſpeech the Ebrewes meane a certaine diligence and ſpeede to do a thing, and when there is no delay. *Leuit. 4. 14.*
i For without ſprinkling of blood nothing could be ſanctified, Heb. 9. 22. *exod. 24. 8.*
k That is, the King and the Elders, as Leuit. 4. 15. for they that offered a ſinne offering, muſt lay their hands vpon it, to ſignifie that they had deſerued that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exod. 29 10. *1. Chro. 16. 4.*
l This thing was not appointed of man, but it was the commandement of God.
m The Pſalme which Dauid had appointed to be ſung for thankeſgiuing.
n Which Dauid had appointed to prayſe the Lord with.
o With that Pſalme whereof mention is made, 1. Chro. 16. 8.
‡ *Ebr. filled your hands.*
p That is, for the holy offerings.
q Meaning, were more zealous to ſet forward the religion. *Leuit. 3, 2, 3.*

r He sheweth that religion can not proceede, except God touch the heart of the people.

36 Then Hezekiah reioyced, and all the people, that God had made the people so r readie: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the kings commandement. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bleſſe the people.

AND Hezekiah sent to all Israel, and Iudah, and also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes, and all the Congregation had taken counsell in Ierusalem to keepe the Passeouer in the b second moneth.

3 For they could not keepe it at that time, because there were not Priests enowe sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throwout all Israel from c Beer-sheba euen to Dan, that they should come to keepe the Passeouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.

6 ¶ So the postes went with letters by the commission of the king and his princes, throwout all Israel and Iudah, and with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Isaak, and Israel, and e he will returne to the remnant that are escaped of you out of the hands of the kings of Assur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 Be not ye now stifnecked like your fathers, but f giue the hand to the Lord, and come into his Sanctuarie, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall g returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the posts went from citie to citie throw the land of Ephraim and Manasseh, euen vnto Zebulun: but they h laughed them to scorne, and mocked them.

11 Neuertheleſſe, diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, to that hee gaue them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assembly.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth day of the second moneth: and the Priestes and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: and the Priests sprinkled the m blood, receiued of the hands of the Leuites.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The n good Lord be mercifull to ward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleansed, according to the purification of the Sanctuarie.

20 And the Lorde heard Hezekiah, and o healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites, and the Priests prayses the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah ✣ spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eate in that feast seuen dayes, and offered peace offrings, and prayed the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a p thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Ierusalem.

27 Then the Priestes and the Leuites arose, and q blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP.

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into the captiuitie, 2. Kings 15.29.

b Though they ought to haue done it in the first moneth, as Exod. 12.18. Numb. 9. 3. yet, if any were not cleane, or els had a long iourney, they might deferre it vnto the second moneth, as Num. 9. 10, 11.

c From one ende of the land to the other, North and South.

d In such sort and perfection as God had appointed.

e He will haue compassion on them, and preserue them.

f Submit your selues to the Lord, and rebell no more,

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the hands of the enemies.

h Though the wicked mocke at the seruants of God, by whom he called them to repentance, as Gen. 19.14. yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and mooueth their heart, and the other are left to themselues.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their owne negligence (who should haue bene most prompt) and the readinesse of the people, Chap. 29.36.

m To wit, of the Lambe of the Passeouer.

n He knew, that faith and sincerite of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance.

o That is, did accept them as purified.

✣ *Ebr. spake to the heart.*

p This great liberalitie declareth how Kings, Princes, and all they to whom God hath giuen wherewith, ought to be most readie to bestow it in setting forth of Gods glory.

q According to that which is written, Num. 6. 23. when they should dismisse the people.

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 Hee ordaineth ouerseers to distribute to euery one his portion.

AND when all these things were finished, all Israel that were found in the cities of Iudah, went out and a brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Beniamin, in Ephraim also and Manasseh, vntill they had made an ende: afterward all the b children of Israel returned euery man to his possession, into their owne cities.

a According to the commandement of the Lord, Deut. 7. 25. Iosh. 7. 1. 2. mac. 12. 40.

b That is, al they which came to the Passeouer.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thankes, and to praise in the gates of the c tents of the Lord.

c That is, in the Temple where they assembled as in a tent.

3 (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the euening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feastes, *as it is written in the Law of the Lord)

*Num. 28. 3, 9.

4 Hee commanded also the people that dwelt in Ierusalem, to giue a d part to the Priestes, and Leuites, that they might bee e encouraged in the Law of the Lord.

d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their minds might not bee intangled with prouision of worldly things, but that they might wholly, & cheerefully serue the Lord.

5 ¶ And when the commandement was ‖spred, the children of Israel brought abundance of first fruites of corne, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

‖Or, published.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate vnto the Lord their God, and layd them on g many heapes.

f Which they had dedicate to the Lord by a vowe.

g For the relefe of the Priestes, Leuites, widows, pupils, fatherles, strangers, & such as were in necessitie.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the Princes came and saw the heapes, they h blessed the Lord and his people Israel.

h They prayed the Lord, and prayed for all prosperitie to his people.

9 And Hezekiah questioned with the Priestes and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings into the house of the Lord, wee haue i eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

i He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers ‡ by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

‡ Ebr. by the hand.

14 And Kore the sonne of Imnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iehua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their dayly portion: beside their generation being males k from three yeere old and aboue, euen to all that entred into the house of the Lorde to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites, from twentie yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieued, because the Leuites were faithfull in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priestes, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well and vprightly, and truly before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Lawe and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanherib inuadeth Iudah. 3 He prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Sanherib blasphemeth God. 20 Hezekiah prayeth. 23 The Angell destroyeth the Assyrians: and the king is slaine. 25 Hezekiah is not thankefull toward the Lorde. 33 His death.

AFter these things faithfully described, Sanherib King of Ashur came and entred into Iudah, and besieged the strong cities, and thought to ‡ winne them for himselfe.

2. King. 18. 13. & 14. 30. 1. Eccles. 48. 18.

‡ Ebr. breake them vp.

2 When Hezekiah saw that Sanherib was come, and that ‡ his purpose was to fight against Ierusalem,

‡ Ebr. face.

3 Then hee tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they did helpe him.

4 So many of the people assembled themselues, and stopt all the fountaines, and the

the riuer that ranne thorowe the middes of the countrey, saying, Why should the Kings of Ashur come, and finde much water?

5 And ‡ hee tooke courage, and built all the broken wall, and made vp the towers, and another wall without, and repayred a Millo in the b citie of Dauid, and made many c darts and shields.

6 And hee set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and ‡ spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraide for the King of Ashur, neither for all the multitude that is with him: * for there be mo with vs, then is with him.

8 With him is an d arme of flesh, but with vs is the * Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 * After this did Saneherib king of Ashur send his seruants to Ierusalem (while he was e against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus sayth Saneherib the King of Ashur, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Doth not Hezekiah entise you to giue ouer your selues vnto death by famine and by thirst, saying, The Lorde our God shall deliuer vs out of the hande of the King of Ashur?

12 Hath not the same Hezekiah taken away his high places and his e altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is hee of all the b gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Nowe therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hande, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lorde God, and against his k seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lorde God of Israel, and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they l cryed with a lowde voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the m workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amos * prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and o captaines of the hoste of the king of Ashur: so he returned ‡ with shame to his owne land. And when hee was come into the house of his god, they that came foorth of his p owne bowels, slew him there with the sword.

22 So the Lord saued Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Ashur, and from the hand of all other, and q maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was r magnified in the sight of all nations from thencefoorth.

24 * In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him s a signe.

25 But Hezekiah did not render according to the rewarde bestowed vpon him: for his heart t was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, & the wrath of the Lorde came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of siluer and of gold, and of precious stones, and of sweete odours, and of shieldes, and of all pleasant vessels,

28 And of storehouses for the increase of wheate and wine, and oyle, and stalles for all beastes, and ‖ rowes for the ‖ stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water spryings of u Gihon, and led them streight vnderneath toward the citie of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to x trie him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the

‡ *Ebr. hee was strengthened.*
a He made a double wall.
b Reade 2. Sam. 5.9.
c Some reade, swords or daggers.
‡ *Ebr. hee spake to their heart.*
2. *King.* 6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong and vsed lawfull meanes, lest hee should seeme to tempt God. 2. *King.* 18.17.
f While he besieged Lachish.
g Thus the wicked put no difference betweene true religion and false, God and idols: for Hezekiah onely destroyed idolatrie and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatry, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperity, he swelleth in pride, and thinketh himselfe able to resist and ouercome euen God himselfe.
k Herein wee see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l Their words are written, 2. *King.* 18.19.
m Which were inuented, made, and authorized by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the number of an hundred fourescore and fiue thousand, as 2. King. 19.35.36
‡ *Ebr. with shame of face.*
p Meaning, Adramelech, and Sharezer his sonnes.
‖ *Or, gouerned.*
q Thus after trouble God sendeth comfort to all them that patiently waite on him & constantly put their trust in his mercies. 2. *King.* 20.1. *Isa.* 38.1.
r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fifteene yeere.
s He was lifted vp with the pride of his victory and treasures, & shewed them for an ostentation to the ambassadors of Babylon.
‖ *Or, ranges, and partitions.*
‖ *Or, racks.*
t Which also was called Siloe, whereof mention is made, Isa. 8.6. Iohn 9.7.
u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue fayth or no, and ỹ they may feele the presence of God, who suffereth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 Hee causeth Iudah to erre. 11 Hee is led away prisoner into Babylon. 12 He prayeth to the Lord, and is delivered. 14 He abolisheth idolatrie, 16 and setteth vp true religion. 20 He dieth, and Amon his sonne succeedeth, 24 whom his owne seruants slay.

2.King.21.1. MAnasseh was twelue yere olde, * when he began to reigne, and he reigned fiue and fifty yere in Ierusalem:

2 And he did euil in the sight of the Lord, like the abominations of the heathen, * who the Lord had cast out before the children of Israel.

Deut.18.9.

3 For hee went backe and built the high places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the host of the heauen, and serued them.

3.King.18.4. Ier.32.34.2.King 17.10.

4 Also hee built altars in the house of the Lord, whereof the Lord had sayd, * In Ierusalem shall my Name be for euer.

2.King.21.4.

5 And hee built altars for all the hoste of the heauen in the two courtes of the house of the Lord.

a Reade 2.King. 16.3.

6 * And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: he gaue himselfe to witchcraft, and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euil in the sight of the Lord to anger him.

7 He put also the carued image, which he had made, in the house of God: whereof God had sayd to Dauid, and to Salomon his son, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

1.King.8.29. and 9.3.2.king.21.7. and 23.27. 2.Sam.7.10.

8 Neither will * I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heed, and do all that I haue commaunded them, according to the Lawe and statutes and iudgements by the b hand of Moses.

b By the charge giuen to Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worsse then the heathen, whome the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake * to Manasseh and to his people, but they would not regard.

c Meaning, by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.

11 Wherefore the Lorde brought vpon them the captaines of the hoste of the king of Assur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and carted him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was d entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knewe that the Lord was God.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, now in his misery seeketh vnto him.

14 Nowe after this he built a wall without the citie of Dauid, on the West side of * Gihon in the valley, euen at the entrie of the fish gate, and compassed about e Ophel, and raised it very high, and put captaines of warre in all the strong cities of Iudah.

e Reade Chap. 32.30.

15 And hee tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the city.

f Reade Chap. 27.3.

16 Also hee prepared the f altar of the Lord, and sacrificed thereon peace offrings, and of thanks, and commaunded Iudah to serue the Lord God of Israel.

g Which Salomon had caused to be made.

17 Neuertheless, the people did sacrifice still in the high places, but vnto the h Lord their God.

h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, and his i prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lorde God of Israel, behold, they are written in the booke of the kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is heere mentioned, & is written in the Greeke, we haue placed it in the ende of this booke.

19 And his prayer, and how God was intreated of him, and all his sinne, and his trespasse, and the places wherein he built high places, and set groues and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

‖Or, Horai.

20 So Manasseh slept with his fathers, and they buried him in his owne k house, and Amon his sonne reigned in his stead.

k Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house. 2.King.21.23.

21 ¶ Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the lande slewe all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 and reformeth the Temple. 14 The booke of the Lawe is found. 21 Hee sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

IOsiah * was eight yeere olde when hee began to reigne, and he reigned in Ierusalem one and thirtie yeere. 2.King.22.1.

2 And he did vprightly in the sight of the Lord, and walked in the waies of a Dauid his father, and bowed neither to the right hand nor to the left. a Hee followed Dauid in all points that hee followed the Lord.

3 And in the eight yeere of his reigne

Cohen

b When he was but sixteene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Reade 2. King. 23.16.

e This great zeale of this godly king the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them. 2. *King.* 22.3.

‖ *Or, they returned to Ierusalem*, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelitie, that they made none accounts of that which they receiued, 2. Kings 22.7.9.

g Reade 2. Kings 22.8.

(when he was yet a [b] childe) hee began to seeke after the God of Dauid his father, and in the twelft yeere he began to purge Iudah and Ierusalem from the high places and the groues, and the caruen images and molten images.

4 And they brake downe [c] in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake also the groues, and the caruen images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the [d] bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules they breake all round about.

7 And when he had [e] destroied the altars and the groues, and had broken and stamped to powder the images, and had cut downe al the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ Then in the eighteenth yeere of his reigne when hee had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the Gouernour of the citie, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lorde his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and ‖ of the inhabitants of Ierusalem.

10 And they put it in the handes of them that should doe the worke, and had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the [f] houses, which the kings of Iudah had destroyed.

12 And the men did the worke [g] faithfully, and the ouerseers of them were Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, & them that set forward all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the [h] booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to [i] the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerseers, and to the hands of the workemen.

18 And Shaphan the chancellor declared to the king, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the king.

19 And when the king had heard the words of the Law, he [k] rare his clothes.

20 And the king commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellour, and Asaiah the kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our [l] fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the Prophetesse the wife of Shallum, the sonne of ‖ Tokhath, the sonne of ‖ Hasrah keeper of the [m] wardrobe (and she dwelt in Ierusalem within the [n] colledge) and they communed hereof with her.

23 And she answered them, Thus sayth the Lord God of Israel, Tell yee [o] the man that sent you to me,

24 Thus sayth the Lord, Beholde, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger me with all the workes of their [p] hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel, The wordes which thou hast heard, shal come to passe.

27 But because thine heart did [q] melt, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and rentest thy clothes, and weptest before me, I haue also heard it, sayth the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I wil bring vpon this [r] place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests

i For the king was commanded to haue continually a copie of this booke, and to reade therein day and night, Deut. 17.18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

‖ *Or, Tikuah.*

‖ *Or, Harhas.*

m Meaning, either of the priests apparell, or of the kings.

n Reade hereof, 2 king. 22.15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god which they haue made and framed with their owne hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time, onely for ‡ kings sake.

f Forasmuch as neither yong nor old could be exempted from the curses conteined therin, if they did transgresse, he knew it appertained to all, & was his duety to see it read to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charge ouer al, & must answere for euery one ỹ perished, he thought it is duety to see that all should make profession to receiue the word of God.

Priests and the Leuites, and all the people from the greatest to the f smallest, & he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lorde, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Jerusalem and Beniamin to stand to it: and the inhabitants of Jerusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all t that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passeouer. 2 He setteth forth Gods seruice. 20 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

2. *King.* 23. 21.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Jerusalem, and they slew the a Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And bee sayd vnto the Leuites that b taught all Israel, and were sanctified vnto the Lorde, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a c burden vpon your shoulders: serue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren ‖ the children of the people, and after the diuision of the famile of the Leuites:

6 So kill the Passeouer, & sanctifie your selues, and d prepare your brethren that they may doe according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the ‡ people sheepe, lambes and kids, all for the Passeouer, euen to all that were present, to the number of thirty thousand, & three thousand bullocks: these were of the Kings substance.

8 And his Princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, euen two thousand and fiue hundred sheepe, and three hundred bullockes.

9 e Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Jeiel, and Iosabad, chiefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand sheepe, and fiue hundred bullocks.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, and the Priestes f sprinckled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the g burnt offring to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stood in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings h Seer: and the porters at euery gate, who might not depart from their seruice: therfore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day to keepe the Passeouer, & to offer burnt offerings vpon the altar of the Lord, according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keepe such a Passeouer as Iosiah kept and the Priests & the Leuites, and all Iudah and Israel that were ‡ present, and the Inhabitants of Jerusalem.

19 This Passeouer was kept in i the eighteenth yeere of the reigne of Iosiah.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against k Carchemith by ‖ Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house ‡ of mine enemie, and God commandeth mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

f Meaning, of the lambe, which was called the Passeouer: for only the Priests might sprinckle, and in necessitie the Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offered, that euery man might offer peace offerings, & so haue his portion. *Exod.* 12. 8. 1 *Chron.* 25. 1.

h Meaning here by his Prophet because he appointed the Psalmes & Prophesies which were to be sung.

i Which was in the sixe & twentieth yere of his age. 2. *King.* 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing lest hee passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord.

l That is, armed himselfe, or disguised himselfe because he might not be knowen.

a The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue ỹ names of the things which are signified.

b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

1. *Chr.* 23. 24. 25, 26. *chapters, &c.*

‖ *Or, the people.*

d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.

‡ *Ebr. sonnes of the people.*

e So that euery one, and of all sortes, gaue of that they had, a liberall portion to the seruice of God.

‡ *Ebr. found.*

23 And the shooters shot at King Iosiah: then the King sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem [m] mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they bee written in the [n] Lamentations.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, beholde, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigned Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah, 14. 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuentieth yeere after by King Cyrus.

2.King.23.30. THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoahaz was three and twenty yeere old when he began to reigne, and he reigned three [a] moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the land in an [b] hundreth talents of siluer, and a talent of gold.

4 ¶ And the king of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twenty yeere olde when he began to reigne, and he reigned eleuen yeere in Ierusalem, and did [c] euil in the sight of the Lord his God.

6 Against him came vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his temple at Babel.

8 Concerning the rest of the acts of Iehoiakim, and his abominations which hee did, and [d] that which was found vpon him, beholde, they are written in the booke of the kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 ¶ Iehoiachin was [e] eight yere old when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euil in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his [f] bro-ther king ouer Iudah and Ierusalem.

11 Zedekiah was one and twenty yeere old when he began to reigne, and reigned eleuen yeere in Ierusalem.

12 * And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But he rebelled moreouer against Nebuchad-nezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lorde God of their fathers sent to them ‡ by his messengers, rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no [g] remedie.

17 For hee brought vpon them the King of the Caldeans, who slewe their young men with the sword [h] in the house of their Sanctuarie, and spared neither young man, nor virgine, ancient, nor aged: God [i] gaue all in to his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lorde, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces therof with fire, and all the precious vessels therof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the [k] Persians had rule,

21 To fulfill the word of the Lord by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, shee kept Sabbath, to fulfill seuentie yeeres.

22 ¶ * But in the [m] first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was fulfilled) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation throow all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people? with whom the Lorde his God is let him goe vp.

[m] The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zech. 12.11.

[n] Which some thinke Ieremie made, wherein hee lamenteth the state of the Church after this kings death.

[a] For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.

[b] To pay this as a yeerely tribute.

[c] Because he and the people turned not to God by his first plague, he brought a new vpon him, and at length rooted them out. 2.King.24.13.

[d] He meaneth superstitious markes, which were found vpon his body when he was dead: which thing declared how deepely idolatry was rooted in his heart, seeing hee bare the markes in his flesh.

[e] That is, hee began his reigne at eight yere olde, and reigned ten yeeres when his father was alaue, and after his fathers death, which was the eighteenth yeere of his age, hee reigned alone three moneths and ten dayes.

[f] *Or, vncle.*

2.King.24.17,19. *Ierem.52.2.*

‡ *Ebr. by the hand of his.*

[g] By this phrase the Scripture meaneth, often-times, and diligently, as Iere. 11.7. & 25.3. and 26.5. & 32.33.

[h] Til God could no longer suffer their sinnes, but must needs punish them.

[i] Whither they fled, thinking to haue bene saued for the holinesse thereof.

[k] Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was led with ambition and vaine glory, whereunto were ioyned fury and cruelty: therefore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

[l] When Cyrus king of Persia had made the Babylonians subiect,

[m] In the first yeere that he reigned out of the Caldeans, Ezra.1.1.

1 Who threatned the vengeance of God, & seuenty yeeres captiuitie, which he calleth the Sabbaths, or rest of the land, Iere.25.11. *Ier.25.13.& 29.10.* 2.*Esd.*2.1.

[n] God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa.44.28. that Ierusalem and the Temple should be built againe by Cyrus his annointed: so called bi cause God vsed his seruice for a time to deliuer his Church.

THE

The Prayer of Manasseh king of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord almighty, God of our fathers, Abraham, Isaac, and Iacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe, and sealed it by thy terrible and glorious Name, whom all do feare, and tremble before thy power: for the maiesty of thy glory cannot be borne, and thine angry threatning toward sinners is inuportable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Iacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not woorthy to beholde and see the height of the heauens, for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any releafe. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me, O Lord, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reserning euill for me, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am vnwoorthy, according to thy great mercy: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glory for euer and euer. Amen.

a Thou hast promised that repentance shall be the way for them to returne to thee.

b Hee speaketh this in comparison of himselfe, and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe hee calleth their sinnes nothing, but attributeth vnto the righteousnesse.

Ezra.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes, and kept them now in bondage seuentie yeeres in a strange countrey, among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and mooued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding, lest they should grow into a contempt of Gods great benefit, he keepeth them still in exercise, and raiseth domesticall enemies, which indeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The authour of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 *Cyrus sendeth againe the people that was in captiuity,* 8 *and restoreth them their holy vessels.*

2. Chron. 36. 22. 1. Esd. 2. 1. ser. 25. 11. and 29. 10.

a After that he and Darius had woon Babylon.

b Who promised them deliuerance after that seuenty yeeres were past, Iere. 25. 11.

c That is, moued him, and gaue him heart.

d For he was chiefe monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the liuing God.

NOwe [a] in the first yeere of Cyrus king of Persia (that the word of the Lord, spoken by the [b] mouth of Ieremiah, might bee accomplished) the Lord stirred vp the [c] spirit of Cyrus king of Persia, and he made a proclamation thorow all his kingdome, and also by writing, saying,

2 Thus sayeth Cyrus king of Persia, The Lord God of heauen hath giuen me [d] all the kingdomes of the earth, & he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people with whom his God is? let him goe vp to Ierusalem, which is in Iudah, and build the house of the Lord God of Israel: he is the God which is in Ierusalem.

4 And euery one that remaineth in any place (where hee sojourneth) [e] let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, [f] and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Beniamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

e If any through pouerty were not able to returne, the kings commission was that he should be furnished with necessaries.

f Which they themselues should send toward the reparation of the Temple.

6 And

g The Babylonians and Caldeans gaue them theſe preſents: thus rather then the children of God ſhould want for their neceſſities, he would ſtir vp the heart of the very infidels to helpe them. 2. *King.* 25.13. 2. *chron.* 36.7. *Iere.* 27.19,20. *dan.* 1.2.

h So the Caldeans called Zerubbabel, who was the chiefe gouernour, ſo that the preeminence ſtill remained in the houſe of Dauid.

i Which ſerued to kill the beaſts that were offered in ſacrifice.

k With the Iewes, that had bene kept captiues in Babylon.

6 And all * they that were about them, ſtrengthened their hands with veſſels of ſiluer, with golde, with ſubſtance, and with cattel, and with precious things, beſides all that was willingly offered.

7 Alſo the king Cyrus brought forth the veſſels of the houſe of the Lord, * which Nebuchad-nezzar had taken out of Ieruſalem, and had put them in the houſe of his god.

8 Euen them did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and counted them vnto h Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirty baſins of golde, a thouſand baſins of ſiluer, nine and twenty i knyues,

10 Thirtie bowles of golde, and of ſiluer bowles of the ſecond ſort, foure hundred and ten, and of other veſſels, a thouſand.

11 All the veſſels of golde and ſiluer were fiue thouſand and foure hundred. Sheshbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ieruſalem.

CHAP. II.

The number of them that returned from the captiuitie.

Nehem. 7.6. 1. *eſd.* 5.7.

THeſe * alſo are the ſonnes a of the prouince that went vp out of the captiuitie (whome Nebuchad-nezzar king of Babel had carried away into Babel) and returned to Ieruſalem, and to Iudah, euery one vnto his citie,

2 Which came with b Zerubbabel, to wit, Ieſhua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilſhan, Miſpar, Biguai, Rehum, Baanah. The number of the men d of the people of Iſrael was,

3 The ſonnes of Paroſh, two thouſand, an hundred ſeuenty and two:

4 The ſonnes of Shephatiah, three hundred ſeuenty and two:

5 The ſonnes of Arah, ſeuen hundred and ſeuenty and fiue:

6 The ſonnes of ‖ Pahath Moab, of the ſonnes of Ieſhua and Ioab, two thouſand, eight hundred and twelue:

7 The ſonnes of Elam, a thouſand, two hundred and foure and fifty:

8 The ſonnes of Zattu, nine hundred and fiue and ſixty:

9 The ſonnes of Zaccai, ſeuen hundred and threeſcore:

10 The ſonnes of Bani, fiue hundred and two and ſixty:

11 The ſonnes of Bebai, fiue hundred and three and twenty:

12 The ſonnes of Azgad a thouſand, two hundred and two and twenty:

13 The ſonnes of Adonikam, fiue hundred threeſcore and fiue:

14 The ſonnes of Biguai, two thouſand and fiue and fifty:

15 The ſonnes of Adin, foure hundred and foure and fifty:

e Which were of the poſteritie of Hezekiah.

16 The ſonnes of Ater of e Hizkiah, ninety and eight:

17 The ſonnes of Bezai, three hundred and three and twenty:

18 The ſonnes of Iorah, an hundred and twelue:

19 The ſonnes of Haſhum, two hundred and three and twenty:

20 The ſonnes of Gibbar, ninety & fiue:

21 ‖ The ſonnes of Beth-lehem, an hundred and three and twenty:

f That is, inhabitants: for ſo this word (ſonne) ſignifieth, when it is ioyned with the names of places.

22 The men of Netophah, fiue and fifty:

23 The men of Anathoth, an hundred and eight and twenty:

24 The ſonnes of Azmaueth, two and forty:

25 The ſonnes of Kiriath-arim, of Chephirah, and Beeroth, ſeuen hundred & three and forty:

26 The ſonnes of Haramah and Gaba, ſixe hundred and one and twenty:

27 The men of Michmas, an hundred and two and twenty:

28 The ſonnes of Beth-el, and Ai, two hundred and three and twenty:

29 The ſonnes of Nebo, two and fifty:

30 The ſonnes of Magbiſh, an hundred and fiue and fifty:

31 The ſonnes of the other Elam, a thouſand, and two hundred, and foure and fifty:

32 The ſonnes of Harim, three hundred and twenty:

33 The ſonnes of Lod-hadid, and Ono, ſeuen hundred and fiue and twenty:

34 The ſonnes of Iericho, three hundred and fiue and forty:

35 The ſonnes of Senaah, three thouſand ſixe hundred and thirty.

36 ¶ The g Prieſts: of the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundred ſeuenty and three:

g Before he hath declared the two tribes of Iudah & Beniamin, & now commeth to the tribe of Leui, and beginneth at the Prieſts.

37 The ſonnes of Immer, a thouſand and two and fifty:

38 The ſonnes of Paſhur, a thouſand two hundred and ſeuen and forty:

39 The ſonnes of Harim, a thouſand and ſeuenteene.

40 ¶ † The Leuites: the ſonnes of Ieſhua, and Kadmiel of the ſonnes of Hodauiah, ſeuenty and foure.

† The Leuites.

41 ¶ † The ſingers: the ſonnes of Aſaph, an hundred and eight and twenty.

† The Singers.

42 ¶ † The ſonnes of the Porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai: all were an hundred and nine and thirty.

† The Porters.

43 ¶ The h Nethinims: the ſonnes of Ziha, the ſonnes of Haſupha, the ſonnes of Tabbaoth,

h So called becauſe they were giuen to the Temple, to cut wood and beare water for the vſe of the ſacrifices, and came of the Gibeonites, which were appointed to this vſe by Ioſhua, Ioſh. 9.23.

44 The ſonnes of Keros, the ſonnes of Siaha, the ſonnes of Padon,

45 The ſonnes of Lebanah, the ſonnes of Hagabah, the ſonnes of Akkub,

46 The ſonnes of Hagab, the ſonnes of Shamlai, the ſonnes of Hanan,

47 The ſonnes of Giddel, the ſonnes of Gahar, the ſonnes of Reaiah,

48 The ſonnes of Rezin, the ſonnes of Nekoda, the ſonnes of Gazzam,

49 The ſonnes of Uzza, the ſonnes of Paſeah, the ſonnes of Beſai,

50 The ſonnes of Aſnah, the ſonnes of Meunim,

Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Neziah, the sonnes of Hatipha,

55 The sonnes of Salomons [i] seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonne of Peruda,

56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth ninetie and two.

59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discerne their fathers house, and their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, six hundreth and two and fiftie.

61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of [k] Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not founde: therefore were they put from the Priesthood.

63 And [l] Tirshatha said vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with [m] Urim and Thummim.

64 The whole Congregation together was two and fourty thousand, three hundreth and three score.

65 Besides their seruants & their mayds: of whom were seuen thousand, three hundreth and seuen and thirtie: and among them were two hundreth singing men and singing women.

66 Their horses were seuen hundreth and sixe and thirtie: their mules two hundreth and fiue and fourtie:

67 Their camels foure hundreth and fiue and thirtie: their asses, sixe thousand seuen hundreth and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lorde, which was in Jerusalem, they offered willingly for the house of God, to set it vp vpon his foundation.

69 They gaue after their abilitie vnto the treasure of the worke, euen one and three score thousand [n] drammes of golde, and fiue thousand [o] pieces of siluer, and an hundreth Priestes garments.

70 So the Priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their citie, and all Israel in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. and 19. 31. & because the Priestes office was had in * contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office.

l This is a Chalde name, and signifieth him that hath authoritie ouer others.

m Reade Exod. 28. 30.

n Which mount to of our money 24826. li. 13. shil. 4. d. esteeming the French crowne at 6. shil. 4. d. for the dramme is the eight part of an ounce, & the ounce, the eight part of a marke.

o Which are called *mina*, and conteine a piece two markes: so 5000. *mine* make 550000. frankes, which mount to of our mony 69666. li. 13. shil. 4. d. so that the whole summe was 94493. li. 6. shil. 8. d.

CHAP. III.

1 *They builde the Altar of God.* 6 *They offer to the Lorde.* 7 *They prepare for the Temple,* 11 *And sing vnto the Lord.*

AND * when the [a] seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Jerusalem.

2 Then stoode vp Jeshua the sonne of Jozadak, and his brethren the Priestes, and Zerubbabel the [b] sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Lawe of Moses, the man of God.

3 And they set the Altar vpon [c] his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offrings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering * dayly, by number according to the custome day by day,

5 And afterward [d] the continuall burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lorde, and in all the oblations willingly offered vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not layd.

7 They gaue money also vnto the masons, and to the workemen, and meate and drinke and oyle vnto them of Sidon and of Tyrus to bring them Cedar wood from Lebanon to the sea vnto [‖] Japho, according to the graunt that they had of Cyrus King of Persia.

8 ¶ And in the second yere of their comming vnto the house of God in Jerusalem in the [e] second moneth beganne Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuity vnto Jerusalem, and appointed the Leuites from twentie yeere olde and aboue, to set forward the worke of the house of the Lord.

9 And Jeshua [f] stoode with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Judah together to set forwarde the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the builders layd the foundation of the Temple of the Lorde, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with Cymbals, to prayse the Lorde, * after the ordinance of Dauid King of Israel.

11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lord, For hee is good, for his mercy endureth for euer toward Israel. And all the people shouted with a great shoute, when they praysed the Lord, because the foundation of the house of the Lord was layd.

12 Many also of the Priestes and the Leuites and the chiefe of the fathers, ancient

1. *Esdr.* 5. 47.

a Called Tishri, which answereth to part of September, and part of October.

b Meaning, nephew: for hee was the sonne of Pedaiah, reade 1. Chron. 3. 19.

c In the place where Salomon had placed it,

*Exod. 23. 16.

d That is, after the feast of Tabernacles.

‖ Or, Ioppe.

e Which moneth conteined part of April and part of May: for in the meane season they had prouided for things necessary for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

1. *Chron.* 16. 7, 8.

men which had seene the first house, (when the foundation of this house was layd before their eyes) ᵍ wept with a loude voyce, and many shouted aloud for ioy,

13 So that the people coulde not discerne the sound of the shout for ioy, from the noyse of the weeping of the people: for the people shouted with a loude cry, and the noyse was heard farre off.

g Because they saw that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

2 The building of the Temple is hindered, & how.
11 Letters to Artaxerxes, and the answere.

Bᴜᵗ ᵃ the aduersaries of Iudah and Beniamin heard, that the children of the captiuitie builded the Temple vnto the Lorde God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said vnto them, Let vs build with you: for wee seeke the Lorde your God, as ye doe, and wee haue sacrificed vnto him, since the time of Esar Haddon King of Assur, which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you, but for vs to builde the house vnto our God: ᵇ for wee our selues together will build it vnto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land ‡discouraged the people of Iudah, and troubled them in building,

5 And they ᶜ hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius King of Persia.

6 And in the reigne of ᵈ Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of ᵉ Artahshashte, Mithredath, Tabeel, & the rest of their companions wrote when it was peace, vnto Artahshashte King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the ‖chanceller, and Shimshai the Scribe wrote a letter against Ierusalem to Artahshashte the King, in this sort.

9 Then wrote Rehum the chanceller, and Shimshai the Scribe, and their companions, ᶠ Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babylaie, Shushanchaie, Dehaue, Elmaie,

10 And the rest of the people whom the great and noble ᵍ Asnappar brought ouer and set in the cities of Samaria, and other that are beyond the ʰ River and ⁱ Cheeneth.

11 ¶ This is the copy of the letter that they sent vnto King Artahshashte, THY SERVANTS the men beyonde the River and Cheeneth, salute thee.

12 Be it knowen vnto the King, that the Iewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the walles layd, they will not giue tolle, tribute, nor ᵏ customs: so shalt thou hinder the Kings tribute.

14 Now therefore because ‡we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this city is rebellious and noysome vnto Kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie bee builded, and the foundation of the walles layde, by this meanes the portion beyond the River shall not be thine.

17 ¶ The King sent an answere vnto Rehum the Chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the River, ˡ Shelam, and ᵐ Cheeth.

18 ¶ The letter which yee sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and founde, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mighty Kings also ouer Ierusalem, which haue ruled ouer all beyond the River, and tolle, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built til I haue giuen another commandement.

22 Take heed now that ye faile not to do this: why should domage growe to hurt the King?

23 When the copy of King Artahshashtes letter was read before Rehum & Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Iewes, and caused them to cease by force and power.

24 Then ᵃ ceased the worke of the house of God, which was in Ierusalem, and did stay vnto the second yere of Darius King of Persia.

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes, 2. king. 17. 24. and 19. 37. these professed God, but worshipped idoles also, and therefore were the greatest enemies to the true seruants of God.

b For they perceiued what their pretence was, to wit, to erect idolatrie in stead of true Religion.

‡ *Ebr. made their hands weake.*

c They bribed the gouernors vnder the King to hinder their worke. Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warrier.

‖ *Or, counsellour.*

f These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes. Nasar. b To wit, dwelt beyond it.

g Some thinke it was Sancherib, but rather Salmanasar. Euphrates, & he meaneth in respect of Babel ỹ they ỹ Which were a certain people ỹ enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

‡ *Ebr. in the Chalde, We haue eaten the salt of the Palace.*

l Some reade for Shelam, salutation or greeting.

m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah doe prophesie, 3 The worke of the Temple goeth forwarde contrary to the minde of Tatnai. 6 His letters to Darius.

Tʜᴇn ‖ ᵃ Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied vnto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, euen vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose,

‖ *Or, Haggeus, Hag. 1. 1. 1. esdr. 6. 1.*

arose, and began to build the house of God at Jerusalem, † with them were the Prophets of God, which * helped them.

a Which encouraged them to go forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At that same time came to the Tatnai, which was captaine beyond the river, and Shether-boznai and their companions, and sayde thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these wals?

4 b Then sayd wee vnto them after this manner, What are the names of the men that build this building?

b That is, the enemies asked this, as verse 10.

5 But the c eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyond the River, and Shether-boznai and his companions, Apharsechaie, (which were beyond the River) sent vnto king Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that wee went into the Prouince of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are layde in the wals, and this worke is wrought speedily, and prospereth in their hands.

‖ Or, *marble.*

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these wals?

10 We asked their names also, that wee might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and sayd, We are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a d great king of Israel * builded, and founded it.

d To wit, Salomon. 1. *King.* 6. 2. 2. *chron.* 3. 2. 2. *King.* 24. 12. and 25. 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

e Read Chap. 1. 1, 2,

13 But in the * first yeere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one f Sheshbazzar by his name, whom he had made captaine.

f Read chap. 1. 8.

15 And he sayd vnto him, Take these vessels † go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and layde the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yet it is not finished.

17 Nowe therefore if it please the king, let there bee search made in the house of the kings ‖ treasures, which is there in Babel, whether a decree hath beene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

g Meaning, in the library, or places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * king Darius gaue commaundement, and they made search in the ‖ library of the treasures, which were there layd vp in Babel.

1. *Esdr.* 6. 21. ‖ *Ebr. house of bookes.*

2 And there was found in a a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriall,

a Wherein were the actes of the kings of Medes and Persians.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the wals thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expenses be giuen of the Kings house.

‖ *Or, rowes, or courses.* ‖ *Or, marble.*

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, and brought vnto Babel) and let b him goe vnto the Temple that is in Ierusalem to his place, † put them in the house of God.

b Meaning, Zarubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyond the river, and Shethar Boznai, (and their companions Apharsecate, which are beyond the river) be ye farre * from thence.

c Meddle not with them, neither hinder them.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commaundement what ye shall do to † Elders of these Iewes for the building of this house of God, that of the reuenues of the king, which is the tribute beyond the river, there be incontinently expenses giuen vnto these men that they d ceale not.

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it be young bullockes, or rammes, or lambes for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priests that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, and hee shall be hanged thereon,

A a. ij. and

and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name [e] to dwell there, destroy all kings and people that put to their hande to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ [*] Then Tatnai the captaine beyond the riuer, & Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes builded, & they prospered by the prophesying of [f] Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the third day of the moneth [g] Adar, which was [h] the sixt yeere of the reigne of king Darius.

16 ¶ And the children of Israel, ỹ priests and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with ioy:

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rammes, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses, ouer the seruice of God in Jerusalem, as it is written in the [*] booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priests, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had [i] separated themselues vnto them, from the filthines of the heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Assur vnto them, to [l] encourage them in the worke of the house of God, euen the God of Israel.

e Who hath appointed that place to haue his name called vpon there.

1. *Esdr.* 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g This is the twelfth moneth, and containeth part of February, & part of March.

h And the two and fourtieth after their first returne.

Num. 3. 6. *and* 8. 9.

i Which were of the heathen, and forsaken their idolatrie to worship the true God.

k Meaning, Darius, who was king of the Medes, Persians, and Assyrians.

l Eb. to strengthen their hands.

CHAP. VII.

1 *By the commandement of the king, Ezra and his companions come to Ierusalem.* 27 *Hee giueth thankes to God.*

NOwe after these things in the reigne of [a] Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amaria, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the lawe of Moses, which the Lorde God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Jerusalem, in the seuenth yeere of king Artahshashte.

8 And he came to Jerusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the King.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the fift moneth came he to Jerusalem, according to the good hande of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest and scribe, euen a writer of the words of the commandements of the Lorde, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to [f] Thetheneth.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Israel, and of the Priestes, and Leuites, to go to Jerusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellers, to [g] inquire in Judah and Jerusalem, according to the Law of thy God, which is in [i] thine hand,

15 And to carie the siluer and the golde, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Jerusalem)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest buy speedily with this siluer, bullockes, rammes, lambes, with their meate offerings, and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer and golde, doe ye it according to the will of your [k] God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shalbe needefull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the kings treasure house.

21 And I king Artahshashte haue giuen com-

a The Ebrewes write that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperors of Rome.

b Ezra deduceth his kinred, till he commeth to Aaron, to prooue that he came of him.

c Hee sheweth herewhat a scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a scribe, Marke 12, 28. Matthew and Luke call him a Lawyer, or Doctor of the Lawe, Matth. 22. 35. Luke 10. 25.

d That contained part of July and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As ye know best may serue to Gods glory.

commandement to all the treasurers which are beyond the 1 River, that whatsoeuer Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth ‡ measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth m baths of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he bee wroth n against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shal no gouernour lay vpon them tolle, tribute, nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) o set iudges and arbiters, which may iudge all the people that is beyonde the River, euen all that knowe the Lawe of thy God, and teach yee them that know it not.

26 And whosoeuer will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 p Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lorde that is in Ierusalem,

28 And hath inclined mercie towarde mee, before the King and his counsellours, and before all the Kings mightie Princes: and I was comforted by the hande of the Lorde my God, which was vpon mee, and I gathered the chiefe of Israel to goe vp with mee.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

1.Esd.8.39. THese* are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king a Artahshashre.

a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

‖Or, captaine of Moab.

4 Of the sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him, three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Iesaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sonnes of Adonikam, that were the b last, whose names are these: Eliphelet, Iehiel and Shemaiah, and with them threescore males.

b That came to goe with Ezra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, and with them seuentie males.

15 And I gathered them to the c River that goeth toward Ahava, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

c To that place of Euphrates, where Ahava the River entreth into it, looke 1.Esd.8,41.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Ioiarib, and to Elnathan, men of vnderstanding.

17 And I gaue them commandement to Iddo the d chiefest at the place of Casiphia, and I ‡ tolde them the wordes that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

d Hee was the chiefest that taught there the Law of God vnto the Leuites. ‡Ebr. put words in their mouth.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eighteene.

19 Also Hashabiah, and with him Iesaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the e Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites: two hundreth and twentie of the Nethinims, which all were named by name.

e Reade Chap. 2.43.

21 And there at the River, by Ahava, I proclaimed a fast, that wee might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

f Heesheweth that the ende of fasting is to humble the body to the spirit, which must proceede of the heart firstly touched, or els it is but hypocrisie.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemie in the way, because wee had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary meanes to giue an occasion to others to think that he did doubt of Gods power.

23 So wee fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, euen the offering of

the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offered.

26 And I weighed vnto their hand fiue hundreth and fiftie [h] talents of siluer, and in siluer vessell, an hundreth talents, and in gold, an hundreth talents:

27 And twentie bassins of golde, of a thousand [i] drammes, and two vessels of shining brasse very good, and precious as gold.

28 ¶ And I sayd vnto them, Ye are consecrate vnto the Lorde, and the vessels are consecrate, and the golde and the siluer are freely offered vnto the Lorde God of your fathers.

29 Watch yee, and keepe them vntill yee weigh them before the chiefe Priestes and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites receiued the weight of the siluer, and of the gold, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then wee departed from the riuer of Ahaua on the twelfth day of the first moneth, to goe vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of such as layd [k] waite by the way.

32 And wee came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the siluer weighed, and the golde and the vessell in the house of our God by the hand of Meremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabad, the sonne of Jeshua, and Noadiah the sonne of Binnui the Leuites,

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sixe rammes, seuentie and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the kings commission vnto the kings officers, and to the captaines beyond the riuer: and they promoted the people and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen [*] as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not [a] separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, and the hand of the [b] princes and rulers hath bene chiefe in this trespasse.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and sate downe [c] astonied.

4 And there assembled vnto mee all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonied vntill the [*] euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And sayd, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer [d] our head, and our trespasse is growen vp into [e] the heauen.

7 From the dayes of our fathers haue wee bene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath beene shewed from the Lorde our God, in causing a remnant to escape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to repaire the desolate places thereof, and to giue vs a wall in Judah and in Jerusalem.

10 And now, our God, what shall we say after this? for wee haue forsaken thy commandements,

11 Which thou hast commaunded by thy seruants the Prophets, saying, [*] The land whereunto yee goe to possesse it, it is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore shall yee not giue your daughters vnto their sonnes, neyther shall yee take their daughters vnto your sonnes, nor seeke their [*] peace and wealth for euer, that ye may be strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euil deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath [g] for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou bee angrie toward vs till thou hadst consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for wee

h Reade 1. King. 9.14.

i Reade Chap. 2.69.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

a. Esd. 8.67.

a From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawful, Deut 7.3.

b That is, the gouerneurs are the chiefe beginners hereof.

c As one doubting whether God would continue his benefites towards vs, or els destroy this which hee had begun. *Exod.* 29.39. *num.* 28.3,4.

d That is, we are drowned in sinne.

e They so exceede, that they cannot growe greater.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.

Exod. 23.32. *and* 34.12,15,16. *deut.* 7.23.

Deut. 23.6.

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

wee haue beene h reserued to escape, as appeareth this day: beholde, we are before thee in our trespasse: therefore we cannot stand before thee because of it.

h He sheweth that God is iust in punishing his people, and yet mercifull in reseruing a residue to whom hee sheweth fauour.

CHAP. X.

1 The people repent and turne, and put away their strange wines.

1.Esd.8.90.

WHiles Ezra prayed thus, and a confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great congregation of men, and women, and children: for the people wept with a great lamentation.

a He confessed his sinnes, and the sinnes of the people,

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered, and sayd to Ezra, Wee haue trespassed against our God, and haue taken strange wines of the people of the lande, yet nowe there is b hope in Israel concerning this.

b Meaning, that God would receiue them to mercie.

3 Now therefore let vs make a couenant with our God, to put away c all the wines, (and such as are borne of them) according to the counsell of the Lorde, and of those that feare the commandements of our God, and let it be done according to the Law.

c Which are strangers, & maried contrary to the law of God.

4 Arise: for the matter belongeth vnto thee: wee also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, and to command them. 1.Esd.9.1.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel to sweare, that they would doe according to this word. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: hee went euen thither, but hee did neither eate bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto ‡all them of the captiuity, that they should assemble themselues vnto Ierusalem.

‡Ebr. sonnes of the captiuitie.

8 And whosoeuer would not come within three daies according to the counsel of the Princes and Elders, all his substance should bee ‖ forfeite, and hee should bee separate from the Congregation of them of the captiuitie.

‖Or, condemned,

9 ¶ Then all the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth day of the e ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the raine.

e Which conteined part of November, and part of December.

10 And Ezra the priest stoode vp and sayd vnto them, Ye haue transgressed, and haue taken strange wines, to f increase the trespasse of Israel.

f For the season was giuen to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

11 Nowe therefore g giue praise vnto the Lord God of our fathers, and doe his will, and separate your selues from the people of the land, and from the strange wines.

g Ye haue laid one sinne vpon another.

12 And all the Congregation answered, and saide with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a raine weather, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

h Reade Iosh. 7.19.

14 Let our rulers stand therefore i before all the Congregation, and let all them which haue taken strange wines in our cities, come at the time appointed, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so and k departed, euen Ezra the Priest, and the men that were chiefe fathers to the family of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wines.

18 And of the sonnes of the priests there were men founde, that had taken strange wines, to wit, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and Iarib, and Gedaliah.

19 And they gaue l their handes, that they would put away their wines, and they that had trespassed, gaue a ramme for their trespasse.

l As a token that they would keepe promise and doe it.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliiah, and Shemaiah, and Iehiel, and Azziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad, and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Iesiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Ieremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

‖Or, the captaines of Moab.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the ſonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bedaiah, Chelluh,
36 Uaniah, Meremoth, Eliaſhib,
37 Mattenaiah, Mattanai, and Iaaſu,
38 And Banni and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shaſhai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioſeph.
43 Of the ſonnes of Nebo, Iegl, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All theſe had taken ſtrange wiues: and among them were women that had [n] children.

n Which alſo were made illegitimate, becauſe the mariage was vnlawfull.

Nehemiah.

THE ARGVMENT.

GOD doeth in all ages and at all times ſet vp worthy perſons for the commoditie and profit of his Church, as nowe within the compaſſe of ſeuentie yeeres he raiſed vp diuers excellent men for the preſeruation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captaine to bring them home, and prouided that the Temple was builded: the ſecond reformed their maners, and planted religion: and the third builded vp the walles, deliuered the people from oppreſſion, and prouided that the law of God was put in execution among them. He was a godly man and in great authoritie with the King, ſo that the King fauored him greatly, and gaue him moſt ample letters for the accompliſhment of all things which he could deſire. This booke is alſo called of the Latines the ſecond of Ezra, becauſe he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieruſalem. 5 He confeſſeth the ſinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the ſonne of Hachaliah. In the moneth [a] Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan,
2 Came Hanani one of my [b] brethren, he and the men of Iudah: and I aſked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.
3 And they ſaide vnto mee, The reſidue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproch, and the wall of Ieruſalem is broken downe, and the gates thereof are burnt with fire.
4 And when I heard theſe wordes, I ſate downe and wept, and mourned certaine dayes, and I faſted and prayed before the God of heauen,
5 And ſaid, O Lord God of heauen, the great and terrible God, that keepeth couenant and mercy for them that loue him, and obſerue his commandements,
6 I pray thee, let thine eares bee attent, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee daily, day and night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which we haue ſinned againſt thee, both I and my fathers houſe haue ſinned:
7 Wee haue ‡ grieuouſly ſinned againſt thee, and haue not kept the cõmandements, nor the ſtatutes, nor the iudgements which thou commandedſt thy ſeruant Moſes.
8 I beſeech thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Ye will tranſgreſſe, and I will ſcatter you abroad among the people.
9 But if ye turne vnto me, and keepe my cõmandements, and doe them, though your ſcattering were to the vttermoſt part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue choſen, to place my name there.
10 Nowe theſe are thy ſeruants and thy people, whome thou haſt redeemed by thy power, and by thy mighty hand.
11 O Lord, I beſeech thee, let thine eare nowe hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to [d] feare thy Name, and I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of [e] this man: for I was the kings butler.

a Which containeth part of Nouember, and part of December, and was their ninth moneth.
b A Iewe as I was.
c Meaning in Iudea.
Dan. 9. 4.
‡ Ebr. corrupted.
Deut. 29. 22, 28.
Deut. 30. 4.
d That is, to worſhip thee.
e To wit, the King Artahſhaſhte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Hieruſalem, 17 And builded the walls.

NOwe in the moneth [a] Niſan in the twentieth yeere of King [b] Artahſhaſhte, the wine ſtoode before him, and I tooke vp the wine, and gaue it vnto the king. Nowe I was not before time ſad in his preſence.
2 And the King ſayd vnto mee, Why is thy countenance ſad, ſeeing thou art not ſicke? this is nothing but ſorowe of heart. Then was I ſore afraid.
3 And I ſaide to the King, God ſaue the King for euer: why ſhoulde not my countenance be ſad, when the citie and houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are deuoured with fire?
4 And the King ſaid vnto me, For what thing doeſt thou require? Then I prayed [c] to the God of heauen,
5 And ſaide vnto the King, If it pleaſe the king, and if thy ſeruant haue founde fauour in thy ſight, I deſire that thou wouldeſt ſend mee to Iudah vnto the citie of the ſepulchres of my fathers, that I may build it.
6 And the king ſaid vnto me (the Queene alſo ſitting by him) How long ſhall thy iourney bee? and when wilt thou come againe? So it pleaſed the king, and he ſent me, and I ſet him a time.
7 After I ſaid vnto the king, If it pleaſe the king, let them giue me letters to the captaines beyond the ‖ River, that they may conuey me ouer, till I come into Iudah,

a Which was the firſt moneth of the yeere, and containeth part of March, and part of April.
b Who is alſo called Darius: reade Ezra 7. 1. and was the ſonne of Hyſtaſpis.
c I deſired God in mine heart to proſper mine enterprile.
‖ Or Euphrates.

8 And letters vnto Asaph the keeper of the Kings ‖ parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the king gaue me according to d the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, & gaue them the kings letters. And the king had sent captaines of the armie and horsemen with me.

10 But e Sanballat the Horonite, & Tobiah a seruant an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Ierusalem, & was there three dayes.

12 And I arose in the night, I and a few men with me: for I told no man what God had put in mine heart to doe at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Ierusalem, how they were broken downe, and the ports thereof deuoured with the fire.

14 Then I went forth vnto the gate of the ‖ fountaine, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knewe not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Yee see the miserie that wee are in, how Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Ierusalem, that we be no more a f reproch.

18 Then I told them of the hande of my God (which was good ouer me) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, Let vs rise, and build. So they g strengthened their handes to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and h Geshem the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that ye doe? Will ye i rebell against the King?

20 Then answered I them, and sayde to them, The God of heauen, hee will prosper vs, & we his seruants will rise vp and build: but as for you, yee haue no portion nor right, nor k memoriall in Ierusalem.

‖ Or, paradise.

d As God mooued me to aske, and as he gaue me good successe therein.

e These were great enemies to the Iewes, and laboured alwayes both by force & subtiltie to ouercome them, and Tobiah because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

‖ Or, conduit.

f That is, contemned of other nations, as though God had forsaken vs.

g They were encouraged, & gaue themselues to doe wel, and to trauel in this worthy enterprise.

h These were three cheife gouernours vnder the king of Persia beyond Euphrates.

i Thus the wicked when they will burden the children of God, euer lay treason vnto their charge both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

k Neither ye are of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your predecessors euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib the high Priest with his brethren the Priestes, and they built the sheepe gate: they a repaired it, and set vp the doores thereof: euen vnto the tower of Meah repaired they it, and vnto the tower of Hananeel.

2 And next vnto him builded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah builde, which also layde the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meremoth the sonne of Uriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them b put not their necks to the worke of their lords.

6 And the gate of the ‖ olde fishpoole fortified Iehoiada the sonne of Paseah, & Meshullam the sonne of Besodeiah: they layed the beames thereof, and set on the doores thereof, and the lockes thereof, & the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mispah, vnto the c throne of the Duke, which was beyonde the Riuer.

8 Next vnto him fortified Uzziel the sonne of Harhoiah of the goldsmiths: next vnto him also fortified Hananiah, the sonne ‖ of Harakkahim, and they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second ‖ portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah the sonne of Rechab, the ruler of ‖ the fourth part of Beth haccarem: he built it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he builded it, and couered it, and set on the doores thereof, the lockes thereof, & the barres thereof, and the wall vnto the fishpoole of ‖ Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer against the

a In Ebrew, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer, in desiring him to maintaine it.

b The rich and mightie would not obey them, which were appointed officers in this worke, neither would they helpe there vnto. *Isa.* 22.11.

c Vnto the place where the Duke was woont to sit in iudgement, who gouerned the country in their absence.

‖ Or, Zorephim.

‖ Or, of the Apothecaries.

‖ Or, measure.

‖ Or, Siloe.

the ſepulchres of Dauid, and to the ſiſhpoole that was repaired, and vnto the houſe of the mightie.

17 After him repaired the Leuites, Rehum the ſonne of Bani, and next vnto him repaired Aſhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him repaired their brethren: Bauai, the ſonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him repaired Ezer, the ſonne of Ieſhua the ruler of Mizpah, the other portion ouer againſt the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earneſt Baruch the ſonne of Zacchai, & repaired another portion from the corner vnto the doore of the houſe of Eliaſhib, the high Prieſt.

21 After him repaired Meremoth, the ſonne of Uriiah, the ſonne of Hakkoz, another portion from the doore of the houſe of Eliaſhib, euen as long as the houſe of Eliaſhib extended.

22 After him alſo repaired the Prieſtes, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iorden and Iericho.

23 After them repaired Beniamin, and Haſhub ouer againſt their houſe: after him repaired Azariah the ſonne of Maaſeiah, the ſonne of Ananiah by his houſe.

24 After him repaired Bennui, the ſonne of Henadad another portion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal, the ſonne of Uzai, from ouer againſt the corner, & the high tower that lyeth out from the kings couſe, which is beſide the court of the priſon. After him, Pedaiah the ſonne of Parosh.

26 And the [f] Nethinims they dwelt in the fortreſſe vnto the place ouer againſt the water gate, Eaſtwarde, and to the tower that lyeth out.

f Reade Ezra, Chap. 2. 43.

27 After him repaired the Tekoites another portion ouer againſt the great tower that lyeth out, euen to the wall of the fortreſſe.

28 From aboue the horſegate repaired the Prieſts, euery one ouer againſt his houſe.

29 After them repaired Zadok the ſonne of Immer ouer againſt his houſe: and after him repaired Shemaiah, the ſonne of Shechaniah the keeper of the Eaſt gate.

30 After him repaired Hananiah, the ſonne of Shelemiah, and Hanun, the ſonne of Zalaph, the ſixt, another portion: after him repaired Meſhullam, the ſonne of Berechiah ouer againſt his chamber.

31 After him repaired Malchiah the goldſmiths ſonne, vntill the houſe of the Nethinims, and of the marchants ouer againſt the gate [h] Miphkad, and to the chamber in the corner.

g Meaning, the ſixt of his ſonnes.

h Which was the place of iudgement or execution.

32 And betweene the chamber of the corner vnto the ſheepegate, repaired the goldſmiths and the marchants.

CHAP. IIII.

7. The building of Ieruſalem is hindred, 15 But God breaketh their enterpriſe. 17 The Iewes build with one hand, and hold their weapons in the other.

BVt when Sanballat heard that we builded the wall, then was he wroth and ſore grieued, and mocked the Iewes,

2 And ſayd before his [a] brethren and the armie of Samaria, and ſayd, What doe theſe [b] weake Iewes? will they fortifie themſelues? will they ſacrifice? will they finiſh it in a day? will they make theſe ſtones whole againe out of the heapes of duſt, ſeeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus the wicked, that conſider not that Gods power is euer in a readineſſe for the defence of his, mocke them as though they were weake & feeble.

3 And Tobiah the Ammonite was beſide him, and ſayde, Although they build, yet if a fore goe vp, he ſhall euen breake downe their ſtony wall.

4 [c] Heare, O our God (for we are deſpiſed) and turne their ſhame vpon their owne head, & giue them vnto a praye [d] in the land of their captiuitie,

c This is the remedie that the children of God haue againſt the deriſion & threatnings of their enemies, to flee to God by prayer.

d Let them be ſpoyled and lead away captiue.

5 And couer not their [e] iniquitie, neither let their ſinne be put out in thy preſence: for they haue prouoked vs before the builders.

e Let thy plagues declare to the world, that they ſet themſelues againſt thee, and againſt thy Church: thus hee prayeth, only hauing reſpect to Gods glory, and not for any priuate affection or grudge.

6 So we built the wall, and all the wall was ioyned vnto the [§] halfe thereof, and the heart of the people was to worke.

§ *Or, halfe height.*

7 ¶ But when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdoduns heard that the walles of Ieruſalem were repaired (for the breaches began to bee ſtopped) then they were very wroth,

8 And conſpired all together to come and to fight againſt Ieruſalem, and to [‡] hinder them.

‡ *Eb. make to ſlay, Meaning, the people.*

9 Then wee prayed vnto our God, and ſet watchmen by them day and night, becauſe of them.

10 And Iudah ſayde, The ſtrength of the bearers is weakened, and there is much earth, ſo that wee are not able to build the wall.

11 Alſo our aduerſaries had ſayde, They ſhall not know, neither ſee, till we come into the mids of them and ſlay them, and cauſe the worke to ceaſe.

12 But when the Iewes (which dwelt beſide them) came, they tolde vs [f] ten times, [g] From all places whence yee ſhall returne, they will be vpon vs.

f That is, often times.

g They which brought the tidings, ſay thus, When you leaue your worke, and goe either to eate or to reſt, your enemies will aſſaile you.

13 Therefore ſet I in the lower places behind the wall vpon the tops of the ſtones, and placed the people by their families with their ſwordes, their ſpeares and their bowes.

14 Then I beheld, and roſe vp, and ſayd vnto the princes, and to the rulers, and to the reſt of the people, Bee not afraide of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

h Who is euer at hand to deliuer his out of danger, and therefore ſeeing they ſhould fight for ỹ maintenance of Gods glory, and for the preſeruation of their owne liues and of theirs, hee encourageth them to play the valiant men.

15 And when our enemies hearde that it was knowen vnto vs, then God brought their counſell to nought, and wee turned all againe to the wall, euery one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, and ſhieldes, and bowes, and habergins: and the rulers ſtood i behind all the houſe of Iudah.

i To ouerſee them and to encourage them to their worke.

17 They that builded on the wall, & they that

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then sayde I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, [k] resort ye thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruantes, nor the men of the warde, (which followed me) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning, to resist their enemies, it neede required.

l That is, when they purified themselues, or else when they washed their clothes.

CHAP. V.

1 *The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, lest hee should grieue the people.*

NOw there was a great crie of the people, and of their wiues [a] against their brethren the Iewes.

2 For there were that sayde, Wee, our sonnes and our daughters are many, therefore wee take vp [b] corne, that wee may eate and liue.

3 And there were that sayd, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayd, Wee haue borowed money for the Kings [c] tribute vpon our lands and our vineyards.

5 And now our flesh is as [d] the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes and our daughters, as seruants, and there be of our daughters nowe in subiection, and there is no power [e] in our hands: for other men haue our lands and our vineyards.

6 Then was I verie angry when I heard their crie and their words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and said vnto them, Yee lay [f] burdens euery one vpon his brethren: and I set a great [g] assemblie against them,

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they bee [h] sold vnto vs? Then held they their peace, and could not answere.

a Against the rich, which oppressed them.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

c To pay our tribute to the king of the Persians, which was exacted yeerely of vs.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouerty are constrained to hire them to others.

f You presse them with vsurie, and seeke how to bring all things into your hands.

g Both because they should be mooued with pitie, seeing how many were by them oppressed, and also heare the iudgement of others, which should be as it were witnesses of their dealing towarde their brethren.

h Seeing God hath once deliuered them from the bondage of the Heathen, shall wee make them our slaues?

9 [i] I said also, That which yee doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this vsurie.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olives, and their houses, and remit the hundreth part of the siluer and of the corne, of the wine and of the oyle [l] that yee exact of them.

12 Then said they, We will restore it, and will not require it of them: wee will doe as thou hast saide. Then I called the Priestes, and caused them to sweare, that they should doe according to this promise.

13 So I shooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to be gouernour in the lande of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, that is, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruantes bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fifty of the Iewes, and rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an oxe, and sixe chosen sheepe, and birdes were prepared for mee, and [n] within ten dayes wine for all in [o] abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the name of God, seeing that our actes are no better then theirs.

l Or, *vsurie.*

l Which yee take of them for the loane.

m I receiued not that portion and diet, which the gouernours, that were before me, exacted, wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

CHAP. VI.

1 *Nehemiah answereth with great wisedome, and zeale to his aduersarie. 11 Heeis not discouraged by the false prophets.*

AND when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more [a] breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that wee may meete together in the villages in the plaine of

n Or, *once in ten dayes.*

o Whereas at other times they had by measure, at this time they had most liberally.

a That is, that they were ioyned together, as Chap. 4. 6.

of Ono, and they thought to doe me euill.

3 Therfore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath sayd it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bee their King according to these [c] words.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, There is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fainest them of thine owne heart.

9 For all they afrayed vs, saying, Their handes shall be weakened from the worke, and it shall not be done: now therefore ‡ strengthen mine hands.

10 ¶ And I came to the house of Shemaiah, the sonne of Delaiah the sonne of Mehetabeel, and hee was [e] shut vp, and he sayd, Let vs come together into the House of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I sayd, [f] Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued, that God had not sent him, but that hee pronounced this prophesie against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired that I might bee afrayd, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 My God, remember thou Tobiah and Sanballat according vnto these their workes, and Noadiah the [g] Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fine and twentieth day of [h] Elul, in two and fiftie dates.

16 And when all their enemies heard thereof, euen all the heathen that were about vs, they were afraide, and their courage failed them: for they knewe that this worke was wrought by our God.

17 And in these dates were there many of the Princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 *After the wall once builded, is the watch appointed.* 6 *They that returned from the captiuitie are numbred.*

NOw * when the wall was builded, and I had set vp the doores, and the porters and the singers, and the Leuites were appointed, *Ecclus 49.13.*

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I sayde vnto them, Let not the gates of Ierusalem be opened, vntill [a] heate of the sunne: and while [a] they stande by, let them shut the doores, and ‡ make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.

4 Now the citie was large and great, and the people were few therein, and the houses were not builded.

5 And my God put it in mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and found written therein, *Ezra 2.2.*

6 These are the [b] sonnes of the prouince that came vp from the captiuitie that was caryed away (whom Nebuchad-nezzar king of Babel had caryed away) and they returned to Ierusalem and to Iudah euery one vnto his citie.

7 They which came with Zerubbabel, Ieshuah, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousande an hundreth seuenty and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of ‖ Pahath Moab of the sonnes of Ieshua, and Joab, two thousande, eight hundreth and eightene.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourtie.

14 The sonnes of Zacchai, seuen hundreth and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fourtie.

16 The sonnes of Bebai, fiue hundreth and eight

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[b] Meaning, that if hee should obey their request, the worke, which God had appoynted, should cease: shewing hereby that we should not commit our selues to the handes of the wicked.

‖ *Or, Geshem.*

[c] As the same goeth.

[d] Thou hast bribed, and set vp false prophets to make thy selfe King, and so to defraude the King of Persia of that subiection, which you owe vnto him.

‡ *Ebr. strengthen thou mine hand.*

[e] As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

[f] He doubted not but God was able to preserue him, and knew that if hee had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his [g] to resist false prophecies, though they seeme to haue neuer so great probabilitie.

[g] Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.

[h] Which was the sixt moneth, and contained part of August, and part of September.

[i] After that I had sent Sanballat his answere.

[k] Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

[a] To wit, they that are mentioned verse. 2.

‡ *Ebr. holde them, meaning, till the barres were put in.*

[b] That is, the inhabitants of Iudah.

[c] Azariah in Ezra is called Seraiah and Raamiah, Reeliah, Chap. 2.2.

‖ *Or, the captaine of Moab.*

eight and twenty.
17 The ſonnes of Azgad, two thouſand three hundreth and two and twenty.
18 The ſonnes of Adonikam, ſix hundreth threeſcore and ſeuen.
19 The ſonnes of Biguai, two thouſand threeſcore and ſeuen.
20 The ſonnes of Adin, ſix hundreth and ſiue and fiftie.
21 The ſonnes of Ater of Hizkiah, ninetie and eight.
22 The ſonnes of Haſhum, three hundreth and eight and twentie.
23 The ſonnes of Bezai, three hundreth and foure and twentie.
24 The ſonnes of Hariph, an hundreth and twelue.
25 The [d] ſonnes of Gibeon, ninetie and ſiue.
26 The men of Beth-lehem and Netophah, an hundreth foureſcore and eight.
27 The men of Anathoth, an hundreth and eight and twenty.
28 The men of Beth-aſmaueth, two and fortie.
29 The men of Kiriath-iearim, Chephirah and Beeroth, ſeuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, ſixe hundreth and one and twenty.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el and Ai, an hundreth and three and twentie.
33 The men [e] of the other Nebo, two and fiftie.
34 The ſonnes of the other Elam, a thouſand two hundreth and foure and fiftie.
35 The ſonnes of Harim, three hundreth and twentie.
36 The ſonnes of Jericho, three hundreth and ſiue and fortie.
37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twenty.
38 The ſonnes of Senaah, three thouſand nine hundreth and thirty.
39 The Prieſts: the ſonnes of Jedaiah of the houſe of Jeſhua, nine hundreth ſeuenty and three.
40 The ſonnes of Immer, a thouſand and two and fiftie.
41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and fortie.
42 The ſonnes of Harim, a thouſand and ſeuenteene.
43 ¶ The Leuites: the ſonnes of Jeſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.
44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fortie.
45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.
46 ¶ The [f] Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth,
47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,
48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,
49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,
50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,
51 The ſonnes of Gazzam, the ſonnes of Uzza, the ſonnes of Paſeah,
52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſheſim,
53 The ſonnes of Bakbuk, the ſonnes of Hacupha, the ſonnes of Harhur,
54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,
55 The ſonnes of Barkos, the ſonnes of Siſera, the ſonnes of Tamah,
56 The ſonnes of Neziah, the ſonnes of Hatipha,
57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,
58 The ſonnes of Jaala, the ſonnes of Darkon, the ſonnes of Giddel,
59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.
60 All the Nethinims, and the ſonnes of Salomons ſeruants were three hundreth, ninetie and two.
61 ¶ And theſe came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeede, or if they were of Iſrael.
62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſix hundreth and two and fortie.
63 And of the Prieſts: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 Theſe ſought their writing in the genealogies, but it was not found: therefore they were put from the Prieſthood.
65 And [g] the Tirſhatha ſayd vnto them, that they ſhould not eate of the moſt holy till there roſe vp a Prieſt with * Urim and Thummim.
66 All the Congregation together was two and fortie thouſand three hundreth and threeſcore,
67 Beſides their ſeruants & their maids, which were ſeuen thouſand, three hundreth and ſeuen and thirty: and they had two hundreth and ſiue and fortie ſinging men & ſinging women.
68 Their horſes were ſeuen hundreth and ſixe and thirtie, & their mules two hundreth and ſiue and fortie.
69 The camels foure hundreth and ſiue and thirtie, and ſixe thouſand ſeuen hundreth and twenty aſſes.
70 And certain of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand [h] Drammes of gold, fifty baſins, ſiue hundreth and thirtie Prieſtes garments.
71 And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twenty thouſand Drammes of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.

72 And

d That is, the inhabitants of Gibeon.
e For there were two cities of this name.
‖ Or, Hodaiah.
f Reade Ezra 2.58.
g Meaning, Nehemiah: for Tirſhatha in the Chalde tongue ſignifieth a butler. Exod. 28.30.
h Reade Ezra 2.69.
‖ Or, mines.

72 And the reſt of the people gaue twentie thouſand drams of golde, and two thouſand pieces of ſilner, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts and Leuites, and the porters and the ſingers and the reſt of the people, and the Nethinims, and all Iſrael dwelt in their cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

i Which conteineth part of September, and part of October.

CHAP. VIII.

1 Ezra gathereth together the people, and readeth to them the Law. 12 They reioice in Iſrael for the knowledge of the word of God. 15 They keepe the feaſt of Tabernacles or boothes.

AND all the people aſſembled themſelues ‡ together, in the ſtreete that was before the water gate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commaunded to Iſrael.

‡ *Ebr. as one man.*

a Reade Ezra 7.6

2 And Ezra the Prieſt brought the Lawe before the Congregation both of men and women, and of all that b could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

b Which had age and diſcretion to vnderſtand

3 And he read therein in the ſtreete that was before the watergate (from the morning vntill the c midday) before men and women, and them that vnderſtood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale that the people had to heare the word of God.

4 And Ezra the Scribe ſtoode vpon a pulpit of wood, which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Uriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam.

5 And Ezra opened the booke before all the people: for he was d aboue all the people: and when he opened it, all the people ſtood vp.

d To the intent that his voice might be the better heard.

6 And Ezra prayſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their hands: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 And Ieſhua, and Bani, & Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people ſtoode in their place.

e In conſidering their offences againſt the Law. Therfore the Leuites doe not reproue them for mourning, but aſſure them of Gods mercies forasmuch as they are repentant.

8 And they read in the booke of the Law of God diſtinctly, & gaue the ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſaid vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people e wept, when they heard the words of the Law.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you ſtrength

10 He ſayd alſo vnto them, Go and eate of the fat, and drinke the ſweete, and ſend part vnto them, for whom none is f prepared: for this day is holy vnto our Lord: be ye not ſorie therefore: for the g ioy of the Lord is your ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend awaye part, & to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day, the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Lawe, (that the Lord had commaunded by Moſes) that the children of Iſrael ſhould dwell in * boothes in the feaſt of the ſeuenth moneth,

Leuit. 23.34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe forth vnto the mount, and bring olme branches, and pine branches, and branches of ‖ myrtus, & palme branches, & branches of thicke trees, to make boothes, as it is written.

‖ *Or, goodly branches, as Leuit. 23.40.*

16 So the people went forth and brought them and made them boothes, euery one vpon the h roofe of his houſe, & in their courtes, and in the courts of the houſe of God, and in the ſtreete by the watergate, & in the ſtreet of the gate of Ephraim.

h For their houſes were made flat aboue, reade Deut. 22.8.

17 And all the Congregation of them that were come againe out of the captiuity, made boothes, and ſate vnder the boothes: for ſince the i time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

i Which was almoſt a thouſand yeeres.

18 And he read in the booke of the Lawe of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure & twentieth day of this a moneth, the children of Iſrael were aſſembled with * faſting, and with ſackcloth, and earth vpon them.

a Meaning, the ſeuenth. *1. Eſdr. 9.4.*

2 (And they that were of the ſeede of Iſrael were ſeparated from al the ‡ ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

‡ *Ebr. ſtrange children.*

3 And they ſtoode vp in their place and read in the booke of the Lawe of the Lorde their God foure times on the day, and they b confeſſed & worſhipped the Lord their God foure times.

b They made confeſſion of their ſinnes and vſed prayers,

4 Then ſtood vpon the ſtaires of the Leuites Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani & Chenani, and cried with a loud voice vnto the Lord their God.

5 And the Leuites ſayd, euen Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand vp, and prayſe the Lord your God for

for euer and euer, and let them praise thy glorious Name, O God, which excelleth aboue all thanksgiuing and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, & all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of * Vr in Chaldea, * and madest his name Abraham,

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the lande of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crie by the red Sea,

10 And shewed tokens and wonders vpon Pharaph, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 * For thou didst breake vp the sea before them, and they went through the mids of the sea on dry land: and those that pursued them, hast thou cast into the bottomes as a stone, in the mighty waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

13 * Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances, and good commaundements,

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 * And gauest them bread from heauen for their hunger, * and broughtest foorth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the lande, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behaued themselues proudly, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous workes that thou haddest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and said, This is thy God that brought thee vp out of the lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should go.

20 Thou gauest also thy good Spirit to instruct them, & withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them forty yeeres in the wildernesse: * their clothes waxed not olde, and their feet [c] swelled not.

22 And thou gauest them kingdomes and people, and [d] scatteredst them into corners: so they possessed * the land of Sihon and the land of the king of Hesbon, and the land of Og king of Bashan.

23 And thou diddest multiplie their children like the starres of the heauen, & broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards and oliues, and trees for food in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnesse.

26 Yet they were disobedient, & rebelled against thee, and cast thy law behinde their backes, and slew thy Prophets (which [e] protested among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had [f] rest, they returned to doe euill before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they conuerted, and cried vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a man should do and liue in them) and [g] pulled away the shoulder, & were stiffnecked, and would not [h] heare.

30 Yet thou ‡ diddest forbeare them many yeeres, and protestedst among them by

Exod. 13.22. numb. 14.14. 1. esr. 10.1.

Deut. 8.4.

c Though the way was tedious and long.

d Meaning, the heathen whom he droue out. Num. 21.26.

e Taking heauen and earth to witnesse, that God would destroy them, except they returned, as 2. Chron. 24.19.

f Hee declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God. Leuit. 18.5. ezek. 20.11. rom. 10.5 gal. 3.12.

g Which is a similitude taken of oxen, that shrinke at the yoke or burthen, as Zech. 7.11.

h When thou didst admonish them by the Prophets. ‡ Ebr. thou didst prolong vpon them many yeeres.

Gene. 11.31. Gen. 17.5.

Gen. 15.18.

Exod. 3.7. and 14.10.

Exod. 14.22.

Exod. 13.21.

Exod. 19.18, 20. and 20.1.

Exod. 16.15. Exod. 17.6.

Deut. 1.8.

thy

thy Spirit, euen by the hande of thy Prophets, but they would not heare: therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

Exod.34.6,7. 32 Now therefore our God, * thou great God mighty and terrible, that keepest couenant and * mercy, let not all the affliction that hath come vnto vs, seeme a little before thee, that is, to our Kings, to our Princes, and to our Priestes, and to our Prophets, and to all thy people, since the time of the kings of i Assur vnto this day.

i By whom we were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3.13.

33 Surely thou art iust in all that is come vpon vs: for thou k hast dealt truely, but we haue done wickedly.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth frō Gods iustice, to his mercies.

34 And our Kings and our Princes, our Priests and our fathers haue not done thy Lawe, nor regarded thy commaundements nor thy protestations, wherewith thou hast l protested among them.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

35 And they haue not serued thee in their kingdome, and in thy great goodnesse that thou shewedst vnto them, and in the large and fatte land which thou diddest set before them, and haue not conuerted from their euill works.

36 Beholde, wee are seruants this day, and the land that thou gauest vnto our fathers, to eate the m fruit thereof, and the goodnesse thereof, beholde, we are seruants therein.

m That is, to be the Lords therof.

37 And it yeeldeth much fruit vnto the kings whom thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

n Thus by affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

38 Nowe because of all this we make n a sure couenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. X.

1 *The names of them that sealed the couenant betweene God and the people.*

NOw they that sealed were Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiah,

‖*Or, Ruler.*

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are the Priests.

a Which subscribed to keepe the promise.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel,
10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Parosh, ‖ Pahath Moab, Elam, Zattu, Bani,

‖*Or, captaine of Moab.*

15 Bunni, Azgad, Bebai,
16 Adonikam, Biguai, Adin,
17 Ater, Hizkiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priests, the Leuites, the Porters, the Singers, the b Nethinims, and all that were c separated from the people of the landes vnto the Law of God, their wiues, their sonnes, and their daughters, all that could vnderstand.

b Reade Ezra 2, 43.

c Which being idolaters, forsooke their wickednesse, and gaue themselues to serue God.

29 The chiefe of them d receiued it for their brethren, and they came to the e curse and to the othe to walke in Gods Lawe, which was giuen by Moses the seruant of God, to obserue and doe all the commaundements of the Lord our God, and his iudgements and his statutes:

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deu. 28.15.

30 And that wee woulde not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to sell, f that wee would not take it of them on the Sabbath, and on the holy dayes: * and that wee would let the seuenth yeere be free, and the debts of euery ‡ person.

f Which notwithstanding they brake soone after, as Chap. 13.15. *Leuit.25 4. Deut. 15.1.*

‡*Ebr. hand.*

32 And wee made statutes for our selues, to giue by the yeere, the third part of a shekel, for the seruice of the house of our God,

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod. 30. 13.

33 For the shewbread, and for the dayly offering, and for the dayly burnt offering, the Sabbaths, the newe moones, for the solemne feasts, and for the things that were sanctified, and for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lottes for the offering of the wood, euen the Priestes, the Leuites and the people, to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

‖*Or, into the house of.*

35 And to bring the first fruites of our land, & the first of all the fruits of all trees, yeere by yeere, into the house of the Lord,

h By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde themselues by couenant.

36 And the first borne of our sonnes and of our cattell, as it is h written in the Lawe, and the first borne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priestes that minister in the house of our God,

37 And that wee should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine, and of oile, vnto the Priestes, to the chambers of the house of our God: and the tithes of the land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauaile.

i Whersoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the othe and couenant that we made. *Numb.18.26.*

38 And the Priest, the sonne of Aaron, shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shal be the vessels of the Sanctuary, and the Priestes that minister, and the porters, and the singers, and k wee will not forsake the house of our God.

k We will not leaue it destitute of that, that shall be necessary for it.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was builded,* 21 *And who in the cities of Iudah.*

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine parts to bee in the cities.

a Because their enemies dwelt round about them, they prouided that it might be replenished with men, and vsed this policie, because there were fewe that offred themselues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah; Athaiah, the sonne of Vzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalaleel, of the sonnes of b Perez,

b Which came of Perez the sonne of Iudah,

5 And Maaseiah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, the sonne of l Shiloni.

[l *Or, of a Shilonite.*

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundred threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie.

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub c was chiefe of the house of God.

c That is, was the hie Priest.

12 And their brethren d that did the worke in the Temple, were eight hundred twentie and two: and Adaiah the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amashsai, the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hundred e eight and twentie: and their ouerseer was Zabdiel the sonne of e Hagedolim.

[e *Or, of one of the great men.*

15 And of the Leuites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the worke of the house of God without.

17 And Mattaniah the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to f begin the thanksgiuing and prayer: and Bakbukiah the second of his brethren, and Abda the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

f That is, he began the Psalme, and was the Chaunter.

18 All the Leuites in the holy citie were two hundred fourescore and foure.

19 And the porters Akkub, Talmon and their brethren that kept the g gates, were an hundred twentie and two.

g Meaning, of the Temple.

20 And the h residue of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

h Of them, which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa were ouer the Nethinims.

[‖ *Or, Ophel.*

22 And the ouerseer of the Leuites in Ierusalem was Vzzi the son of Bani, the sonne of Asabiah, the sonne of Mattaniah, the son of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

23 For it was the Kings commandement concerning them, that faithfull prouision should be for the singers euery day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah i was at the Kings hand in al matters concerning the people.

i Was chiefe about the King for all his affaires.

25 And in the villages in their landes, some of the children of Iudah dwelt in Kiriath arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, & in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebalat,

35 Lod, & Ono, in the carpenters valley.

36 And of the Leuites were diuisions in Iudah and in Beniamin.

CHAP. XII.

1 *The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred,* 27 *And the wall is dedicated.*

THese also are the Priestes and the Leuites that a went vp with Zerubbabel, the sonne of Shealtiel, and Ieshua: to wit, Serata, Ieremiah, Ezra,

a From Babylon to Ierusalem.

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priestes, and of their brethren in the dayes of Ieshua.

b Next in dignitie to the hie Priests, & which were of the stocke of Aaron.

8 And the Leuites, Iesbua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] were ouer the thankesgiuings, he, and his brethren.

c Had charge of them that sang the Psalmes.

9 And Bakbukiah and Unni, and their brethren were about them in the [d] watches.

d They kept their wards and watches according to their turnes, as 1.Chron.23.6.

10 And Iesbua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these the chiefe fathers of the Priestes: under [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,
13 Under Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Under Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Under Harim, Adna, vnder Meraioth, Helkai,
16 Under Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Under [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Pilrai,
18 Under Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Under Ioiarib, Mattenai, vnder Iedaiah, Uzzi,
20 Under Sallai, Kallai, vnder Amok, Eber,
21 Under Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan, & Iaddua were the chiefe fathers of the Leuites written, and the Priestes in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Iesbua the sonne of Kadmiel, and their brethren about them to giue praise and thankes, according to the ordinance of Dauid the man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were porters keeping the ward at the threshols of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesbua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe their dedication and gladnesse, both with thankesgiuings and with songs, cymbals, violes, and with harpes.
28 Then the [h] singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of [i] Netophathi,

e That is, next to Seraiah, or rather of that order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn Baptists father,

g That is, one after another, and euery one in his course.

h Which were a certaine family, and had their possessions in the fields, 1. Chron. 2.54.

29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priestes and Leuites were purified, and cleansed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wal, and appointed two great companies to giue thankes, and the one went on the right hande of the wall towarde the doung gate.

i Meaning, Nehemiah.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the Scribe went before them.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer against them went they vp by [l] the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

l Which was the going vp to the mount Sion, which is called the citie of Dauid.

38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the furnaces euen vnto the broad wall,
39 And vpon the gate of Ephraim, and vpon the old gate, and vpon the fish gate, and the tower Hananeel, and the tower of Meah, euen vnto the sheepe gate: and they stoode in the gate of the ward.
40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Iehohanan, and Malchiah, and Elam, and Ezer: and the singers [*] sang loud, having Izrahiah which was the ouerseer.

* Ebr. caused to heare.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at the same time were men appointed [m] ouer the chambers of the store for the offerings (for the first fruits, and for the tithes) to gather in to them out of the fields of the cities the portions of the Lawe for the Priestes and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

m Which were chambers appointed by Hezekiah to put in the tithes, and such things, 2. Chron. 31.11. and now were repaired againe for the same vse.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification, according to the commandement of Dauid, and Salomon his sonne.
46 * For in the dayes of Dauid & Asaph,

* 1. Chron. 15.16.

of

of old were chiefe singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 *The Law is read.* 3 *They separate from them all strangers.* 15 *Nehemiah reproueth them that breake the Sabbath.* 30 *An ordinance to serue God.*

ON that day did they read in ỹ booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite, * should not enter into the Congregation of God,

Deut.23.3.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

Num.22.5,6.

3 Now when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

a That is, all such which had ioined in vnlawfull mariage, and also those with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the priest Eliashib the ouerseer of the chamber of the house of our God, being [c] kinsman to Tobiah:

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite and enemy of the Iewes.

5 And he had made him a great chamber, and there had they afore time laid the offerings, the incense, and the vessels, and the tithes of corne, of wine, & of oyle (appointed for the Leuites, and the singers, and the porters) and the offrings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two and thirtieth yeere [d] of Artahshashte king of Babel, came I vnto the king, and after certaine dayes I obtained of the king.

d Called also Darius, Ezra 7.1. ‖*Or, at the yeeres end.*

7 And when I was come to Ierusalem, I vnderstood [e] the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fel into such great absurdities: as appeareth also, Exod. 32. 1.

8 And it grieued me sore: therefore I cast foorth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meat offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, & that euery one was fled to his lande, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers, and said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

f He protesteth that hee did his dutie with a good conscience, yet he doth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnes sake, as verse 22. and 31.

15 In those dayes saw I in Iudah them that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burthens, and brought them into Ierusalem vpon the Sabbath day: and [g] I protested to them in the day that they solde victuals.

g I declared vnto them, that God would not suffer such transgressors of his law to be vnpunished.

16 There dwelt men of Tyre also therin, which brought fish and all wares, & solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, & vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

19 And when the gates of Ierusalem began to bee [i] darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burden bee brought in on the Sabbath day.

i About the time that the Sunne went downe: for the Sabbath lasted from ỹ sunne going downe of the one day, to the sunne setting of the other.

20 So the chapmen and marchants of all marchandize remained once or twice all night without Ierusalem.

21 And I protested among them and said vnto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they should cleanse themselues, and that they should come and keepe the [k] gates to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercy.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I saw Iewes that married wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, & they had maried wiues thereof, and so had corrupted their speech and religion.

24 And their children spake half in the speech of Ashdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them and pulled off their haire, and tooke an oth of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

m That is, I did excommunicate them, and driue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was * beloued of his God, & God had made him king ouer Israel: * Yet strange women caused him to sinne.

1. *King.* 3. 7, 11.

2. *Sam.* 12 24, 25
1. *King.* 11. 1, 4. *eccles* 47. 19, 20.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marrie strange wiues?

n Punish them according to their fault, & euil example, which they haue giuen to the rest of thy people contrary to their vocation.

28 And one of the sonnes of Ioiada the sonne of Eliashib the high Priest was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, [n] be-

the Priesthoode, and the couenant of the Priesthood and of the Leuites.

30 Then clensed I them from all strangers, & appointed the wards of the Priestes and of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, and for the firste fruits. Remember me, O my God, o in goodnesse.

o That is, to shew mercy vnto me.

Ester.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their kings, and the supputation of yeeres, wherein the Ebrewes & the Grecians do vary, diuers authors write diuerslie as touching this Ahashueroshh, but it seemeth, Dan. 6. 1. and 9. 1. that he was Darius king of the Medes, and sonne of Astyages, called also Ahashueroshh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercie of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, and cruelty of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth and prefereth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashueroshh maketh a royall feast, 12 Whereunto the Queene Vashti wil not come: 19 for which cause she is diuorced. 20 The kings decree touching the preeminence of man.

a Called also Darius, who was now the soueraigne Monarch, and had the gouernement of the Medes, Persians and Chaldeans. Some thinke he was Darius Hystaspis sonne, called also Artaxerxes.

b Daniel chap. 6. 3. maketh mention but of sixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth.

c That is, had rest and quietnesse. Nehem. 1. 1.

d Which they vsed in those countries in stead of tables.

e As was beseeming for so magnificall a king.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the king made for the people, as verse 5.

NOw the dayes of a Ahashueroshh (this is Ahashueroshh that reigned from India euen vnto Ethiopia, ouer an b hundred and seuen and twentie prouinces)

2 In those dayes when the King Ahashueroshh c sate on his throne, which was in the palace of * Shushan,

3 In the third yere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,

4 That hee might shewe the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small seuen daies, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blew clothes, fastened with cordes of fine linnen and purple, in siluer rings, and pillars of marble: the d beds were of gold, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blew colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the e power of the king.

8 And the drinking was by an order, none might f compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 ¶ The queene Vashti made a feast also for the women in the royall house of king Ahashueroshh.

10 Vpon the g seuenth day, when the king was merie with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagetha, Zethar, and Carcas, the seuen eunuches, (that serued in the presence of king Ahashueroshh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, ‡ which he had giuen in charge to the eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king sayde to the wise men, h that knew the times (for so was the kings maner towards all that knewe the law and the iudgement:

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan the seuen princes of Persia and Media, which sawe the i kings face, and sate the first in the kingdome)

15 What shall we doe vnto the Queene Vashti according to the law, because she did not according to the word of the king Ahashueroshh by the commission of the eunuches?

16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done k euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashueroshh.

17 For the l act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashueroshh commanded Vashti the Queene to bee brought in before him, but she came not.

18 So shall the m princesses of Persia and Media this day say vnto all the kings princes, when they heare of the act of the queene: thus shall there bee much despite fulnesse and wrath.

19 If it please the king, let a royal decree proceed from him, & let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come n no more before king Ahashueroshh: & let the king giue her royall estate vnto her companion that is better then she.

20 And when o decree of the king which shall be made, shall be published thorow out all his kingdom (though it be * great) all the women shall giue their husbands honor both great and small.

21 And this saying pleased the king and the

‡ Ebr. which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counsellers, that might haue alwayes accesse to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.

l That is, her disobedience.

m Meaning, that they would take first occasion hereof to doe the like, and that the rest of women would by continuance doe the same.

n Let her be diuorced, and an other made Queene.

o For he had vnder him an hundreth twenty and seuen countries.

the princes, and the King did according to the word of Memucan.

22 For he sent letters into all the prouintes of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should p beare rule in his owne house, and that hee shoulde publish it in the language of the same people.

p That is, that the wife should be subiect to the husband, and at his commandement.

CHAP. II.

1 After the Queene is put away, certaine yong maydes are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

AFter these things, when the wrath of King Ahashuerosh was appeased, he a remembred Vashti, and what shee had done, and what was decreed b against her.

a That is, he called the matter againe into communication.

b By the seuen wise men of his counsell.

2 And the kings seruants that ministred vnto him, sayde, Let them seeke for the king beautifull yong virgins,

3 And let the King appoynt officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shuhan, into the house of the women, vnder the hande of Hege the Kings eunuch c keeper of the women, to giue them their things d for purification.

c The abuse of these countreys was so great, that they inuented many meanes to serue the lusts of princes, and therefore, as they ordeined wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Queenes another.

d Reade what this purification was, verse 12. 2. *King.* 24. 15.

4 And the mayd that shal please the king, let her reigne in the stead of Vashti. And this pleased the King, and he did so.

5 ¶ In the citie of Shuhan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene carted away from Ierusalem *with the captiuitie that was caried away with Iecomah King of Iudah (whom Nebuchad-nezzar King of Babel had carted away)

7 And hee nourished Hadassah, that is Ester, his vncles daughter: for shee had neither father nor mother, and the mayde was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement and his decree was published, and many maydes were brought together to the palace of Shuhan, vnder the hande of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the mayde pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to bee giuen her speedily, and her ‡ state, and seuen comely maydes to bee giuen her out of the Kings house, and hee gaue change to her and to her maydes of the best in the house of the women.

‡ Ebr. portions.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

e For though she was taken away by a cruel law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

11 And Mordecai walked e euery day before the court of the womens house, to knowe if Ester did well, and what should bee done with her.

12 And when the course of euery mayde came, to goe in to King Ahashuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatsoeuer shee required, was f giuen her, to go with her out of the womens house vnto the Kings house.

f What apparell she asked of the Eunuch, that was he bound to giue her.

14 In the euening shee went, and on the morow she returned into the second house of the women vnder the hande of Shaashgaz the Kings eunuch, which kept the concubines: shee came in to the King no more, except she pleased the King, and that shee were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that she should goe in to the King, shee desired nothing, but what ‖ Hege the Kings eunuch the keeper of the women said: and Ester found fauour in the sight of all them that looked vpon her.

‖ Or, Hegai.

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royall in the tenth moneth, which is the h moneth Tebeth, in the seuenth yeere of his reigne.

g Wherein her modestie appeared, because she sought not apparell to commend her beautie, but stoode to the Eunuches appointement.

17 And the King loued Ester aboue all the women, and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

h Which conteined part of December and part of Ianuary.

18 Then the king made a great feast vnto all his princes, and his seruants, which was i the feast of Ester, and gaue rest k vnto the prouinces, and gaue gifts, according to l the power of a King.

i That is, made for her sake.

k He released their tribute.

19 And when the virgins were gathered the m second time, then Mordecai sate in the Kings gate.

l That is, great and magnificall.

20 Ester had not yet shewed her kinred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

m That is, at the mariage of Ester, which was the second mariage of the king.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the kings eunuches, Bigthan, and Teresh, which kept the doore, were wroth, and sought to lay n hand on the King Ahasuerosh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai, and hee tolde it vnto Queene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was founde so: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the King.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

CHAP. III.

1 Haman after hee was exalted, obtained of the king, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and

reuerenced Haman: for the king had so commanded concerning him: but Mordecai a bowed not the knee, neither did reuerence.

3 Then the Kings seruants which were at the Kings gate, sayde vnto Mordecai, Why transgressest thou the Kings commandement?

4 And albeit they spake daily vnto him, yet he would not heare them: therefore they b tolde Haman, that they might see howe Mordecais matters would stand: for he had told them, that he was a Iewe.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe hee ‡thought it too little to lay handes onely on Mordecai: and because they had shewed him the people of Mordecai, Haman sought to destroy all the Iewes, that were throughout the whole kingdome of Ahashuerosh, euen the people of Mordecai.

7 In the first moneth (that is the moneth c Nisan) in the twelfth yere of King Ahashuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth e Adar.

8 Then Haman said vnto king Ahashuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they doe not obserue the f Kings lawes: therefore it is not the Kings profite to suffer them.

9 If it please the King, let it be written that they may be destroyed, and I will ‡pay ten thousande talents of siluer by the handes of them that haue the charge of this business to bring it into the Kings treasurie.

10 Then the King tooke his ring from his hande and gaue it vnto Haman the sonne of Hammedatha the Agagite, the Iewes aduersary.

11 And the King said vnto Haman, Let the siluer be thine, and the people to do with them as it pleaseth thee.

12 Then were the kings ‖Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the Kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people, and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of King Ahashuerosh was it written, and sealed with the Kings ring.

13 And the letters were sent ‡ by postes into all the Kings prouinces, to roote out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoyle them as a praye.

14 The contents of the writing was, that there should bee giuen a commandement in all prouinces, and published vnto all people, that they shoulde bee ready against the same day.

15 And the posts compelled by the Kings commandement went foorth, and the commaundement was giuen in the palace at Shushan: and the King and Haman sate drinking, but the g city of Shushan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOwe when Mordecai perceiued all that was done, Mordecai rent his clothes, and put on sackecloth and ashes, and went out into the middes of the citie, and cryed with a great cry and a bitter.

2 And hee came euen before the Kings a gate, but hee might not enter within the Kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whither the Kings charge and his commission came, there was a great sorowe among the Iewes, and fasting, ‡ weeping, and mourning, and ‡ many lay in sackcloth ‡ in ashes.

4 ¶ Then Esters maids ‡ her eunuches came and tolde it her: therefore the Queene was very heauie, and shee sent rayment to clothe Mordecai, and to take away his sackcloth from him, but he receiued it not.

5 Then called Ester Hatach one of the Kings eunuches, whom hee ‡ had appointed to serue her, and gaue him a commandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went foorth vnto Mordecai vnto the streete of the citie, which was before the Kings gate.

7 And Mordecai tolde him of all that which had come vnto him, ‖ of the ‡ summe of the siluer that Haman had promised to pay vnto the Kings treasures, because of the Iewes for to destroy them.

8 Also he gaue him the § copy of the writing & commission that was giuen at Shushan, to destroy them, that hee might shewit vnto Ester, and declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, hee tolde Ester the words of Mordecai.

10 Then Ester sayde vnto Hatach, and commanded him to say vnto Mordecai,

11 All the Kings seruants and the people of the Kings prouinces doe know, that whosoeuer, man or woman, that commeth to the King into the inner court, which is not called, there is a law of his, that hee shall die, except him to whom the King holdeth out the golden rod, that hee may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esters words.

13 And Mordecai sayde, that they should answere Ester thus, Thinke not with thy selfe, that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, ‡ comfort and deliuerance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and

a The Persians maner was to kneele downe and reuerence their King, and such as he appointed in chiefe authoritie, which Mordecai would not doe to this ambitious and proud man.

b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.

‡ *Ebr. despised in his eyes.*

c Which answered to part of March and part of April.

d To know what moneth and day should be good to enterprise this thing, that it might haue good successe: but God disappointed their lots and expectation.

e Conteining part of February, and part of March.

f These be the two arguments, which commonly the worldlings and the wicked vse toward princes against the godly, that is, the contempt of their lawes and diminishing of their profit: without respect how God is either pleased or displeased.

‡ *Ebr. weigh.*

‖ *Or, secretaries.*

‡ *Ebr. the hands of postes.*

g To wit, the Iewes, that were in Shushan.

a Because hee would aduertise Ester of this cruel proclamation.

‡ *Ebr. sackcloth, and ashes were spread for many.*

‡ *Ebr. had caused to stand before her.*

‡ *Ebr. declaration.*

‖ *Or, contents.*

b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though al worldly meanes faile.

and who knoweth whether thou art come to the kingdome for [c] such a time?

15 Then Ester commanded to answere Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also and my maides will fast likewise, and so will I goe in to the king, which is not according to the Law: and if I perish, [d] I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

[c] For to deliuer Gods Church out of these present dangers.

[d] I will put my life in danger and referre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the king, and biddeth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

AND on the third [a] day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royall throne in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Queene standing in the court, she found fauour in his sight: and the king [b] held out the golden scepter that was in his hand: so Ester drew neere, and touched the top of the scepter.

3 Then sayde the king vnto her, What wilt thou Queene Ester? and what is thy request? it shall be euen [c] giuen thee to the halfe of the kingdome.

4 Then said Ester, If it please the king, let the king and Haman come this day vnto the banket, that I haue prepared for him.

5 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banket that Ester had prepared.

6 And the king sayd vnto Ester, at the banket of [d] wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and my request is,

8 If I haue found fauour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for them, and I will doe to morow according to the kings [e] saying.

9 ¶ Then went Haman foorth the same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that he stoode not vp, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and howe that hee had set him aboue the princes and seruants of the king.

12 Haman said moreouer, Yea, Ester the Queene did let no man come in with the king to the banket that she had prepared, saue me: and to morowe am I bidden vnto her also with the king.

13 But all this doeth nothing availe me, as long as I see Mordecai the Iewe sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites hie, and to morow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the king vnto the banket. And the thing pleased Haman, and he caused to make the tree.

[a] To wit, after that the Iewes had begun to fast.

[b] Which was a signe that her comming was agreeable vnto him, as Chap. 4. 11.

[c] Meaning hereby, that whatsoeuer she asked, should be granted, as Mar. 6, 23.

[d] Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that which was most in vse or esteemed.

[e] I will declare what thing I demand,

[f] Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainefull, and cruell.

[g] Meaning, the highest that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to be had in honour.

THE same night ‡ the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the king.

‡ *Ebr. the kings sleepe departed.*

2 Then it was found written that Mordecai [a] had told of Bigtana, and Teresh two of the kings eunuches, keepers of the doore, who sought to lay handes on the king Ahashuerosh.

[a] *Chap. 2. 22.*

3 Then the king said, What honour and dignitie hath bene giuen to Mordecai [a] for this? And the kings seruants that ministred vnto him, sayd, There is nothing done for him.

[a] For he thought it vnworthy his estate to receiue a benefite, and not reward it.

4 And the king said, Who is in the court? (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to [b] hang Mordecai on the tree that he had prepared for him.)

[b] Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

5 And the kings seruants sayd vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whom would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, which the king vseth to weare, and the [c] horse that the king rideth vpon, & that the crowne royall may be set vpon his head.

[c] Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

9 And let the raiment and the horse be deliuered by the hand of one of the kings most noble princes, and let them apparell the man (whom the king will honour) and cause him to ride vpon the horse through the streete of the citie, and proclaime before him, Thus shall it be done vnto the man, whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Iew, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it bee done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman hasted home mourning, and his head couered.

13 And Haman tolde Zereth his wife, and all his friendes all that had befallen him. Then said his wise men, and Zereth his wife vnto him, If Mordecai be of the seede of the Iewes, before whom thou hast begun to fal, thou shalt not preuaile against him, d but shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunuches and hasted to bring Haman vnto the banket that Ester had prepared.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for selfe and her people. 6 She accuseth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

SO the king and Haman came to banket with the Queene Ester.

2 And the king sayd againe vnto Ester on the second day at the banket of a wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and sayd, If I haue found fauour in thy sight, O king, and if it please the king, let my life be giuen mee at my petition, and my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slaine and to perish: but if wee were sold for seruants, and for bandmaydes, I would haue holde my tongue: although the aduersarie could not b recompence the kings losse.

5 Then King Ahasuerosh answered, and sayde vnto the Queene Ester, Who is hee? and where is he that ‡ presumeth to doe thus?

6 And Ester sayde, The aduersarie and enemie is this wicked Haman. Then Haman was afraide before the king and the Queene.

7 And the king arose from the banket of wine in his wrath, and went into the palace garden: but Haman stood vp, to make request for his life to the Queene Ester: for he saw that there was a mischiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was d fallen vpon the bed whereon Ester sate: therefore the king sayd, Will he force the Queene also before me in the house? As the word went out of the kings mouth, they e couered Hamans face.

9 And Harbonah one of the eunuches sayde in the presence of the king, Behold, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake f good for the king. Then the king sayde, Hang him thereon.

10 So they hanged Haman on the tree, that hee had prepared for Mordecai: then was the kings wrath pacified.

a Reade Chap. 5. 6.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

‡ *Ebr. filleth his heart.*

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feete or couch whereupon she sate, and made request for his life.

e This was the maner of the Persians, when one was out of the kings fauour.

f Which discouered the conspiracie against the King, Chap. 2. 21, 22.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same day did king Ahasuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai a came before the king: for Ester told what he was b vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the king, and fell downe at his feete weeping, and besought him that hee would put away the c wickednesse of Haman the Agagite, and his deuise that he had imagined against the Iewes.

4 And the king helde out the golden d scepter toward Ester. Then arose Ester, and stoode before the king,

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? Or howe can I suffer and see the destruction of my kinred?

7 And the king Ahasuerosh said vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree because he ‖ laid hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the kings ring (for the writings written in the kings name, and sealed with the kings ring, may no e man reuoke.)

9 Then were the kings scribes called at the same time, euen in the third moneth, that is the moneth f Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Iewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the g writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

10 And he wrote in the king Ahasuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, and dromedaries, and ‖ colts of mares.

11 Wherein the king granted the Iewes (in what cities soeuer they were) to gather themselues together, and to stand for h their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, both children and women, and to spoyle their goods:

12 Vpon one day in all the prouinces of king Ahasuerosh, euen in the thirteenth day

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5. 2.

‖ *Or, went about to slay the Iewes.*

e This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

f Which contsineth part of May and part of June.

g That is, in such letters and language, as was vsuall in every prouince.

‖ *Or, mules.*

h That is, to defend themselues against all that would assaile them.

day of the twelfth moneth, which is the moneth i Adar.

i Which hath part of Februarie, and part of March.

13 The copy of the writting was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Iewes should bee ready against that day to k auenge themselues on their enemies.

k The king gaue them libertie to kill all that did oppresse them,

14 So the postes rode vpon beasts of price, and mymedaries, & went forth with speed, to execute the kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out frō the King in royal apparel of blue and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the city of Shushan reioyced and was glad.

l He sheweth by these words that folow, what this light was.

16 And vnto the Iewes was come l light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all and euery citie & place, where the kings commaundement and his decree came, there was ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land m became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 At the commandement of the king the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

NOw in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement and his decree drewe neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it a turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse.

2 The Iewes gathered themselues together into their cities, throughout all the prouinces of the king Ahashuerosh, to lay hand on such as sought their hurt, & no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the king b exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour and shewed them friendship.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their c enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

c Which had conspired their death by the permission of the wicked Haman.

6 And at Shushan the palace slewe the Iewes and destroyed d fiue hundred men,

d Besides those three hundreth, that they slewe the second day, as verse 15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Pozatha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Iewes slew they: but they laid not their hands e on the spoile.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the king.

12 And the King sayd vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundreth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may bee performed?

13 Then sayd Ester, If it please the king, let it be granted also to morrow to the Iewes that are in Shushan, to doe according f vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

f This she requireth, not for desire of vēgeance, but with zeale to see Gods iudgements executed against his enemies,

14 And the King charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan assembled themselues vpon the fourteenth day of the moneth Adar, & slew three hundreth men in Shushan, but on the spoyle they layd not their hand.

16 And the rest of the Iewes that were in the kings prouinces assembled themselues and stood for g their liues, and had rest from their enemies, and slew of them that h hated them, seuentie and fiue thousand: but they layd not their hand on the spoyle.

g Reade Chap. 8.11.

h Meaning, that they layd bands on none, that were not the enemies of God.

17 This they did on the i thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

i Meaning, in all places sauing in Shushan,

18 But the Iewes that were in Shushan assembled themselues on the thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, k kept the fourteenth day of the moneth Adar with ioy and feasting, euen a ioyfull day, and euery one sent presents vnto his neighbour.

k As the Iewes doe euen to this day, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote l these words, and sent letters vnto all the Iewes that were through all the prouinces of the king Ahashuerosh, both neere and farre,

l The Iewes gather hereof that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that folow.

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth, which was turned vnto them from sorow to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and m to send presents euery man to his neighbour, and gifts to the poore.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerāce, the maintenance of mutual friendship, and reliefe of the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had n cast Pur (that is a lot) to consume and destroy them,

n Reade Chap. 3.7.

25 And

o That is, Eſter.

p Theſe are the wordes of the kings commandement to diſanul Hamans wicked enterpriſe.

25 And when o ſhe came before the king, hee commanded by letters, Let his wicked p deuiſe (which hee imagined againſt the Iewes) turne vpon his owne head, and let them hang him and his ſonnes on the tree.

26 Therfore they called theſe dayes Purim, by the name of Pur, and becauſe of all the wordes of this letter, and of that which they had ſeene beſides this, & of that which had come vnto them.

27 The Iewes alſo ordeined and promiſed for them and for their ſeede, and for all that ioyned vnto them, that they would not ‖faile to obſerue thoſe q two dayes euery yeere, according to their writing, and according to their ſeaſon,

‖Or, tranſgreſſe.

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

28 And that theſe dayes ſhould bee remembred and kept throughout euery generation and euery family, and euery prouince, and euery citie: euen theſe dayes of Purim ſhould not faile among the Iewes, and the memoriall of them ſhould not perith from their ſeede.

29 And the Queene Eſter the daughter of Abihail & Mordecai the Iew wrote with all ‖authority (to confirme this letter of Purim the ſecond time)

‖Or, ſtrength, or efficacie.

30 And he ſent letters vnto al the Iewes to the hundreth and ſeuen and twenty prouinces of the kingdom of Ahaſhuerosh, with r wordes of peace and truth,

31 To confirme theſe dayes of Purim, according to their ſeaſons, as Mordecai ſ Iew and Eſter the Queene had appointed them, and as they had promiſed for ‡ themſelues, and for their ſeed with r faſting and prayer.

32 And the decree of Eſter confirmed theſe wordes of Purim, and was written in the booke.

r Which were letters declaring vnto them quietnes, & aſſurance, and putting them out of doubt and feare.

‡ Ebr. ſoules.

ſ That they would obſerue this feaſt with faſting and earneſt prayer, which in Ebrew is ſignified by this word (their crie.)

CHAP. X.

The eſtimation and authoritie of Mordecai.

AND the king Ahaſhuerosh layd a tribute vpon the land, and vpon the yles of the ſea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Perſia?

3 For Mordecai the Iewe was the ſecond vnto King Ahaſhuerosh, and great among the Iewes, and t accepted among the multitude of his brethren, who procured the wealth of his people, and ſpake peaceably to all his ſeede.

t These three points are here ſet foorth as commendable, and neceſſary for him that is in authority: to haue the fauour of the people, to procure their wealth, and to be gentle and louing toward them.

Iob.

THE ARGVMENT.

IN this hiſtorie is ſet before our eyes the example of a ſingular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but alſo in his mind and conſcience, by the ſharpe tentations of his wife, and chiefe friends: which by their vehement wordes, and ſubtill diſputations brought him almoſt to deſpaire: for they ſet foorth God as a ſeuere Iudge, and mortall enemie vnto him which had caſt him off, therefore in vaine hee ſhould ſeeke vnto him for ſuccour. Theſe friends came vnto him vnder pretence of conſolation, and yet they tormented him more then did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory we haue to marke that Iob maintaineth a good cauſe, but handleth it euill: againe, his aduerſaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway puniſh men according to their ſinnes, but that hee had ſecret iudgements, whereof man knewe not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be conuicted. Moreouer, hee was aſſured that God had not reiected him, yet through his great torments and affliction, he braſteth foorth into many inconueniences both of words and ſentences, and ſheweth himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which hee doeth not handle well. Againe, the aduerſaries maintaine with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding vpon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14.14. and Iames ſetteth out his patience for an example, Iames 5.11.

CHAP. I.

1 The holineſſe, riches, and care of Iob for his children. 10 Satan hath permiſſion to tempt him. 13 He tempteth him by taking away his ſubſtance and his children. 20 His faith and patience.

THERE was a man in the lande of a Uz called Iob, & this man b was an vpright and iuſt man, c one that feared God, and eſchewed euill.

a That is, of the countrey of Idumea, as Lament. 4 21. or bordering thereupon: for the land was called by the name of Uz the ſonne of Diſhan the ſonne of Seir, Gen. 36.28. b Foraſmuch as hee was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocriſie, it declareth ſ among the heathen God hath his. c Hereby is declared, what is meant by an vpright and iuſt man.

2 And hee had ſeuen ſonnes, and three daughters.

3 His d ſubſtance alſo was ſeuen thouſand ſheepe, and three thouſand camels, and fiue hundreth yoke of oxen, and fiue hundreth aſſes, and his family was very great, ſo that this man was the greateſt of all the ‡ men of e the Eaſt.

4 And his ſonnes went and banqueted in their houſes, euery one his day, and ſent, and called their three ſiſters to eate and to drinke with them.

5 And when the dayes of their banqueting were

d His children & riches are declared to commend his vertue in his proſperity, & his patience & conſtancie, when God had taken them from him.

‡ Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c.

were gone about, Iob sent, and f sanctified them, and rose vp earely in the morning, and g offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and h blasphemed God in their hearts: thus did Iob i euery day.

6 ¶ Now on a day when the k children of God came and stoode l before the Lorde, Satan m came also among them.

7 Then the Lorde sayd vnto Satan, Whence n commest thou? And Satan answered the Lord, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, howe none is like him in the earth, an vpright and iust man, one that feareth God, and eschueth euill?

9 Then Satan answered the Lord, and sayd, Doth Iob feare God for p nought?

10 Hast thou not made an q hedge about him and about his house, and about all that hee hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out nowe thine hand, and r touch all that he hath, to see if hee will not blaspheme thee to s thy face.

12 Then the Lord sayd vnto Satan, Lo, all that hee hath is in t thine hand: onely vpon himselfe shalt thou not stretch out thine hand. So Satan departed from the u presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and sayd, The oxen were plowing, and the asses feeding in their places,

15 And the x Sabeans came violently, and tooke them: yea, they haue slaine thy seruants with the edge of the sword: but I only am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, & sayd, The y fire of God is fallen from the heauen, and hath burnt vp the sheep and the seruants, and deuoured them: but I only am escaped alone to tell thee.

17 And whiles hee was yet speaking, another came, and sayde, The Caldeans set out three bandes, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the sword: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayd, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great winde from beyond the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayd, b Naked came I out of my mothers wombe, and naked shall I returne c thither: the Lord hath giuen, and the Lord hath taken it: d blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God e foolishly.

f That is, commanded them to bee sanctified: meaning, that they should consider the faults, that they had committed, and reconcile themselues for the same.

g That is, he offered for euery one of his children an offering of reconcillation, which declared his religion toward God, and the care that he had toward his children.

h In Ebrewit is, and blessed God, which is sometime taken for blaspheming & curling, as here, and 1. King. 21. 10 and 13. &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmitie can not cõprehend God in his maiestie, he is set foorth vnto vs as a king, that our capacitie may be able to vnderstand that which is spoken of him.

m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and to doe him all homage, without whose permission and appointment hee can doe nothing. n This question is asked for our infirmitie: for God knew whence hee came. o Heerein is described the nature of Satan, which is euer raging for his pray, 1. Pet. 5. 8. p Hee feareth thee not for thine owne sake, but for the commodities that hee receiueth by thee. q Meaning, the grace of God, which serued Iob, as a rampare, against all temptations. r This signifieth that Satan is not able to touch vs, but it is God that must doe it. s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie. t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him. u That is, went to execute that which God had permitted him to doe: for els hee can neuer goe out of Gods presence. x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.

z This last plague declareth, that when one plague is past, which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience.

a Which came not of impatiencie, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction and griefe of mind: yet they keepe a meane herein, and rebell not against God, as the wicked do. *Eccle. 5. 14. 1. Sam. 8. 7.* b That is, into the belly of the earth, which is the mother of all. c Hereby he confesseth that God is iust and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

AND on a day the a children of God came and stood before the Lord, and b Satan came also among them, and stood before the Lord.

2 Then the Lorde sayde vnto Satan, Whence commest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast thou not considered my seruant Iob, howe none is like him in the earth, * an vpright and iust man, one that feareth God, and eschueth euill? for yet hee continueth in his vprightnesse, c although thou mouedst me against him, to destroy him d without cause.

4 And Satan answered the Lord, and sayd, e Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, and touch his f bones, and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord sayd vnto Satan, Lo, he is in thine hand, but s saue his life.

7 ¶ So Satan departed frõ the presence of the Lord, & smote Iob with sore h boiles,

a That is, the Angels, as chap. 1. 6. b Reade Chap. 1. 6. *Exod. 4. 14. chap. 1. 1.*

c He prooueth Iobs integritie by this, that he ceased not to feare God when his plagues were grieuously vpon him.

d That is, when thou haddest nought against him, or when thou wast not able to bring thy purpose to passe.

e Hereby he meant that a mans owne skin is dearer vnto him then another mans.

f Meaning his owne person

g Thus Satan can goe no further in punishing, then God hath limited him.

h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9. and threateneth to punish the rebellious people, Deut. 28. 27. So that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemency of his disease, he might haue thought that God had cast him off.

from

from the sole of his foot vnto his crowne.

8 And hee tooke a [i] potsheard to scrape him, and he sate downe among the ashes.

9 Then said his [k] wife vnto him, Doest thou [l] continue yet in thine vprightnesse? [m] Blaspheme God, and die.

10 But he said vnto her, Thou speakest like a foolish woman: what? shall wee receiue good at the hand of God, and not [n] receiue euill? In all this did not Iob sinne with his [o] lips.

11 Nowe when Iobs three [p] friendes heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knew him not: therefore they lift vp their voices and wept, and euery one of them rent his garment, and sprinckled [q] dust vpon their heades towarde the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe that the griefe was very [r] great.

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorrow of his disease.

k Satan vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gaipest thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, & so she meant that he should be soone rid out of his paine. n That is, to be patient in aduersitie, as wee reioyce when he sendeth prosperitie, and so to acknowledge him to be both mercifull and iust. o He so bridleth his affections, that his tongue, through impatiencie, did not murmure against God. p Which were men of authority, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorow, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 *Iob complaineth and curseth the day of his birth.*
11 *He desireth to die, as though death were the end of all mens miserie.*

a The seuen daies ended, chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth, yet in the ende hee getteth victorie, though he was in the meane time greatly wounded.

AFterward [a] Iob opened his mouth, and [b] cursed his day.

2 And Iob cried out, and said,

3 Let the day [c] perish wherein I was borne, and the night when it was said, There is a man childe conceiued.

4 Let that day be darkenesse, let not God [d] regard it from aboue, neither let the light shine vpon it,

5 But let darkenesse, and the [e] shadow of death staine it: let the cloud remaine vpon it, and let them make it feareful as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no ioy be in it.

c Men ought not to be wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darkenesse, which maketh them afrayd of death that are in it.

8 Let them that curse the day, (being [f] ready to renue their mourning) curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but haue none: neither let it s see ‡ the dawning of the day,

10 Because it shut not vp the doores of my mothers wombe: nor hid sorrow from mine eyes.

11 [h] Why died I not in the birth? or why died I not when I came out of the wombe?

12 Why did the knees preuent mee? and why did I sucke the breasts?

13 For so should I nowe haue [i] lien and beene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellers of the earth, which haue builded themselues [k] desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked [l] haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The [m] prisoners rest together, and heare not the voice of the oppressour.

19 There are small & great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in misery? and [n] life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which ioy for gladnesse, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whose way is [o] hidde, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I [p] feared, is come vpon me, and the thing that I was afrayd of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, [q] yet trouble is come.

f Which curse the day of their birth, leth them lay that curse vpon this night.

g Let it bee alwayes night, and neuer see day.

‡ *Ebr. the eye lids of the morning.*

h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, & as if there were no life after this, which he speaketh not as though it were so, but the infirmaties of his flesh caused him to braſt out into this errour of the wicked.

k Hee noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in most barren places, because they would here-by make their names immortall.

l That is, by death the cruelty of the tyrants hath ceased. m All they that susteine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh. n Hee sheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted. o That seeth not how to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I looked euer for a fall, as is come nowe to passe. q The feare of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 *Iob is reprehended of impatiencie, 7 and of iniustice, 17 and of the presumption of his owne righteousnesse.*

THen Eliphaz the Temanite answered, and said,

2 If wee assay to commune with thee, wilt thou be grieued? but [a] who can withholde himselfe from speaking?

3 Beholde, thou hast taught many, and [b] hast

a Seeing this thine impatiencie.

b That hast comforted others in their afflictions, and canst not now comfort thy selfe.

c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reprooued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe euill cannot but receiue euill.

f Hee sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelpes) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when hee commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authority thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Elijah, 1. King. 19 12.

l Hee prooueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

m If God find imperfection in his Angels, when they are not maintained by his power, how much more shal he lay folly to mans charge, when he would iustifie himselfe against God?

n That is, in this mortall body subiect to corruption, 2. Cor. 5. 1.

o They see death continually before their eyes, & daily approching toward them.

p No man for all this doth consider it.

q That is, before that any of them were so wise as to thinke on death.

b hast strengthened the weake hands.

4 Thy words haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, & thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished being an d innocent? or where were the vpright destroyed?

8 As I haue seene, they that e plough iniquitie, and sow wickednes, reape the same.

9 With the f blast of God they perish, and with the breath of his nostrils are they consumed.

10 The roaring of the g Lion, and the voice of the Lioneſſe, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of pray, and the Lions whelps are scattered abroad.

12 But a thing was brought to mee h secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon mee, & dread which made all my bones to i tremble.

15 And the wind passed before mee, and made the haires of my flesh to stand vp.

16 Then stood one, and I knewe not his face: an image was before mine eyes, and in k silence heard I a voice, saying,

17 Shall man be more l iust then God? or shall a man be more pure then his maker?

18 Behold, he found no stedfastnes in his seruants, and layd folly vpon his m Angels.

19 How much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They bee destroyed from the o morning vnto the euening: they perish for euer p without regard.

21 Doth not their dignitie go away with them? doe they not die, and that without q wisedome?

CAll now, if any will a answere thee, and to which of the saints wilt thou turne?

2 Doubtles b anger killeth the foolish, and enuie slayeth the ideote.

3 I haue seene the c foolish well rooted, & suddenly I d cursed his habitation, saying,

4 His e children shall bee farre from saluation, & they shalbe destroyed in the f gate, and none shall deliuer them.

5 The hungry shall eate vp his harueſt: yea, they shal take it from among ỹ e thorns, and the thirstie shall drinke vp their substance.

6 For miserie commeth not forth of the dust, b neither doth affliction spring out of the earth.

7 But man is borne vnto i trauaile, as the sparkes flie vpward.

8 But I would enquire k at God, and turne my talke vnto God:

9 Which l doeth great things and vnsearchable, and marueilous things without number.

10 He m giueth raine vpon the earth, and powreth water vpon the streetes,

11 And setteth vp on hie them that bee lowe, that the sorowfull may bee exalted to saluation.

12 He scattereth the deuises of the crafty: so that their handes cannot accomplish that which they doe enterprise.

13 n He taketh the wise in their craftines, & the counsell of the wicked is made foolish.

14 They meete with o darkeneſſe in the daytime, and o grope at noone day, as in the night.

15 But hee saueth the p poore from the sword, from their q mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall r stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For hee maketh the wound, and bindeth it vp: hee smiteth, and his hands make whole.

19 He shall deliuer thee f in sixe troubles, and in the seuenth the euill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of

a Hee willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as hee doeth.

b Murmuring against God in afflictions, increaseth the paine and vexeth mans folly.

c That is, the sinner that hath not the feare of God.

d I was not moued with his prosperity, but knew that God had cursed him and his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.

f By publique iudgement they shall bee condemned and none shall pitie them.

g Though there be but two or three eares left in the hedges, yet these shalbe taken from him.

h That is, the earth is not the cause of barennesse, and mans misery, but his owne sinne.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction.

k If I suffered as thou doest, I would seeke vnto God.

l He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, and whose workes declare that man is inexcusable, except hee glorifie God in all his workes.

m He sheweth by particular examples what the worke of God are. 1. Cor. 3. 19.

n In things plaine and euident they shew themselues fooles in stead of wise men.

o This declareth that God punisheth the worldly wise, as he threatned, Deut. 28. 29.

p That is, he humbleth himselfe before God.

q He compareth the slander of the wicked to sharpe swords.

r If the wicked be compelled at Gods works to stop their mouthes, much more they that professe God.

s He will send trouble after trouble, that his children may not for one time but continually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

CHAP. V.

1. 2 *Eliphaz sheweth the difference betweene the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power, who destroyeth the wicked, and deliuereth his.*

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall serue vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, & not to be offended.

y Though the children of God haue not alwaies this promise performed, yet God doeth recompense it otherwise to their aduantage.

the tongue, and thou shalt not bee afraid of destruction when it commeth.

22 But thou shalt [t] laugh at destruction and dearth, and shalt not bee afraid of the beast of the earth.

23 For the stones of the field [u] shall be in league with thee, and the beastes of the field shall be at peace with thee.

24 And thou shalt know that peace shall be in thy tabernacle, & thou shalt visite thine habitation, and shalt not [x] sinne.

25 Thou shalt perceiue also, that thy seed shall be great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy graue in [y] a full age, as a ricke of corne commeth in due season into the barne.

27 Lo, [z] thus haue wee enquired of it, and so it is: heare this, and know it for thy selfe.

z Wee haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth, commeth for his owne sinne.

CHAP. VI.

1 *Iob answereth, that his paine is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friends.*

THen Iob answered, and sayd,

2 Oh that my griefe were well weighed, and my miseries were layd together in the [a] balance!

3 For it would be now heauier then the sand of the sea: therfore my words are [b] swallowed vp.

4 For the arrowes of the Almighty are in mee, the venime whereof doth drinke vp my spirit, and the terrors of God [c] fight against me.

5 Doeth the [d] wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is [e] vnsauorie, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meate.

8 Oh that I might haue my [f] desire, and that God would grant me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) [g] because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine [h] end, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

a To know whether I complaine without iust cause.

b My griefe is so great, that I lacke words to expresse it.

c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

d Thinke you that I crie without cause, seeing the bruit beasts doe not complaine when they haue what they would?

e Can a mans taste delite in that that hath no sauour? meaning that none take plea sure in affliction, seeing they cannot away with things that are vnsauorie to the mouth.

f Herein he sinneth double, both in wishing through impatiencie to die, & also in desiring of God a thing which was not agreeable to his will.

g That is, let mee die at once, before I come to distrust in Gods promise through mine impatiēcie.

h He feareth lest he should be brought to inconueniences, if his sorowes should continue.

13 Is it not so, that there is in mee no [i] helpe? & that [k] strength is taken from me?

14 He that is in miserie ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 My brethren haue deceiued mee as a [l] brooke, and as the rising of the riuers they passe away.

16 Which are blackish with ice, & wherin the snow is hid.

17 But in time they are dryed vp with heat, and are consumed: and when it is hote, they faile out of their places.

18 Or they depart from their way & course, yea, they vanish and perish.

19 They that goe to Tema, [l] considered them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are yee like [m] vnto it: yee haue seene my fearefull plague, and are afrayd.

22 Was it because I sayd, Bring vnto mee? or giue a reward to mee of your [n] substance?

23 And deliuer me frō the enemies hand, or ransome me out of the hand of tyrants?

24 Teach me, & I will [o] hold my tongue: and cause me to vnderstand wherein I haue erred.

25 How [p] stedfast are the words of righteousnesse? and what can any of you iustly reproue?

26 Doe yee imagine to reproue [q] words, that the talke of the afflicted should be as the wind?

27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore bee content to [r] looke vpon me: for I will not lie before your face.

29 Turne, I pray you, let there bee none iniquitie: returne, I say, and yee shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

i Haue I not sought to helpe my selfe as much as was possible?

k Or, *wisedome, or law.*

l He compareth those friends which comfort vs in our misery, to a brooke which in summer when we neede waters, is drie, in winter is hard frosen, & in the time of raine, when we haue no need, ouerfloweth with water.

l They that passe thereby to goe into the hote countreys of Arabia, thinke to find water there, to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them that thinke to haue water there in their need, as I looked for consolation at your hands.

n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words.

o Shew me wherein I haue erred, and I will confesse my fault.

p He that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.

q Do you cauill at my words, because I should be thought to speake foolishly which am now in misery?

r Consider whether I speak as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 *Iob sheweth the shortnes and misery of mans life.*

IS there not an appointed time to man vpon earth? and are not his daies as the daies of an [a] hireling?

2 As a seruant longeth for the shadowe, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance the [b] moneths of vanity, and painefull nights haue bene appointed vnto me.

4 If I layd me downe, I sayd, When shall

a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.

b My sorowe hath continued from moneth to moneth and I haue looked for hope in vaine.

shall I arise? and measuring the euening, I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is c clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.

6 My dayes are swifter then a d weauers shittle, and they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me shal see me no more: thine eyes are vpon me, and I shall be no longer.

9 e As the cloude vanisheth and goeth away, so hee that goeth downe to the graue shall f come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I wil not g spare my mouth, but will speake in the trouble of my spirit, and muse in the bitternesse of my minde.

12 Am I a sea h or a whale fish, that thou keepest me in ward?

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me i with dreames, and astonishest me with visions.

15 Therefore my soule k chuseth rather to be strangled and to die, then to bee in my bones.

16 I abhorre it, I shall not liue alway: l spare me then, for my dayes are but vanitie.

17 What is man, that thou m doest magnifie him, and that thou settest thine heart vpon him?

18 And doest visit him euery morning, and triest him euery moment?

19 Howe long will it be yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue n sinned, what shall I do vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquity? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal o not be found.

c This signifieth that his disease was rare & most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to haue compassion on him.

e If thou behold mee in thine anger, I shall not be able to stand in thy presence.

f Shall no more enioy this mortall life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest night nor day.

k Hee speaketh as one ouercome with sorow, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vseth all kinds of persuasion with God, that he might stay his hand.

n After all temptations faith burseth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because he still tried his faith.

o That is, I shalbe dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

Then answered Bildad the Shuhite, and sayd,

2 How long wilt thou talke of these things? and how long shall the words of thy mouth a be as a mighty winde?

3 Doth God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their b iniquitie,

5 Yet if thou c wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vp vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning d be small, yet thy latter end shall greatly increase.

8 e Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but f of yesterday, and are ignorant: for our dayes vpon earth are but a shadow)

10 Shall not they teach thee and tell thee, and vtter the words of their heart?

11 Can a rush growe without mire? or can the grasse grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of al that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut off, and his trust shalbe as the house of a h spider.

15 Hee shall leane vpon his house: but it shall not stand: hee shall holde him fast by it, yet shall it not endure.

16 The i tree is greene before the sunne, and the branches spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, and it k deny, saying, I haue not seene thee,

19 Behold, it will reioyce l by this meanes, that it may grow in another molde.

20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till hee haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

a He declareth that their words which would diminish any thing from the iustice of God, is but as a puffe of wind ý vanisheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

c That is, if thou turne betime, whiles God calleth thee to repentance.

d Though the beginnings bee not so pleasant, as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine al antiquity, & he shal find it true which he here sayth.

f Meaning, that it is not enough to haue the experience of our selues, but to be consumed by the examples of the that went before vs.

g As a rush cannot grow without moisture, so cannot the hypocrite, because he hath not faith, which is moistened with Gods Spirit.

h Which is to day, and to morow swept away.

i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no.

l To be planted in another place, where it may growe at pleasure.

m If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

Then Iob answered, and sayd,

2 I know verily that it is so: for how should man compared vnto God be a iustified?

3 If he would dispute with him, he could not answere him one thing of a b thousand,

a Iob heere answereth to that point of Eliphaz and Bildads oration touching the iustice of God and his innocency, confessing God to be infinite in iustice, and man to be nothing in respect.

b Of a thousand things, which God could lay to his charge, cannot answere him one.

4 Hee is wise in heart, and mighty in strength: who hath bene fierce against him, and hath prospered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthroweth them in his wrath.

6 Hee [c] remooueth the earth out of her place, that the pillars thereof do shake.

7 Hee commaundeth the sunne, and it riseth not: hee closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, marueilous things without number.

11 Loe, when he goeth [e] by me, I see him not: and when hee passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

13 God [g] will not withdrawe his anger, and the most mightie helps [h] do stoope vnder him.

14 How much lesse shall I answere him? or howe should I finde out [i] my wordes with him?

15 For though I were iust, yet could I [k] not answere, but I would make supplication to my iudge.

16 If I [l] crie, and hee answere mee, yet would I not beleeue that he heard my voice.

17 For he destroyeth me with a tempest, and wounded me [m] without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitternesse.

19 If we speake of strength, beholde, he is [n] strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne mee: [o] if I would be perfit, he shall iudge me wicked.

21 Though I were perfect, yet I know not my soule: therefore abhorre I my life.

22 This is one point: therefore I said, He destroyeth the [p] perfect and the wicked.

23 If the scourge should suddenly [q] slay, should God [r] laugh at the punishment of the innocent?

24 The earth is giuen into the hande of the wicked: he [s] couereth the faces of the Iudges thereof: if not, where, is hee? or who is he?

25 My dayes haue beene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift shippes, and as the eagle that flieth to the pray.

27 If [t] I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 Then I am afrayd of all my sorrowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

30 If I [y] wash my selfe with snowe water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne [z] clothes shall make mee filthie.

32 For hee is not a man as I am, that I should answere him, if we come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare astonish me:

35 Then will I speake, and feare him not: [b] but because I am not so, I holde me still.

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what hee could doe, if he would set foorth his power.

d These are the names of certeine starres, whereby he meaneth, that all starres both knowen and vnknowen, are at his appointment.

e I am not able to comprehend his works, which are common, and daily before mine eyes, much lesse in those things which are hid and secret.

f Hee sheweth that when God doeth execute his power, hee doeth it iustly, forasmuch as none can controle him.

g God will not be appeased for ought that man can say for himselfe for his iustification.

h That is, all the reasons that men cã lay to approue their cause.

i Howe should I be able to answere him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart that which they spake.

k Meaning, in his own opinion, signifying that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I cannot but burst foorth into many inconueniences, although I know stil that God is iust.

m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weaknesse, he continueth to iustifie God & his power.

o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience.

p If God punish according to his iustice, he will destroy aswell them that are counted perfect, as them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?

s That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these affections, but my sorrowes bring me to these manifolde infirmities, and my conscience condemneth me.

x Why doth not God destroy me at once? thus he speaketh according to the infirmity of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet is all but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shal disclose me so muchmore.

a Which might make an accord betweene God and mee, speaking of impatiencie, and yet confessing God to be iust in punishing him.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his fragilitie before God. 20 Hee desireth him to stay his hand. 22 A desciption of death.

My soule is cut off [a] though I liue: I will leaue my [b] complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, [c] Condemne me not: shewe mee wherefore thou contendest with me.

3 Thinkest thou it [d] good to oppresse me, and to cast off the [e] labour of thine handes, and to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans [h] dayes? or thy yeres as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot do [i] wickedly: for none can deliuer mee out of thine hand.

8 Thine [k] hands haue made me, and fashioned mee whole round about, and wilt

a I am more like to a dead man, then to one that liueth.

b I will make an ample declaration of my torments, accusing my selfe, and not God.

c He would not that God should proceed against him by his secret iustice, but by the ordinarie meanes that he punisheth others.

d Is it agreeable to thy iustice to do me wrong?

e Wilt thou be witheut compassion?

f Wilt thou gratifie the wicked, and condemne me?

g Doest thou this of ignorance?

h Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemie?

i By affliction thou keepest me as in a prison, and restrainest mee from doing euill, neither can any set mee at libertie.

k In these eight verses following he describeth the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.

thou

thou destroy me?

9 Remember, I pray thee, that thou hast made mee as l the clay, and wilt thou bring me into dust againe?

l As brittle as a pot of clay.

10 Hast thou not powred mee out as milke? and turned me to cruds like cheese?

11 Thou hast clothed me with skinne and flesh, and ioyned mee together with bones and sinewes.

m That is, thy fatherly care and prouidence, whereby thou preseruest me, & without ỹ which I should perish straightway.

12 Thou hast giuen me life, and m grace: and thy n visitation hath preserued my spirit.

13 Though thou hast hidde these things in thine heart, yet I know o that it is so with thee.

o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.

14 If I haue sinned, then thou wilt straitly looke vnto mee, and wilt not holde me guiltlesse of mine iniquitie.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.

p I will alway walke in feare & humilitie, knowing that none is iust before thee.

16 But let it increase: hunt thou me as a lion: returne and shewe thy selfe q maruellous vpon me.

q Iob being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against mee: r changes and armes of sorowes are against mee.

r That is, diuersitie of diseases, & in great abundance, shewing that God hath infinite meanes to punish man.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me,

19 And that I were as I had not beene, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, and leaue off from me, that I may take a little comfort,

21 Before I goe and shall not s returne, euen to the land of darknesse, and shadow of death:

s Hee wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none t order, but the light is there as darknes.

t Hee speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

u No distinction betweene light and darknesse, but where all is very darknesse it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 Hee is mercifull to the repentant. 18 Their assurance that liue godly.

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes be answered? or should a great a talker bee iustified?

a Should he perswade by his great talke, that he is iust?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

b He chargeth Iob with this, that he should say, that the thing which he spake, was true, and that he was without sinne in the sight of God.

4 For thou hast sayd, b My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the c secrets of wisedome, how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

c Which is, not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heauens are hie, what canst thou doe? d it is deeper then the hell, how canst thou know it?

d That is, this perfection of God: and if a man be not able to comprehend ỹ heighe of the heauen, the depth of hell, the length of ỹ earth, the bredth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and e shut vp, or gather together, who can turne him backe?

e If God should turne the state of things, and establish a new order in nature, who could controll him?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wild asse f colt.

f That is, without vnderstanding: so that whatsoeuer gifts he hath attetward, come of God, & not of nature.

13 If thou g prepare thine heart, and stretch out thine hands toward him:

g If thou repent, pray vnto him:

14 If iniquitie be in thine h hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

h Renounce thine owne euill works, and see that they offend not God, ouer whom thou hast charge.

15 Then truly shalt thou lift vp thy i face without spot, and shalt bee stable, and shalt not feare,

i He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leuit.26.5,6.*

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eies of the k wicked shal faile, and their refuge shall perish, and their hope shalbe for ow of mind.

k He sheweth that contrary things shall come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how he changeth the course of things.

THen Iob answered and sayd,

2 In deede because that yee are the people onely, a wisedome must die with you.

a Because you feele not that which you speak, you thinke the whole standeth in words, and so flatter your selues as though none knew any thing, or could know but you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 * I am b as one mocked of his neighbour, who calleth vpon God, and he c heareth him: the iust and the vpright is laughed to scorne.

b He reproueth these his friends of two faults: the one, that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that hee desireth.

5 d He that is ready to fall, is as a lampe despised in the opinion of the rich.

d As the rich esteeme not a light or torch, that goeth out, so is hee despised that falleth from prosperity to aduersity.

Pro.14.2.

6 The tabernacles of robbers doe prosper, and they are in safetie, that provoke God, ‡ whom God hath enriched with his hand.

7 Aske now the beasts, [e] and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shal shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of euery liuing thing, and the breath of all ‖ mankind.

11 Doth not the eare [f] discerne ỹ words? and the mouth taste meat for it selfe?

12 Among the ancient is wisedome, and in the length of dayes is vnderstanding.

13 With him is wisedome and strength: he hath counsell and vnderstanding.

14 Beholde, hee will breake downe, and it cannot be built: he shutteth a man vp, and he cannot be loosed.

15 Beholde, hee withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome: hee that is deceiued, and that [h] deceiueth, are his.

17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

18 [i] Hee looseth the [k] collar of kings, and girdeth their loynes with a girdle:

19 He leadeth away the princes, as a pray, and ouerthroweth the mightie.

20 Hee taketh away the speech from the [l] faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, & maketh the strength of the mighty weake.

22 He discouereth the deepe places from their darkenesse, and bringeth foorth the shadow of death to light.

23 Hee [m] increaseth the people, and destroyeth them: he inlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

‡ *Ebr to whome God hath brought in with his hand.*

e He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very bruit beasts doe daily teach.

‖ *Or, flesh.*

f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuen them eares, as he hath done a mouth.

g Though men by age, and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods will & ordinance: for else he should not be almighty.

i He taketh wisdom from them.

k He abateth the honour of Princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credite, which is, when he wil punish sinne.

m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoeuer is done in this world, both in the order, and change of things, is by Gods will and appointment: wherein hee declareth that hee thinketh well of God, and is able to set foorth his power in words, as they that reasoned against, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent shall be saued, and the hypocrite condemned. 20 Hee prayeth vnto God that he would not handle him rigorously.

LOe, mine eye hath seene all this: mine eare hath heard and vnderstood it.

2 I know also as much as you know: I am not inferiour vnto you.

3 But I will speake to the Almighty, and I desire [a] to dispute with God.

4 For indeede yee forge lies, and all you are [b] physicians of no value.

5 Oh, that you would hold your tongue, that it might bee imputed to you for wisdome!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will yee speake [c] wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will yee contend with God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely reproue you, if yee doe secretly accept any person.

11 Shall not his excellency make you afraid? and his feare fall vpon you?

12 Your [d] memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speake, and let come vpon me what will.

14 Wherefore do I [e] take my flesh in my teeth, and put my soule in mine hand?

15 Loe, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shall bee my saluation also: for the [f] hypocrite shall not come before him.

17 Heare diligently my words, and marke my talke.

18 Beholde now: if I prepare mee to iudgement, I knowe that I shall bee [g] iustified.

19 Who is he that will plead [h] with me? for if I now hold my tongue, I [i] die.

20 But do not these two things vnto me: then will I not hide my selfe from thee:

21 [k] Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will answere: or let me speake, and answer thou me.

23 How many are [l] mine iniquities and sinnes? shewe mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter things against mee, and makest mee to possesse [m] the iniquities of my youth.

27 Thou puttest my feete also in the [n] stockes, and lookest narrowly vnto all my pathes, and makest the print thereof in the ‡ heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

a For although he knew that God had a iustice which was manifest in his ordinary working, & another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

b You doe not well apply your medicine to the disease.

c He condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway prated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby he declareth that he is not an hypocrite, as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proue that God doeth thus punish me for my sinnes.

i If I defend not my cause, euery man will condemne mee.

k Hee sheweth what these two things are.

l His pangs thus mooue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes, that had deserued such rigour, wherein he offended, that hee would knowe a cause of God why hee did punish him.

m Thou punishest mee nowe for the faultes that I committed in my youth.

n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote.

‡ *Ebr. rootes.*

CHAP.

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 21 The condition of mans life.

MAn that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a flower, and is cut downe: he vanisheth also as [a] a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such [b] one, and causest me to enter into iudgment with thee.

4 [*] Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his desired day, [c] as an hireling.

7 For there is hope of a tree, if it bee cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the roote of it waxe old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring foorth boughs like a plant.

10 [d] But man is sicke, and dieth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Oh that thou wouldest hide mee in the graue, and keepe mee secret, vntill thy [e] wrath were past, and wouldest giue mee terme, and [f] remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till [g] my changing shall come.

15 Thou shalt call mee, and I shall [h] answere thee: thou lookest to the worke of thine owne hands.

16 But now thou [*] numbrest my steps, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a [i] bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the [k] rock that is remoued from his place:

19 As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou [p]preuailest alway against him, so that he passeth away: hee changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shal be honourable, neither shall he vnderstand concerning them, whether they shall be of lowe degree:

22 But while his [l] flesh is vpon him, hee shall be sorowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the [a] winde, and fill his belly [b] with the East winde?

3 Shal he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off [c] feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen [d] the tongue of the crafty.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the [e] first man that was borne? and wast thou made before the hilles?

8 Hast thou heard the secret counsell of God, and doest thou restraine wisedome to [f] thee?

9 What knowest thou that wee knowe not? and vnderstandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doeth thine heart [h] take thee away, and what doe thine eyes meane,

13 That thou answerest to God [‡] at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and hee that is borne of a woman, that he should be [i] iust?

15 Behold, he found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which [k] drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was [l] giuen, and no stranger passed thorow them.

20 The wicked man is continually as one that trauaileth of childe, and the number of [m] yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleeueth not to returne out of [n] darknes: for he seeth the sword before him.

23 Hee wandreth [o] to and fro for bread

a Taking occasion of his aduersaries words, hee describeth the state of mans life from his birth to his death. *Chap.8.9. psal.144.4.*

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. *Psal.51.5,7.*

c Vntil the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

d He speaketh not here, as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take mee to mercie.

g Meaning, vnto the day of the resurrection when he should bee changed and renued.

h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answere when thou callest mee. *Prouerbs 5.21.*

i Thou layest them all together, and sufferest none of my sinnes vnpunished.

k He murmureth through the impacience of the flesh against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflowe, so that hereby all the occasion of his hope is taken away.

l Yet whiles he liueth, he shalbe in paine and misery.

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotte assoone as they are vttered, as the East wind drieth vp the moisture assoone as it falleth.

c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers and contemners of God.

e That is, the most ancient, and so by reason the most wise?

f Art thou onely wise?

g Hee accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceit?

‡ *Eb. in thy spirit.*

i His purpose is to proue that Iob as an vniust man and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4.18.

k Which hath a desire to sinne,

where hee may: hee knoweth that the day of darkenesse is prepared at hand.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

24 Affliction and p anguish shall make him afraid: they shall prevaile against him as a king ready to the battel.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almighty.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield.

q That is, he was so puft vp with great prosperitie and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

27 Because he hath couered his face with q his fatnesse, and hath collops in his flanke.

28 Though hee dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 Hee shall not be rich, neither shall his substance continue, neither shall hee prolong the r perfection thereof in the earth.

r Though hee build and repaire ruinous places to get him fame, yet God shall bring all to nought, and turne his great prosperity into extreme misery.

30 Hee shall neuer depart out of darkenes: the flame shal drie vp his branches, and hee shall goe away with the breath of his mouth.

s Meaning, that his sumptuous buildings should neuer come to perfection.

31 He t beleeueth not that he erreth in vanitie: therefore vanitie shall be his change.

t Hee standeth so in his owne conceit, that hee will giue no place to good counsel, therefore his owne pride shall bring him to destruction.

32 His branch shall not be greene, but shal be cut off before his day.

u As one that gathereth grapes before they bee ripe.

33 God shall destroy him as the vine her vnripe u grape, and shall cast him off, as the oliue doeth her flower.

x Which were built or maintained by powling and briberie.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of x bribes.

y And therefore all their vaine deuices shall turne to their owne destruction.

35 For they y conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceit.

CHAP. XVI.

1 Iob moued by the importunitie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God to witnesse of his innocencie.

Then Iob answered, and sayd,

2 I haue oft times heard such things: miserable comforters are ye all.

a Which serue for vaine ostentation, and for no true comfort.

3 Shall there bee none end of words of a winde? or what maketh thee bolde so to b answere?

b For Eliphaz did reply against Iobs answere.

4 I could also speake as yee doe: (but would God your c soule were in my soules stead) I could keepe you companie in speaking, and could d shake mine head at you,

c I would you felt that which I doe.

5 But I would strengthen you e with my mouth, and the comfort of my lips should asswage your sorow.

d That is, mocke at your miserie, as you doe at mine.

6 Though I speake, my sorow f cannot be asswaged: though I cease, what release haue I?

e If this were in my power, yet would I comfort you, and not doe as yee doe to mee.

7 But now g he maketh mee wearie: O God, thou hast made all my h congregation desolate,

f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then hee is able to asswage either by words or silence.

8 And hast made me full of i wrinckles, which is a witnesse thereof, and my leannes riseth vp in mee, testifying the same in my face.

g That is, God.

9 k His wrath hath tome mee, and he hateth mee, and gnasheth vpon mee with his teeth: mine enemie hath sharpened his eyes against me.

h That is, God by his wrath: and in this diuersitie of words and his stile, he expresseth howe grieuous the hand of God was vpon him.

10 They haue opened their mouthes vpon me, and smitten mee on the l cheeke in reproch: they gather themselues together against me.

i In token of sorrow and griefe.

k That is, God by his wrath: and in this diuersitie of words and his stile, he expresseth howe grieuous the hand of God was vpon him.

11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the m hands of the wicked.

l That is, hath handled me most contemptuously: for so smiting on the cheeke signified, 1. King. 22. 24. mar. 14. 65.

12 I was in wealth, but he hath brought me to nought: hee hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

m They haue led me whither they would.

13 His n archers compasse mee round about: hee cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

n His manifold afflictions.

14 Hee hath broken mee with one breaking vpon another, and runneth vpon mee like a giant.

o I am wounded to the heart.

15 I haue sowed a sackcloth vpon my skinne, and haue abased mine p horne vnto the dust.

p Meaning, his glory was brought lowe.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in q mine hands, and my prayer r be pure.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishment.

18 O earth, couer not thou my r blood, and let my crying find no place.

r That is, vnfained, and without hypocrisie.

19 For loe, nowe my s witnesse is in the heauen, and my record is on hie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse mee, and let me finde no fauour.

20 My friendes t speake eloquently against mee: but mine eye powreth out teares vnto God.

t Though man condemne mee, yet God is witnesse of my cause.

21 Oh that a man might u pleade with God, as man with his neighbour!

u Vse painted words in stead of true consolation.

22 For the yeres accounted come, and I shall goe the way, whence I shal not returne.

x Thus by his great torments he is caried away, and brasteth out into passions, and speaketh vnaduisedly, as though God should intreate man more gently, hath but a short time here to liue.

CHAP. XVII.

1 Iob sayth that he consumeth away, and yet doth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 Shewing that hee looketh but for death.

My breath is corrupt: my dayes are cut off, and the graue is readie for me.

2 There are none but a mockers with mee, and mine eye continueth in b their bitternesse.

a In stead of comfort, being now at deaths doore, he had but them that mocked at him, and discouraged him.

3 c Lay downe now and put me in suretie for thee: who is hee, that will d couch mine hand?

b I see still that they seeke but to vexe me.

4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not set them vp on hie.

c He reasoneth with God as a man beside himselfe, to the intent that his cause might bee brought to light.

d And answere for thee?

e That these mine afflictions are thy iust iudgements, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely, but in his posteritie be punished.

g God hath made all the world to speake of me, because of mine afflictions.

h That is, as a continuall sound in their eares.

i To wit, when they see the godly punished: but in the ende they shall come to vnderstanding, and know what shalbe the reward of the hypocrite.

k That is, will not be discouraged, considering that the godly are punished as well as the wicked, comfort him.

l Iob speaketh to them three, that came to

m That is, haue brought me lorow in stead of comfort.

n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth.

o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them.

p All worldly hope and prosperitie faile, which you say, are onely signes of Gods fauour: but seeing that these things perish, I set mine hope in God, & in the life euerlasting.

5 f For the eyes of his children shall faile, that speaketh flattery to his friends.

6 Hee hath also made me a g byworde of the people, and I am as a tabret h before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.

8 The righteous shalbe astonied at i this, and the innocent shall be mooued against the hypocrite.

9 But the righteous will hold his k way, and he whose hands are pure, shall increase his strength.

10 All l you therefore turne you, and come now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 Haue changed the m night for the day, and the light that approched, for darknesse.

13 Though I hope, n yet the graue shall bee mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my o father, and to the wormе, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing, that I hoped for?

16 p They shall goe downe into the bottome of the pit: surely it shall lie together in the dust,

12 His strength shall be s famine: and destruction shall be readie at his side.

13 It shall deuoure the inner partes of his skinne, and the t first borne of death shall deuoure his strength.

14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the i king of feare.

15 Feare shall dwell in his house (because it is not k his) l and brimstone shall be scattered vpon his habitation.

16 His rootes shall be dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and hee shall haue no name in the street.

18 They shall drive him out of the m light into darkenesse, and chase him out of the world.

19 Hee shall neyther haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonied at his n day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XVIII.

1 Bildad rebearseth the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and sayd,

2 When will a yee make an ende of your wordes? b cause vs to vnderstand, and then we will speake.

3 Wherefore are we counted as beasts, and are vile in your sight?

4 Thou art c as one that teareth his soule in his anger. Shall the d earth bee forsaken for thy sake? or the rocke removed out of his place?

5 Yea, the light of the wicked shall bee e quenched, and the sparke of his fire shal not shine.

6 The light shall be darke in his dwelling, & his candle shall be put out with him.

7 The steps of his strength shall bee restreined, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feete, and he f walketh vpon the snares.

9 The grenne shal take him by the heele, and the theefe shall come vpon him.

10 A snare is layd for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afrayd on euery side, and shal driue him to his feete.

CHAP. XIX.

2 Iob reproueth his friends, 15 And reciteth his miseries and grieuous paines. 25 Hee asswreth himselfe of the generall resurrection.

BUt Iob answered, and sayd,

2 How long will ye vexe my soule, and torment me with words?

3 Yee haue now a ten times reproched mee, and are not ashamed: yee are impudent toward me.

4 And though I had in deede erred, mine b errour remaineth with me.

5 But in deede if you will aduance your selues against mee, and rebuke mee for my reproch,

6 Knowe now, that God hath c ouerthrowen mee, and hath compassed mee with his net.

7 Behold, I cry out of violence, but I haue none answere: I crie, but there is no iudgement.

8 Hee hath hedged vp my way that I cannot d passe, and hee hath set darkenesse in my paths.

9 He hath spoiled me of mine honour, and taken the e crowne away from mine head.

10 Hee hath destroyed me on euery side, and I am gone: and he hath remoued mine hope like a f tree.

11 And he hath kindled his wrath against me, and counted me as one of his enemies.

12 His g armies came together, and made their way vpon mee, and camped about my tabernacle.

13 Hee hath removed my brethren farre from mee, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 h They that dwell in mine house, and my maydes tooke mee for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not

a Which count your selues iust? as Chap. 12.4.

b Whom you take to be but beasts, as Chap. 12.7.

c That is, like a mad man.

d Shall God change the order of nature for thy sake by dealing with thee otherwise then he doeth with all men?

e When the wicked is in his prosperitie, then God changeth his state: and this is his ordinary working for their sinnes.

f Meaning, that the wicked are in cōtinuall danger.

g That which should nourish him shalbe consumed by famine.

h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth, his members or parts.

i That is, with most great feare.

k Meaning, not truely come by.

l Though all the world would fauour him, yet God would destroy him & his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

a That is, many times, as Nehe. 4.12.

b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.

c He braseth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning, his children, and what soeuer was deare vnto him in this world.

f Which is plucked vp, and hath no more hope to growe.

g His manifold afflictions.

h Mine household seruants: by all these losses Iob sheweth, that touching the flesh he had great occasion to be moued.

answere, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friendes abhorred mee, and they whom I loued, are turned against mee.

20 My bone [k] cleaueth to my skinne, and to my flesh, and I haue escaped with the [l] skinne of my teeth.

21 Haue pitie vpon me: haue [m] pitie vpon mee, (O yee my friends) for the hand of God hath touched me.

22 Why doe yee persecute me, as [n] God? and are not satisfied with my [o] flesh?

23 Oh that my wordes were now written! Oh that they were written euen in a booke!

24 And grauen with [p] an yron pen in lead, or in stone for euer!

25 For I am sure, that my [q] Redeemer liueth, and he shal stand the last on the earth.

26 And though after my skinne wormes destroy this body, yet shall I see God [r] in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within me.

28 But yee sayd, Why is he persecuted? And there was [s] a deepe matter in me.

29 Be ye afraid of the sword: for [t] sword will be [u] auenged of wickednesse, that yee may know that there is a iudgement.

I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour.

CHAP. XX.

1 *Zophar sheweth that the wicked and the couetous shall haue a short ende,* 22 *Though for a time they flourish.*

Then answered Zophar the Naamathite, and sayd,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I haue heard the [a] correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of olde? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though [b] his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall hee perish for euer, like his dung, and they which haue seene him shall say, Where is he?

8 He shal flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall [c] flatter the poore, and his hands shall [d] restore his substance.

11 His bones are full of the sinne of his youth, and [e] it shall lie downe with him in the dust.

12 When wickednes [f] was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meate in his bowels was turned: the gall of Aspes was in the midst of him.

15 He hath deuoured substance, and he shall vomite it: for God shall drawe it out of his belly.

16 He shall sucke the [g] gall of Aspes, and the vipers tongue shall slay him.

17 He shall not see the [h] riuers, nor the floods and streames of honie and butter.

18 He shal restore the labour, and shall deuoure no more: euen according to the substance shalbe his exchange, [i] and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, and hath spoyled houses which he builded not.

20 Surely hee shall feele no quietnesse in his body, neither shal he reserue of that which he desired.

21 There shal none of his [k] meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand [l] of all the wicked shall assaile him.

23 He shall be about to fill his belly, but God shall sende vpon him his fierce wrath, [m] and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, and the bow of steele shal strike him through.

25 The arrowe is drawen out, and cometh forth of the [n] body, and shineth of his gall, so feare commeth vpon him.

26 [o] All darkenesse shall be hid in his secret places: the fire that is not [p] blowen, shal deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.

27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.

28 The [q] increase of his house shall go away: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from [r] God, and the heritage that hee shall haue of God for his [s] wordes.

a Which were hers and mine.
k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne mee not as an hypocrite, specially ye which should comfort me.
n Is it not ynough that God doeth punish me, except you by reproches increase my sorow?
o To see my body punished, except ye trouble my minde?
p He protesteth that notwithstanding his sore passions, his religion is perfite, and that he is not a blasphemer, as they iudged him.
q I know that I shall come before the great Iudge, who shall be my deliuerer and Sauiour.
r Herein Iob declareth plainely that he had a full hope, that both the body and soule should enioy the presence of God in the last resurrection.
s Though his friends thought that hee was but persecuted of God for his sinnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for other.
t God will be reuenged of this thastie iudgement, whereby you condemne me.

a He declareth what two things moued him to speake: to wit, because Iob seemed to touch him, and because he thought hee had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

c Whereas the father through ambition and tyrannie oppressed the poore, he children through pouertie and miserie shall seeke fauour at the poore.
d So that the thing, which he hath taken away by violence, shall be restored againe by force.
e Meaning, that he shall cary nothing away with him, but his sin.
f As poyson that is sweete in the mouth bringeth destruction, when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.
g He compareth euil gotten goods to the venime of aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.
h Though God giue to all other abundance of his blessings, yet he shall haue no part thereof.
i That is, these rauenes and spoylers of the poore shall enioy their theft but for a time: for afaer, God will take it from them, and cause them to make restitution, so that it is but an exchange.
k Hee shall leaue nothing to his posteritie.
l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.
m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.
n Some reade, of the quiuer.
o All feare and sorow shall light vpon him, when he thinketh to escape.
p That is, fire from heauen, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flowe away like riuers, and bee dispersed in diuers places.
r Thus God will plague the wicked.
s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud, 15 Insomuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and said,

2 Heare diligently my wordes, and this a shall be in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it b were so, how should not my spirit bee troubled?

5 Marke mee, and be abashed, and lay your hand vpon your c mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked d liue, and waxe olde, and grow in wealth?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cowe calueth, and casteth not her calfe.

11 They send foorth their children e like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly f they go downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the g knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profite should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their h hande: therefore let the counsell of the wicked i bee farre from me.

17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them? hee will diuide their liues in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall know it.

20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach l God knowledge, who iudgeth the hest things?

23 One m dieth in his full strength, being in all ease and prosperity.

24 His breastes are full of milke, and his bones run full of marow.

25 And another n dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the o dust, and the wormes shal couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye doe me wrong.

28 For yee say, Where is the Princes p house? and where is the tabernacle of the wickeds dwelling?

29 May yee not q aske them that goe by the way? and ye cannot deny their tokens.

30 But the wicked is kept vnto the day of r destruction, and they shall bee brought foorth to the day of wrath.

31 Who shall declare his way s to his face? and who shall reward him for that hee hath done?

32 Yet shall he bee brought to the graue, and remaine in the heape.

33 The t slime valley shalbe sweete vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answeres there remaine but lies?

a Your diligent marking of my words, shalbe to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries, that God punisheth not straightwaies the wicked, but oft times giueth them long life & prosperitie, so that we must not iudge God iust or vniust by the things that appeare to our eie.

e They haue store of children, lustie and healthfull: and in these points he answereth to that which Zophar alledged before.

f Not being tormented with long sicknesse.

g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries, that if they reason onely by ſ which is seene by common experience, the wicked that hate God, are better delt withall, then they that loue him.

h It is not their owne, but God onely leadeth it vnto them.

i God keepe me from their prosperitie.

k When God recompenseth his wickednesse, hee shall know that his prosperity was but vanitie.

l Who sendeth to the wicked prosperitie, and punisheth the godly.

m Meaning, the wicked.

n To wit, the godly.

o As concerning their bodies: and this he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroied because he was wicked.

q Which through long trauel ing haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.

r Though the wicked flourish here, yet God will punish him in the last day.

ſ Though men doe flatter him, and none dare reproue him in this worlde, yet death is a token, that God will bring him to an account.

t He shalbe glad to lie in a slime pit, which before could not bee content with a roial palace.

u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 15 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and said,

2 May a man bee a profitable vnto God, as he that is wise, may be profitable to himselfe?

3 b Is it any thing to the Almightie, that thou art righteous? or is it profitable to him, that thou makest thy wayes vpright?

4 Is it for feare c of thee that he will accuse thee? or goe with thee into iudgment?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the d pledge from thy brother for nought, & spoyled the clothes of the naked.

7 To such as were weary, thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.

8 But the mightie man e had the earth, and he that was in authority dwelt in it.

9 Thou hast cast out widowes empty, and the armes of f the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shal suddenly trouble thee:

11 Or darknes that thou shouldest not see, and g abundance of waters shall couer thee.

12 Is not God vnohie in the heauen? and

a Though man were iust, yet God could haue no profit of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. *Chap. 35.7.*

b Lest thou shouldest reproue or hurt him?

c Thou hast beene cruell and without charity, and wouldest do nothing for the poore, but for thine owne aduantage.

d When thou wast in power & authoritie, thou not shewed pitie.

e Hee accuseth Iob of impietie & contempt of God, as though he would say, It hath passe not for men, yet consider the height of Gods maiestie.

h That so much the more by that excellent worke thou maiest feare God, and reuerence him.

i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

k How God hath punished them from the beginning?

l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe.

m He answereth to that which Iob had sayd, Chap. 21.7 that the wicked haue prosperity in this world: desiring that he might not be partaker of the like.

n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that hee punisheth their enemies.

o That is, the state and preseruation of the godly is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Iob to repentance, and to returne to God.

r God will restore vnto thee all thy substance.

s Which shall be in abundance like dust.

t That is, the fauour of God.

u God will deliuer his, when the wicked are destroyed round about them, as in the flood, and in Sodome.

x God will deliuer a whole countrey from perill, euen for the iust mans sake.

beholde the height of the [k] starres howe hie they are.

13 But thou sayest, Howe should God [i] knowe? can hee iudge through the darke cloud?

14 The cloudes hide him that hee cannot see, and he walketh in the circle of heauen.

15 Hast thou marked [p] way of the world, [k] wherein wicked men haue walked?

16 Which were [l] cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which sayd vnto God, Depart from vs, and asked what the Almightie could doe for them.

18 Yet hee [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shal reioyce, [n] and the innocent shall laugh them to scorne.

20 Surely [o] our substance is hid: but the fire hath deuoured the remnant of [p] them.

21 Therefore acquaint thy selfe, I pray thee, [q] with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the Lawe of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou shalt [r] be built vp, and thou shalt put iniquitie farre from thy Tabernacle.

24 Thou shalt lay vp gold for [s] dust, and the gold of Ophir, as the flintes of the riuers.

25 Yea, the Almightie shalbe thy defence, and thou shalt haue plenty of siluer.

26 And thou shalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the [t] light shall shine vpon thy waies.

29 [q] When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the [x] yland, and it shall bee preserued by the pureness of thine hands.

CHAP. XXIII.

2 Iob affirmeth that hee both knoweth & feareth the power and sentence of the Iudge, 10 And that he is not punished only for his sinnes.

BVt Iob answered and sayd,

2 Though my talke bee this day in [a] bitternesse, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would knowe the wordes, that hee would answere mee, and would vnderstand what he would say vnto me.

6 Would he [o] plead against me with his great power? No, but he would [c] put strength in me.

7 [d] There the righteous might reason with him, so I should bee deliuered for euer from my iudge.

8 [e] Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: he wil hide himselfe in the South, and I cannot behold him.

10 But hee knoweth my [f] way, and trieth me, and I shal come forth like the gold.

11 My foote hath followed his steps: his way haue I kept, and haue not declined.

12 Neither haue I departed from the commandement of his lips, & I haue esteemed the words of his mouth more then mine appointed foode.

13 Yet hee is in one minde, and who can [b] turne him? yea, hee doeth what his minde desireth.

14 For he wil performe that, which is decreed of me, and many [i] such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.

16 For God [k] hath softened mine heart, and the Almighty hath troubled me.

17 For I am not cut off [m] in darknesse, but he hath hid the darkenes from my face.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap 22.21. hee declareth that he desireth nothing more: but it seemeth that God would not be found of him.

b Vsing his absolute power, and saying, Because I am God, I may doe what I will.

c Of his mercie he would giue me power to answere him.

d When he of his mercie hath giuen strength to maintaine their cause.

e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements, on what side or part soeuer he turneth himselfe.

f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit.

g His worde is more precious vnto me, then the meate wherewith the body is sustained.

h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that hee had appointed him to a good ende.

i In many points man is not able to attaine to Gods iudgements.

k That I should not bee without feare.

l Hee sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

HOw should not the times bee [a] hid from the Almightie, seeing that they which know him, see not his [b] dates?

2 Some remoue the land markes, that rob the flocks, and feede thereof.

3 They lead away the Asse of the fatherlesse, and take the widowes ore to pledge.

4 They make the poore to turne out of the way, so that the poore of the earth hide themselues [c] together.

5 Beholde, others as wilde Asses in the wildernesse, goe forth to their busines, and [d] rise early for a prate: the wildernesse

a Thus Iob speaketh in his passions and after the iudgement of the flesh, that is, that he seeth not the things that are done at times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly.

b When hee punisheth the wicked, and rewardeth the good.

c And for cruelties and oppression dare not shew their faces.

d That is, spare no diligence,

e He and his liue
by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoile another, but for necessitie.
h The poore are driuen by the wicked into rockes and holes, where they can not lye dry for the raine.
i That is, they so powle and pill the poore widow, that she cannot haue to sustaine her selfe, that she may be able to giue her childe sucke.
k That is, his garment, wherewith he should be couered or clad.
l In such places, which are appointed for that purpose: meaning that those that labour for the wicked are pined for hunger.
m For the great oppression and extortion.
n Cry out & call for vengeance.
o God doth not condemne the wicked, but seemeth to passe ouer it by his long silence.
p That is, Gods worde, because they are reprooued thereby.
q By these particular vices, and the licence thereunto, he would proue that God punisheth not the wicked, and rewardeth the iust.

e giueth him and his children foode.
6 They reape f his prouision in the field, but they gather the late vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the colde.
8 They are wet with the showers of the mountaines, h and they embrace the rocke for want of a couering.
9 They plucke the fatherlesse i from the breast, and take the pledge k of the poore.
10 They cause him to go naked without clothing, and take the gleaning from the hungry.
11 They that make oyle l betweene their walles, and treade their wine presses, suffer thirst.
12 Men m cry out of the citie, & the soules of the slaine n cry out: yet God doeth o not charge them with folly.
13 These are they that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riseth early, & killeth the poore and the needie: and in the night he is as a theefe.
15 The eie also of the q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.
16 They dig through houses in the darke, which they marked for themselues in the day: they knew not the light.
17 But the morning is euen to them as the shadow of death: if one knowe them, they are in the terrours of the shadowe of death.
18 He is swift vpon the r waters: their f portion shall be cursed in the earth: he will not behold the way of the vineyards.
19 As the dry ground and heate consume the snow waters, so shall the graue t the sinners.
20 u The pitiful man shall forget him: the worme shall feede his sweetnesse: he shalbe no more remembred, and the wicked shall bee broken like a tree.
21 He x doeth euil intreat the barren, that doeth not beare, neither doeth hee good to the widow.
22 Yee draweth also the y mightie by his power, and when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut off as the top of an eare of corne.
25 But if it be not z so, where is hee? or who will prooue me a liar, & make my words of no value?

q That is, that contrary to your reasoning no man can giue a perfect reason of Gods iudgements, let me bee reprooued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and sayd,
2 a Power and feare is with him, that maketh peace in his hie places.
3 Is there any number in his armies? and vpon whom b shall not his light arise?
4 And how may a man be c iustified with God? or how can he be cleane, that is borne of woman?
5 Beholde, hee will giue no light to the moone, d and the starres are vncleane in his sight.
6 How much more man, a worme, euen the sonne of man, which is but a worme?

a His purpose is to prooue, that albeit God try & afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth thathe is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and prooueth it by his miracles.

BVt Iob answered, and sayd,
2 a Whome helpest thou? him that hath no power? sauest thou the arme that hath no strength?
3 Whom counsellest thou? him that hath no wisedome? thou b shewest right well as the thing is.
4 To whome doest thou declare these words? or whose spirit c cometh out of thee?
5 The d dead things are formed vnder the waters, and neere vnto them.
6 The graue is e naked before him, and there is no couering for f destruction.
7 He stretcheth out the g North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.
9 He holdeth backe the face of his throne: h and spreadeth his cloud vpon it.
10 He hath set bounds about the waters, vntill the i day and night come to an end.
11 The k pillars of heauen tremble and quake at his reproofe.
12 The seas calme by his power, and by his vnderstanding hee smiteth the pride thereof.
13 His Spirite hath garnished the heauens, and his hand hath formed the crooked l serpent.
14 Loe, these are part of his wayes: but m how litle a portion heare wee of him? and

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not apply it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power & prouidence in the mines & metals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but hee seeth it.
f Meaning, the graue wherein things putrifie.
g Hee causeth the whole heauen to turne about the North pole.
h That is, he hideth the heauens, which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproch.
l Which is a figure of starres fashioned like a serpent, because of the crookednesse.
m If these few things, which wee see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if wee were able to comprehend all his workes?

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The constancie and perfectnes of Iob. 13 The reward of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,

4 My lippes surely shall speake no wickednesse, [b] and my tongue shall vtter no deceite.

5 God forbid, that I should [c] iustifie you: vntill I die, I will neuer take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reproue me of my [e] dayes.

7 Mine enemie shall bee as the wicked, and hee that riseth against mee, as the vnrighteous.

8 For what [f] hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his cry, when trouble commeth vpon him?

10 Will he set his delite on the Almightie? will he call vpon God at all times?

11 I will teach you what is in the hand of [g] God, and I will not conceale that which is with the Almightie.

12 Behold, all ye your selues [h] haue seene it: why then doe you thus vanish [i] in vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almightie.

14 If his children bee in great number, the sword shal destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes [l] shall not weepe.

16 Though hee should heape vp siluer as the dust, and prepare rayment as the clay,

17 Hee may prepare it, but the iust shall put it on, and the innocent shall deuide the siluer.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shall not bee gathered to his fathers: they opened their eyes, and hee was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The East winde shall take him away, and he shal depart: and it shal hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would faine flee out of his hand.

23 Euery man shal clap their hands at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward signes.

b Howsoeuer men iudge of me, yet will I not speake contrary to that which I haue sayd, and so doe wickedly in betraying the trueth.

c Which condemne me as a wicked man, because the hand of God is vpon me.

d I will not confesse that God doeth thus punish me for my sinnes.

e Of my life past.

f What aduantage hath the dissembler to gaine neuer so much, seeing he shal lose his owne soule?

g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to al.

h That is, these secret iudgements of God, and yet doe not vnderstand them.

i Why maintaine you then this errour?

k Thus will God order the wicked, and punish him when vnto his posterite.

l None shall lament him.

m Which breedeth is another mans possession or garment, but is soone shaken out.

n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

THe siluer surely hath his veine, [a] and the golde his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darkenesse, [b] and he trieth the perfection of all things: he setteth a bond of darkenesse, and of the shadow of death.

4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth [e] bread, and vnder it, as it were fire turned vp.

6 The stones thereof are a place [f] of saphirs, and the dust of it is gold.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

8 The lyons whelps haue not walked it, nor the lyon passed thereby.

9 He putteth his hands vpon the [g] rockes, & ouerthroweth the mountaines by the roots.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome found? [h] and where is the place of vnderstanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also sayth, It is not with me.

15 [k] Gold shal not bee giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the christall shalbe equal vnto it, nor the exchange shall be for plate of fine gold.

18 No mention shall bee made of coral, nor of the [l] gabith: for wisedome is more precious then pearles.

19 The topaz of Ethiopia shall not bee equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisedom? and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares:

23 But God vnderstandeth [n] the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of [o] the world, and seeth all that is vnder heauen.

25 To make the weight of the windes, and to weigh the waters by measure.

26 When hee made a decree for the raine, and a way for the lightening of the thunders.

27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisedom of God.

b There is nothing but it is compassed within certain limits, & hath an end, but Gods wisedome.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade through.

e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.

f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.

g After that hee hath declared the wisedom of God, in the secrets of nature, he describeth his power.

h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome cannot be attained vnto.

i It is too hie a thing for man to attaine vnto in this world.

k It can neither be bought for gold nor precious stones, but is onely the gift of God.

l Which is thought to bee kinde of precious stone.

m Meaning, that there is no natural meanes, whereby man might attaine to the heauenly wisedom: which hee meaneth by the foules of the hie.

n He maketh God onely the author of this wisedom, and the giuer thereof.

Proverb.1.7.
o He declareth that man hath so much of this heauenly wisedome, as hee sheweth by fearing God, and departing from euill.

28 And vnto man he sayd, Beholde, * the o feare of the Lord is wisedome, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie 12 Iustice and equitie.

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as ‡ in times past, when God preserued me!

3 When his a light shined vpon mine head: and when by his light I walked thorow the b darkenesse,

4 As I was in the dayes of my youth: when c Gods prouidence was vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my paths d with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I caused them to prepare my seate in the streete.

8 The yong men saw me, & e hid themselues, and the aged arose, and stood vp.

9 The princes staied talke, and laid their hand on their f mouth.

10 The voice of princes was hid, & their tongue cleaued to the roofe of their mouth.

11 And when the g eare heard me, it blessed mee: and when the eye saw mee, it gaue witnesse to h me.

12 For I deliuered the i poore that cried, and the fatherlesse, and him that had none to helpe him.

13 k The blessing of him that was ready to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put l on iustice, and it couered me: my iudgement was as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and plucked the pray out of his teeth.

18 Then I said, I shall die in my m nest, and I shal multiply my daies as the sand.

19 For my roote is n spread out by the water, and the dew shal lie vpon my branch.

20 My glory shall renue toward me, and my bow shall be restored in mine hand.

21 Vnto me men gaue care, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke o droppeth vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth p as for the latter raine.

24 If I q laughed on them, they beleeued it not: neither did they cause the light of my countenance r to fall.

25 I appointed out f their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21. because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVT nowe they that are yonger then I, a mocke mee: yea, they whose fathers I haue refused to set with the b dogges of my flockes.

2 For whereto should the strength of their hands haue serued mee, seeing age c pitthed in them?

3 For pouertie and famine they were solitarie, fleeting into the wildernesse, which is darke, desolate and waste.

4 They cut vp ‖ nettles by the bushes, and the iuniper rootes was their meate.

5 They were d chased forth from among men: they shouted at them, as at a theefe.

6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.

7 They roared among the bushes, & vnder the thistles they gathered themselues.

8 They were the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their e song, and I am their talke.

10 They abhorre mee, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my f cord and humbled mee, & they haue loosed the bridle before me.

12 The youth rise vp at my right hand: they haue pusht my feete, and haue trode on me as on the b paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none i helpe.

14 They came as a great breach of waters, and k vnder this calamitie they come on heapes.

15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloude.

16 Therefore my soule is nowe l powred out vpon mee, and the dayes of affliction haue taken holde on me.

17 m It pierceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my garment changed, which compasseth mee about as the collar of my coat.

19 n Hee hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou doest not heare mee, neither regardest mee, when I stand vp.

21 Thou turnest thy selfe o cruelly against mee, and art enemie vnto mee with the strength of thine hand.

22 Thou takest me vp and causest me to ride vpon the p winde, and makest my

‡ *Ebr. moneths before.*
a When I felt his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner, as they accused him.
e Being ashamed of their lightenes, and afraid of my grauitie.
f Acknowledging my wisedome.
g All that heard me, praysed me.
h Testifying, § I did good iustice.
i Because his aduersaries did so much charge him with wickednesse, he is compelled to render a count of his life.
k That is, I did succour him that was in distresse, & so he had cause to praise me.
l I delited to do iustice, as others did to weare costly apparell.
m That is, at home in my bed wout all trouble, and vnquietnesse.
n My felicitie doeth increase.
o That is, was pleasant vnto them.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be iest, or they thought not that I would condescend vnto them.
r They were afraid to offend me, and cause me to be angry.
f I had them at commandement.
a That is, mine estate is changed, and whereas before the ancient men were glad to do me reuerence, the young men now contemne me.
b Meaning, to be my shepheards, or to keepe my dogges.
c That is, their fathers died for famine before they came to age.
‖ *Or, mallowes.*
d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked & lewd fellowes, such as he here describeth.
e They make songs of me, and mocke at my miserie.
f God hath taken from me the force, credit, and authority, where-with I kept them in subiection.
g He said that the yoong men when they saw him, hid themselues, as Chap. 29. 8. and now in his miserie they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They need none to helpe them.
k By my calamitie they took an occasion against me.
l My life faileth me, and I am as
halfe dead. m Meaning sorow. n That is, God hath brought me into contempt. o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby hee was caried beside himselfe. p He compareth his affliction to a tempest or whirlwinde.

‖ Strength

strength to faile.

23 Surely I know we that thou wilt bring me to death, and to the house appoynted for all the liuing.

24 Doubtleſſe none can ſtretch his hand vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, euill came vnto me: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: for the dayes of affliction are come vpon me.

28 I went mourning without the ſunne: I ſtood vp in the congregation and cryed.

29 I am a brother to the dragons, and a companion to the oſtriches.

30 My ſkinne is blacke vpon mee, and my bones are burnt with heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.

I Made a couenant with mine eyes: why then ſhould I thinke on a maide?

2 For what portion ſhould I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to the workers of iniquitie?

4 Doeth not he beholde my wayes, and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceite,

6 Let God weigh me in the iuſt balance, and he ſhall know mine vprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let mee ſowe, and let another eate: yea, let my plants be rooted out.

9 If mine heart hath beene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednesſe, and iniquity to be condemned:

12 Yea, this is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they did contend with me,

14 What then ſhall I doe when God ſtandeth vp? and when hee ſhall viſite me, what ſhall I anſwere?

15 He that hath made me in the wombe, hath hee not made him? hath not hee alone faſhioned vs in the wombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hee hath growen vp with me as with a father, and from my mothers wombe I haue bene a guide vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed mee, becauſe hee was warmed with the fleece of my ſheepe,

21 If I haue lift vp mine hand againſt the fatherleſſe, when I ſawe that I might helpe him in the gate,

22 Let mine arme fall from my ſhoulder, & mine arme be broken from the bone.

23 For Gods puniſhment was a feareful vnto mee, and I could not bee deliuered from his highneſſe.

24 If I made golde mine hope, or haue ſayde to the wedge of golde, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the Sunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or my mouth did kiſſe mine hand,

28 (This alſo had bene an iniquitie to bee condemned: for I had denied the God aboue)

29 If I reioyced at his deſtruction that hated me, or was mooued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my tabernacle ſay, Who ſhall giue vs of his fleſh? wee can not be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, but I opened my doores vnto him that went by the way.

33 If I haue hid my ſinne, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made a traide a great multitude, yet the moſt contemptible of the families did feare me: ſo I kept ſilence, and went not out of the doore.

35 Oh, that I had ſome to heare me! beholde my ſigne that the Almightie will witneſſe for me: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and binde it as a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a prince.

38 If my lande cry againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

Or, wiſedome, or Law.

q None can deliuer me thence, though they lament at my death.

r In ſtead of comforting, they mocked at me.

s Not delighting in any worldly thing, no not ſo much as in the vſe of the ſunne.

t Lamenting them that were in affliction, and mouing others to pitie them.

u I am like the wilde beaſtes that deſire moſt ſolitarie places.

x With the heate of affliction.

a I kept mine eyes from all wanton lookes.

b Would not God then haue puniſhed me?

c Iob declareth that the feare of God was a bridle to ſtay him from all wickednesſe.

d He ſheweth wherein his vprightneſſe ſtandeth, that is, in as much as he was blameleſſe before men, and ſinned not againſt the ſecond table.

e That is, hath accompliſhed the luſt of mine eye.

f According to the curſe of the Law, Deut. 28. 33.

g Let her be made a ſlaue.

h He ſheweth that albeit man neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch bee deſtroyed.

i When they thought themſelues euill intreated by me.

k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?

l He was mooued to ſhewe pitie vnto ſeruants, becauſe they were Gods creatures as he was.

m By long waiting for her requeſt.

n He nouriſhed the fatherleſs, and maintained the widowes cauſe.

o To oppreſſe him and doe him iniurie.

p Let me rot in pieces.

q I refrained not from ſinning for feare of men, but becauſe I feared God.

r If I was proud of my worldly proſperitie, and felicity, which is meant by the ſhinning of the Sunne and brightneſſe of the Moone.

s If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.

x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.

y That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.

z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

b Should not this booke of his accuſations bee a prayſe and commendation to mee?

c I will make him account of all my life without feare.

d As though I had withholden their wages that Laboured in it.

e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

without ſiluer: or if I haue grieued e the ſoules of the maſters thereof,
40 Let thiſtles grow in ſtead of wheate, and cockle in the ſtead of barley.
THE fWORDS OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wiſe, but the Spirit of God.

SO theſe three men ceaſed to anſwere Job, becauſe he ‡eſteemed himſelfe iuſt.
2 Then the wrath of Elihu the ſonne of Barachel the a Buzite, of the family of b Ram, was kindled: his wrath, I ſay, was kindled againſt Job, becauſe hee iuſtified himſelfe c more then God.
3 Alſo his anger was kindled againſt his three friends, becauſe they could not find an anſwere, and yet condemned Job.
4 (Now Elihu had waited till Job had ſpoken: for d they were more ancient in yeres then he)
5 So when Elihu ſawe that there was none anſwere in the mouth of the three men, his wrath was kindled.
6 Therefore Elihu the ſonne of Barachel the Buzite, anſwered and ſayde, I am yong in yeres, and ye are ancient: therefore I doubted, and was afraide to ſhewe you mine opinion.
7 For I ſayd, The e dayes ſhall ſpeake, and the multitude of yeres ſhall teach wiſedome.
8 Surely there is a ſpirit in man, fbut the inſpiration of the Almighty giueth vnderſtanding.
9 Great men are not alway wiſe, neither doe the aged alway vnderſtand iudgement.
10 Therefore I ſay, Heare me, and I will ſhewe alſo mine opinion.
11 Behold, I did wait vpon your words, and hearkened vnto your knowledge, whiles you ſought out g reaſons.
12 Yea, when I had conſidered you, loe, there was none of you that reproued Job, nor anſwered his words:
13 Leſt ye ſhould ſay, We haue h found wiſedome: for God hath caſt him downe, and no man.
14 Yet hath i he not directed his wordes to me, neither will I anſwere k him by your words.
15 Then they fearing, anſwered no more, but left off their talke.
16 When I had waited (for they ſpake not, but ſtood ſtill, and anſwered no more)
17 Then anſwered I in my turne, and I ſhewed mine opinion.
18 For I am full of l matter, and the ſpirit within me compelleth me.
19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that breaſt.
20 Therefore will I ſpeake, that I may take breath: I will open my lips, and will anſwere.
21 I will not now accept the perſon of man, m neither will I giue titles to man.
22 For I may not giue n titles, leſt my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

1 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuerſe meanes to inſtruct man and to draw him from ſinne. 19. 29 He afflicteth man, and ſuddenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

WHerefore, Job, I pray thee, heare my talke, and hearken vnto all my wordes.
2 Behold now I haue opened my mouth: my tongue hath ſpoken in my mouth.
3 My wordes are in the vprightneſſe of mine heart, and my lips ſhall ſpeake pure knowledge.
4 The a Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.
5 If thou canſt giue me anſwere, prepare thy ſelfe, and ſtand before me.
6 Behold, I am according to thy wiſh in b Gods ſtead: I am alſo formed of the clay.
7 Beholde, my terrour ſhall not feare thee, neither ſhall mine hand c be heauie vpon thee.
8 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of thy words:
9 I am d cleane, without ſinne: I am innocent, and there is none iniquitie in me.
10 Loe, hee hath found occaſions againſt me, and counted me for his enemie.
11 He hath put my feete in the ſtockes, and looketh narrowly vnto all my pathes.
12 Beholde, in this haſt thou not done right: I will anſwere thee, that God is greater then man.
13 Why doeſt thou ſtriue againſt him? for hee doeth not e giue account of all his matters.
14 For God ſpeaketh f once or twiſe, and one heeth it not.
15 In dreames and g viſions of the night, when ſleepe falleth vpon men, & they ſleepe vpon their beds,
16 Then hee openeth the eares of men, euen by their corrections, which hee h had ſealed,
17 Then hee might cauſe man to turne away from his enterpriſe, and that he might hide the i pride of man,
18 And keepe backe his ſoule from the pit, and that his life ſhould not paſſe by the ſword.
19 Hee is alſo ſtriken with ſorrowe vpon his bed, and the griefe of his bones is ſore,
20 So that his k life cauſeth him to abhorre bread, and his ſoule dainty meate.
21 His fleſh falleth that it cannot bee ſeene, and his bones which were not ſeene, clatter.
22 So his ſoule draweth to the graue, and his life l to the buriers.
23 If there be a m meſſenger with him or

a Which came of Buz the ſonne of Nahor Abrahams brother.
b Or, as the Chalde paraphraſt readeth, Abram.
c By making him ſelfe innocent, and by charging God of rigour.
d That is, the three mentioned before.
e Meaning, the ancient which haue experience.
f It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.
g To proue that Iobs affliction came for his ſinnes.
h And flatter your ſelues, as though you had ouercome him.
i To wit, Iob.
k He vſeth almoſt the like arguments, but without tanting and reproches.
l I haue conceiued in my minde great ſtore of reaſons.
m I will neither haue regard to riches, credite, nor authoritie, but will ſpeake the very trueth.
n The Ebrew word ſignifieth, to change the name, as to call a foole a wiſe man: meaning that he would not cloke the trueth to flatter men.

‡*Ebr. was iuſt in his owne eyes.*

a I confeſſe the power of God, and am one of his, therefore thou ought eſt to heare me.
b Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16.21. ſo that he might doe it without feare, Elihu ſaith he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.
c I will not handle thee ſo roughly as theſe others haue done.
d He repeateth Iobs wordes, whereby he proteſted his innocencie in diuers places, but ſpecially in the 13.16. and 30. chapters.
e The cauſe of his iudgements is not alwaies declared to man.
f Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea, and though God ſhould ſpeake, yet hee is not vnderſtoode.
g God ſaith he, ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements, or els by afflictions, or by his meſſengers.
h That is, determined to ſend vpon them.
i He ſheweth for what end God ſendeth afflictions: to beate downe mans pride, and to turne from euill.
k That is, his painefull and miſerable life.
l To them that ſhall bury him.
m A man ſent of God to declare his will.

an

n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.

an interpreter, one of a thousand, * to declare vnto man his righteousnesse,

24 Then will he haue * mercy vpon him, and will say, p Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

25 Then shall his flesh bee q as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shal see his face with ioy: for hee will render vnto man his r righteousnesse.

27 Hee looketh vpon men, and if one say, I haue sinned, and * perverted righteousnes, and it did not profit t me,

28 * Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Loe, all these things will God worke x twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiueneſſe of his sinnes.

31 Marke well, O Iob, and heare mee: keepe silence, and I will speake.

32 If there be y matter, answere me, and speake: for I desire to * iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisedome.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgiue his sinnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bene the cause of Gods wrath toward me.

u God will forgiue the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shew thee wherein mans iustification consisteth.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 13 He sheweth that God is iust in his iudgements. 24 God destroyeth the mighty. 30 By him the hypocrite reigneth.

a Which are esteemed wise of the world.

MOreouer Elihu answered, and sayd,
2 Heare my words, yee * wise men, and hearken vnto mee, yee that haue knowledge.

b Let vs examine the matter vprightly.

3 For the eare trieth the wordes, as the mouth tasteth meate.

c That is, hath afflicted me without measure.

4 Let vs seeke b iudgement among vs, & let vs know among our selues what is good.

d Should I say, I am wicked, being an innocent?

5 For Iob hath sayde, I am righteous, and God hath taken c away my iudgement.

6 Should I lie in my d right? my wound of the arrowe is * grieuous without my sinne.

e I am sorer punished, then my sinne deserueth.

7 What man is like Iob, that drinketh f scornefulnesse like water?

f Which is compelled to receiue the reproch & scornes of many for his foolish words.

8 Which goeth in the g company of them that worke iniquity, and walketh with wicked men?

g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.

9 For he hath said, h It profiteth a man nothing, that he should i walke with God.

h He wresteth Iobs words, who sayd that Gods children are oft times punished in this world, and the wicked go free.

i That is, liue godly, as Gene. 5, 22.

10 Therefore hearken vnto mee, ye men of wisedome, God forbid that wickednesse should bee in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, and cause euery one to find according to his way.

Chap. 36, 23.

k To destroy him.

12 And certainely God will not doe wickedly, neither will the Almighty peruert iudgement.

l The breath of life which he gaue man.

13 Whom * hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?

m If God were not iust, how could he gouerne the world?

14 If k hee set his heart vpon man, and gather vnto himselfe his spirit l and his breath,

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my words.

o When they looke not for it.

17 Shall he that hateth iudgement, m gouerne? and wilt thou iudge him wicked that is most iust?

p The messengers or visitation that God shall send.

18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

q God doth not afflict man aboue measure, so that he should haue occasion to contend with him.

20 They shall die suddenly, * and the people shall be troubled at midnight, p and they shall passe foorth and take away the mighty without hand.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.

s Make them manifest that they are wicked.

23 For hee will not lay on man so much, that he should q enter into iudgement with God.

t Declare the things that are hid.

24 Hee shall breake the mighty without r seeking, and shall set vp other in their stead.

u Meaning, openly in the sight of all men.

25 Therefore shal he declare their s works: hee shall turne the t night, and they shall be destroyed.

x By their cruelty and extortion.

26 Hee striketh them as wicked men in the places of the u seers,

y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice, are but hypocrites and oppresse the people, it is a signe that God hath drawen back his countenance and fauour from that place.

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to x come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be vpon nations, or vpon a man onely?

30 Because the y hypocrite doth reigne, and because the people are snared.

z Only it belongeth to God to moderate his corrections, and not vnto man.

31 Surely it appertaineth vnto God z to say, I haue pardoned, I will not destroy.

a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God.

32 a But if I see not, teach thou me: if I haue done wickedly, I will doe no more.

b Will God vse thy counsell in doing his workes?

33 Will hee performe the thing through b thee? for thou hast reproued it, because

c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

that thou haſt choſen, and not I: now ſpeake what thou knoweſt.

34 Let men of vnderſtanding tel me, and let a wiſe man hearken vnto me.

35 Iob hath not ſpoken of knowledge, neither were his wordes according to wiſedome.

36 I deſire that Iob may be [d] tried, vnto the ende touching the anſweres for wicked men.

37 For he [e] addeth rebellion vnto his ſin: he clappeth his hands among vs, and multiplieth his wordes againſt God.

d That he may ſpeake as much as he can, that we may anſwere him and all the wicked that ſhall vſe ſuch arguments.

e He ſtandeth ſtubburnly in the maintenance of his cauſe.

CHAP. XXXV.

6 Neither doth godlineſſe profit, or vngodlineſſe hurt God, but man. 13 The wicked crie vnto God, and are not heard.

ELihu ſpake moreouer, and ſayd,

2 Thinkeſt thou this right, that thou haſt ſayde, I am [a] more righteous then God?

3 For thou haſt ſayd, What profiteth it thee, and what auaileth it mee, to purge mee from my ſinne?

4 Therefore will I anſwere thee, and thy [b] companions with thee.

5 Looke vnto the heauen, and ſee, and behold the [c] clouds which are higher then thou.

6 If thou ſinneſt, what doeſt thou [d] againſt him, yea, when thy ſinnes bee many, what doeſt thou vnto him?

7 If thou be righteous, what giueſt thou vnto him? or what receiueth hee at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy righteouſneſs may profite the ſonne of man.

9 They cauſe many that are oppreſſed to [e] crie, which crie out for the violence of the mightie.

10 But none ſayeth, Where is God that made me, which giueth ſongs in the night?

11 Which teacheth vs more then the beaſts of the earth, and giueth vs more wiſdome then the foules of the heauen.

12 Then they crie becauſe of the violence of the wicked, but [f] he anſwereth not.

13 Surely God will not heare vanity, neither will the Almighty regard it.

14 Although thou ſayeſt to God, Thou wilt not regard it, [g] yet iudgement is before him: truſt thou in him.

15 But now becauſe his anger hath not viſited, nor called to count the euil with great extremitie,

16 Therefore Iob [h] openeth his mouth in vaine, and multiplieth wordes without knowledge.

a Iob neuer ſpake theſe words: but becauſe he maintened his innocency, it ſeemed as though he would ſay, that God tormented him without iuſt cauſe.

b Such as are in the like errour.

c If thou canſt not controll the clouds, wilt thou preſume to inſtruct God?

d Neither doth thy ſin hurt God, nor thy iuſtice profit him: for he will be glorified without thee.

e The wicked may hurt man & cauſe him to cry, who if he ſought to God, which ſendeth comfort, ſhould be deliuered.

f Becauſe they pray not in faith as feeling God mercies.

g God is iuſt, howſoeuer thou iudgeſt of him.

h For if he did puniſh thee as thou deſerueſt, thou ſhouldeſt not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu ſheweth the power of God, 6 and his iuſtice: 9 And wherefore he puniſheth. 13 The properties of the wicked.

ELihu alſo proceeded and ſayd,

2 Suffer me a little, and I will inſtruct thee: for I haue yet to ſpeake on Gods behalfe.

3 I will fetch [a] my knowledge afarre off, and will attribute righteouſneſs vnto my Maker.

4 For truly my wordes ſhall not be falſe, and he that is [b] perfit in knowledge, ſpeaketh with thee.

5 Behold, the mightie God caſteth away none that is [c] mighty and valiant of courage.

6 [d] He maintaineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with [e] Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters and tied with the cords of affliction,

9 Then will he ſhew them their [f] worke and their ſinnes, becauſe they haue bene proud.

10 He openeth alſo their eare to diſcipline, and commandeth them that they returne from iniquitie.

11 * If they obey and ſerue him, they ſhall end their dayes in proſperitie, and their yeeres in pleaſures.

12 But if they will not obey, they ſhall paſſe by the ſword, and periſh [g] without knowledge.

13 But the hypocrites [h] of heart increaſe the wrath: for they [i] call not when hee bindeth them.

14 Their ſoule dieth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen ſo would he haue taken thee out of the ſtrait place into a broad place and not thut vp beneath: and [l] that which reſteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked, though iudgement and equitie maintaine all things.

18 [n] For Gods wrath is, leſt he ſhould take thee away in thine abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? hee regardeth not golde, nor all them that excell in ſtrength.

20 * Be not carefull in the night, how he deſtroyeth the people out of their place.

21 Take thou heede: looke not to [p] iniquitie: for thou haſt choſen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men ſee it, and men beholde it [q] afarre off.

26 Beholde, God is excellent, [r] and wee know him not, neither can the number of his yeeres be ſearched out.

a He ſheweth that when wee ſpeake of God, we muſt lift our ſpirits more hie then our naturall ſenſe is able to reach.

b Thou ſhalt perceiue that I am a faithfull inſtructer, and that I ſpeake to thee in the name of God.

c Strong & conſtant, & of vnderſtanding: for theſe are the gifts of God, & he loueth them in man: but foraſmuch as God puniſhed now Iob, it is a ſigne that theſe are not in him.

d Therefore he will not preſerue the wicked: but to the humble & afflicted heart he will ſhew grace.

e He preſerueth the godly to honour.

f He will moue their hearts to feele their ſinnes, that they may come to him by repentance, as he did Manaſſeh. *Iſa.1.19.*

g That is, in their folly or obſtination, and ſo ſhall be cauſe of their own deſtruction.

h Which are malicioufly bent againſt God, and flatter themſelues in their vices.

i When they are in affliction they ſeeke not to God for ſuccour, as Aſa, 2.Chro.16. 12, Reu.16.11.

k They die of ſome vile death, and that before they come to age.

l If thou hadſt bene obedient to God, he would haue brought thee to libertie and wealth.

m Thou art altogether after the maner of the wicked: for thou doeſt murmure againſt the iuſtice of God.

n God doth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth, and ſo periſh.

o Bee not thou curious in ſeeking the cauſes of Gods iudgements, when he deſtroyeth any.

p And ſo murmure againſt God through impatiencie.

q The workes of God are ſo manifeſt, that a man may ſee them afarre off, and know God by the ſame.

r Our infirmitie hindreth vs ſo, that we cannot attaine to the perfit knowledge of God.

27 When he reſtraineth the droppes of water, the raine ſ powreth downe by the vapour thereof,

28 Which raine the clouds do droppe and let fall abundantly vpon man.

29 Who can know the diuiſions of the cloudes, and the thunders of his t tabernacle?

30 Beholde, he ſpreadeth his light vpon u it, and coureth the x bottome of the ſea.

31 For thereby hee iudgeth y the people, and giueth meat abundantly.

32 He coureth the light with the clouds, and commandeth them to go z againſt it.

33 a His companion ſheweth him thereof, and there is anger in riſing vp.

ſ That is, the raine commeth of thoſe droppes of water, which he keepeth in the clouds.

t Meaning, of the clouds, which hee calleth the Tabernacle of God.

u Vpon the cloud.

x That men can not come to the knowledge of the ſprings thereof.

y He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitfull.

z That is, one cloud to daſh againſt another.

a The cold vapour ſheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloud, mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is, noiſe and thunder claps.

CHAP. XXXVII.

Elihu proueth that the vnſearchable wiſdome of God is manifeſt by his works, 4 as by the thunders, 6 the ſnow, 9 the whirlewinde, 11 and the raine.

a At the marueiling of the thunder and lightnings: whereby hee declareth that the faithfull are liuely touched with the maieſtie of God, when they behold his works.

AT this alſo my heart is b aſtonied, and is moued out of his place.

2 Heare the b ſound of his voyce, and the noiſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noiſe ſoundeth: he thundreth with the voice of his maieſty, and he wil not ſtay c them when his voyce is heard.

5 God thundreth marueilouſly with his voyce: he worketh great things, which we know not.

6 For he ſaith to the ſnow, Be thou vpon the earth: d likewiſe to the ſmall raine and to the great raine of his power.

7 With the force thereof hee e ſhutteth vp euery man, that all men may know his worke.

8 Then the beaſts goe into the den, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the f North wind.

10 At the breath of God the froſt is giuen, and the breadth of the waters g is made narow.

11 He maketh alſo the clouds to h labour, to water the earth, and ſcattereth the cloud of i his light.

12 And it is turned about by his gouernment, that they may doe whatſoeuer he commandeth them vpon the whole world:

13 Whether it be for k puniſhment, or for his land, or of mercie, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous works of God.

b That is, the lightening to breake foorth in the clouds?

c Which is ſometime changed into raine, or ſnow, or haile, or ſuch like.

d Why thy clothes ſhould keepe thee warme, whē the South winde bloweth, rather then when any other winde bloweth?

e That is, the ſcattering winde, becauſe it driueth away the cloudes, and purgeth the aire.

f In Ebrew it is called

g That is, frozen vp and dried.

h Gather the vapours and moue to and fro to water the earth.

i That is, the cloud that hath lightning in it.

k Raine, cold, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his fauour toward man, as Chap. 36. 31.

15 Didſt thou know when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m variety of the cloud, and the wonderous works of him, that is perfit in knowledge?

17 Or how thy clothes are n warme, when he maketh the earth quiet through the South wind?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and as a molten o glaſſe?

19 Tell vs what we ſhall ſay vnto him: for we cannot diſpoſe our matter becauſe of p darkeneſſe.

20 Shall it be q told him when I ſpeake? or ſhall man ſpeake when hee ſhall bee r deſtroyed?

21 And now men ſee not the light, which ſhineth in the cloudes, but the wind paſſeth and cleanſeth them.

22 The s brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is the Almighty: we cannot find him out: hee is excellent in power and iudgement, and abundant in iuſtice: he t afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wiſe in their owne conceit.

l That is, the lightening to breake foorth in the clouds?

m Which is ſometime changed into raine, or ſnow, or haile, or ſuch like.

n Why thy clothes ſhould keepe thee warme, whē the South winde bloweth, rather then when any other winde bloweth?

o For their cleerenеſſe,

p That is, our ignorance: ſignifying that Iob was ſo preſumptuous that hee would controll the workes of God.

q Hath God need that any ſhould tell him when man murmureth againſt him?

r If God would deſtroy a man, ſhould he repine?

ſ The cloud ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde haue chaſed away the cloude: and if man be not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements?

t In Hebrew, gold: meaning faire weather and cleere as gold.

u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creatour is knowen.

THen anſwered the Lord vnto Iob out of a the whirlewinde, and ſaid,

2 Who is this that b darkeneth the counſell by words without knowledge?

3 Gird vp now thy loynes like a man: for c I will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I layde the d foundations of the earth? declare, if thou haſt vnderſtanding,

5 Who hath laide the meaſures thereof, if thou knoweſt? or who hath ſtretched the line ouer it?

6 Wherupon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtars of the morning e prayſed me together, and all the f children of God reioyced?

8 Or who hath ſhutte vp the ſea with doores, when it iſſued and came forth as out of the wombe?

9 When I made the cloud as a couering

a That his words might haue greater maieſtie, and that Iob might know with whom he had to doe.

b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſheweth his owne folly.

c Becauſe he had wiſhed to diſpute with God, Chap. 13. 3. God reaſoneth with him to declare his raſhneſſe,

d Seeing he could not iudge of thoſe things, which were done ſo long before hee was borne, he was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.

e The ſtarres and dumbe creatures are ſayd to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein,

f Meaning, the Angels.

g As though the great sea were but as a little babe in the hands of God to turne to & fro.
h That is, Gods decree and commandement, as vers. 10.
i To wit, to rise, since thou wast borne?
k Who hauing in the night bene giuen to wickednesse, cannot abide the light but hide themselues.
l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therin clad with new beauty.
m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to cõprehend the counsell of God?
n That thou mightest appoint it his way and limits.
o To punish mine enemies with them, as Exod. 9. 18. Iosh 10. 11.
p They yce couereth it, as though it were paued with stone.
q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowres.
r Which starre bringeth in winter.
s Certaine starres so called: some thinke they were the twelue signes.
t The North starre, with those that are about him?
u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?
x In the secret parts of man,

therof, and darkenesse as the swadling bands therof:

10 When I established my commaundement vpon it, and set barres and doores,

11 And layd, Hitherto shalt thou come, but no farther, and here shall it stay thy proud waues.

12 Hast thou commaunded the i morning since thy dates? hast thou caused the morning to know his place,

13 That it might take hold of the corners of the earth, and that the wicked might bee k shaken out of it?

14 It is turned as clay to fashion, l and all stand vp as a garment.

15 And from the wicked their light shall be taken away, & the hie arme shalbe broken.

16 Hast thou entred into the bottoms of the sea? or hast thou walked to seeke out the m depth?

17 Haue the gates of death beene opened vnto thee? or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth? and where is the place of darknesse,

20 That thou n shouldest receiue it in the bounds therof, and that thou shouldest know the paths to the house therof?

21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasures of the haile,

23 Which I haue o hid against the time of trouble, against the day of warre and battell?

24 By what way is the light parted, which scattereth the East wind vpon the earth?

25 Who hath deuided the spowtes for the raine? or the way for the lightning of the thunders,

26 To cause it to raine on the earth where no man is, and in the wildernesse where there is no man?

27 To fulfill the wilde and waste place, and to cause the bud of the herbe to spring foorth?

28 Who is the father of the raine? or who hath begotten the droppes of the dew?

29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?

30 The waters are hid p as with a stone: and the face of the depth is frozen.

31 Canst thou restraine the sweete influences of q the Pleiades? or loose the bands of r Orion?

32 Canst thou bring foorth s Mazzaroth in their time? canst thou also guide t Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set u the rule therof in the earth?

34 Canst thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canst thou sende the lightnings that they may walke, and say vnto thee, Loe, here we are?

36 Who hath put wisdome in the x reines? or who hath giuen the heart vnderstanding?

37 Who can number the clouds by wisedome? or who can cause to cease the y bottels of heauen,

38 When the earth groweth into hardnesse, z and the clots are fast together?

open these bottels, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth & humbleth himselfe.

WIlt a thou hunt the pray for the Lyon? or fill the appetite of the Lyons whelpes,

2 When they couch in their places, and remaine in the couert to lie in waite?

3 Who prepareth for the rauen his meat, when his birds b cry vnto God, wandering for lacke of meat?

4 Knowest thou the time when the wild goates bring foorth yong? or dost thou marke when the c hindes doe calue?

5 Canst thou number the moneths that they d fulfill? or knowest thou the time when they bring forth?

6 They bowe themselues: they e bruise their yong and cast out their sorowes.

7 Yet their yong were fat, and grow vp with corne: they goe foorth and returne not vnto them.

8 Who hath set the wild asse at liberty? or who hath loosed the bonds of the wild asse?

9 It is I which haue made the wildernesse his house, and the f salt places his dwellings.

10 He scorneth the multitude of the citie: he heareth not the cry of the driuer.

11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne serue thee? or will he tary by thy crib?

13 Canst thou binde the Unicorne with his band to labour in the furrowe? or will he plow the valleyes after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy seed, and gather it vnto thy barne?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh h them hote in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare, as if he trauailed i in vaine.

20 For God hath depriued him of k wisedome, and hath giuen him no part of vnderstanding.

21 When l time is, hee mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or

y That is, the cloudes wherein the water is conteined as in bottels.
z For when God doeth not

a After he had declared Gods workes in the heauens, hee sheweth his marueilous prouidence in earth, euen toward the bruite beasts.
b Reade Psalme 147. 9.
c He chiefly maketh mention of wilde goates and hindes, because they bring forth yong with most difficultie.
d That is, how long they goe with yong?
e They bring forth with great difficultie.
f That is, the barren ground where no good fruits grow.
g Is it possible to make the Unicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisedome of God, whereby he gouerneth all the world.
h They write that the ostrich coureth her egges in the sand, and because the countrey is hote, and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care and naturall affection toward his yong.
l When the yong ostrich is growen vp, he outrunneth the horse.

m That is, giuen him courage? which is meant by neying and shaking his mane: for with his breath he couereth his necke.

n He beateth with his hoofe.

o He so riddeth the ground, that it seemeth nothing vnder him.

p That is, when cold commeth, to flie into the warme countreys.

q Is this the way for a man that will learne to striue with God? which thing he reproueth in Iob.

r Whereby he sheweth that he repented, and desired pardon for his faults.

(Chap. 38. 1.

a Signifying, that they that iustifie themselues, condemne God as iniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Proouing hereby that wholoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknowen.

couered his necke with m neying?
23 Hast thou made him afraide as the grashopper? his strong neying is fearefull.
24 He o diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man.
25 He mocketh at feare, & is not afrayd, and turneth not backe from the sword,
26 Though the quiuer rattle against him, the glittering speare and the shield.
27 He o swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noyse of the trumpet.
28 He saith among the trumpets, Ha, ha: he smelleth the battell afarre off, and the noyse of the captaines, and the shouting.
29 Shall the hauke flie by thy wisedome, stretching out his wings toward the p South?
30 Doeth the eagle mount vp at thy commandement, or make his nest on hie?
31 She abideth & remaineth in the rocke, euen vpon the top of the rocke, & the tower.
32 From thence she spieth for meate, and her eyes behold afarre off.
33 His yong ones also sucke vp blood: and where the slaine are, there is she.
34 Moreouer the Lord spake vnto Iob, and sayd,
35 Is this to q learne, to striue with the Almightie? hee that reproueth God, let him answere to it.
36 ¶ Then Iob answered ỹ Lord, saying,
37 Behold, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no more, yea twise, but I will proceede no further.

CHAP. XL.

a How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beasts.

AGaine, the Lord answered Iob out of the * whirlewind, and sayd,
2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.
3 Wilt thou disanull a my iudgement? or wilt thou condemne me, that thou mayest be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
5 Decke thy selfe nowe with b maiestie and excellencie, and aray thy selfe with beauty and glory.
6 Cast abroad the indignation of thy wrath, and beholde euery one that is proud, and abase him.
7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in their place.
8 Hide them in the dust together, and binde c their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can d saue thee.
10 ¶ Behold now * Behemoth, (whom I made f with thee) which eateth g grasse as an ore.
11 Beholde now, his strength is in his loynes, & his force is in the nauil of his belly.
12 When he taketh pleasure, his taile is like a Cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of wasse, and his small bones like staues of yron.
14 h He is the chiefe of the wayes of God: i he that made him, will make his sword to approch vnto him.
15 Surely the mountaines bring him forth grasse, where all the beastes of the field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?
18 Beholde, hee spoyleth the riuer, k and hasteth not: he trusteth that he can draw vp Iorden into his mouth.
19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out l Leuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou pierce his tawes with an angle?
22 Will hee make many m prayers vnto thee, or speake thee faire?
23 Will he make a couenant with thee? and wilt thou take * him as a seruant for euer?
24 Wilt thou play with him, as with a bird? or wilt thou bind him for thy maides?
25 Shall the companions banquet with him? shall they diuide him among the merchants?
26 Canst thou fill the basket with his skinne? or the fish panier with his head?
27 Lay thine hand vpon him: remember * the battell, and do no more so.
28 Behold, p his hope is in vaine, for shal not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan, God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him vp. Who is he then ỹ can stand before me?
2 Who hath preuented me that I should b make an ende? All vnder heauen is mine.
3 I will not keepe silence concerning c his partes, nor his power, nor his comely proportion.
4 Who can discouer the face d of his garment? or who shall come to him with a double e bridle?
5 Who shal f open the doores of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong shields, and are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together, that they cannot be sundred.
9 His neesings g make the light to shine, and his eyes are like the eye lids of the morning.
10 Out of his mouth goe lampes, and sparkes of fire leape out.
11 Out of his nostrels cōmeth out smoke,

h He is one of the chiefest workes of God among the beasts.

i Though man dare not come neere him, yet God can kill him.

k He drinketh at leasure, and feareth no body.

l Meaning, the whale.

m Because he feareth least thou shouldest take him.

n To doe thy businesse, and be at thy commandement.

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare with God ỹ Creator?

b Who hath taught me to accomplish my worke?

c The parts and members of the whale.

d That is, who dare pull off his skinne?

e Who dare put a bridle in his mouth?

f Who dare look in his mouth?

g That is, casteth out flames of fire.

as out of a boyling pot or caldron.

12 His breath maketh the coales burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and h labour is reiected before his face.

14 The members of his body are ioyned: they are strong in themselues, and cannot be moued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mighty are afraid of his maiestie, and for feare they faint in themselues.

17 When the sword doth touch him, hee will not rise vp, nor for the speare, dart nor iauelin.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones i are vnder him, and he spreadeth sharpe things vpon the mire.

22 Hee maketh the depth to k boyle like a pot, & maketh the sea like a pot of ointment.

23 He maketh a path to l shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth m all hie things: he is a King ouer all the children of pride.

h Nothing is painefull or hard vnto him.

i His skin is so hard that he lieth with as great ease on the stones, as in the mire.

k Either he maketh the sea to seeme as it boiled by his wallowing, or els hee spouteth water in such abundance, as it would seeme that ye sea boiled.

l That is, a white froth and shining streame before him.

m He despiseth all other beastes and monsters, & is the proudest of all others.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age, and death.

THen Iob answered the Lord, and sayd,

2 I knowe that thou canst doe all things, and that there is no a thought hid from thee.

3 Who is he that hideth counsel without b knowledge? therefore haue I spoken that I vnderstood not, euen things too wonderfull for me, c and which I knew not.

4 Heare, I beseech thee, & I will speake: I will demaund of thee, d and declare thou vnto me.

5 I haue e heard of thee by the hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 ¶ Now after that the Lord had spoken these wordes vnto Iob, the Lord also sayd vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is f right, like my seruant g Iob.

8 Therefore take vnto you now seuen bullocks, and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall h pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing which is right, like my seruant Iob,

9 So Eliphaz the Temanite, and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the i captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as hee had before.

11 Then came vnto him all his k brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a ||piece of money, and euery one an earering of golde.

12 So the Lord blessed the last dayes of Iob more then the first: for hee had l fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, & a thousand she asses.

13 Hee had also seuen sonnes, and three daughters.

14 And hee called the name of one m Iemimah, and the name of the second n Keziah, and the name of the third o Keren-happuch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundreth and fourty yeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob died, being old, & full of dayes.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

b Is there any but I? for this God layd to his charge, cha. 38.2

c I confesse herein mine ignorance, and that I spake I wist not what.

d He sheweth that he will be Gods scholler to learne of him.

e I knew thee onely before by heare say: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vnto thee.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions. & not comforted him with my mercies,

g Who had a good cause, but handled it euill.

h When you haue reconciled your selues to him for the faults that you haue committed against him, hee shall pray for you, and I will heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kindred, reade Chap. 19. 13.

||*Or, lambe, or money so marked.*

l God made him twise so rich in cattel as he was afore, and gaue him as many children as he had taken from him.

m That is, of long life, or beautifull as the day.

n As pleasant as Cassia, or sweete spice.

o That is, the horne of beauty.

The * Psalmes of Dauid.

THE ARGVMENT.

THis booke of Psalmes is set foorth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, aswell in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs to take thereof most abundantly. If we would know the great and high maiestie of God, here wee may see the brightnesse thereof shine most cleerely. If we would seeke his incomprehensible wisdome, here is the schoole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, here wee may haue a most liuely and comfortable taste thereof. If wee would know wherein standeth our saluation, and howe to attaine to life euerlasting, heere is Christ our onely Redeemer and Mediatour most euidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. Hee that will reioice, shall knowe the true ioy, and how to keepe measure therein. They that are afflicted

*Or, praises, according to the Hebrewes: and were chiefly instituted to praise and giue thanks to God for his benefits. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when hee sendeth them deliuerance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though hee suffer them to prosper for a while, yet he brideleth them, in so much as they cannot touch an haire of ones head, except hee permit them, and how in the end their destruction is most miserable. Briefly, here wee haue most present remedies against all temptations and troubles of minde and conscience, so that being well practised herein, we may be assured against al dangers in this life, liue in the true feare & loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth hee did set this Psalme first in maner of a Preface, to exhort al godly men to study & meditate the heauenly wisedome. For the effect hereof is, 1 That they bee blessed, which ime themselues wholy al their life to the holy Scriptures: 4 And that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

a When a man hath giuen once place to euil counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. *Deut.6.6. Iosh.1. 8. prou.6.20.*

b In the holy Scriptures. *Ier.17.8.*

c Gods children are so moistened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

BLessed is the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull:

2 But his delight is in the [b] Law of the Lord, and in his [b] Lawe doeth he meditate day and night.

3 For he shall be like a [a] tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shal not fade: so [c] whatsoeuer he shall doe, shall prosper.

4 [d] The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stande in the [e] iudgement, nor sinners in the assembly of the righteous.

6 For the Lord [f] knoweth the way of the righteous, and the way of the wicked shall perish.

d Though the wicked seeme to bearе the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the companie of the righteous. e But tremble when they feele Gods wrath. f Doeth approoue and prosper, like as not to know, is to reprooue and reiect.

PSAL. II.

1 *The Prophet Dauid reioiceth that notwithstanding his enemies rage, yet God wil continue his kingdome for euer, and aduance it euen to the end of the world,* 10 *and therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.*

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ. *Acts 4.25.*

‖ *Or, anointed.*

b Thus the wicked say, that they will cast off the yoke of God, and of his Christ. *Psa.1.26.*

c Gods plagues will declare that in resisting his Christ, they sought against him.

WHy doe the [a] Heathen [a] rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, & the princes are assembled together against the Lord, and against his ‖ Christ.

3 [b] Let vs breake their bandes, and cast their cords from vs.

4 *But he that dwelleth in the heauen, shal laugh: the Lord shall haue them in derision.

5 [c] Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, saying,

6 Euen I haue set my King vpon Zion mine holy mountaine.

7 I will declare the [d] decree: that is, the Lorde hath sayd vnto mee, * Thou art my Sonne: this [e] day haue I begotten thee.

8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the [f] ends of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.

10 § Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioice in trembling.

12 [h] Kisse the sonne, lest he be angry, & ye i perish in the way, when his wrath shal suddenly burne: blessed are all that trust in him.

d To shew that my vocation to the kingdome is of God. *Act.13.33. hebr.1.5.*

e That is to say as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So it is applied to Christ in his first comming and manifestation.

on to the world. f Not onely the Iewes, but the Gentiles also. *Reuel.2.27.* g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thes 5.3.

PSAL. III.

1 *Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God:* 4 *And therefore calleth vpon God, and waxeth bolde through his promises against the great raylings and terrors of his enemies, yea against death it selfe, which he saw present before his eyes.* 7 *Finally, he reioyceth for the good successe that God gaue him, and all the Church.*

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, There is no helpe for him in God. b Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voice, and he heard mee out of his holy mountaine. Selah.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 [d] Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting vp of the voice, to cause vs to consider the sentence as a thing of great importance.

c When he considerged the truth of Gods promise, and tried the same, his faith increased marueiloufly.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 *When Saul persecuted him, hee called vpon God, trusting most assuredly in his promise, & therefore boldly reproueth his enemies, who wilfully resisted his dominion,* 7 *and finally preferreth the fauour of God before all wordly treasures.*

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge because he was most excellent, and he beganne this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and body.
d Ye that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God will bring them to nought. f A King that walketh in his vocation. g For feare of Gods iudgements. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This worde in Ebrew may bee referred to God, as it is here translated, or to Dauid, signifying, that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

¶ [a] To him that excelleth on Neginoth. A Psalme of Dauid.

HEare mee when I call, [b] O God of my righteousnesse: thou hast set me at liberte, when I was [c] in distresse: haue mercy vpon me, and hearken vnto my prayer.

2 O ye [d] sonnes of men, how long will ye turne my glory into shame, [e] louing vanitie, and seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man: the Lord will heare when I call vnto him.

4 [g] Tremble, and sinne not: examine your owne heart vpon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shewe vs any [k] good? but Lorde, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou Lord, [l] onely makest mee dwell in safetie.

PSAL. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After, being assured of prosperous successe, hee conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

¶ To him that excelleth vpon ‖ Nehiloth. A Psalme of Dauid.

‖ *Or, a musicall instrument or tune.*

HEare my wordes, O Lord: vnderstand my [a] meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct mee vnto thee, and I will [b] waite.

4 For thou art not a God that loueth [c] wickednesse: neither shall euill dwell with thee.

5 [d] The foolish shall not stande in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I [e] will come into thine house in the multitude of thy mercie: and in thy feare will I worship towarde thine holy Temple.

8 Leade mee, O Lorde, in thy righteousnesse, [f] because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their [*] throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: ‖ let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And [h] let all them, that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt ‖ blesse the righteous, and with fauour [i] wilt compasse him, as with a shield.

Rom. 3. 13.
‖ *Or, cause them to erre.*
g Let their deuices come to nought.
h Thy fauour toward me shall confirme thy faith of all others.
‖ *Or, giue good successe.*
i So that he shall be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrors of death euerlasting, hee desireth forgiuenesse, 6 Bewayling that if God tooke him away in his indignation, hee should lacke occasion to praise him as hee was woont to doe whiles he was among men. 9 Then suddenly feeling Gods mercie, hee sharpely rebuketh his enemies, which reioyced in his affliction.

¶ To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, [a] rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for [b] my bones are vexed.

3 [c] My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne, O Lorde: deliuer my soule: saue me for thy mercies sake.

5 For in [d] death there is no remembrance of thee: in the graue who shall praise thee?

6 I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.

7 ‖ Mine eye is dimmed for despite, and sunke in, because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lorde hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall bee turned backe, and put to shame [f] suddenly.

Iere. 10. 24.
a Though I deserue destruction, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the congregation.
‖ *Or, mine eye is eaten as it were with wormes.*
e God sendeth him comfort & boldnesse in affliction, that wee may triumph ouer our enemies. f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSAL. VII.

1 Being falsly accused by Chush one of Sauls kinsemen, he calleth to God to be his defender: 3 To whom he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to awarde sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, he waxeth bolde, and derideth the vaine enterprises of his enemies, 16. Threatning that it shall fall on their owne necke which they haue purposed for others.

¶ ‖ Shigaion of Dauid, which he sang vnto the Lord, concerning the ‖ words of [*] Chush the sonne of Iemini.

‖ *Or, kind of tune.*
‖ *Or, accusation.*
2. *Sam.* 16. 7.

O Lorde my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.

2 Lest a hee deuoure my soule like a lyon, and teare it in peeces, while there is none to helpe.

3 O Lord my God, if I haue done b this thing, if there bee any wickednesse in mine handes,

4 c If I haue rewarded euill vnto him that had peace with me, (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemie persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine d honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, e lift vp thy selfe against the rage of mine enemies, and awake for mee according to the f iudgement that thou hast appoynted.

7 So shal the congregation of the people compasse thee about: for their sakes therefore f returne on hie.

8 The Lord shall iudge the people: iudge thou me, O Lord, according to my g righteousnesse, and according to mine innocencie, that is in me.

9 O let the malice of the wicked come to an end: but guide thou the iust: for the righteous God tryeth the h hearts and reines.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, i euery day.

12 Except k hee turne, hee hath whet his sworde: he hath bent his bowe and made it readie.

13 Hee hath also prepared him deadly weapons: hee will ordaine his arrowes for them that persecute me.

14 *Behold, he shall trauaile with wickednesse: for hee hath conceiued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, and is fallen into the pit, that he made.

16 His mischiefe shall returne vpon his owne head, and his cruelnesse shall fall vpon his owne pate.

17 I wil praise the Lord according to his l righteousnesse, and will sing praise to the Name of the Lord most high.

a Hee desireth God to deliuer him frō the rage of cruell Saul.
b Wherewith Chush chargeth mee.
c If I reuerenced not Saul for affinities sake, & preserued his life, 1. Sam. 26. 8. 9.
d Let me not onely die, but be dishonored for euer.
e In promising me the kingdom.
f Not onely for mine, but for thy Churches sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.
i He doeth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for hee hath both men and weapons to destroy me.
* Thus considering his great danger, he magnifieth Gods grace.
Iesa. 59. 4.
Iob 15. 35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towardes man, whom hee made as it were a god ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶ To him that excelleth on ‖ Gittith. A Psalme of Dauid.

O Lord our Lorde, how excellent is thy Name in all the world! which hast set thy glory aboue the heauens.

2 Out of the a mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest ‖ still the enemie and the auenger.

3 When I behold thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordained,

4 What is b man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

5 For thou hast made him a little lower then c God, and crowned him with glory and worship.

6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:

7 All d sheepe and oxen: yea, and the beastes of the field:

8 The foules of the ayre, and the fish of the sea, and that which passeth thorow the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

‖ Or, hinde of instrument, or tune.
‖ Or, noble, or marueilous.
a Though the wicked would hide Gods prayses, yet the very babes are sufficient witnesses of the same.
‖ Or, established.
‖ Or, confound.
b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so lowe as to man which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thankes to God for the sundry victories that hee had sent him against his enemies, and also prouoked by manifold experience how ready God was at hand in all his troubles: 14 Hee being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

¶ To him that excelleth vpon ‖ Muth Labben. A Psalme of Dauid.

I Will praise the Lorde with my a whole heart: I will speake of all thy marueilous workes.

2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most high,

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For b thou hast maintained my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 c O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

7 But the Lord ‖ shall sit for euer: he hath prepared his throne for iudgement.

8 For hee shall iudge the worlde in righteousnesse, and shall iudge the people with equitie.

9 The Lorde also will be a refuge for the d poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 Sing praises to the Lord, which dwelleth in Zion: shew the people his workes.

12 For e when he maketh inquisition for blood, hee remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord: consider my trouble, which I suffer of them that hate mee, thou that liftest mee vp from the gates of death.

14 That I may shewe all thy prayses within the f gates of the daughter of Zion, and reioyce in thy saluation.

‖ Or, hinde of instrument, or tune: or, for the death of Labben or Goliath.
a God is not praised, except the whole glory be giuen to him alone.
b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie that minideth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
‖ Or, reigne as iudge.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he sufferreth not the wicked vnpunished.
f In the open assembly of the Church.

15 The

g For God ouerthroweth the wicked in their enterprises.
h The mercy of God toward his Saints must be declared, and the fall of the wicked must alwaies be considered.
‖ *Or, this is worthy to be noted.*
i God promiseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgement.

15 The heathen are g sunken downe in the pit, that they made: in the net that they hid, is their foot taken.
16 h The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne hands. ‖ Higgaion. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shall not bee alway forgotten: the hope i of the afflicted shall not perish for euer.
19 Vp Lorde: Let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

14 Yet thou hast seene it: for thou beholdest mischefe and wrong, that thou mayest h take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wickednesse, and thou shalt finde i none.
16 The Lord is King for euer and euer: the k Heathen are destroyed foorth of his land.
17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them.
18 l To iudge the fatherlesse and poore, that earthly man ‖ cause to feare no more.

h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as liue not after Gods law, shalbe destroied.
l God helpeth when mans helpe ceaseth.
‖ *Or, destroy no more man vpon the earth.*

PSAL. X.

1 He complaineth of the fraud, rapine, tyrannie, and all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence toward God, thinke they may doe all things without controlling. 15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe in the hope of deliuerance.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwaies his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit & wealth, & blesseth himselfe, and thus blasphemeth the Lord.
‖ *Or, suffereth that.*
‖ *Or, not be moued because he was neuer in euill.*
c The euill shal not touch me. Iai. 28.15. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f Hee calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must nowe helpe or neuer.
g Therefore thou must needes punish this their blasphemie.

WHy standest thou farre off, O Lorde, and hidest thee in a due time, euen in affliction?
2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.
3 For the wicked hath b made boast of his owne hearts desire, and the couetous blesseth himselfe: he contemneth the Lord.
4 The wicked is so proud that he seeketh not for God. he thinketh alwaies, There is no God.
5 His waies allway prosper: thy iudgements are high aboue his sight: therefore defieth he all his enemies.
6 Hee saieth in his heart, I shall ‖ neuer be moued, c nor be in danger.
7 His mouth is full of cursing, and deceit, and fraude: vnder his tongue is mischefe and iniquitie.
8 d He lieth in wait in the villages: in the secret places doth he murther the innocent: his eies are bent against the poore.
9 He lieth in wait secretly, euen as a lion in his den: hee lieth in waite to spoyle the poore: hee doth spoile the poore, when hee draweth him into his net.
10 Hee croucheth and boweth: therefore fraies of the e poore doe fall by his might.
11 Hee hath sayd in his heart, God hath forgotten, he hideth away his face, and will neuer see.
12 f Arise, O Lorde God: lift vp thine hand: forget not the poore.
13 Wherefore doeth the wicked contemne God? he sayeth in his heart, Thou wilt not g regard.

PSAL. XI.

1 This Psalme containeth two parts. In the first Dauid sheweth howe hard assaults of tentations he sustained, and in how great anguish of minde he was when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

¶ To him that excelleth. A Psalme of Dauid.

IN the Lorde I put my trust: howe say yee then to my soule, a Flee to your mountaine as a birde?
2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoot at them, which are vpright in heart.
3 For if b foundations are cast downe: what hath the c righteous done?
4 The Lord is in his holie palace: the d Lords throne is in the heauen: his eyes d will consider: his eye lids will trie the children of men.
5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.
6 Vpon the wicked he shal raine snares, e fire, and brimstone, and stormie tempest: this is f the portion of their cup.
7 For the righteous Lord loueth righteousnesse: his countenance doeth behold the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodome and Gomorrha.
f Which they shall drinke euen to the dregs, Ezek. 23.34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

¶ To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.
2 They speake deceitfully euery one with his neighbour, b flattering with their lips, and speake with a double heart.
3 The Lord cut off all flattering lips, and the tongue that speaketh proud things:

a Which dare defend the truth, and shew mercy to the oppressed.
b He meaneth by flatterers of the court, which hurt him more with their tongues then with their weapons.

c They thinke them elues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers.
e Because the Lords word and promise is true & vnchangeable, he will performe it, and preserue the poore from this wicked generation. f That is, thine, though he were but one man. g For they suppresse the godly, and maintaine the wicked.

4 Which haue sayd, c With our tongue will wee preuaile: our lips are our owne: who is Lord ouer vs?
5 d Now for the oppression of the needie, and for the sighs of the poore, I will vp, saith the Lord, and will e set at libertie him, whom the wicked hath snared.
6 The words of the Lord are pure words, as the siluer, tried in a fornace of earth, fined seuen fold.
7 Thou wilt keep f thē, O Lord: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, it is a shame for the sonnes of men.

PSAL. XIII.

1 Dauid as it were ouercome with sundry & new afflictions, flieth to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.

¶ To him that excelleth. A Psalme of Dauid.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turn to Gods dishonour, if he did not defend his.
d The mercy of God is the cause of our saluation.
e Both by the benefits past, and by others to come.

HOw long wilt thou forget me, O Lorde, a for euer? howe long wilt thou hide thy face from me?
2 How long shall I take b counsell within my selfe, hauing wearinesse daily in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue c preuailed against him: and they that afflict me, reioyce when I slide.
5 But I trust in thy d mercy: mine heart shall reioyce in thy saluation: I will sing to the Lorde, because hee hath e dealt louingly with me.

PSAL. XIIII.

1 Hee describeth the peruerse nature of men, which were so growen to licentiousnesse, that God was brought to vtter contempt, 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, hee comforteth himselfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psal. 53.1.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3.10.
d Where they thinke themselues most sure.

THe a foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.
2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.
3 c All are gone out of the way: they are all corrupt: there is none that doth good, no not one.
4 Doe not all the workers of iniquitie knowe that they eate vp my people, as they eat bread? they call not vpon the Lord.
5 d There they shall be taken with feare, because God is in the generation of the iust.
6 You haue made c a mocke at the counsell of the poore, because the Lord is his trust.
7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

e You mocke the that put their trust in God.
f He praieth for the whole Church, who he is assured God will deliuer for none but he onely can doe it.

g Note that of this Psalme, the 5,6. & 7. verses, which are put into the common translation, & that seeme vnto some to bee left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the maners of the wicked: & are gathered out of the 5.140, and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alledged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his special and holy people.

A Psalme of Dauid.

a First God requireth vprightnesse of life, next doing well to others, and thirdly trueth and simplicity in our words.
b He that flattereth not the vngodly in their wickednesse.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Church as hypocrites.

LOrde, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?
2 He that a walketh vprightly and worketh righteousnesse, and speaketh the trueth in his heart.
3 Hee that slaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a false report against his neighbour.
4 b In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: hee that sweareth to his owne hinderance and changeth not.
5 Hee that c giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, d shal neuer be mooued.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his works, but for his faiths sake, 4 Protesting that hee hateth all idolatry, taking God onely for his comfort and felicitie, 8 who suffereth his to lacke nothing.

¶ Michtam of Dauid.

[Or, a certaine tune.
a He sheweth that we cannot call vpon God, except we trust in him.
b Though wee cannot enrich God, yet we must bestowe Gods gifts to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in
e Wherewith my

PReserue mee, O God: for in thee doe I a trust.
2 O my soule, thou hast said vnto the Lord, Thou art my Lorde: my b welldoing extendeth not to thee,
3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.
4 The c sorowes of them, that offer to another God, shall be multiplied: d their offerings of blood will I not offer, neither make* mention of their names with my lips.
5 The Lorde is the portion of mine inheritance and of my cup: thou shalt maintaine my lot.
6 The c lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen

mouth consent to their idolatries. Exod. 23. 13.

f God teacheth me continually by secret inspiration.
g The faithfull are sure to persevere to the ende.
h That is, I rejoyce both in body and in soule.
i That is, chiefly meant of Christ, by whose resurrection all his members haue immortalitie.

me counsell: my f reines also teach me in the nights.

8 I haue set the Lord alwaies before me: for he is at my right hand: therefore I shal not slide.

9 Wherefore h mine heart is glad, and my tongue reioiceth: my flesh also doeth rest in hope.

10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.

11 Thou wilt shew me the path of life: in thy k presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.

k Where God fauoureth, there is perfect felicitie.

PSAL. XVII.

1 Here he complaineth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

HEare a the right, O Lorde, consider my cry: hearken vnto my prayer of lips vnfained.

2 Let my b sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast c proued, and visited mine heart in the night: thou hast tryed mee, and foundest nothing: for I was purposed that my d mouth should not offend.

4 Concerning the workes of men, by the e wordes of thy lippes I kept mee from the paths of the cruell man.

5 Stay my steps in thy pathes, that my feete doe not slide.

6 I haue called vpon thee: f surely thou wilt heare me, O God: incline thine eare to me, and harken vnto my words.

7 Shew thy merueilous mercies, thou that art the Sauiour of them that trust in thee, from such as g resist thy right hand.

8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for h my soule.

10 They are inclosed in their owne i fat, and they haue spoken proudly with their mouth.

11 They haue compassed vs nowe in our steps: they haue set their eyes to bring down to the ground:

12 Like as a Lion that is greedie of praye, and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, k disappoint him: cast him downe: deliuer my soule from the wicked [with thy sword,

14 From men by thine l hand, O Lord, from men ‖ of the worlde, who haue their m portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold n thy face in righteousnesse, and when I o awake, I shalbe satisfied with thine image.

n This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, & thanksgiuing in the entring into his kingdome, wherein he extolleth and praiseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth forth the image of Christes kingdome, that the faithfull may bee assured that Christ shall alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole worlde should striue there-against.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lorde, which spake vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and sayd,

I Will loue thee dearely, O Lorde my strength.

2 a The Lord is my rocke, and my fortresse, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the horne also of my saluation, and my refuge.

3 I will call vpon the Lorde, which is worthy to be b praysed: so shal I be safe from mine enemies.

4 The c sorowes of death compassed me, and the floods of wickednesse made mee afraid.

5 The ‖ sorowes of the graue haue compassed mee about: the snares of death ouertooke me.

6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, euen into his eares.

7 d Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angry.

8 Smoke went out at his nostrels, and e consuming fire out of his mouth: coales were kindled thereat.

9 Hee bowed the heauens also and came downe, and f darkenesse was vnder his feete.

10 And hee rode vpon g Cherub and did flie, and hee came flying vpon the wings of the winde.

11 Hee made darkenesse his h secret place, and his pauilon round about him, euen darknesse of waters, and cloudes of the ayre.

12 At the brightenesse of his presence his cloudes passed, haile-stones and coales of fire.

13 The Lord also thundred in the heauen, and the Highest gaue i his voyce, haile-stones and coales of fire.

14 Then hee sent out k his arrowes and scattered them, and he increased light-nings and destroyed them.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When the spirit examined my conscience.
d I was innocent toward mine enemie both in deed & thought.
e Though the wicked prouoked me, to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their cruelties cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fat.
k Stop his rage.
‖ *Or, which is thy sword.*
l By thine heauenly power.
‖ *Or, whose tyrannie hath too long endured.*
m And feele not the smart that Gods children oft times doe.

2. *Sam.* 22. 2.
a He vseth this diuersitie of names to shewe that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ *Or, cordes, or, cables.*
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shall be to the wicked.
f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a king angry with the people will not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.

15 And the chanels of waters were seene, and the [l] foundations of the world were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue, and taken me: hee hath drawen me out of many [m] waters.

17 He hath deliuered me from my [n] strong enemie, and from them which hate mee: for they were [o] too strong for mee.

18 They preuented mee in the day of my calamitie: but the Lord was my stay.

19 He brought me foorth also into a large place: [p] he deliuered me because hee fauoured me.

20 The Lord rewarded me according to my [q] righteousnesse: according to the pureness of mine hands he recompenced me:

21 Because I kept the waies of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his [r] commandements from me.

23 I was vpright also with him, & haue kept me from my [s] wickednesse.

24 Therefore the Lord rewarded me according to my righteousnes, & according to the pureness of mine hands in his sight.

25 With the [t] godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy self pure, and with the froward thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.

29 For by thee I haue [x] broken through an host, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the [y] word of the Lord is tried in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mightie saue our God?

32 God girdeth mee with strength, and maketh my [z] way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine [a] high places.

34 He teacheth mine handes to fight: so that a bowe of ‖ braste is broken with mine armes.

35 Thou hast also giuen me the [b] shield of thy saluation, and thy right hand hath stayed me, and thy [c] louing kindnes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are falle vnder my feet.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.

40 And thou hast [e] giuen mee the necks of mine enemies, that I might destroy them that hate me.

41 They [f] cryed, but there was none to saue them, euen vnto the Lord, but hee answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the [g] heathen: a people, whom I haue not [h] knowen, shall serue me.

44 As soone as they heare, they shal obey me: the stranger shall [i] bee in subiection to me.

45 Strangers shall [k] shrinke away, and feare in their priuie chambers.

46 Let the Lorde liue, and blessed be my strength, and the God of my saluation bee exalted.

47 It is God that giueth mee power to auenge me, & subdueth the people vnder me.

48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered me from the [l] cruel man.

49 Therefore [m] I will praise thee, O Lord, among the nations, and will sing vnto thy name.

50 Great deliuerances giueth he vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his [n] seede for euer.

l That is, the deepe bottoms were seene, when the red sea was diuided.

m Out of sundry and great dangers.

n To wit, Saul.

o Therefore God sent me succour.

p The cause of Gods deliuerance is his onely fauour and loue to vs.

q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his dangers he exercised himselfe in the Law of God.

s I neuer gaue place to the wicked tentations, nor to mine owne affections.

t Here hee speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is sayd also, Leuit. 26. 21. 24.

u When their sinne is come to the full measure.

x He attributeth it to God, that he both gaue the victorie in the field, and also destroyed the cities of his enemies.

y Be the dangers neuer so many or great, yet Gods promise must take effect.

z Hee giueth good successe to all mine enterprises.

a As towers and forts, which hee tooke out of the hands of Gods enemies.

b To defend me from dangers.

c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declareth that hee did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.

g Which dwell round about me.

h The kingdome of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, lie: signifying a subiection constrained and not voluntary.

k Feare shal cause them to be afraid and come forth of their secret holes and holdes to seeke pardon.

l That is, Saul who of malice persecuted him.

m This prophecie appertaineth to the kingdome of Christ and vocation of the Gentiles, as Rom 15 9.

n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent hee might moouе the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workemanship of the heauens with their proportion and ornamentes: 8 And afterward calleth them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, he setteth foorth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe [a] heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor [c] language, where their voyce is not heard.

4 Their [d] line is gone forth through all the earth, and their words into the endes of the world: in them hath hee set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his [e] chamber, & reioyceth like a mightie

Rom. 1. 20.

a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumbe creatures, set foorth Gods glory.

b The continual succesſe of the day and night is sufficient to declare Gods power and goodnesse.

c The heauens are a Schoolemaster to all nations, bee they neuer so barbarous.

d The heauens are as a line of great capitall letters to shewe vnto vs Gods glory.

e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come foorth with great solemnitie, and reioycing of the assembly.

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.

7 The f Law of the LORD is perfect, conuerting the soule: the testimonie of the LORD is sure, & giueth wisedome vnto the simple.

g So that al mans inuentions & intentions are lies.

8 The statutes of the LORD are right, and reioyce the heart: the commandement of the LORD is pure, and giueth light vnto the eyes.

h Euery one without exception.

9 The feare of the LORDE is cleane, and endureth for euer: the iudgements of the LORD are g trueth: they are righteous h altogether,

i Except Gods worde be esteemed aboue all worldly things, it is contemned.

10 And more to bee i desired then golde, yea, then much fine golde: sweeter also then honie, and the honie combe.

k For God accepteth our indeuour, though it be farre vnperfect.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great k reward.

l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.

12 Who can vnderstand his l faultes? cleanse me from secret faults.

13 Keepe thy seruant also from m presumptuous sinnes: let them not reigne ouer mee: n so shall I be vpright, and made cleane from much wickednesse.

14 Let the wordes of my mouth, and the o meditation of mine heart be acceptable in thy sight, O LORDE, my strength, and my redeemer.

m Which are done purposely and of malice.

n If thou suppresse my wicked affections by thine holy Spirit.

o That I may obey thee in thought, word and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their king, and receiue his sacrifice which he offered before hee went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

a Hereby kings are also admonished to call to God in their affaires.

THe a LORDE heare thee in the day of trouble: the b Name of the God of Iaakob defend thee:

b The vertue, power, and grace of God.

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

c In token that they are acceptable vnto him.

3 Let him remember all thine offerings, and c turne thy burnt offerings into ashes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpose:

d Granted to the king, in whose wealth our felicitie standeth.

5 That we may reioice in thy d saluation, and set vp the banner in the Name of our God, when the LORD shall performe all thy petitions.

e The Church feeleth that God hath heard their petition.

6 Now e knowe I that the LORDE will helpe his anointed, and will heare him from his f Sanctuary by the mightey helpe of his right hand.

f As by the visible Sanctuarie Gods familiaritie appeared toward his people, so by the heauen is meant his power and maiestie.

7 Some trust in chariots, and some in horses: but we will remember the Name of the LORD our God.

g The worldlings that put not their onely trust in God.

8 g They are brought downe and fallen, but we are risen, and stand vpright.

9 Saue LORD: h let the King heare vs in the day that we call.

h Let the king bee able to deliuer vs by thy strength, when we seeke vnto him for his succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

a When he shal ouercome his enemies, and so be assured of his vocation.

THe King shall a reioyce in thy strength, O LORD: yea, howe greatly shall hee reioyce in thy saluation!

b Thou declaredst thy liberal fauor toward him before he praied.

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. Selah.

c Dauid did not only obtaine life but also assurance that his posteritie should reigne for euer.

3 For thou b diddest preuent him with liberall blessings, and diddest set a crowne of pure gold vpon his head.

d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.

4 c Hee asked life of thee, and thou gauest him a long life for euer and euer.

e Here he describeth the power of Christes kingdom, against the enemies thereof,

5 His glorie is great in thy saluation: dignitie and honour hast thou laid vpon him.

f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.

6 For thou hast set him as d blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the LORD, and in the mercie of the most High, hee shall not slide.

g They lay deas it were their nets to make Gods power to giue place to their wicked enterprises.

8 e Thine hande shall find out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the LORDE shall destroy them in his f wrath, and the fire shal deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they g intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them to part, and the strings of thy bowe shalt thou make ready against their faces.

h As a marke to shoote at.

13 h Bee thou exalted, O LORDE, in thy strength: so will we sing & praise thy power.

i Maintein thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope: but after he had rehearsed the sorowes and griefes wherewith he was vexed. 10 He recouereth himselfe from the bottomlesse pit of tentations, and greweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom hee did foresee by the Spirit of prophecie, that he should marueilously and strangely be deiected, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aijeleth Hashahar. A Psalme of Dauid.

‖ *Or, the hinde of the morning, and this was the name of some common song.*

MY a God, my God, why hast thou forsaken mee, and art so farre from mine healthe, and from the wordes of my b roaring?

a Here appeareth that horrible conflict which he susteined betweene

2 O my God, I cry by day, but thou heerest not, and by night, but ‖ haue no audience.

b Being tormented with extreme anguish, faith and desperation.

‖ *Or, I cease not.*

3 But thou art holy, and dost inhabite

c He meaneth the place of praysing, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to prayse him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his Sonne for our sakes.

‡ *Or, rolled vpon God. Matth. 27.43.*

e Euen from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fatte, proud and cruel, that they were rather beastes then men.

h Before, hee spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitarie, left alone and forsaken of all. Psal. 35.17. and 25.16.

m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if hee had not tasted death at all. Heb. 2.12.

n Hee promiseth to exhort the Church, that they by his example might praise the Lord.

o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger.

q He doth alude still to the sacrifice.

r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdome.

s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shall be reiected from his kingdome.

t Meaning the posteritie, which the Lord keepeth as a seed to the Church to continue his prayse among men.

u That is, God hath fulfilled his promise.

the ᵉ prayses of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a ᵈ worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mow and nod the head, saying,

8 ‡ ᵍ He trusted in the Lord, let him deliuer him: let him saue him, seeing hee loueth him.

9 But thou diddest draw mee out of the ᵉ wombe: thou gauest me hope, euen at my mothers breasts.

10 I was cast vpon thee, euen from ᶠ the wombe: thou art my God from my mothers belly.

11 Be not farre from me, because trouble is neere: for there is none to helpe me.

12 Many yong bulles haue compassed me: mightie ʰ Bulles of Bashan haue closed me about.

13 They gape vpon me ⁱ with their mouthes, as a ramping and roaring lion.

14 I am like ᵏ water powred out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the middes of my bowels.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my tawes, and thou ˡ hast brought mee into the dust of death.

16 For dogges haue compassed mee, and the assembly of the wicked haue inclosed mee: they ᵏ pierced mine handes and my feete.

17 I may tell all my bones: yet they beholde, and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But bee not thou farre off, O Lorde, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my ˡ desolate soule from the power of the dog.

21 ᵐ Saue me from the lyons mouth, and answere me in sauing mee from the hornes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,

23 ⁿ Praise the Lorde, yee that feare him: magnifie ye him, all the seede of Iaakob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the ᵒ poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My praise shall be of thee in the great congregation: my ᵖ vowes will I performe before them that feare him.

26 ᵠ The poore shall eate and be satisfied: they that seeke after the Lorde, shall prayse him: your heart shall liue for euer.

27 All the endes of the worlde shall remember themselues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat ʳ in the earth, shall eate and worship: all they that goe downe into the dust, shall bowe before him, ˢ euen he that cannot quicken his owne soule.

30 ᵗ Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnesse vnto a people that shall bee borne, because he hath ᵘ done it.

PSAL. XXIII.

1 Because the Prophet had proued the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse towards him for euer.

¶ A Psalme of Dauid.

THe Lorde is my ᵃshepheard, ᵃ I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 He ᵇ restoreth my soule, and leadeth me in the ᶜpaths of righteousnes for his Names sake.

4 Yea, though I should walke through the valley of the ᵈ shadowe of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a ᵉ table before me in the sight of mine aduersaries: thou doest ᶠ anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtles, kindenes and mercy shal follow me all the dayes of my life, & I shall remaine a long season in the ᵍ house of the Lord.

Psa. 40.11. iere. 23.5. ezek. 34. 23. iohn 10.11. 1. per 2.25.

a He hath care ouer me and ministreth vnto me all things.

b He comforteth or refresheth me.

c Plaine, or streight wayes.

d Though hee were in danger of death, as the sheepe that wandreth in the dark valley without his shepheard.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

f As was the maner of great feastes.

g He setteth not his felicitie in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIIII.

1 Albeit the Lorde God hath made, and gouerneth all the world, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally he bee magnifieth Gods grace for the building of the Temple, to the end he might stirre vp all the faithfull to the true seruice of God.

¶ A Psalme of Dauid.

THe ʰ earth is the Lords, & all that therein is: the world & they that dwell therein

Deut. 10.14. iob. 28. 24. 1. cor. 10.26.

2 For he hath founded it vpon the [a] seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not lift vp his mind vnto vanity, nor sworne deceitfully.

5 He shall receiue a blessing from the Lord, and righteousnesse from the God of his saluation.

6 This is the [b] generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

7 [c] Lift vp your heads, yee gates, and be ye lift vp ye euerlasting doores, and the king of glory shall come in.

8 Who is this king of glory? the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, yee gates, and lift vp your selues, ye euerlasting doores, and the king of glory shall come in.

10 Who is this King of glory? the Lord of hostes, he is the king of glory. Selah.

11 For thy [d] Names sake, O Lorde, bee mercifull vnto mine iniquity, for it is great.

12 What [i] man is hee that feareth the Lord? him will he teach the way that he shal [k] chuse.

13 His soule shall dwell [l] at ease, and his seed shall inherite the land.

14 The [m] secret of the Lord is reuealed to them that feare him: & his couenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, [n] haue mercy vpon me: for I am desolate and poore.

17 The sorrowes of mine heart [o] are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and forgiue all my sinnes.

19 Beholde mine [p] enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

21 Let [q] mine vprightnes and equity preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

a He noteth two things: the one that the earth to mans iudgement seemeth aboue the waters: and next, that God miraculously preserueth the earth, that it is not drowned with the waters which naturally are about it.

b Though circumcision separate the carnall seed of Iaakob from the Gentiles, yet he that seeketh God, is the true Iaakob and the very Israelite.

c Dauid desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternal, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shal prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby he declareth that he is the protector of the faithfull.

n My griefe is increased because of mine enemies cruelty.

o The greater that his afflictions were, and the more that his enemies increased, the more neere felt hee Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies: let them knowe that thou art the defender of my iust cause.

PSAL. XXV.

1 The Prophet touched with the consideration of his sinnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiuen, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters, two or three except.

¶ A Psalme of Dauid.

VNto thee, [a] O Lord, lift I vp my soule.

2 My God, I [b] trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 [*] So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 [c] Shew me thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust [d] all the day.

6 Remember, O Lorde, thy tender mercies, and thy louing kindnesse: for they haue bene for euer.

7 Remember not the [e] sinnes of my youth, nor my rebellions, but according to thy kindnesse remember thou me, euen for thy goodnesse sake, O Lorde.

8 Gracious and righteous is the Lorde: therefore will hee [f] teach sinners in the way.

9 Them that be meeke, will he [g] guide in iudgement, and teach the humble his way.

10 All the pathes of the Lorde are mercie and trueth vnto such as keepe his couenant and his testimonies.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods. *Isa. 28. 26. rom. 10. 11.*

c Retaine me in the faith of thy promise, that I swarue not on any side.

d Constantly, and against all tentations.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.

f That is, call them to repentance. g He will gouerne and comfort them that are truely humbled for their sinnes.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no help in the world, calleth for aide from God: & assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses and thanksgiuing.

¶ A Psalme of Dauid.

IVdge me, [a] O Lord, for I haue walked in mine innocencie: my trust hath beene also in the Lord: therefore shall I not slide.

2 Diseuer me, O Lord, and trie me: examine my [b] reines, and mine heart.

3 For thy [c] louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not [d] haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companed with the wicked.

6 I will [e] wash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thanksgiuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 [f] Gather not my soule with the sinners, nor my life with the bloody men:

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

b My very affections and inward motions of the heart.

c He sheweth what stayed him, that hee did not recompense euill for euill.

d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee. f Destroy mee not in the ouerthrowe of the wicked.

g Whole cruell hands do execute the malicious deuiſes of their hearts.
h I am preſerued from mine enemies by the power of God, and therefore will praiſe him openly.

10 In whoſe hands is a wickednesse, and their right hand is full of bribes.
11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.
12 My foote ſtandeth in b vprightneſſe: I will praiſe thee, O Lord, in the Congregations.

PSAL. XXVII.

1 Dauid maketh this Pſalme being deliuered from great perils, as appeareth by the praiſes and thankeſgiuing annexed: 6 Wherein wee may ſee the conſtant faith of Dauid againſt the aſſaults of all his enemies, 7 And alſo the end wherefore hee deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

¶ A Pſalme of Dauid.

a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſaluation was ſurely layd vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, and giue my faith the victory.
c The loſſe of countrey, wife, and all worldly commodities grieue me not in reſpect of this one thing, that I may not praiſe thy name in the mids of the congregation.
d Dauid aſſured himſelfe by the Spirit of propheſie, that hee ſhould ouercome his enemies, and ſerue God in his Tabernacle.
e He groundeth vpon Gods promiſe, and sheweth that he is moſt willing to obey his commandement.
f He magnifieth Gods loue towards his, which farre paſſeth the moſt tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage. h In this preſent life before I die, as Iſa. 38. 11. i He exhorteth himſelfe to depend on the Lord, ſeeing he neuer failed in his promiſes.

THe Lord is my a light and my ſaluation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?
2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my fleſh, they ſtumbled and fell.
3 Though an hoſte pitched againſt me, mine heart ſhould not bee afraide: though warre be rayſed againſt me, I will truſt in b this.
4 c One thing haue I deſired of the Lord, that I will require, euen that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to viſite his temple.
5 For in the time of trouble he ſhall hide me in his Tabernacle: in the ſecret place of his pauilion ſhall he hide me, and ſet mee vp vpon a rocke.
6 d And now ſhall hee lift vp mine head aboue mine enemies round about me: therefore will I offer in his Tabernacle ſacrifices of ioy: I will ſing and praiſe the Lord.
7 Hearken vnto my voice, O Lord, when I cry: haue mercy alſo vpon me and heare me.
8 When thou ſaydeſt, e Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.
9 Hide not therefore thy face from me, nor caſt thy ſeruant away in diſpleaſure: thou haſt beene my ſuccour: leaue me not, neither forſake me, O God of my ſaluation.
10 f Though my father and my mother ſhould forſake me, yet the Lorde will gather me vp.
11 Teach me thy way, O Lord, and lead me in a right path, becauſe of mine enemies.
12 Giue mee not vnto the g luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, & ſuch as ſpeake cruelly.
13 I ſhould haue fainted, except I had believed to ſee the goodnes of the h Lord in the land of the liuing.
14 i Hope in the Lord: be ſtrong, and he ſhall comfort thine heart, and truſt in the Lord.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to ſee God diſhonoured by the wicked, he deſireth to be rid of them, 4 And eryeth for vengeance againſt them: & at length aſſureth himſelfe, that God hath heard his prayer. 9 Vnto whoſe tuition he commendeth all the faithfull.

¶ A Pſalme of Dauid.

VNto thee, O Lorde, doe I cry: O my ſtrength, be not deafe toward me, leaſt, if thou anſwere me not, I be a like them that goe downe into the pit.
2 Heare the voice of my petitions, when I cry vnto thee, whē I hold vp mine hands toward thine b holy Oracle.
3 c Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice is in their hearts.
4 d Reward thē according to their deeds, and according to the wickednesse of their inuentions: recompenſe them after the worke of their hands: render them their reward.
5 For they regard not the workes of the Lord, nor the operation of his hands: therefore e breake them downe, and build them not vp.
6 f Praiſed be the Lord, for he hath heard the voyce of my petitions.
7 The Lord is my ſtrength, & my ſhield: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I praiſe him.
8 The Lord is their ſtrength, & he is the ſtrength of the deliuerances of his anointed.
9 Saue thy people, & bleſſe thine inheritance: feed them alſo, & exalt them for euer.

a He counteth himſelfe as a dead mā, til God ſhew his fauour toward him, and grant him his petition.
b He vſed this outward meanes to helpe the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokens of his fauour.
c Deſtroy not the good with the bad.
d Hee thus prayeth in reſpect of Gods glory, and not for his owne cauſe, being aſſured that God would puniſh the perſecuters of his Church.
f Becauſe he felt the aſſurance of Gods helpe in his heart, his mouth was opened to ſing his prayſes. g Meaning, his ſouldiers, who were as meanes, by whom God declared his power.
e Let them be vtterly deſtroied, as Malac. 1. 4.

PSAL. XXIX.

1 The Prophet exhorteth the princes and rulers of the world, (which for the moſt part thinke there is no God) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof al creatures tremble. 11 And though thereby God threatneth ſinners, yet is he alwayes mercifull to his, and moueth them thereby to praiſe his Name.

¶ A Pſalme of Dauid.

GIue vnto the Lord, ye a ſonnes of the mighty: giue vnto the Lord glory & ſtrength.
2 Giue vnto the Lord glory due vnto his Name: worſhip the Lorde in the glorious Sanctuarie.
3 The b voice of the Lord is vpon the waters: the God of glory maketh it to thunder: the Lord is vpon the great waters.
4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.
5 The c voice of the Lorde breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.
6 Hee maketh them alſo to leape like a calfe: Lebanon alſo & d Sirion like a yong Vnicorne.
7 The voyce of the Lorde diuideth the

a He exhorteth the proud tyrants to humble themſelues vnder Gods hand, and not to be inferior to bruite beaſts and dumbe creatures.
b The thunderclaps that are heard out of the clouds ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God? d Called alſo Hermon.

e It causeth the lightnings to shoote and glide.
f In places most desolate, where as seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pierceth the most secret places.
i Though the wicked are nothing mooued with these sights, yet the faithfull prayse God.
k To moderate the rage of the tempest and waters, that they destroy not all.

e flames of fire.
8 The voyce of the Lord maketh the wildernesse to tremble: the Lorde maketh the wildernesse of f Kadesh to tremble.
9 The voyce of the Lord maketh the hindes to g calue, and b discouereth the forests: therefore in his i Temple doeth euery man speake of his glory.
10 The Lord sitteth vpon the k flood, and the Lord doeth remaine King for euer.
11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

PSAL. XXX.

1 When Dauid was deliuered from great danger, he rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to prayse God for euer.

3. Sam. 7. 2. Dent. 20. 5.
a After that Absalom had polluted it with most filthy fornicatiō.
b He condemneth them of great ingratitude, which doe not prayse God for his benefits.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narrowly.
e The word signifieth them that haue receiued mercie, and shew mercy liberally vnto others.
f Before his tabernacle.
Psal. 145. 8. Isa. 54. 7, 8. 2. cor. 4. 17.
g I put too much confidence in my quiet state, as Ier. 31. 18. 2. chron. 32. 24, 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawen thine helpe, I felt my misery.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation.
l Because thou hast preserued mee, that my tongue should praise thee, I will not bee vnmindful of my duetie.

¶ A Psalme or song of the a dedication of the a house of Dauid.

I Will magnifie thee, O Lord: b for thou hast exalted mee, and hast not made my foes to reioyce ouer me.
2 O Lord my God, I cryed vnto thee, and thou hast c restored me.
3 O Lorde, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that goe downe into the pit.
4 Sing prayses vnto the Lord, yee e his Saints, and giue thankes f before the remembrance of his Holinesse.
5 *For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.
6 And in my g prosperitie I sayd, I shall neuer be moued.
7 For thou Lord of thy goodnesse haddest made my h mountaine to stande strong: but thou diddest hide thy face, and I i was troubled.
8 Then cried I vnto thee, O Lorde, and prayed vnto my Lord.
9 What profit is there in my blood, when I goe downe to the pit? shall the dust k giue thankes vnto thee? or shall it declare thy truetb?
10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.
11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnesse.
12 Therefore shall my l tongue praise thee and not cease: O Lord my God, I wil giue thanks vnto thee for euer.

faith, when death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally, he exhorteth all the faithful to trust in God, and to loue him, because hee preserueth and strengtheneth them, as they may see by his example.

¶ To him that excelleth. A Psalme of Dauid.

I N *thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousnesse.
2 Bowe downe thine eare to me: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.
3 For thou art my rock and my fortresse: therefore for thy Names sake direct mee and guide me.
4 Drawe mee out of the b net, that they haue layed priuily for mee: for thou art my strength.
5 Into thine c hand I commend my spirit: for thou hast redeemed me, O Lord God of trueth.
6 I haue hated them that giue themselues to deceitfull vanities: for I d trust in the Lord.
7 I will be glad and reioyce in thy mercy: for thou hast seene my trouble: thou hast knowen my soule in aduersities,
8 And thou hast not shut me vp in y hand of the enemie, but hast set my feete at e large.
9 Haue mercy vpon me, O Lord: for I am in trouble: mine f eye, my soule and my belly are consumed with griefe.
10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.
11 I was a g reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, h who seeing me in the streete, fled from me.
12 I am forgotten, as a dead man out of minde: I am like a broken vessell.
13 For I haue heard the railing of i great men: feare was on euery side, while they conspired together against me, and consulted to take my life.
14 But I trusted in thee, O Lord: I said, k Thou art my God.
15 My l times are in thine hand: deliuer mee from the hande of mine enemies, and from them that persecute me.
16 Make thy face to shine vpon thy seruant, and saue me through thy mercy.
17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, & m to silence in the graue.
18 Let the lying lippes be made dumbe, which cruelly, proudly, and spitefully speake against the righteous.
19 Howe great is thy goodnesse, which thou n hast layd vp for them that feare thee! and done to them that trust in thee, euen before the sonnes of men!

Psal. 71. 1.
a For then God declareth himselfe iust, whē he preserueth his, according as hee hath promised.
b Preserue mee from the crafty counsels and subtill practises of mine enemies.
c Hee desireth God not onely to take care for him in the life, but that his soule may be saued after this life.
d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.
e Largenesse signifieth comfort, as straitnesse, sorowe and perill.
f Meaning, that his sorowe and torment had continued a great while.
g Mine enemies had drawen all men to their part against me, euen my chiefe friends.
h They were afraid to shewe me any token of friendship.
i They that were in authoritie, condemned me as a wicked doer.
k I had this testimonie of conscience, that thou wouldest defend mine innocencie.
l Whatsoeuer changes come, thou gouernest them by thy prouidence.
m Let death destroy them, to the intent that they may hurt no more.
n The treasures of Gods mercy are alwayes layd vp in store for his children, albeit at all times they doe not enioy them.

20 Thou

‡ Ebr. in the secret of thy face.

o That is, in a place where they shall haue thy comfort, and be hid safely frō the enemies pride.

p Meaning, there was no citie so strong to preserue him, as the defence of Gods fauour.

q And so by my rashnesse and infidelitie deserue to haue bene forsaken.

20 Thou doest hide them ‡ o priuily in thy presence from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnesse toward mee in a p strong citie.

22 Though I said in mine q haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his ‖ Saints: for the Lord preserueth the faithful, and rewardeth abundantly the proud doer.

24 All ye that trust in ỹ Lord, be r strong, and he shall stablish your heart.

r Be constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

1 Dauid punished with grieuous sickneſſe for his ſinnes, counteth them bleſſed, to whom God doth not impute their tranſgreſſions. 5 And after that hee had confeſſed his ſinnes and obteined pardon, 6 Hee exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue a instruction.

a Concerning the free remission of sinnes, which is the chiefest point of our faith.

b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom. 4. 6.

c Betweene hope and despaire.

d Neither by silence or crying found I ease: signifying, that before the sinner be reconciled to God, he feeleth a perpetuall torment.

e Hee sheweth ỹ as Gods mercie is the onely cause of forgiuenes of sinnes, so the means thereof are repentance and confession, which proceede of faith.

f When necessity causeth him to seeke to thee for helpe, Isa. 55. 6.

BLessed is he whose wickednesse is b forgiuen, and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my c tongue, my bones consumed, or when I d roared all the day.

4 (For thine hand is heauie vpon mee, day and night: and my moysture is turned into the drought of Summer. Selah)

5 Then I e acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.

6 Therefore shal euery one that is godly, make his prayer vnto thee in a f time when thou mayest be found: surely in the flood of great waters they shal not come neere him.

7 Thou art my secret place: thou preseruest mee from trouble: thou compassest mee about with ioyfull deliuerance. Selah.

8 I will b instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 Bee not like an horse, or like a mule, which vnderstand not: whose i mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.

11 Be glad ye righteous, and k reioyce in the Lord, and bee ioyfull all yee, that are vpright in heart.

g To wit, the waters and great dangers.

h Dauid promiseth to make the rest of Gods children partakers of the benefits, which hee felt, and that he will diligently looke and take care to direct them in the way of saluation.

i If men can rule bruite beastes, thinke they, that God will not bridle and tame their rage?

k Hee sheweth, that peace and ioy of conscience in the holy Ghost is the fruit of faith.

PSAL. XXXIII.

1 He exhorteth good men to praiſe God, for that he hath not onely created all things, and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes. 10 Hee vnderſtandeth mans heart, and ſcatereth the counſel of the wicked, 16 ſo that no mā can be preſerued by any creature or mans ſtrēgth: but they, that put their confidence in his mercy, ſhall be preſerued from all aduerſities.

REioice in the Lord, O ye righteous: for it a becōmeth vpright men to be thankfull.

2 Praise the Lord ẅ harpe: sing vnto him with viole, and b instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voice.

4 For the c word of the Lord is righteous, and all his d workes are faithfull.

5 He e loueth righteousnes & iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 Hee f gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: hee commanded, and it ‖ stood.

10 The Lord breaketh the g counsell of the heathen, and bringeth to nought the deuices of the people.

11 The counsell of the Lord shall stande for euer, and the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose h God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord i looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in ỹ earth.

15 He k fashioneth their hearts euery one, and vnderstandeth all their workes.

16 The l king is not saued by the multitude of an hoste, neither is the mighty man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Beholde, m the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 n Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

a It is the duety of the godly to set foorth the praises of God for his mercy and power shewed toward them.

b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doth no more appertaine vnto vs then the sacrifices, censings and lights.

c That is, counsel or commandement in gouerning the world.

d That is, the effect & execution, e Howsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercy.

f By the creation of the heauens and beautifull ornament, with the gathering also of the waters, he setteth foorth the power of God, that all creatures might feare him.

‖ *Or, was created.*

g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.

i He prooueth that all things are gouerned by Gods prouidence, and not by fortune.

k Therefore he knoweth their wicked enterprises.

l If kings and the mighty of the worlde cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?

m God sheweth that toward his of his mercie, which may by no meanes is able to compasse.

n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 After Dauid had eſcaped Achiſh, according as it is written in the 1. Sam. 21. 11. whom in this title he calleth Abimelech, (which was a generall name to all the kings of the Philiſtims) he praiſeth God for his deliuerance, 3 Prouoking all others by his

his example to trust in God, to feare and serue him: 14 *Who defendeth the godly with his Angels,* 15 *and vtterly destroyeth the wicked in their sinnes.*

¶ A Psalme of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.

I Will a alway giue thankes vnto the Lord: his praise shalbe in my mouth continually.

2 My soule shall glory in the Lord: the b humble shall heare it, and be glad.

3 Praise ye the Lord with me, and let vs magnifie his Name together.

4 I sought the Lord, and he heard mee: yea, he deliuered me out of all my c feare.

5 They d shall looke vnto him, and run to him: and their faces shall not be ashamed, saying,

6 This poore man cried, and the Lord heard him, and saued him out of all his troubles.

7 The e Angel of the Lorde pitcheth round about them, that feare him, and deliuereth them.

8 Taste ye & see, how gracious the Lord is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The f lyons doe lacke, and suffer hunger, but they which seeke the Lord, shall g want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the h feare of the Lord.

12 i What man is hee that desireth life, and loueth long dayes for to see good?

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschewe euill, and doe good: seeke peace, and follow after it.

15 The eies of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the k face of the Lorde is against them that doe euill, to cut off their remembrance from the earth.

17 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

18 The Lord is neere vnto them that are l of a contrite heart, and will saue such as bee afflicted in spirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 m He keepeth all his bones: not one of them is broken.

21 But malice shall slay the n wicked: and they that hate the righteous, shall perish.

22 The Lorde o redeemeth the soules of his seruaunts: and none that trust in him, shall perish.

a He promiseth neuer to become vnmindefull of Gods great benefits for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shall be bolde to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointed his Angels to watch ouer vs.
f The godly by their patient obedience profite more then they, which ranine and spoile.
g If they abide the last triall.
h That is, the true religion and worship of God. 1. *Pet.* 3. 10.
i Seeing all men naturally desire felicitie, he wondereth why they cast themselues willingly into miserie.
k The anger of God doeth not onely destroy the wicked, but also aboliseth their name for euer.
l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ saith, all the haires of his head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their redeemer.

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authority vnder him, to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to plead and to auenge his cause,* 8 *that they may bee taken in their nets and snares, which they layde for him, that his innocencie may bee declared,* 27 *and that the innocent, which taketh part with him, may reioyce and praise the Name of the Lorde, that thus deliuereth his seruant.* 28 *And so he promiseth to speake forth the iustice of the Lorde, and to magnifie his name all the dayes of his life.*

¶ A Psalme of Dauid.

PLeade thou my a cause, O Loide, with them that striue with mee: fight thou against them that fight against me.

2 b Lay hand vpon the shield and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop the way against them that persecute me: say vnto my c soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord d scatter them.

6 Let their way be darke and slippery: and let the Angel of the Lorde persecute them.

7 For e without cause they haue hid the pit and their net for mee: without cause haue they digged a pit for my soule.

8 Let destruction come vpon f him at vnwares, and let his net that hee hath laid priuily, take him: let him fall into s the same destruction.

9 Then my soule shall bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my h bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him! yea, the poore, and him that is in miserie, from him that spoileth him!

11 i Cruell witnesses did rise vp: they asked of me things that I knew not.

12 They rewarded mee euill for good, to k haue spoiled my soule.

13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my l prayer was turned vpon my bosome.

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine m aduersity they reioyced, and gathered themselues together: the abiects assembled themselues against mee, and I knew not: they tare n me and ceased not,

16 With the false scoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold this? deliuer my soule from their tumult, euen my desolate soule from the lions.

18 So will I giue thee thankes in a great congregation: I will praise thee among much people.

19 Let not them that are mine enemies,

a He desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outward weapons, to assure vs of his present power.
c Assure me against these tentations that thou art the authour of my saluation.
d Smite them with the spirit of giddinesse, that their enterprises may be fooliish, and they receiue iust reward.
e Shewing, that we may not call God to be a reuenger, but only for his glory, and when our cause is iust.
f When he prosiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praising him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from me all comfort, and brought me into despaire.
l I prayed for them with inward affection, as I would haue done for my selfe or, I declared mine affection, with bowing downe mine head. m When they saw mee ready to slip, and as one that halted for infirmitie. n With their railing words. o The word signifieth cakes: meaning that the proud courtiers at their dainty feasts, scoffe, raile, and conspire his death.

vntuſtly reioyce ouer mee, neither let them p winke with the eye, that hate mee without a cauſe.

20 For they ſpeake not as friendes: but they imagine deceitfull wordes againſt the ‖ quiet of the land.

21 And they gaped on mee with their mouthes, ſaying, Aha, aha, q our eye hath ſeene.

22 Thou haſt ſeene it, O Lord: keepe not ſilence: be not farre from me, O Lord.

23 Artſe and wake to my iudgement, euen to my cauſe, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy r righteouſneſſe, and let them not reioyce ouer me.

25 Let them not ſay in their hearts, ſ O our ſoule reioyce: neither let them ſay, Wee haue deuoured him.

26 Let them bee confounded, and put to ſhame t together, that reioyce at mine hurt: let them be clothed u with confuſion & ſhame, that lift vp themſelues againſt me.

27 But let them be ioyfull and glad, x that loue my righteouſneſſe: yea, let them ſay alway, Let the Lord be magnified, which loueth the y proſperitie of his ſeruant.

28 And my tongue ſhall vtter thy righteouſneſſe, and thy praiſe euery day.

p In token of contempt and mocking.
‖ Or, cleſts of the earth: meaning himſelfe & others in their miſeries.
q They reioyced as though they had now ſeene Dauid ouerthrowen.
r It is the iuſtice of God to giue to the oppreſſours affliction and torment, and to the oppreſſed ayd and releiſe, 2. Theſſ. 1. 6.
ſ Becauſe we haue that which we ſought for, ſeeing he is deſtroyed.
t That is, at once, were they neuer ſo many or mightie.
u This prayer ſhall alwayes bee verified againſt them that perſecute the faithfull.
x That at leaſt fauor my right, though they be not able to helpe me.
y He exhorteth the Church to praiſe God for the deliuerance of his ſeruants, and for the deſtruction of his aduerſaries.

PSAL. XXXVI.

1 The Prophet grieuouſly vexed by the wicked, doeth complaine of their malicious wickednesſe. 6 Then hee turneth to conſider the vnſpeakeable goodneſſe of God towards all creatures: 9 But ſpecially towardes his children, that by the faith thereof hee may bee comforted and aſſured of his deliuerance by this ordinarie courſe of Gods worke, 13 who in the end deſtroyeth the wicked and ſaueth the iuſt.

¶ To him that excelleth. A Pſalme of Dauid the ſeruant of the Lord.

WIckednesſe ſaith to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth himſelfe in his own eyes, while his iniquitie is found woorthy to be hated.

3 The wordes of his mouth are iniquity and c deceit: hee hath left off to vnderſtand and to doe good.

4 Yee d imagineth miſchiefe vpon his bed: hee ſetteth himſelfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy e mercy, O Lord, reacheth vnto the heauens, & thy faithfulnes vnto the cloudes.

6 Thy righteouſneſſe is like the ‡ mighty mountaines: thy iudgements are like a great f deepe: thou, Lord, doeſt ſaue man & beaſt.

7 How excellent is thy mercie, O God! therefore the children of men truſt vnder the ſhadow of thy wings.

8 They ſhalbe ſatisfied with the fatnes of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.

9 For with thee is the well of life, and in thy light ſhall we ſee light.

10 Extend thy louing kindneſſe vnto them that h know thee, and thy righteouſneſſe vnto them that are vpright in heart.

11 Let not the i foote of pride come againſt me, and let not the hand of the wicked moue me.

12 k There they are fallen that worke iniquitie: they are caſt downe, and ſhall not be able to riſe.

a I ſee euidently by his deedes, that ſinne puſheth forward the reprobate from wickednesſe to wickednesſe, albeit he go about to couer his impietie.
b Though all other deteſt his vile ſinne, yet he himſelfe ſeeth it not.
c The reprobate mocke at wholeſome doctrine, and put not difference betweene good and euill.
d By deſcribing at large the nature of the reprobate, hee admoniſheth the godly to beware of theſe vices.
e Though wickednesſe ſeemeth to ouerflow all the world, yet by thine beauenly prouidence thou gouerneſt heauen and earth.
‡ Ebr. the mountaines of God: for whatſoeuer is excellent, is thus called.
f The depth of thy prouidence gouerneth all things, and diſpoſeth them, albeit the wicked ſeeme to ouerwhelme the world.

g Onely Gods children haue enough of all things, both concerning this life and the life to come.
h He ſheweth who are Gods children, to wit, they that know him & leade their liues vprightly.
i Let not the proud aduance himſelfe againſt me, neither the power of the wicked driue me away.
k That is, in their pride, wherein they flatter themſelues,

PSAL. XXXVII.

1 This Pſalme contayneth exhortation and conſolation for the weake, that are grieued at the proſperitie of the wicked, & the affliction of the godly. 7 For how proſperouſly ſoeuer the wicked do liue for the time, hee doeth affirme their felicitie to be vaine and tranſitorie, becauſe they are not in the fauour of God, but in the ende they are deſtroyed as his enemies, 11 and how miſerably that the righteous ſeemeth to liue in the worlde, yet his ende is peace, and he is in the fauour of God, hee is deliuered from the wicked, and preſerued.

¶ A Pſalme of Dauid.

FRet not a thy ſelfe becauſe of the wicked men, neither be enuious for b euill doers.

2 For they ſhall ſoone be c cut downe like graſſe, and ſhall wither as the greene herbe.

3 d Truſt thou in the Lord & do good: dwell in the land, and thou ſhalt be fed aſſuredly.

4 And delight thy ſelfe in the Lord, and he ſhall giue thee thine hearts deſire.

5 e Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.

6 And he ſhall bring forth thy righteouſneſſe as the light, and thy f iudgement as the noone day.

7 Wait patiently vpon the Lord, & hope in him: fret not thy ſelfe for him g which proſpereth in his way: nor for the man that bringeth his enterprices to paſſe.

8 Ceaſe from anger, and leaue off wrath: fret not thy ſelfe alſo to doe euill.

9 For euil doers ſhalbe cut off, & they that wait vpon the Lord, they ſhal inherit the land.

10 h Therefore yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and he ſhall not be found.

11 But * meeke men ſhall poſſeſſe the earth, and ſhal haue their delight in the multitude of peace.

12 i The wicked practiſeth againſt the

a He admoniſheth vs neither to vexe our ſelues for the proſperous eſtate of the wicked, neither to deſire to be like them to make our ſtate the better.
b For Gods iudgment cutteth downe their ſtate in a moment.
c To truſt in God, and to do according to his will, are ſure tokens that his prouidence will neuer faile vs.
d Be not led by thine owne wiſedome, but obey God, and he will finiſh his worke in thee.
e As the hope of the daylight cauſeth vs not to be offended with the darkeneſſe of the night: ſo ought wee patiently to truſt that God will cleare our cauſe, and reſtore vs to our right.
f When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he fauoureth their doings, Iob 21. 7, &c.
g Meaning, except he moderate his affections, he ſhalbe led to do as they do.
h He correcteth the impaciencie of our nature, which cannot abide till the fulneſſe of Gods time be come, *Matth.* 5. 5.
i The godly are aſſured that the power and craft of the wicked ſhal not preuaile againſt them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while bewaile their ſinnes, and offer vp their teares as a ſacrifice of their obedience.

iuſt,

iust, and gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needie, and to slay such as be of vpright conuersation.

15 But their sworde shall enter into their owne heart, and their bowes shall be broken.

16 * A small thing vnto the iust man is better, then great riches to the wicked and mighty.

17 For the armes of the wicked shall bee broken: but ẏ Lord vpholdeth the iust men.

18 The l Lord knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shall not bee confounded in the perillous time, and in the dayes of famine they shall haue m enough.

20 But the wicked shall perish, and the enemies of the Lord shal be consumed as the n fat of Lambes: euen with the smoke shall they consume away.

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and o giueth.

22 For such as be blessed of God, shall inherit the land, & they that bee cursed of him, shalbe cut off.

23 p The pathes of man are directed by the Lord: for he loueth his way.

24 Though he q fall, he shall not bee cast off: for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I sawe neuer the righteous forsaken, nor his r seed begging bread.

26 But hee is euer mercifull and lendeth, and his seed enioyeth the blessing.

27 Flee from euil and do good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his saints: they shall be preserued for euermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherite the land, and dwell therein s for euer.

30 The t mouth of the righteous will speake of wisdome, and his tongue wil talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hande, nor condemne him, when hee is u iudged.

34 Wait thou on the Lord, and keepe his way, and hee shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he x passed away, and loe, he was gone, and I sought him, but he could not bee found.

37 y Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressors shall be destroyed together, and the end of the wicked shalbe cut off.

39 But the z saluation of the righteous men shall be of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are dayly fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.

m For God will giue them contented minds, and that which shalbe necessary.

n They shall vanish away suddenly: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that he is able to helpe others.

p God prospereth the faithful, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preserued vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life bee vpright.

u For though it be sometime so expedient both for Gods glory and their saluation, yet hee will approue their cause, and reuenge their wrong.

x So that the prosperitie of the wicked is but a cloud, which vanisheth away in a moment,

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God prooue them by sundry tentations.

PSAL. XXXVIII.

1 Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He vttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence hee commendeth his cause to God, and hopeth for speedy helpe at his hand.

A Psalme of Dauid for a remembrance.

O Lord, rebuke me not in thine b anger, neither chastise me in thy wrath.

2 For thine c arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my d sinne.

4 For e mine iniquities are gone ouer mine head, and as a weighty burden they are too heauie for me.

5 My wounds are putrified, and corrupt because of my f foolishnesse.

6 I am bowed, and crooked very sore: I goe ‖mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

10 My heart ‡ panteth: my strength faileth mee, and the light of mine eyes, euen b they are not mine owne.

11 My louers and my friends stand aside from my plague, and my i kinsmen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euill, talke wicked things, and imagine deceit continually.

13 But I as k a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I waite: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioice

a To put himselfe and others in mind of Gods chastisement for sinne.

b Hee desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.

c The sicknesse, wherewith thou hast visited me.

d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather gaue place to mine owne lusts, then to the will of God.

‖Or, blacke, as one that is disfigured and consumed with sicknesse.

g This example warneth vs neuer to despaire, be it torment neuer so great: but alwayes to crie vnto God with sure trust for deliuerance.

‡ *Ebr. runneth about, or, is tossed to & fro: a meaning, that he was destitute of all helpe and counsell.*

h My sight faileth me for very sorow.

i Partly for feare, and partly for all duetie and friendship.

k For I can haue no audience before men, and therefore patiently wait for the helpe of God.

l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest misery they most reioice.
o He had rather haue the hatred of all the world, then to faile in any part of his duety to Godward.
p Which art the authour of my saluation: and this declareth that hee prayed with sure hope of deliuerance.

ouer mee: for when my foote slippeth, they extoll themselues against me.
17 Surely I am ready to [m] halt, and my sorrow is euer before me.
18 When I declare my paine, and am sorie for my sinne,
19 Then mine [n] enemies are aliue, and are mighty, and they that hate mee wrongfully are many.
20 They also, that reward euill for good, are mine aduersaries, because I follow [o] goodnesse.
21 Forsake me not, O Lord, be not thou farre from me, my God.
22 Haste thee to helpe mee, O my Lord, my [p] saluation.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe & bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when hee had determined silence, hee brast foorth yet into words that he would not, through the greatnesse of his griefe. 4 Then hee rehearseth certaine requests which taste of the infirmitie of man, 8 and mixeth with them many prayers: but all doe shewe a minde wonderfully troubled, that it may plainely appeare howe he did striue mightily against death and desperation.

To the excellent musician [a] Jeduthum. A Psalme of Dauid.

a This was one of the chiefe singers, 1. Chron. 16.41.
b Albeit he had appointed with himselfe patiently to haue tried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to chāge his minde.
d He confesseth that he grudged against God, considering y greatnesse of his sorowes and the shortnesse of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euermore vpō them, yet thy secret curse continually fretteth the.

I Thought, [b] I wil take heed to my wayes, that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.
2 I was dumbe and spake nothing: I kept silence euen from good, [c] and my sorrow was more stirred.
3 Mine heart was hote within me, and while I was musing, the fire kindled, and [d] I spake with my tongue, saying,
4 Lord, let me know mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.
5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether [e] vanitie. Selah.
6 Doubtlesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.
7 And now Lord, what wait I for? mine hope is euen in thee.
8 Deliuer me frō all my transgressions, and make me not a rebuke vnto the [f] foolish.
9 I should haue bene dumb, and not haue opened my mouth, because [g] thou didst it.
10 Take thy plague away from me: for I am consumed by the stroke of thine hand.
11 When thou with rebukes doest chastise man for iniquitie, thou as a moth [h] makest his [i] beauty to consume: surely euery man is vanitie. Selah.
12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.
13 Stay thine anger from me, that I may recouer my strength, [k] before I goe hence, and be not.

i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this world.
k For his sorrow caused him to thinke that God would destroy him vtterly: whereby wee see howe hard it is for the very Saintes to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, & commendeth his prouidence towards all mankinde. 5 Then doeth hee promise to giue himselfe wholly to Gods seruice, and so declareth how God is truely worshipped. 14 Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayd and succour.

To him [l] excellent. A Psalme of Dauid.

I Waited [a] patiently for the Lord, and hee inclined vnto me, and heard my crie.
2 Hee brought me also out of the [b] horrible pit, out of the mirie clay, and set my feete vpon the rocke, and ordered my goings.
3 And he hath put in my mouth [c] a newe song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.
4 Blessed is the man that maketh the Lord his trust, & regardeth [d] not the proud, nor such as turne aside to lies.
5 [e] O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are moe then I am able to expresse.
6 Sacrifice and offering thou didst not desire: (for [f] mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.
7 [g] Then said I, Loe, I come: for in the roll of the booke it is written of me,
8 I delited to doe thy good will, O my God: yea, thy Law is within mine heart.
9 I haue declared thy righteousnesse in the [h] great Congregation: loe, I will not refraine my lips: O Lord, thou knowest.
10 I haue not hidde thy righteousnesse within mine heart, but I haue declared thy [i] trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.
11 Withdraw not thou thy tender mercie from mee, O Lord: let thy mercie and thy trueth alway preserue me.
12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are moe in number

l To him that excelleth in singing.
a Though God deferred his help, yet he patiently abode, till he was heard.
b He hath deliuered me from most great dangers.
c That is, a speciall occasion to praise him: for Gods benefits are so many occasions for vs to praise his name.
d To follow their example, which he must needs do that trusteth not only in the Lord.
e Dauid goeth from one kinde of Gods fauor, to the contemplation of his prouidence ouer all, & confesseth that his counsels towards vs are farre aboue our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the lawe nothing in respect of the spirituall seruice.
g When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuary.
i Dauid heere numbreth three degrees of our saluation: Gods mercie, whereby he pitieth vs: his righteousnes, which signifieth his continuall protection, and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation,

then

then the haires of mine head: therefore mine heart hath k failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them bee confounded and put to shame together, that seeke my soule to destroy it: let them bee driuen backeward, and put to rebuke that desire mine hurt.

15 Let them be m destroyed for a reward of their shame, which say vnto mee, Aha, aha.

16 Let all them that seeke thee, reioyce, & be glad in thee: & let them that loue thy saluation, say alway, The Lord be praysed.

17 Though I be poore & needy, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarying.

k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.

l He desireth that Gods mercie may contend for him against the rage of his enemies.

m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. m As the faithfull alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them, that pitie his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iohn 14.18. After hee feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giueth most heartie thankes to God.

To him that excelleth. A Psalme of Dauid.

BLessed is hee that a iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preserue him alme: he shall be blessed vpon the earth, and thou wilt not deliuer hun vnto the wil of his enemies.

3 The Lord will strengthen him vpon the b bed of sorow: thou hast turned all his c bed in his sickneſſe.

4 Therefore I sayd, Lord, haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies d speake euill of mee, saying, When shall he die, and his name perish?

6 And if hee come to see mee, he speaketh e lyes, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate mee, whisper together against mee: euen against me doe they imagine mine hurt.

8 f A mischefe is light vpon him, and he that lyeth, shall no more rise.

9 Yea, my ‡ familar friend, whom I trusted, which did eate of my bread, g hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercie vpon me, and raise me vp: so I shall reward them.

11 By this I knowe that thou fauourest me, because mine enemie doeth not triumph against me.

12 And as for me, thou vpholdest mee h in mine integritie, and doest set mee before thy i face for euer.

13 Blessed bee the Lorde God of Israel world without end. k So be it, euen so be it.

a Not condemning him as accursed, whom God doeth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.

b When for sorow and griefe of mind he casteth himselfe vpon his bed.

c Thou hast restored him in his sicke bed and sent him comfort.

d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishmentes that God was become his mortall enemie. g As Dauid felt his fallshood, and as it was chiefly accomplished in Christ, Iohn 13.18. so shall his members continually prooue the same. h Meaning, either in prosperitie of life, or in the true feare of God against all tentations,

i Shewing me euident signes of thy fatherly prouidence.

k By this repetition he stirreth vp the faithfull to prayse God.

PSAL. XLII.

1 The Prophet grieuously complayneth, that being letted by his persecutours, he could not be present in the congregation of Gods people, protesting that although he was separate in body from them, yet his heart was thitherward affectioned. 7 And last of all hee sheweth, that hee was not so farre ouercome with these sorrowes and thoughtes. 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalme to giue instruction, a committed to the sonnes of Korah.

AS the hart brayeth for the riuers of water, so b panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 c My teares haue bene my meate day and night, while they dayly say vnto mee, Where is thy God?

4 When I remembred d these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and prayse, as a multitude that keepeth a feast.

5 Why art thou cast downe, my soule, and vnquiet within me? e waite on God: for I will yet giue him thankes for the helpe of his presence.

6 My God, my soule is cast downe within me, f because I remember thee from the land of Iorden, and Hermonim, and from the Mount Mizar.

7 One g deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.

8 The Lorde h will graunt his louing kindnesse in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goe I mourning, when the enemie oppresseth me?

10 My i bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?

11 k Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thankes; hee is my present helpe, and my God.

a As a treasure to be kept of them, which were of the number of the Leuites.

b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorow.

e Though he sustained grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby hee sheweth there is no ende of our miserie, till God bee pacified, and send remedie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doth declare that Dauid did not ouercome at once: to teach vs to be constant, forasmuch as God will certainely deliuer his.

PSAL. XLIII.

1 Hee prayeth to be deliuered from them which conspire against him, that he might ioyfully prayse God in his holy congregation.

Iudge me, O God, and defende my cause against the vnmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth mee?

3 Sende thy light and thy trueth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then will I go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thankes, he is my present helpe, and my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shewe what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

WE haue heard with our eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the olde time:

2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.

3 For they inherited not the land by their owne sworde, neyther did their owne arme saue them: but thy right hande, and thine arme, and the light of thy countenance, because thou diddest fauour them.

4 Thou art my King, O God: send helpe vnto Iaakob.

5 Through thee haue wee thrust backe our aduersaries: by thy Name haue wee troden downe them that rose vp against vs.

6 For I do not trust in my bow, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore will wee praise God continually, and will confesse thy name for euer. Selah.

9 But now thou art farre off, and puttest vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle for themselues.

11 Thou giuest vs as sheepe to bee eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not increase their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confusion is dayly before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and reproacher, for the enemie and auenger.

17 All this is come vpon vs, yet doe wee not forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of Dragons, and couered vs with the shadow of death.

20 If wee haue forgotten the Name of our God, and holden vp our handes to a strange god,

21 Shall not God search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake are wee slaine continually, and are counted as sheepe for the slaughter.

23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?

25 For our soule is beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, and redeeme vs for thy mercies sake.

f This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4.37.
g Because thou art our king, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

[Or, at their pleasure. Rom. 8.36.
k Knowing God to be authour of this calamitie, they murmure not, but seeke remedy at his handes, who wounded them.
l As slaues which are sold for a low price, neither looketh thou for him that offereth most, but taketh the first chapman.
m I dare not lift vp mine head for shame,
n Meaning, the proud and cruell tyrant,
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
[Or, whales: meaning the bottomlesse seas of tentations. Here we see the power of faith which can be ouercome by no perils.
p They shewe that they honoured God aright, because they trusted in him alone.
q They take God to witnesse, that they were vpright to himward.
r The faithfull make this their cōfort, that the wicked punish them not for their sinnes, but for Gods cause, Matth. 5.10. 1.Pet. 4.14.
s There is no hope of recouerie, except thou put to thine hande, and raise vs vp.
t Which is the onely and sufficient ransome to deliuer both body and soule from all kind of slauery and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praysed, & also his marriage with the Egyptian being an heathen woman is blessed. 10 If that she can renounce her people, & the loue of her country, & giue her selfe wholy to her husband. Under the which figure the wonderfull maiestie & increase of the kingdom of Christ, & the Church his spouse now taken of the Gentiles is described.

To him that excelleth on Shoshannim a song of loue to giue instruction, committed to the sonnes of Korah.

MY heart will vtter foorth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

a This was a certaine tune or an instrument.
b Of that perfit loue that ought to be betweene the husband and the wife.
c Salomons beautie & eloquence to win fauor with his people, and his power to ouercome his enemies, is here described.

3 Gird thy sword vpon thy thigh, O most mightie, to wit, thy worship and thy glory.

4 And prosper with thy glory: d ride vpon the word of trueth and of meekenesse and of righteousnesse: so thy right hande shall teach thee terrible things.

5 Thine arrowes are sharpe to pierce the heart of the kings enemies: therefore the people shall fall vnder thee.

6 Thy e throne, O God, is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.

7 Thou louest righteousnesse, and hatest wickednes, because God, euen thy God hath f anointed thee with the oyle of gladnesse aboue thy fellowes.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou comest out of the yuorie palaces, g where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the h Queene in a vesture of golde of Ophir.

10 i Hearken, O daughter, and consider, and incline thine eare: forget also thine own people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for hee is thy Lord, and reuerence thou him.

12 And the k daughter of ‖ Tyrus with the rich of the people shall do homage before thy face with presents.

13 The Kings daughter is all glorious within: her clothing is of imbroidered gold.

14 She shall be brought vnto the King in rayment of needle worke: the virgins that follow after her, and her companions shall bee brought vnto thee.

15 With ioy and gladnesse shall they bee brought, and shall enter into the Kings palace.

16 In stead of thy fathers shall thy l children bee: thou shalt make them princes m through all the earth.

17 I will make thy n Name to be remembred through all generations: therefore shall ỳ people giue thanks vnto thee world without end.

d He alludeth to them that ride in chariots in their triumphs, shewing that the quietlate of a kingdome standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.

e Vnder this figure of this kingdome of iustice is set forth the euerlasting kingdom of Christ.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made thee ioyful to see them giue thanks & reioyce for thee.

h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ onely.

k He signifieth that diuers of them that be rich shalbe benefactors to the Church, albeit they giue not perfect obediences to the Gospel. ‖ *Or, Zor.*

l There is nothing fained nor hypocritical, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

m They shall haue greater graces then their fathers.

n Hee signifieth the great compasse of Christs kingdome, which shal be sufficient to enrich all his members.

o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 A song of triumph or thanksgiuing for the deliuerance of Ierusalem, after Sennacherib with his army was driuen away, or some other like sudden & marueilous deliuerance by the mighty hand of God. 8 Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall bee safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon p Alamoth. A song committed to the sonnes of Korah.

GOd is our ‖ hope and strength, and helpe q in troubles, ready to be found.

2 Therefore will not we r feare, though the earth be moued, and though the Mountaines fall into the mids of the sea.

3 Though the waters thereof s rage & be troubled, and the mountaines shake at the surges of the same, Selah:

4 Yet there is a t River, whose streames shall make glad the citie of God: euen the Sanctuarie of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moued: God shal helpe it u very early.

6 When the nations raged, and the kingdoms were mooued, God ‡ thundred, and the earth melted.

7 The Lorde of hosts is x with vs: the God of Iaakob is our refuge. Selah.

8 Come, and beholde the workes of the Lord, y what desolations hee hath made in the earth.

9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 Be z still and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The ‖ Lord of hosts is with vs: the God of Iaakob is our refuge. Selah.

p Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

‖ *Or, protection.*

q In all maner of troubles God sheweth his speedie mercie and power in defending his.

r That is, we will not be ouercome with feare.

s Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

t The riuer of Shiloah, which passeth through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

u Alwayes when neede requireth. ‡ *Ebr. gaue his voice.*

x They are assured that God can and will defend his Church from all dangers & enemies.

y To wit, how oft he hath destroied his enemies, and deliuered his people.

z He warneth them that persecute the Church, to cease their crueltie: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true & euerliuing God, commending the mercies of God towarde the posteritie of Iaakob: 9 And after prophesieth of the kingdome of Christ in this time of the Gospell.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

ALl people a clap your hands, sing loude vnto God with a ioyfull voice.

2 For the Lord is high, & terrible: a great king ouer all the earth.

3 He hath b subdued the people vnder vs, and the nations vnder our feet.

4 He hath chosen c our inheritance for vs: euen the glory of Iaakob whom hee loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the d sound of the trumper.

6 Sing prayses to God, sing prayses: sing prayses vnto our king, sing prayses.

7 For God is the king of all the earth: e sing prayses euery one that hath vnderstanding.

a Here is figured Christ, vnto whom all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the law and Prophets, scholemasters to the Gentiles, y they should with gladnesse obey them.

c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

d Hee doeth allude vnto the trumpets that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.

e He requireth that vnderstanding be ioined with singing, lest the Name of God be prophaned with vaine erving.

f He prayseth Gods highnes, for ℣ he ioyneth the great Princes of the world (whom he calleth shields) to the felowship of his Church.

8 God reigneth ouer the Heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world belong to God: hee f is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ieruſalem from the hand of many Kings is mentioned, for the which, thanks are giuen to God, and the ſtate of that citie is prayſed, that hath God ſo preſently at all times ready to defend them. This Pſalme ſeemeth to be made in the times of Ahaz, Ioſhaphat, Aſa or Ezekiah: for in their times chiefly was the citie by forren Princes aſſaulted.

¶ [a] A ſong or Pſalme committed to the ſonnes of Korah.

a Some put this difference betweene a ſong & Pſalme, ſaying, that it is called a ſong, when there is no inſtrument, but the voice: & the Pſalme, the contrary. The ſong of ℣ Pſalme is when the inſtruments begin, and the voice followeth: ℣ Pſalme of the ſong, the contrary.

GReat is the Lord, and greatly to be prayſed in the [b] Citie of our God, euen vpon his holy mountaine.

b Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his Church.

2 Mount Zion, lying Northward, is faire in ſituation: it is the [c] ioy of the whole earth, and the city of the great King.

c Becauſe the word of ſaluation came thence to all them that ſhould be leeue.

3 In the palaces thereof God is knowen for a [d] refuge.

d Except God were the defence thereof, neither ſituation, nor munition could preuaile.

4 For loe, the kings were [e] gathered and went together.

e They conſpired and went againſt Gods people.

5 Whē they ſaw [f] it, they marueiled: they were aſtonied, and ſuddenly driuen backe.

f The enemies were afraide at the ſight of the citie.

6 Feare came there vpon them, and ſorow, as vpon a woman in trauell.

7 As with an Eaſtwind thou breakeſt the ſhips [g] of Tarſhiſh, ſo were they deſtroied.

g That is, of Cilicia, or of the Sea called Mediterraneum.

8 As we haue [h] heard, ſo haue wee ſeene in the Citie of the Lord of hoſtes, in the citie of our God: God will eſtabliſh it for euer. Selah.

h To wit, of our fathers, ſo haue we prooued: or, God hath performed his promiſe.

9 Wee waite for thy louing kindnes, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, ſo is thy praiſe vnto the [i] worlds end: thy right hand is full of righteouſneſſe.

i In all places where thy Name ſhalbe heard of, men ſhal praiſe thee, when they heare of thy marueilous workes.

11 Let [k] mount Zion reioice, & the daughters of Iudah be glad, becauſe of thy iudgements.

k Let Ieruſalem and the cities of Iudea reioice for thy iuſt iudgements againſt thine enemies.

12 [l] Compaſſe about Zion, and go round about it, and tel the towers thereof.

l For in this outward defence and ſtrength, Gods bleſſings did alſo appeare: but the chiefe is to be referred to Gods fauour and ſecret defence, who neuer leaueth his.

13 Marke well the wall thereof: behold her towers, that ye may tell your poſterity.

14 For this God is our God for euer and euer: he ſhalbe our guide vnto the death.

PSAL. XLIX.

1 The holy Ghoſt 'calleth all men to the conſideration of mans life, 7 Shewing them not to be moſt bleſſed, that are moſt wealthy, and therefore not to be feared: but contrariwiſe hee liſteth vp our mindes to conſider how all things are ruled by Gods prouidence: 14 Who as he iudgeth theſe worldly miſers to euerlaſting torments, 15 So doeth he preſerue his, and will reward them in the day of the reſurrection, 2. Theſ. 1. 6.

¶ To him that excelleth. A Pſalme committed to the ſonnes of Korah.

HEare [a] this, all ye people: giue eare, all ye that dwell in the wold,

a He will intreat how God gouerneth the world by his prouidence which cannot be perceiued by the iudgement of the fleſh.

2 As well low as hie, both rich and poore.

3 My mouth ſhal ſpeake of wiſedom, and the meditation of my heart is of knowledge.

4 I will encline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore ſhould [b] I feare in the euill dayes, when iniquitie ſhall compaſſe mee about, as at mine heeles?

b Though wickednes reigne & enemies rage ſeeing God will execute his iudgements againſt the wicked in time conuenient.

6 They truſt in their [c] goods, and boaſt themſelues in the multitude of their riches.

c To truſt in riches is meere madnes, ſeeing they can neither reſtore life nor prolong it.

7 Yet a man can by no meanes redeeme his brother: hee cannot giue his ranſome to God,

8 (So [d] precious is the redemption of their ſoules, [e] and the continuance for euer)

d That is ſo rare, or not to be found, as prophesie was precious in the daies of Eli. 1. Sam. 3. 1.

e Meaning, it is impoſſible to liue for euer: alſo that life and death are onely in Gods hands.

9 That he may liue ſtill for euer, and not ſee the graue.

10 For hee ſeeth that wiſe men [f] die, and alſo that the ignorant and fooliſh periſh, and leaue their riches for [g] others.

f In that that death maketh no difference betweene the perſons.

g That is, not to their children, but to ſtrangers.

11 Yet they thinke their houſes, and their habitations ſhall continue for euer, euen from generation to generation, & ‖ call their lands by their names.

12 But man ſhal not continue in honour: he is like the [h] beaſts that die.

h Yet the wicked profite not by theſe examples, but ſtill dreame of perpetualitie in earth.

13 This their way vttereth their fooliſhneſſe: yet their poſteritie [i] delight in their talke. Selah.

i They ſpeake and doe the ſame thing that their fathers did.

14 [k] Like ſheep they lie in graue: [l] death deuoureth them, and the righteous ſhal haue dominion ouer them in the [m] morning: for their beautie ſhall conſume, when they ſhall go from their houſe to graue.

k As ſheepe are gathered into the fold, ſo ſhall they be brought to the graue.

l Becauſe they haue no part of life euerlaſting.

m Chriſts comming is as the morning, when the elect ſhall reigne with Chriſt their head ouer the wicked. ‖ *Or, becauſe he hath receiued me. Iob. 27. 19. 1. Sam. 6. 7.* ‡ *Ebr. he bleſſed his ſoule.*

15 But God ſhall deliuer my ſoule from the power of the graue: ‖ for hee wil receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his houſe is increaſed.

n The flatterers praiſe them that liue in delights and pleaſures. ‖ *Or, his ſoule.*

17 [n] For he ſhal take nothing away when he dieth, neither ſhal his pompe deſcend after him.

o And not paſſe the terme appointed for life.

18 For while he liued, ‡ he reioiced himſelfe: and [o] men will praiſe thee, when thou makeſt much of thy ſelfe.

19 ‖ [p] He ſhall enter into the generation of his fathers, [p] and they ſhall not liue for euer.

p Both they and their fathers ſhall liue here but a while, & at length die for euer.

20 Man is in honor, and [q] vnderſtandeth not: he is like to beaſts that periſh.

q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuſeth them like a beaſt to his owne condemnation.

PSAL. L.

1 Becauſe the Church is alway full of hypocrites. 8 Which doe imagine that God will be worſhipped with

with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 *Therefore the Prophet doth reproue this grosse error, & pronounceth the name of God to be blaſphemed, where holines is set in ceremonies.* 23 *For he declareth the worship of God to be spiritual, whereof are two principall parts, inuocation and thanksgiuing.*

A Psalme of [a] Asaph.

THe God of gods, euen the Lord hath ſpoken and called the [b] earth from the riſing vp of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the [c] perfection of beautie, hath God ſhined.

3 Our God ſhall come & ſhall not keepe ſilence: [d] a fire ſhall deuoure before him, and a mighty tempeſt ſhall bee mooued round about him.

4 He ſhall call the heauen aboue, and the earth, to iudge his people.

5 Gather my [e] Saints together vnto me, thoſe that make a couenant with mee with [f] ſacrifice.

6 And the heauens ſhall declare his righteouſneſſe: for God is iudge himſelfe. Selah.

7 Heare, O my people, & I will ſpeake: heare, O Iſrael, and I will teſtifie vnto thee: for I am God, euen thy God.

8 I will not [h] reproue thee for thy ſacrifices, or thy burnt offring, that haue not beene continually before me.

9 I will take no bullocke out of thine houſe, nor goates out of thy folds.

10 [i] For all the beaſtes of the foreſt are mine, and the beaſtes on a thouſand mountaines.

11 I knowe all the foules on the mountaines: and the wild beaſtes of the field are mine.

12 If I bee hungry, I will not tell thee: for the world is mine, and al that therein is.

13 [k] Will I eate the fleſh of bulls? or drink the blood of goates?

14 Offer vnto God prayſe, and [l] pay thy vowes vnto the moſt High,

15 And call vpon mee in the day of trouble: ſo will I deliuer thee, and thou ſhalt glorifie me.

16 But vnto [m] the wicked ſayd God, [n] What haſt thou to doe to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth,

17 Seeing thou hateſt [o] to bee reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a theefe, thou runneſt with him, and thou art partaker with the aduulterers.

19 Thou giueſt thy mouth to euill, & with thy tongue thou forgeſt deceit.

20 Thou [p] ſitteſt, & ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſonne.

21 Theſe things haſt thou done, & I held my tongue: therefore thou thoughteſt that I was like thee: but I will reproue thee, and ſet them in order before thee.

22 O conſider this, yee that forget God, leaſt I teare you in peeces, and there be none that can deliuer you.

23 He that [q] offereth prayſe, ſhal glorifie me: and to him that [r] diſpoſeth his way aright, will I [s] ſhew the ſaluation of God.

a Who was either the author, or a chiefe ſinger, to whom it was committed.
b To plead againſt his diſſembling people, before heauen and earth.
c Becauſe God had choſen it to haue his Name there called vpon, and alſo his image ſhined there in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appeare terrible to take account for the keeping thereof.
e As witneſſes againſt the hypocrites.
f God in reſpect of his elect, calleth the whole body holy, ſaints, and his people.
g Which ſhould know that ſacrifices are ſeales of the couenant betweene God and his people, and not ſet religion therein.
h For I paſſe not for ſacrifices, except the true vſe bethere, which is to confirme your faith in my promiſes.
i Though hee did delite in ſacrifice, yet had hee no needs of mans helpe thereunto.
k Though mans life for the infirmitie thereof bath need of food, yet God whoſe life quickeneth all the world, bath no needs of ſuch meanes.
l Shew thy ſelfe mindefull of Gods benefites by thankeſgiuing.
m Why doeſt thou faine to bee of my people, and talkeſt of my couenant, ſeeing thou art but an hypocrites
n And to liue according to my word.
o He ſheweth what are the fruites of them that contemne Gods word,
p He noteth the crueltie of crites, which ſpare not in their talke or iudgement, their owne brothers ſonne.
q I will write all thy wicked deeds in a roll, & make thee to reade and acknowldge them whether
r Vnder the which is contained faith and inuocation.
ſ As God hath appointed.
t That is, declare my ſelfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the ſame to God with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. 7 *Therefore firſt he deſireth God to forgiue his ſinnes,* 10 *And to renew in him his holy Spirit,* 13 *With promiſe that he will not be vnmindfull of thoſe great graces.* 18 *Finally, fearing leaſt God would puniſh the whole Church for his fault, hee requireth that he would rather increaſe his graces toward the ſame.*

¶ To him that excelleth. A Pſalme of Dauid, whē the Prophet Nathan [a] came vnto him, after he had gone in to Bath-sheba.

HAue mercy vpon me, O God, [b] according to thy louing kindenes: according to the multitude of thy compaſſions put away mine iniq-ities.

2 Waſh mee [c] throughly from mine iniquitie, and cleanſe me from my ſinne.

3 For I [d] know mine iniquities, and my ſinne is euer before me.

4 Againſt thee, againſt thee only haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou ſpeakeſt, and pure when thou iudgeſt.

5 Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me.

6 Beholde, thou [e] loueſt trueth in the inward affections: therefore haſt thou taught mee wiſedome in the ſecret of mine heart.

7 Purge me with * hyſſope, and I ſhall be cleane: waſh mee, and I ſhall be whiter then ſnow.

8 Make mee to heare [g] ioy and gladnes, that the [h] bones, which thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 [i] Create in me a cleane heart, O God,

a To reproue him becauſe he had commited ſo horrible ſinnes, and lien in the ſame without repentance more then a whole yeere.
b As his ſinnes were manifold and great, ſo he requireth that God would giue him the feeling of his excellent and abundant mercies.
c My ſinnes ſticke ſo faſt in me, that I haue needs of ſome ſingular kinde of waſhing.
d My conſcience accuſeth me, ſo that I can haue no reſt, till I be reconciled.
e When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to bee iuſt, and themſelues ſinners.
f Hee confeſſeth that God, who loueth pureneſſe of heart, may iuſtly deſtroy man, who of nature is a ſinner, much more him whom he had inſtructed in his heauenly wiſedome. *Louis.* 14.6.
g He meaneth Gods comfortable mercies toward repentant ſinners.
h By the bones, he vnderſtandeth all ſtrength of ſoule and body, which by cares and mourning are conſumed.
i Hee confeſſeth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a new creation.

k Which may assure me that I am drawen out of the slauerie of sinne.

l He promiseth to endeuour that others by his example may turne to God.

m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11.17.

n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawful, applied to their right end, which is the exercise of faith and repentance.

and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thine holy Spirit from me.

12 Restore to me the ioy of thy saluation, and stablish me with thy k free Spirit.

13 Then shall I teach thy l wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer mee from m blood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnesse.

15 n Open thou my lips, O Lorde, and my mouth shall shew foorth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a o contrite spirite: a contrite & a broken heart, O God, thou wilt not despise.

18 Be fauourable vnto p Zion for thy good pleasure: builde the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of q righteousnes, euen the burnt offring and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 Dauid describeth the arrogant tyranny of his aduersary Doeg, who by false surmises caused Ahimelech with the rest of the Priests to be slain 5 Dauid propheseth his destruction. 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thanks to God for his deliuerance. In this Psalme is liuely set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, Dauid is come to the house of Ahimelech.

a O Doeg, which hast credite with the tyrant Saul, and hast power to murder the Saints of God.

b Thy malice mooueth thee by craftie flatteries and lies to accuse and destroy the innocents.

‡ *Ebr. righteousnesse.*

c Though God forbeare for a time, yet at length he will recompense thy falshood.

d Albeit thou seeme to bee neuer so sure setled. e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull reuerence, seeing that he taketh their part against the wicked. ‖ *Or, in his substance.*

WHy boastest thou thy selfe in thy wickednesse, O a man of power? the louing kindenes of God endureth dayly.

2 Thy tongue imagineth b mischiefe, & is like a sharpe raior, that cutteth deceitfully.

3 Thou dost loue euill more then good, and lyes, more then to speake the ‡ truth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God c destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, d and roote thee out of the land of the liuing. Selah.

6 The e righteous also shall see it, f and feare, and shall laugh at him, saying,

7 Beholde the man that tooke not God for his strength, but trusted vnto the multitude of his riches, & put his strength ‖ in his malice.

8 But I shal be like a g greene olme tree in the house of God: for I trusted in the mercy of God for euer and euer.

9 I will alway praise thee, for that thou hast done h this, & I will hope in thy Name, because it is good before thy Saints.

g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlines. h Execute his vengeance. ‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalah. A Psalme of Dauid to giue instruction.

THe foole hath saide in his heart, There is b no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and c seeke God.

3 Euery one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the d workers of iniquitie know that they eat vp my people as they eat bread? they call not vpon God.

5 There they were afraid for feare, where no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shal reioyce, and Israel shall be glad.

a Which was an instrument or kind of note.

b Whereas no regard is had of honestie, or dishonestie, of vertue not of vice, there the Prophet pronounceth y the people haue no God.

c Whereby he condemneth all knowledge and vnderstanding that tendeth not to seeke God. *Rom. 3.10.*

d Dauid pronounceth Gods vengeance against cruel gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the treason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayd vnto Saul, a Is not Dauid hid among vs?

1. *Sam.* 23.19.

SAue mee, O God, b by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is my helper: the Lorde is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: O cut them off in thy e truth.

6 Then I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

a He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

b To wit, the Ziphims.

c Saul and his armie, which were like cruel beastes, and could not bee satisfied, but by his death.

d Be they neuer so fewe, as he was with Ionathan.

e According to thy faithfull promise for my defence. f For hypocrites serue God for feare, or vpon conditions.

7 For hee hath deliuered mee out of all trouble, and mine eye hath g seene my desire vpon mine enemies.

PSAL. LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falshood of his familiar acquaintance, 17 Uttering most ardent affections to moue the Lord to pitie him. 22 After being assured of deliuerance, hee setteth forth the grace of God as though hee had already obtained his request.

¶ To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction.

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere mee: I mourne in my prayer, and make a noyse,

3 For the b voyce of the enemie, and for the vexation of the wicked, because c they haue brought iniquitie vpon mee, and furiously hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

6 And I said, Oh that I had wings like a doue: then would I e flie away and rest.

7 Behold, I would take my flight farre off, and lodge in the wildernesse. Selah.

8 Yee would make haste for my deliuerance f from the stormie wind and tempest.

9 Destroy, O Lord, and g diuide their tongues: for I haue seene crueltie and strife in the citie.

10 Day and night they goe about it vpon the walles thereof: both h iniquitie and mischiefe are in the middes of it.

11 Wickednesse is in the midst thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid me from him.

13 But it was thou, O man, euen my k companion, my guide and my familiar:

14 Which delited in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them l goe downe quicke into the graue: for wickednes is in their dwellings, euen in the midst of them.

16 But I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray, m and make a noyse, and hee will heare my voice.

18 Hee hath deliuered my soule in peace from the battell, that was against mee: for n many were with me.

19 God shall heare and afflict them, euen he that reigneth of olde: Selah. because they o haue no changes, therefore they feare not God.

20 He p layd his hand vpon such, as be at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oile, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue r halfe their daies: but I will trust in thee.

a The earnestnesse of his prayer declareth the vehemencie of his griefe, insomuch as he is compelled to burst out into cries.

b For the threatnings of Saul and his adherents.

c They haue defamed me as a wicked person: or they haue imagined my destruction.

d There was no part of him that was not astonied with extreme feare.

e Feare had driuen him to so great distresse, that he wished to be hidde in some wildernesse and to be banished from that kingdome, which God had promised that he should enioy.

f From the cruel rage and tyranny of Saul.

g As in the confusion of Babylon, when the wicked conspired against God.

h All lawes and good orders are broken, and only vice and dissimulation reigneth vnder Saul.

i If mine open enemie had sought mine hurt, I could the better haue auoided him. k Which was not only ioyned to me in friendshp and counsell in worldly matters, but also in religion. l As Korah, Dathan, and Abiram. m Which signifieth a feruent mind and sure trust to obtaine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2. Kings 6. 16. o But their prosperous estate still continueth.

p I did not prouoke him, but was at peace with him, yet he made warre against me. ‖ *Or, gift: to wit, which thou would-st that God should giue thee.*

q Though for their bettering and tryall he suffer them to slip for a time.

r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which hee had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ To him that excelleth: A Psalme of Dauid on Michtam, concerning the a dumbe done in a farre countrey, when the Philistims tooke him in Gath.

BE mercifull vnto me, O God, for b man would swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would daily swallowe me vp: for many fight against mee, O thou most High.

3 When I was afraid, I trust in thee.

4 I will reioyce in God, because of his c worde, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine owne d words grieue mee daily: all their thoughts are against mee to doe me hurt.

6 e They gatherr together, & keepe themselues close: they marke my steppes, because they waite for my soule.

7 f They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my g teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: this I know, for God is vp me.

10 I will reioyce in God, because of his word: in the Lorde will I reioyce because of his word.

11 In God doe I trust: I will not bee afrayd what man can doe vnto me.

12 h Thy vowes are vpon me, O God: I will render prayses vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k light of the liuing.

a Being chased by the fury of his enemies into a strange countrie, hee was as a dumbe doue, not seeking reuengeance.

b He sheweth that it is either now time, or neuer, that God helpe him, for all the world is against him, and ready to deuoure him.

c He stayeth his conscience vpon Gods promise, though he see not present helpe.

d All my counsels haue euill successe, and turne to mine owne sorrow.

e As all the worlde against one man, and cannot be satiate, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saintes in store, much more will hee remember their blood to auenge it: and though tyrants burne the bones, yet can they not blotte the teares and blood out of Gods register. h Hauing receiued that which I required, I am bound to pay my vowes of thankesgiuing, as I promised. i As mindfull of his great mercies, and giuing him thankes for the same. k That is, in this life, and light of the sunne.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, & at length in the same case with Saul, 2 Calleth most earnestly vnto God with full confidence that hee will performe his promise, and take his cause in hand: 5 Also that hee will shewe his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he render laud and prayse.

¶ To him that excelleth. a Destroy not. A Psalme of Dauid on Michtam, * when he fled from Saul in the cane.

HAue mercie vpon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe of thy winges will I ‖ trust, till these b afflictions ouerpasse.

2 I will call vnto the most high GOD, euen to the God, that c performeth his promise toward me.

3 Hee will send from d heauen, and saue mee from the reproofe of him that would swallowe mee. Selah. God will sende his mercie and his trueth.

4 My soule is among lions: I lie among the children of men, which are set on fire: whose teeth are e speares and arrowes, and their tongue a sharpe sword.

5 f Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue layde a net for my steppes: my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

7 Mine heart is g prepared, O God, mine heart is prepared: I will sing & giue prayse.

8 Awake my h tongue, awake viole and harpe: I will awake early.

9 I will prayse thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the i clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth.

a This was either the beginning of a certaine song, or the words which Dauid vttered, when he stayed his affection. 1. *Sam.* 24. 4.

b Or, *dwell most safely.*

b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.

c Who leaueth not his workes begun vnperfect.

d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false reports.

f Suffer me not to be destroyed to the contempt of thy Name.

g For very feare, seeing the great dangers on all sides.

h That is wholy bent to giue thee praise for my deliuerance. i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies doe not onely appertaine to the Iewes, but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction, & to whome he appealeth to Gods iudgement, 10 Shewing that the iust shal reioice, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on Michtam.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent.

IS it true? O a congregation, speake yee iustly? O sonnes of men, iudge yee vprightly?

2 Yea, rather ye imagine mischiefe in your heart: b your hands execute cruelty vpon the earth.

3 The wicked c are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their poison is euen like the poyson of a serpent: like the deafe d addar that stoppeth his eare.

5 Which heareth not the voice of the inchanter, though hee be most expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the tawes of the yoong lyons, O Lord.

7 Let them f melt like the waters, let them passe away: when hee shooteth his arrowes, let them be as broken.

8 Let him consume like a snaile that melteth, and like the vntimely fruit of a woman, that hath not seene the sunne.

9 g As raw flesh before your pots feele the fire of thornes: so let him carry them away as with a whirlewind in his wrath.

10 The righteous shall h reioice when he seeth the vengeance: hee shall wash his feete in the i blood of the wicked.

11 And men shall say, k Verely there is fruite for the righteous: doubtlesse there is a God that iudgeth in the earth.

b Ye are not ashamed to execute that crueltie publikely, which yee haue imagined in your hearts. c That is, enemies to the people of God, euen from their birth.

d They passe in malice and subtiltie, the crafty serpent which could preserue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they brag.

g As flesh is taken raw out of the pot before the water seethe: so hee desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, hee must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the end he wil consume thē in his wrath, 13 That hee may be knowen to be the God of Iaakob to the end of the worlde. 16 For this he singeth prayses to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalme of Dauid on a Michtam. * When Saul sent and they did watch the house to kill him.

a Reade Psal. 16. 1. *Sam.* 19. 11.

O My God, b deliuer me from mine enemies: defende mee from them that rise vp against me.

2 Deliuer mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layde wayte for my soule: the mightie men are gathered against me, not for mine c offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lorde God of hostes, O God of Israel, awake to visite all the heathen, and bee not d mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the euening: they e [illegible] like dogges, and goe about the citie.

b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynow in his hand to deliuer him.

c For I am innocent to them wards, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church. e He compareth their crueltie to hungry dogs, shewing that they are neuer weary in doing euill.

7 Behold, they f bragge in their talke, and two edes are in their lips: for who, say they, doth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 g Yee is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will h preuent me: God will let me see my desire vpon mine enemies.

11 Slay them i not, lest my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periury and lies, that they speake.

13 l Consume them in thy wrath: consume them that they bee no more: and let them know that God ruleth in Iaakob, euen vnto the ends of the world. Selah.

14 And in the euening they m shall goe to and fro, and barke like dogges, and go about the citie.

15 They shall runne heere and there for meate: and surely they shall not be satisfied, though they tarry all night.

16 But I will sing of thy o power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my ° Strength, will I sing: for God is my defence, and my mercifull God.

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I knowe that thou doest bridle him: therefore will I patiently hope on thee.

h He will not faile to succour me, when neede requireth.

i Altogether, but by litle and litle, that the people, seeing oftentimes thy iudgements, may be mindfull of thee.

k That in their misery and shame they may be as glasses and examples of Gods vengeance.

l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto others.

m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe.

n Which diddest vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12.

o Confessing himselfe to be voide of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approue the same. 11 After, he prayeth vnto God to finish that, that hee hath begunne.

¶ To him that excelleth vpon a Shushan Eduth, or Mitchtam. A Psalme of Dauid to teach. *When he fought against Aram Naharaim, and against ‖ Aram b Zobah, when Ioab returned and slewe twelue thousande Edomites in the salt valley.

O God, thou hast cast vs out, thou hast c scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the lande to tremble, and hast made it to d gape: heale the wreaches thereof, for it is shaken.

3 Thou hast e shewed thy people heauie things: Thou hast made vs to drinke the wine of giddinesse.

a These were certaine songs after the note whereof this Psalme was sung.

2.Sam.8.1. and 10.1. 1.chron.18.3.

‖ Or, Syria, called Mesopotamia.

b Called also Sophene which standeth by Euphrates.

c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.

d As cleft with an earthquake.

e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whom God had giuen the iust title of the realme.

4 But nowe thou hast giuen a f banner to them that feare thee, that it may be displayed because of thy truth. Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his g holines: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shall be mine: Ephraim also shalbe the h strength of mine head: i Iudah is my lawgiuer.

8 Moab shall be my k washpot: ouer Edom will I cast out my shoe: l Palestina shew thy selfe ioyfull for me.

9 Who will leade mee into the m strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armies?

11 Giue vs help against trouble: for vaine is the helpe of man.

12 Through God we shall doe valiantly: for he shall treade downe our enemies.

f In making me king, thou hast performed thy promise, which seemed to haue lost the force.

g It is so certain, as if it were spoken by an oracle, that I shall possesse these places which Saul had left to his children.

h For it was strong and well peopled.

i Dauid meaneth that in this tribe his kingdome shal be established, Gene.49.10.

k In most vile subiection.

l For thou wilt dissemble, and faine as though thou werest glad.

m He was assured that God would giue him the strong cities of his enemies, wherein they thought themselues sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he crieth to be heard, and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall prayses.

¶ To him that excelleth on Neginoth. ¶ A Psalme of Dauid.

Heare my cry, O God: giue care vnto my prayer.

2 From a the endes of the earth will I cry vnto thee: when mine heart is oppressed, bring mee vpon the rocke that is b higher then I.

3 For thou hast beene my hope, and a strong tower against the enemie.

4 I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, c hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the king a d long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for euer: prepare ° mercie and faithfulnesse, that they may preserue him.

8 So will I alway sing praise vnto thy Name in performing dayly my vowes.

a From ỹ place, where I was banished, being driuen out of the citie and Temple by my sonne Absalom.

b Vnto the which without thy help I cannot attaine.

c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ who liueth eternally, not onely in himselfe, but also in his members.

e For the stablilitie of my kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly containeth meditations, whereby Dauid incourageth himselfe to trust in God, against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharply reproueth this vanitie, to the intent he might cleaue fast to the Lord.

¶ To the excellent Musician * Ieduthum. A Psalme of Dauid.

Yet a my soule keepeth silence vnto God: of him commeth my saluation.

1.Chro.16.41.

a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promise, beareth his crosse patiently.

b It appeareth by the oft repetition of this word, that the Prophet abode manifolde tentations, but by resting on God and by patience he ouercame them all.
c He meaneth himselfe, being the man whom God had appointed to the kingdome.
d Though yee seeme to be in honour, yet God will suddenly destroy you.
e Dauid was greatly mooued with these troubles: therefore he stirreth vp himselfe to trust in God.
f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrowe, and bite on the bridle, then vtter our griefe to God to obteine remedie. h Giue your selues wholly to God by putting away all things that are contrary to his Law. i He hath plainely borne witnesse of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and thy godly thy mercy.

2 b Yet he is my strength and my saluation, and my defence: therefore I shall not much be mooued.
3 How long will yee imagine mischiefe against a c man? ye shalbe all slaine: ye shall be as a bowed wall, or as a d wall shaken.
4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.
5 e Yet my soule keepe thou silence vnto God: for mine hope is in him.
6 Yet is he my strength, and my saluation, and my defence: therefore I shall not bee mooued.
7 In God is my saluation & my f glorie, the rocke of my strength: in God is my trust.
8 Trust in him alway, ye people: g powre out your hearts before him, for God is our hope. Selah.
9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a ballance they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.
11 God spake i once or twise, I haue heard it, that power belongeth vnto God,
12 And to thee, O Lord, mercy: for thou k rewardest euery one according to his worke.

8 My soule c cleaueth vnto thee: for thy right hand vpholdeth me.
9 Therefore they that seeke my soule to destroy it, they shall go into the lowest parts of the earth.
10 f They shall cast him downe with the edge of the sword, and they shall be a portion for foxes.
11 But the king shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lies, shalbe stopped.

c He assureth himselfe by the Spirit of God to haue the gift of constancie.
f He propheseth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured with wild beasts. g All that sweare by God aright, or professe him, shall reioyce in this worthy King.

PSAL. LXIII.

Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

a To wit, of Ziph, 1. Sam. 23. 14.
b Though hee was both hungry and in great distresse, yet he made God his sufficiencie, and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and daintics of the world.

HEare my a voice, O God, in my prayer: preserue my life from feare of the enemie.
2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.
3 Which haue whet their tongue like a sworde, and shot for their arrowes d bitter words:
4 To shoot at the vpright in secret: they shoote at him suddenly, and e feare not.
5 They f encourage themselues in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them?
6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secret thoughts, and the depth of his heart.
7 But God wil shoote an arrow at them suddenly: their strokes shalbe at once.
8 They shall cause their owne tongue to fall vpon them: and whosoeuer shal see them, shall h flee away.
9 And all men shal see it, and declare the worke of God, and they shall vnderstande, what he hath wrought.
10 But the righteous i shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he calleth to God with his voice, it is a signe that his prayer was vehement, and that his life was in danger.
b That is, from their secret malice.
c To wit, their outward violence.
d False reports and slanders.
e To be without feare of God, and reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in miserie, the more bold and impudent are they in oppressing them.
g There is no way so secret and subtile to do hurt, which they inuented not for his destruction. h To see Gods heauy iudgements against them, and how he hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

A prayse and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred foorth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

O God, a prayse waiteth for thee in Zion, & vnto thee shall the vow be performed.
2 Because thou hearest the prayer, vnto thee shall b all flesh come.

a Thou giuest daily new occasion to thy Church to prayse thee.
b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

3 Wicked deeds c haue preuailed against mee: but thou wilt bee mercifull vnto our transgressions.

4 Blessed is hee, whom thou chusest, and causest to come to thee: hee shall dwell in thy courtes, and wee shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluation, thou wilt d answere vs with fearefull signes in thy righteousnesse, O thou the hope of all the endes of the earth, and of them that are farre off in the e sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the f noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also, that dwel in the vttermost parts of the earth, shalbe afraid of thy signes: thou shalt make ‡ the East and the West to reioyce.

9 Thou g visitest the earth, and waterest it: thou makest it very rich: the h River of God is full of water: thou preparest them corne: for so thou appointest it.

10 Thou k waterest abundantly the furrowes thereof: thou causest the raine to descend into the valleys therof: thou makest it soft with showres, & blessest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy steps drop fatnesse.

12 They drop vpon the pastures of the wildernesse: and the hilles shalbe compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shout for ioy, l and sing.

c He imputeth it to his sinnes, and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.

d Thou wilt declare thy selfe to be the preseruer of thy Church, in destroying thine enemies, as thou didst in the red sea.

e As of all barbarous nations and farre off.

f He sheweth that there is no part nor creature in the world, which is not gouerned by Gods power and prouidence.

‡ *Ebr. the going forth of the morning and of the euening.*

g To wit, with raine.

h That is, Shiloah, or, the raine.

i Thou hast appointed the earth to bring foorth food to mans vse.

k By this description he sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie.

l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, and to consider his works. 6 He setteth forth the power of God to affray the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 and prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalme.

REioice in God, a all ye inhabitants of the earth.

2 Sing foorth the glory of his Name, make his praise glorious.

3 Say vnto God, How terrible art thou in thy works! through the greatnesse of thy power shall thine enemies be b in subiection vnto thee.

4 All the world shal worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 c Come and behold the workes of God: he is terrible in his doing toward d the sonnes of men.

a He prophesieth that all nations shall come to the knowledge of God, who then was only knowen in Iudea.

b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselues to be subiect.

c He toucheth the slouthfull dulnes of man, who is cold in the consideration of Gods works.

d His prouidence is wonderfull in maintaining their estate.

6 He hath turned the sea into drie land: they passed thorow the riuer on foote: there did we reioice in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellions shall not e exalt themselues. Selah.

8 Praise our God, yee people, and make the voice of his praise to be heard.

9 Which f holdeth our soules in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the g snare, and layd a strait chaine vpon our loines,

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I wil go into thine h house with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promised, & my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fatte rammes with incense: I will prepare bullockes and goats. Selah.

16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 k If I regarde wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercy from me.

e He prooueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.

f He signifieth some speciall benefit, that God hath shewed to his Church of the Iewes, in deliuering them from some great danger: whereof, or of the like hee promiseth that the Gentiles shal be partakers.

g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.

h The duetie of the faithfull is here described, which are neuer vnmindfull to render God praise for his benefites.

i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profite thereby, and praise God.

k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obteine the fauour of God, and to bee lightened with his countenance, 2 to the ende that his way and iudgements may be knowen thorowout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

GOd bee mercifull vnto vs, and blesse vs, and a cause his face to shine among vs, (Selah)

2 That b they may know thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 c Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall d the earth bring foorth her

a That is, moue our hearts with his holy Spirit, that wee may feele his fauour toward vs.

b That both Iewes and Gentiles may know Gods couenant made with them.

c By these oft repetitions, hee sheweth that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ.

d He sheweth that where God fauoureth, there shall be abundance of all other things.

increase,

e When they feele his great benefits both spirituall and corporall towards them.

increase, and God, euen our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth e shall feare him.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sortes declared himselfe to them. 15 And therfore Gods Church by reason of his promises, graces and victories doth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

GOD a will arise, and his enemies shall be scattered: they also that hate him, shal flee before him.

2 As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 b But the righteous shall be glad & reioyce before God: yea, they shall leape for ioy.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.

6 God d maketh the solitarie to dwell in families, and deliuereth them that were prisoners in the stocks: but the rebellious shall dwell in a e drie land.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

7 f O God, when thou wentest forth before thy people: when thou wentest thorow the wildernesse, (Selah)

f He teacheth that Gods fauor peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt. g God blessed y land of Canaan because he had chosen that place for his Church. h The fashion then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith and others. i The pray was so great, that not only the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in blacke darkenesse, yet hee will restore it and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

8 The earth shooke, and the heauens dropped at the presence of this God: euen Sinai was mooued at the presence of God, euen the God of Israel.

9 Thou, O God, sendest a gracious raine vpon thine inheritance, and thou didst refresh it when it was weary.

10 Thy congregation dwelled therein: for thou, O God, hast of thy goodnesse prepared it for the poore.

11 The Lord gaue matter to the h women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and i she that remained in the house, diuided the spoile.

13 Though ye haue lien among k pots, yet shall ye be as the wings of a Doue that is couered with siluer, and whose feathers are like yellow gold.

14 When the Almighty scattered kings l in it, it was white as the snow in Zalmon.

15 m The mountaine of God is like the mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 n Why leape ye, ye high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The Charets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast o led captiuitie captiue, & receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our saluation, which loadeth vs dayly with benefites. Selah.

20 This is our God, euen the God that saueth vs: and to the Lorde God belong the p issues of death.

21 Surely God will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.

22 The Lord hath sayd, I will bring my people againe from q Bashan: I will bring them againe from the depths of the sea:

23 That thy foot may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in r it.

24 They haue seene, O God, thy s goings, the goings of my God, and my King, which art in the Sanctuarie.

25 The t singers went before, the players of instruments after: in the middes were the maydes playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of the fountaine u of Israel.

27 There was x litle Beniamin with their y ruler, and the princes of Iudah with their assembly, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs,

29 z Out of thy temple vpon Ierusalem: and kings shall bring presents vnto thee.

30 Destroy the company of the speare-men, and multitude of the mighty bulles with the calues of the people, that a treade vnder feete pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out b of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: behold, he will send out by his c voice a mighty sound.

34 Ascribe the power to God: for his ma-

i The pray was so great, that not only the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in blacke darkenesse, yet hee will restore it and make it most shining and white. l In the land of Canaan, where his Church was. m Zion the Church of God doeth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.

n Why boast ye of your strength & beauty against this mountaine of God?

o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, & gaue vnto his Church most liberal gifts of his spirit, Eph. 4.8.

p In most extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, and from the dangers of the red sea, so will he still doe as oft as necessitie requireth.

r That is, in the blood of that great slaughter, where dogges shall lap blood.

s That is, how thou, which art chiefe king, goest out with thy people to warre, and giuest them the victorie.

t He describeth the order of the people, when they went to the Temple to giue thankes for the victorie.

u Which come of the Patriarke Iaakob.

x Beniamin is called litle, because he was the yongest sonne of Iaakob. y Who was some chiefe ruler of the tribe. z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem. a Hee desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shooes with siluer: and therefore for their glittering pompe, thought themselues aboue all men. b He prophesied that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders he will make himselfe to be knowen the God of all the world.

testy is vpon Israel, and his strength is in the clouds.

35 O God, thou art d terrible out of thine holy e places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

d In shewing fearefull iudgements against thine enemies, for the saluation of thy people.

e He alludeth to the Tabernacle which was diuided into three parts.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale & great anguish of Dauid u set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 and their punishment also, 26 where Iudas and such traitours are accursed. 30 Hee gathereth courage in his affliction, and offereth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally hee doth prouoke all creatures to prayses, prophesying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull, 37 and their seed shall dwell for euer.

a Of Shoshannim, reade Psal. 45.

b Dauid signifieth by the waters in what great dangers he was, out of the which God did deliuer him.

c No firmity or stablenesse to settle my feete.

d Though his senses failed him, yet his faith was constant and incouraged him still to pray.

e Condemning me guiltlesse.

f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stollen them.

g Though I be guiltie to the eward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion that the faithfull fall from thee.

i When I saw thine enemies pretend thy Name onely in mouth, & in their life denie the same, thine holy spirit thrust me forward, to reproue them, and defend thy glory.

k My zeale moued me to lament, and pray for my saluation.

l The more he sought to winne them to God, the more they were against him, both poore and rich.

m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith in that that he assureth himselfe that God is fauourable to him, when he seemeth to be angry: and at hand, when he seemeth to be farre off.

o Not that he feated that God would not heare him, but that care made him to thinke that God deferred long.

p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort only dependeth of God, for man rather increaseth our sorowes, then diminisheth thē, Ioh. 19. 29.

r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9.

s Take both iudgement and power from them. *Acts* 1. 20.

t Punish not only them, but their posteritie, which shalbe like vnto them,

u By their continuance and increasing in their sinnes, let it be knowen that they be of the reprobate.

x They which seemed by their profession to haue beene written in thy booke, yet by their fruits proue the contrary, let them be knowen as reprobate.

y There is no sacrifice, which God more esteemeth then thanksgiuing for his benefits.

z For as hee deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.

a Vnder the temporal promise of the land of Canaan, he comprehendeth the promise of life euerlasting to the faithfull and their posterity.

To him that excelleth vpon a Shoshannim. A Psalme of Dauid.

SAue me, O God: for the b waters are entred euen to my soule.

2 I sticke fast in the deepe mire, where no c stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is dry: mine d eyes faile, whiles I waite for my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that would destroy mee, and are mine enemies e falsly, are mightie, so that I restored that which I f tooke not.

5 O God, thou knowest my g foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for h mee: let not those that seeke thee, bee confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an alient vnto my mothers sonnes.

9 i For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept, and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that l sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an m acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.

14 Deliuer mee out of the mire, that I sinke not: let mee be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drowne mee, neither let the deepe swallow mee vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lorde, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And o hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Draw neere vnto my soule, & redeeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine p aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and q I looked for some to haue pity on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.

22 Let their r table be a snare before them, and their prosperitie their ruine.

23 Let their eyes bee blinded, that they see not: and make their s loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 t Let their r habitation be void, and let none dwell in their tents.

26 For they persecute him, whome thou hast smitten: and they adde vnto the sorow of them, whom thou hast wounded.

27 Lay u iniquity vpon their iniquity, and let them not come into thy righteousnesse.

28 Let them be put out of the x booke of life, neither let them bee written with the righteous.

29 When I am poore, and in heauinesse, thine helpe, O God, shall exalt me.

30 I will praise the name of God with a song, and magnifie him with thanksgiuing.

31 This also shall please the Lorde better then a y yong bullocke, that hath hornes and hoofes.

32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.

33 For the Lord heareth the poore, and dispiseth not his z prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there, and haue it in possession.

36 The a seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

PSAL. LXX.

1 Hee prayeth to bee right speedily deliuered, 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

To

¶ To him that excelleth. A Psalme of Dauid to put in [a] remembrance.

O God, [b] haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee [c] confounded and put to shame, that seeke my soule: let them bee turned backeward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their [d] shame, which sayd, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am [e] poore & needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.
Psal. 40. 13.
b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their misery, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 *He prayeth in faith, established by the word of the promise,* 5 *and confirmed by the worke of God from his youth.* 10 *He complaineth of the cruelty of his enemies,* 17 *and desireth God to continue his graces toward him,* 22 *promising to bee mindfull and thankefull for the same.*

Psal. 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and al creatures are at thy commandement: therefore shew some signe whereby I shall be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefits, who did not only preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.
f All the world wondereth at me because of my miseries, aswell they in authoritie, as the common people: yet being assured of thy fauour I remained stedfast. g Thou that diddest helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age & weakenesse. h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands. i In calling him his God, hee purgeth backe the false reports of the aduersaries, that sayd, God had forsaken him.

IN [a] thee, O Lord, I trust: let mee neuer be ashamed.

2 Rescue me and deliuer me in thy [b] righteousnesse: encline thine eare vnto mee, and saue me.

3 Bee thou my strong rocke, whereunto I may alway resort: thou [c] hast giuen commaundement to saue mee: for thou art my rocke, and my fortresse.

4 Deliuer mee, O my God, out of the hand [d] of the wicked: out of the hand of the euill and cruell man.

5 For thou art my hope, O Lord God, euen my [e] trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke mee out of my mothers bowels: my praise shalbe alwayes of thee.

7 I am become as it were [f] a monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Cast me not off in the time of age: forsake me not when my strength faileth.

10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,

11 Saying, [b] God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: [i] my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: [k] for I know not the number.

16 I will go [l] forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine onely.

17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes.

18 [m] Yea, euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, & thy power to all them that shall come.

19 And thy [n] righteousnesse, O God, I wil exalt on hie: for thou hast done great things: [o] O God, who is like vnto thee!

20 Which hast shewed mee great troubles and [p] aduersities, but thou wilt returne and reuiue me, & wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy [q] faithfulnesse, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, O holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my soule, which thou hast deliuered.

24 My tongue also shal talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.
n Thy iust performance of thy promise.
o His faith breaketh thorow all tentations, and by this exclamation he praiseth the power of God.
p As he confesseth that God is the onely authour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence. q Hee confesseth that his long tariance was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 *He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ,* 4 *vnder whom shalbe righteousnesse, peace and felicity,* 10 *vnto whom all kings and nations shall doe homage,* 17 *whose name and power shall endure for euer, and in whom all nations shalbe blessed.*

¶ A Psalme [a] of Salomon.

GIue thy [b] iudgements to the king, O God, and thy righteousnes to the kings [c] sonne.

2 Then shall he iudge thy people in righteousnesse, and thy poore with equitie.

3 The [d] mountaines and the hilles shall bring peace to the people by iustice.

4 Hee shall [e] iudge the poore of the people: hee shall saue the children of the needie, and shall subdue the oppressour.

5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the king with the spirit of wisedome and iustice that he reigne not as do the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shall be enriched with thy blessings. e He theweth wherefore the sword is committed to kings: to wit, to defend the innocent, and suppresse the wicked. f The people shall imbrace thy true religion, when thou giuest a king, that ruleth according to thy word,

6 Yee shall come a downe like the raine vpon the mowen grasse, and as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth.

8 His dominion shall bee also from b sea to sea, and from the riuer vnto the endes of the land.

9 They that dwel in the wildernes, shal kneele before him, and his enemies shal licke the dust.

10 The Kings of i Tarshish and of the yles shal bring presents: the kings k of Sheba and Seba shall bring giftes.

11 Yea, all kings shall worship him: all nations shall serue him.

12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 Yee shall be mercifull to the poore and needie, and shall preserue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and l deare shal their blood be in his sight.

15 Yea, hee shall liue, and vnto him shall they giue of the m golde of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall bee sowen in the earth, euen in the toppe of the Mountaines, and the n fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the Sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE q prayers of Dauid the sonne of Ishai.

a As it were betweene hope and despaire he bursteth foorth into this affection, being assured that God would continue his fauour toward such as were godly indeede, and not hypocrites.

b The wicked in this life liueat pleasure, and are not drawen to death like prisoners: that is, by sickenesse, which is deaths messenger.

c They glory in their pride, as some do in their chaines: and in cruelty, as some doe in apparel.

‡ Ebr. they passe the desires of the heart.

d They blaspheme God & feare not his power, and raile vpon men, because they esteeme themselues aboue all others.

e Not onely the reprobate, but also the people of God often times fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the state of the godly.

f Thus the flesh mooueth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers, by thy worde and holy spirit, that thou ordereste all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth hee declare himselfe a beast.

m By faith I was assured that thy prouidence did watch alwayes ouer me to preserue me.

n He sought neither helpe nor comfort of any saue of God onely.

o Hee teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.

p That is, forsake thee to seeke others.

g As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish,

h That is, from the red sea, to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large and vniuersall.

i Of Cilicia and of all other countreys beyond the sea, which be meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Seba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly King shall preserue his subiects from all kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a King shall bee most great plentie both of fruit, and also of the increase of mankind.

o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

p He confesseth that except God miraculously preserue his people, that neither the King nor the Kingdome can continue.

q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly. 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof, he resteth himselfe into Gods hands.

A Psalme commited to Asaph.

YEt a God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had welnere slipt.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 c Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment.

7 Their eyes stand out for fatnesse: ‡ they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full cup are wrung out to them.

11 And they f say, How doth God knowe it? or is there knowledge in the most hie?

12 Loe, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainely I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For daily haue I bene punished, and chastened euery morning.

15 If I say, g I will iudge thus, beholde the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painefull for me,

17 Until I went into the h Sanctuary of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, & castest them down into desolation.

19 How suddenly are they destroyed, perished and i horribly consumed,

20 As a dreame when one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glory.

25 Whom haue I in n heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my o portion for euer:

27 For lo, they that withdraw themselues from thee, shall perish: thou destroyest all them that p go a whoring from thee.

q Though all the worlde shrinke from God, yet hee promiseth to trust in him, and to magnifie his workes.

28 As for me, it is good for me to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion,* 2 *Vnder the name of Zion, and the Temple destroyed:* 11 *And trusting in the might and free mercies of God,* 20 *By his couenant,* 21 *They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants,* 23 *And the confusion of his proud enemies.*

¶ A Psalme to giue instruction, committed to Asaph.

O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the b rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖strokes, that thou mayest for euer destroy euery enemie that doth euil to the Sanctuary.

4 Thine aduersaries roare in the mids of thy Congregation, and c set vp their banners for signes.

5 He that d lifted the axes vpon the thicke trees, was renowmed, as one that brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and raked it to the ground, and haue defiled the dwelling place of thy Name.

8 They sayd in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

10 O God, how long shall the aduersary reproch thee? shall the enemie blaspeme thy Name for euer?

11 Why withdrawest thou thy hande, euen thy right hand? drawe it out of thy bosome, and g consume them.

12 Euen God is my king of old, working saluation h in the mids of the earth.

13 Thou diddest diuide the sea by thy power: thou brakest the heads of the i dragons in the waters.

14 Thou brakest the head of k Leuiathan in peeces, and gauest him to be l meate for the people in wildernesse.

15 Thou brakest vp the fountaine and riuer: thou diedst vp mighty riuers.

16 The m day is thine, and the night is thine: thou hast prepared the light & the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blaspheined thy Name.

19 Giue not the soule of thy n turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, ‖ ascendeth continually.

PSAL. LXXV.

1 *The faithfull doe praise the Name of the Lord,* 2 *which shall come to iudge at the time appointed,* 8 *when the wicked shall bee put to confusion, and drinke of the cuppe of his wrath.* 10 *Their pride shall be abated, and the righteous shall be exalted to honor.*

¶ To him that excelleth p Destroy not. A Psalme or song committed to Asaph.

WEe will praise thee, O God, we will praise thee, for thy Name is neere: therefore b they will declare thy wonderous workes.

2 c When I shal take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants thereof are dissolued: but I will establish the pillars d of it. Selah.

4 I said vnto the foolish, Bee not so foolish, & to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on hie, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the Iudge: he maketh low and he maketh hie.

8 For in the hand of the Lord is a f cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also will I breake: but the hornes of the g righteous shall be exalted.

a The Church of God being oppressed by the tyranny either of the Babylonians, or of Antiochus prayeth to God, by whose hand this yoke was layd vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

‖ *Or, feete.*

c They haue destroyed the true religion, & spread their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent workemanship, and beautie thereof, which notwithstanding the enemies did destroy.

e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.

f They lament that they haue no Prophet among them to shew them how long their miseries should endure.

g They ioyne their deliuerance with Gods glory & power, knowing that the punishment of the enemie should be their deliuerance.

h Meaning, in the sight of all the worlde.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meat refresheth the body.

m Seeing that God by his prouidence gouerneth and disposeth all things, hee gathereth that he will take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a pray to the wicked.

o That is, all places where thy worde shineth not, there reigneth tyranny & ambition.

p Hee sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

‖ *Or, increaseth more and more.*

a Reade Psalme 57.1.

b Hee declareth how the faithfull shall euer haue iust occasion to praise God, forasmuch as in their neede they shall feele his power at hand to helpe them.

c When I see my time (sayth God) to helpe your miseries, I will come and set all things in good order.

d Though all things be brought to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cuppe of strong and delicate wine, wherwith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 *This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sanacherib:* 11 *And exhorteth the faithfull to be thankefull for the same.*

¶ To

To him that excelleth on Neginoth. A Psalme or song committed to Asaph.

GOd is a knowen in Iudah: his Name is great in Israel.

2 For in b Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bowe, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant, then c the mountaines of praye.

5 The stout hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not d found their hands.

6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy e sight, when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: therefore the earth feared and was still,

9 When thou, O God, arose to iudgement, to f helpe all the meeke of the earth. Selah.

10 Surely the g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restraine.

11 Vow and performe vnto the Lord your God, all yee that be h round about him: let them bring presents vnto him that ought to be feared.

12 He shall i cut off the spirit of princes: he is terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preseruing his people, and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdomes full of extortion and rapine, to the mountaines that are full of rauening beasts.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell.

i The Ebrew word signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations, 6 whereby hee was driuen to this end to consider his former conuersation, 11 and the continuall course of Gods workes in the preseruation of his seruants, and so hee confirmeth his faith against these tentations.

Psal. 39. & 62. 1. chron. 16 41.

To the excellent musician * Iedvthvn. A Psalme committed to Asaph.

MY a voice came to God, when I cryed: my voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: ‖ my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirite searched e diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his f mercie cleane gone for euer? doeth his promise fayle for euermore?

9 Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? Selah.

10 And I sayd, This is my g death: yet I remembred the yeeres of the right hand of the most High.

11 I remembred the workes of the Lord: certainely I remembred thy woonders of olde.

12 I did also meditate all thy works: and did deuise of thine acts, saying,

13 Thy way, O God, is h in the Sanctuarie: who is so great a i God as our God!

14 Thou art the God that doest woonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the sonnes of Iaakob and Ioseph. Selah.

16 The k waters sawe thee, O God: the waters saw thee, and were afrayd: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a l sound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightenings lightened the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteps are not m knowen.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

a Reade Psal. 32.

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth ȳ Gospel his, whereof he was but the preacher, as Rom. 2. 16. and 16. 25.

c Which were ȳ people of God.

d Of thanksgiuing which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastened, and when my sorowes should haue an end.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first doubted of my life, yet confideting that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we will know the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.

k He declareth wherein the power of God was declared, when he deliuered the Israelites thorow the red sea. l That is, thundered and lightened. m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 Hee sheweth how Gods of his mercie chose his Church of the posteritie of Abraham, 8 reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 that God of his free mercie made his conenant with their auncestours, 17 but also seeing them so malicious and peruerse, might be ashamed, and so turne wholly to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefites, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

¶ A Psalme to giue a instruction, committed to Asaph.

HEare my b doctrine, O my people: incline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of olde.

3 Which wee haue heard and knowen, and our c fathers haue told vs.

4 We will not hide them from their children, but to the generation to come we will shew the prayses of the Lord, his power also, and his wonderfull workes that hee hath done:

d By the testimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut. 6.7.

e Hee sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits, and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshood and hypocrisie, that the children ought not to follow their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vnfaithfull to God, and by their multitude and authoritie had corrupt all others.

i He prooueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

Exod. 14.21.
Exod. 14.24.
Exod. 17.6.
numb. 20.11.

5 How hee established a d testimonie in Iaakob, and ordeined a Lawe in Israel, which he commanded our fathers, that they should teach their children:

6 That the e posteritie might knowe it, & the children which should be borne, should stand vp, and declare it to their children:

7 That they might f set their hope on God, and not forget the workes of God, but keepe his commandements:

8 And not to be as their g fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of h Ephraim being armed, and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his law,

11 And forgate his actes, and his wonderfull works that he had shewed them.

12 He did maruellous things in the sight of their i fathers in the land of Egypt: euen in the field of Zoan.

13 * He divided the sea, and led them thorow: hee made also the waters to stand as an heape.

14 * In the day time also hee ledde them with a cloude, and all the night with a light of fire.

15 * He clane the rocks in the wilderneſſe, & gaue them drinke as of the great depths.

16 * He brought floods also out of the stony rocke, so that hee made the waters to descend like the riuers.

17 Yet they k sinned still against him, and prouoked the Highest in the wildernesse,

18 And tempted God in their hearts in l requiring meate for their lust.

19 * They spake against God also, saying, Can God m prepare a table in the wildernesse?

20 * Beholde, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lorde heard and was angry, and the * fire was kindled in Iaakob, and also wrath came vpon Israel,

22 Because they beleeued not in God, and * trusted not in his helpe.

23 Yet he had commaunded the ° cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 * Man did eate the bread of Angels: he sent them meat enough.

26 Hee caused the p East winde to passe in the heauen, and through his power hee brought in the South winde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eat and were well filled: for he gaue them their desire.

30 They were not turned from their q lust, but the meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew r the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they s sinned still, and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee t slewe them, they sought him, and they returned, and sought God early.

35 And they remembred that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet he being mercifull * forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For hee remembred that they were flesh: yea, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? and grieue him in the desert?

41 Yea, they y returned, and tempted God, and z limited the holy one of Israel.

42 They a remembred not his hand, nor the day when hee deliuered them from the enemie,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent b a swarme of flies among them, which deuoured them, and frogges which destroyed them.

46 Hee c gaue also their fruites vnto the caterpiller, and their labour vnto the grashopper.

47 Hee destroyed their vines with haile, and their wilde figtrees with the hailestone.

48 He gaue their cattell also to the haile, and their flocks to the thunder bolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of d euill angels.

50 He made a way to his anger: he spared

Psalm. 105.41. 1. *Cor.* 10.4. *wisd.* 11.4. k Their wicked malice could bee ouercome by no benefites, which were great and many. l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God. *Numb.* 11.1. m Thus when we giue place to sinne, wee are moued to doubt of Gods power, except he will alwayes be ready to serue our lust. *Exod.* 17.16. *numb.* 20.11. *psal.* 105.41. 1 *cor.* 10.4. *Numb.* 11.1. n That is, in his Fatherly prouidence, whereby he careth for his, and prouideth sufficiently. o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them. *John* 6.31. 1. 1. *cor.* 10.3.

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance, maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer commeth not from the pure fountaine of the heart, is hypocrisie.

x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their sinnes to ouercome his mercy.

y That is, they tempted him oftimes.

z As they all doe that measure the power of God by their capacitie.

a The forgetfulnesse of Gods benefites is the roote of rebellion and all vice.

b This word signifieth a confused mixture of flies and venemous wormes. Some take it for all sortes of Serpents: some for all wilde beastes. c Hee repeateth not here all the miracles that God did in Egypt, but certaine which might bee sufficient to conuince the people of malice and ingratitude. d So called, either of the effect that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vexe men.

not

not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, euen the e beginning of their strength in the tabernacles of f Ham.

52 But he made his people to goe out like sheepe, and led them in the wildernesse like a flocke.

53 Yea, hee caried them out safely, and they g feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his h Sanctuarie: euen to this Mountaine, which his right hand purchased.

55 *Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwel in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies,

57 But turned backe and dealt i falsely like their fathers: they turned like a deceitfull bow.

58 And they k prouoked him to anger with their high places, and mooued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel,

60 So that hee l forsooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men,

61 And deliuered his m power into captiuitie, and his beauty into the enemies hand.

62 And hee gaue vp his people to the sword, and was angry with his inheritance.

63 The fire n deuoured their chosen men, and their maids were not o praised.

64 Their Priestes fell by the sword, and their p widowes lamented not.

65 But the Lorde awaked as one out of sleepe, and as a strong man that after his q wine crieth out,

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And hee s built his Sanctuarie as an hie palace, like the earth, which he stablished for euer.

70 Hee chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the Ewes with yong brought hee him to feede his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

e The first borne are so called, as Gene. 49. 3.

f That is, Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.

g That is, they had none occasion to feare, for almuch as God destroied their enemies, and deliuered them safely.

h Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people. *Iosh. 11. 16. and 13. 6.*

i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.

k By seruing God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.

n They were suddenly destroyed, 1. Sam. 4. 10.

o They had no mariage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore he answering their beastly iudgement, saith, hee will awake and take sudden vengeance.

r Shewing that hee spared not altogether the Israelites, though he punished their enemies.

s By building the Temple and establishing the kingdome, hee declareth that the signes of his fauour were among them.

t Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

1 *The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies,* 8 *and confessing their sinnes, flee to Gods mercies with full hope of deliuerance,* 10 *because their calamities were ioyned with the contempt of his Name,* 13 *for the which they promise to be thankefull.*

¶ A Psalme committed to Asaph.

O God, * the Heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.

2 The b dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to c burie them.

4 We are a reproch to our d neighbours, euen a scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angry, for euer? shal thy iealousie e burne like fire?

6 *Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iaakob, and made his dwelling place desolate.

8 Remember not against vs the f former iniquities, but g make haste, and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our h saluation, for the glory of thy Name, and deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

10 Wherefore shoulde the heathen say, Where is their God? let him bee knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,

12 And render to our neighbours seuen fold into their bosome their reproch, wherewith they haue reproched thee, O Lord.

13 So wee thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l wee will set forth thy praise.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroied his religion, and murthered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fal, to exercise their faith before he set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vtterly consume vs for our sinnes, before thou takest vs to mercie? *Iere. 10. 25.*

f Which we and our fathers haue committed.

g And stay not till we haue recompensed for our sinnes.

h Seeing we haue none other Sauiour, neither can wee helpe our selues, and also by our saluation thy Name shalbe praised, therefore, O Lord, helpe vs.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to praise his Name, *Isa. 43. 21.*

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miseries of his Church,* 8 *desiring him to consider their first estate, when his fauour shined towards them, to the intent that he might finish that worke which he had begunne.*

¶ To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

a This Psalme was made as a prayer to desire God to be mercifull to the ten tribes.
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbors haue continuall strife and warre against vs.
f Because that repentance onely cōmeth of God, they most instantly and oft times cal to God for it, as a meane whereby they shall be saued.
g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beasts to deuoure vs, declare againe thy loue, & finith the worke that thou hast begun.
* Ebr. Cedars of God.
h To wit, Euphrates.
i That is, aswell they that hate our Religion, as they that hate our persons.
k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
l So that no power can preuaile against it, and which as a young bud thou raisest vp again as out of the burnt ashes.
m Onely when thou art angry, and not with the sword of the enemie.
n That is, vnto this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body.
o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

HEare, a O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sittest betweene the b Cherubims.
2 Before Ephraim and Beniamin and Manasseh stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe, O God, and cause thy face to shine, that we may be saued.
4 O Lord God of hostes, how long wilt thou bee d angry against the prayer of thy people?
5 Thou hast fed them with the bread of teares, & giuen them teares to drinke with great measure.
6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 f Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saued.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest roome for it, and diddest cause it to take roote, and it filled the land.
10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the * goodly cedars.
11 Shee stretched out her branches vnto the Sea, and her boughs vnto the h Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wilde i bore out of the wood hath destroied it, and the wilde beasts of the field haue eaten it vp.
14 Returne wee beseech thee, O God of hostes: looke downe k from heauen and behold and visite this vine,
15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest l strong for thy selfe.
16 It is burnt with fire, and cut downe: and they perish at the m rebuke of thy countenance.
17 Let thine hande bee vpon the n man of thy right hande, and vpon the sonne of man, whō thou madest strong for thine owne selfe.
18 So will not we go backe frō thee: o reuiue thou vs, & we shal call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and wee shalbe saued.

a An instrumēt of musick brought from Geth.

¶ To him that excelleth vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loud vnto the God of Iaakob.
2 Take the song, and bring forth the timbrell, the pleasant harpe with the viole.
3 Blow the trumpet in the c new moone, euen in the time appointed, at our feast day.
4 For this is a statute for Israel, and a Law of the God of Iaakob.
5 He set this vp d in Ioseph for a testimonie, when hee came out of the lande of Egypt, where I heard a language, that e I vnderstood not.
6 I haue withdrawen his shoulder from the burden, and his hands haue left the pots.
7 Thou calledst in affliction, and I deliuered thee, and f answered thee in the secret of the thunder: I proued thee at the waters of g Meribah. Selah.
8 h Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee, neither worship any strange God,
10 (For I am the Lord thy God, which brought thee out of the land of Egypt) i open thy mouth wide, and I wil fill it.
11 But my people would not heare my voice, and Israel would none of me.
12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.
13 k Oh that my people had hearkened vnto me, and Israel had walked in my waies!
14 I would soone haue humbled their enemies, and turned mine hande l against their aduersaries.
15 The haters of the Lorde should haue bene subiect vnto him, & their time m should haue endured for euer.
16 And God would haue fed them with the n fat of wheate, and with hony out of the rocke would I haue sufficed thee.

b It seemeth that this Psalme was appointed for solemne feasts and assemblies of the people, to whom for a time these ceremonies were ordained, but now vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne daies.
d That is, in Israel: for Iosephs family was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage, how much more are we indebted to him for our spiritual deliuerance from the tyranny of Satan and sinne?
g By a strange and wonderful fashion.

§ Or contention, Exod. 17.7.
h Hee condemneth all assemblies, where the people are not attentiue to heare Gods voyce, and to giue obedience to the same.
i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefits in such abundance as he powreth them out.
k God by his worde calleth all, but his secret election appointeth who shall heare with fruit.
l If their sinnes had not letted.
m If the Israelites had not broken couenant with God, hee would haue giuen them victorie against their enemies.
n That is, with most fine wheat and abundance of hony.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 reproueth their partialitie, 3 and exhorteth them to doe iustice, 5 But seeing none amendement, 8 hee desireth God to vndertake the matter, and execute iustice himselfe.

¶ A Psalme committed to Asaph.

GOd standeth in the assembly of a gods: he iudgeth among gods.
2 Howe long will ye iudge vniustly, and accept the persons of the b wicked? Selah.
3 Doe right to the poore and fatherlesse: doe iustice to the poore and needy.
4 Deliuer the poore and c needy: saue them from the hand of the wicked.
5 They know not & vnderstand nothing:

a The Prophet sheweth that if Princes & Iudges do not their duty, God, whose authoritie is aboue thē, wil take vengeance on them.
b For theeues & murderers find fauor in iudgmēt.
c Not onely when they cry for helpe, but when their cause requireth ayd and report.

they

d That is, all things are out of order either by their tyrannie or careleſſe negligence.
c No title of honour ſhall excuſe you, but you ſhal bee ſubiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant ſhall plucke thy right and authoritie from thee.

they walke in darkeneſſe, albeit al the d foundations of the earth be mooued.

6 I haue ſayd, Yee are gods, and ye all are children of the moſt High.

7 e But yee ſhall die as a man, and yee princes ſhall fall like others.

8 O God, ariſe, therefore iudge thou the earth: for thou ſhalt inherite f all nations.

PSAL. LXXXIII.

1 The people of Iſrael pray vnto the Lord to deliuer them from their enemies both at home and far off, which imagined nothing but their deſtruction. 9 And they deſire that all ſuch wicked people may, according as God was accuſtomed, bee ſtriken with the ſtormie tempeſt of Gods wrath, 18 That they may know that the Lord is moſt high vpon the earth.

¶ A ſong or Pſalme committed to Aſaph.

a This Pſalme ſeemeth to haue bene compoſed, as a forme of prayer againſt the dangers that the Church was in, in the dayes of Iehoſhaphat.
b Hee calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerueth them from all dangers.
d They were not content to take the Church as priſoner, but ſought vtterly to deſtroy it.
e By all ſecret meanes.
f They thought to haue ſubuerted thy counſell, wherein the perpetuitie of the Church was eſtabliſhed.
‖ Or, Zor.
g The wickedneſſe of the Ammonites and Moabites is deſcribed, in that they prouoked theſe other nations to fight againſt ỹ Iſraelites their brethren.
h By theſe examples, they were confirmed that God would not ſuffer his people to be vtterly deſtroyed, Iudg. 7.21. and 4.15.
i Troden vnder feete as mire. *Iudg* 7.25. *and* 8.21.
k That is, Iudea: for where his Church is, there dwelleth he among them.
l Becauſe the reprobate could by no meanes be amended, he prayeth that they may vtterly be deſtroyed, be vnſtable, and led with all windes.

KEepe a not thou ſilence, O God: bee not ſtill, and ceaſe not, O God.

2 For loe, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counſel againſt thy people, and haue conſulted againſt thy c ſecret ones.

4 They haue ſayd, Come, and let vs d cut them off from being a nation: and let the name of Iſrael be no more in remembrance.

5 For they haue conſulted together e in heart, and haue made a league f againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philiſtims with the inhabitants of ‖ Tyrus:

8 Aſſhur alſo is ioyned with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the h Midianites: as to Siſera and as to Iabin at the riuer of Kiſhon.

10 They periſhed at En-dor, and were i dung for the earth.

11 Make them, euen their princes like *Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.

12 Which haue ſaid, Let vs take for our poſſeſſion the k habitations of God.

13 O my God, make them like vnto a l wheele, and as the ſtubble before the winde.

14 As the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire:

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fill their faces with ſhame, that they may m ſeeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them bee put to ſhame and periſh.

18 That they may n knowe that thou, whoſe art called Iehouah, art alone, euen the moſt High ouer all the earth.

m That is, be compelled by thy plagues to confeſſe thy power.
n Though they beleeue not, yet they may prooue by experience, eſtabliſhing thy that it is in vaine to reſiſt againſt thy counſell in Church.

PSAL. LXXXIIII.

1 Dauid driuen foorth of his countrey, 2 Deſireth moſt ardently to come againe to the Tabernacle of the Lord and the aſſembly of the Saints to prayſe God, 4 Pronouncing them bleſſed that may ſo do. 6 Then he prayſeth the courage of the people, that paſſe thorow the wildernes to aſſemble themſelues in Zion. 10 Finally with praiſe of this matter and confidence of Gods goodnes he endeth the Pſalme.

¶ To him that excelleth vpon Gittith. A Pſalme committed to the ſonnes of Korah.

O a Lorde of hoſtes, howe amiable are thy Tabernacles!

2 My ſoule longeth, yea, and fainteth for the b courtes of the Lord: for mine heart and my fleſh reioyce in the liuing God.

3 Yea, the ſparrowe hath found her an houſe, and the ſwallow a neſt for her, where ſhee may lay her young: euen by thine c altars, O Lorde of hoſtes, my King and my God.

4 Bleſſed are they that d dwell in thine houſe: they will euer praiſe thee. Selah.

5 Bleſſed is the man, whoſe d ſtrength is in thee, and in whoſe heart are thy wayes.

6 They going through the vale of e Baca, made welles therein: the raine alſo couereth the pooles.

7 They goe from f ſtrength to ſtrength, till euery one appeare before God in Zion.

8 O Lord God of hoſtes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Behold, O God, our ſhield, and looke vpon the face of thine g Anointed.

10 For h a day in thy courtes is better then a thouſand other where: I had rather bee a doore keeper in the houſe of my God, then to dwell in the Tabernacles of wickedneſſe.

11 For the Lorde God is the Sunne and ſhield vnto vs: the Lorde will giue grace and glorie, and no i good thing will he withhold from them that walke vprightly.

12 O Lorde of hoſtes, bleſſed is the man that truſteth in thee.

a Dauid complaineth that hee cannot haue acceſſe to the Church of God to make profeſſion of his faith and to profite in religion.
b For none but the Prieſts could enter into the Sanctuarie, and the reſt of the people into the courtes.
c So that the poore birds haue more libertie then I.
d Who truſteth nothing in himſelfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulberie trees, which was a barren place, ſo that they which paſſed through, muſt digge pits for water: ſignifying that no lets can hinder them that are fully bent to come to Chriſtes Church, neither yet that God will euer faile them.
f They are neuer wearie, but increaſe in ſtrength and courage till they come to
g That is, for Chriſtes ſake, whoſe figure I repreſent.
h He would wiſh to liue but one day rather in Gods Church, then a thouſand among the worldlings.
i But will from time to time increaſe his bleſſings toward his more and more.

PSAL. LXXXV.

1 Becauſe God withdrewe not his roddes from his Church after their returne from Babylon, firſt they put him in minde of their deliuerance, to the intent that hee ſhould not leaue the worke of his grace vnperfite, 5 Next they complaine of their long afflictions:

fliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should bee perfect felicitie.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen.

LOrd, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, and b couered all their sinnes. Selah.

b Thou hast buried them that they shall not come into iudgement.

3 Thou hast withdrawen all thine anger, and hast turned backe from the c fiercenesse of thy wrath.

c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs d for euer? and wilt thou prolong thy wrath from one generation to another?

d As in times past they had lost Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them.

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lorde, and grant vs thy e saluation.

e He confesseth that our saluation commeth onely of Gods mercie.

8 I will hearken what the Lorde God will say: for hee will speake f peace vnto his people, and to his Saintes, that they turne not againe vnto folly.

f He will send all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences.

9 Surely his saluation is neere to them that feare him, that glory may dwell in our land.

10 Mercie and trueth shall meete: righteousnesse and peace shall kisse one another.

11 g Trueth shall budde out of the earth, and righteousnesse shall looke downe from heauen.

g Though for a time God thus exercise them with his rods, yet, vnder the kingdome of Christ they should haue peace and ioy.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 h Righteousnesse shall goe before him, and shall set her steps in the way.

h Iustice shall then flourish and haue free course and passage in euery place.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: 5 sometimes rehearsing his mercies, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to bee deliuered from them.

¶ A prayer of Dauid.

a Dauid persecuted of Saul, thus prayed, leaning the same to the Church as a monument, how to seeke redresse against their miseries.

1 INcline a thine eare, O Lord, and heare me: for I am poore and needie.

2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruaunt, that trusteth in thee.

b I am not enemie to them, but pitie them, though they be cruell toward me.

3 Be mercifull vnto me, O Lorde: for I c cry vpon thee continually.

c Which was a sure token that he beleeued that God would deliuer him.

4 Reioyce the soule of thy seruaunt: for vnto thee, O Lord, doe I lift vp my soule.

d Hee doeth confesse that God is good to all, but onely merciful to poore sinners, and of great kindenesse vnto all them, that call vpon thee.

5 For thou Lord, art good & d mercifull, and of great kindenesse vnto all them, that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.

e By crying and calling continually, hee sheweth how we may not be wearie, though God grant not forthwith our request, but that we must earnestly and often call vpon him.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there f is none that can doe like thy workes.

f He condemneth all idols, forasmuch as they can doe no workes to declare that they are gods.

9 All nations, whome thou hast made, shall come, and g worshippe before thee, O Lord, and shall glorifie thy Name.

g This prooueth that Dauid prayeth in the Name of Christ the Messias of whose kingdome hee doeth here prophecie.

10 For thou art great, and doest wonderous things: thou art God alone.

11 h Teach me thy way, O Lorde, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

h He confesseth himselfe ignorant til God hath taught him, and his heart variable and separate from God, till God ioyne it to him, and confirme it in his obedience.

12 I will praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward mee, and thou hast deliuered my soule from i the lowest graue.

i That is, from most great danger of death: out of the which none, but onely the mightie hande of God, could deliuer him.

14 O God, the proude are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.

k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is a priuiledge to all vice and crueltie.

15 But thou, O Lorde, art a pitifull God and mercifull, slowe to anger, and great in kindenesse and trueth.

16 Turne vnto me, and haue mercie vpon mee: giue the strength vnto thy seruant, and saue the l sonne of thy handmaid.

l He boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

17 Shewe a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lorde, hast holpen me and comforted me.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, 4 So that there should be nothing more comfortable, then to bee numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

a God did chuse that place among the hilles to stablish Ierusalem and his Temple.

GOd laid his a foundations among the holy mountaines.

2 The Lorde loueth the gates of Sion aboue all the habitations of Iaakob.

b Though thy glorious estate doe not yet appeare, yet waite with patience,

3 b Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of c Rahab and Babel among them that know me: beholde Palestina & Tyrus with Ethiopia, d There is he borne.

c Egypt and these other countries shall come to the knowledge of God.

d It shall be sayd of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

5 And

e Out of all quarters they shall come into the Church, and be counted as citizens.

5 And of Zion it shalbe said, e Many are borne in her: and he, euen the most High shall stablish her.

6 The Lord shal count, when he f writeth the people, He was borne there. Selah.

7 As well the singers as the players on instruments shall praise thee: all my springs are in thee.

f When he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickenesse, persecutions, and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striueth against desperation, 18 complaining himselfe to be forsaken of all earthly helpe.

1. King. 4. 31. psal. 53.

¶ A song or Psalme of * Heman the Ezrahite, to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Mahalath a Leannoth.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.

O Lorde God of my saluation, I crie day and night b before thee.

b Though many crie in their sorowes, yet they crie not earnestly to God for remedie as he did: whom he confessed to be the authour of his saluation.

2 Let my prayer enter into thy presence: incline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

c For he that is dead, is free from all cares & businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut off from thine d hand.

d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.

6 Thou hast layde me in the lowest pit, in darkenesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy e waues. Selah.

e The stormes of thy wrath hath ouerwhelmed me.

8 Thou hast put away mine f acquaintance farre from mee, and made mee to be abhorred of them: g I am shut vp, and cannot get foorth.

f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby hee partly punisheth and partly trieth his.

9 h Mine eye is sorowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

g I see none ende of my sorrowes. h Mine eyes and face declare my sorrowes.

10 Wilt thou shewe i a miracle to the dead? or shall the dead rise and praise thee? Selah.

i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead, and then raise them vp againe.

11 Shall thy louing kindenesse be declared in the graue? or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke? and thy righteousnesse in the land k of oblivion?

k That is, in the graue, where onely the body lieth without al sence and remembrance.

13 But vnto thee haue I cried, O Lorde, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, and at the poynt of death: l from my youth I suffer thy terrors, doubting of my life.

l I am euer in great dangers and sorowes, as though my life shoulde vtterly be cut off euery moment.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friendes hast thou put away from me, and mine acquaintance ‡ hid themselues.

‡ Ebr. were in darkenesse.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodnesse of God, 23 for his testament and couenant that hee had made betweene him & his elect by Jesu Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

¶ A Psalme to giue instruction, of Ethan the Ezrahite.

I Will a sing the mercies of the Lorde for euer: with my mouth will I declare thy trueth from generation to generation.

a Though the horrible confusion of things might cause them to dispaire of Gods fauour: yet the manifolde examples of his mercies, cause them to trust in God, though to mans iudgement they saw none occasion.

2 For I b sayd, Mercie shalbe set vp for euer: thy trueth shalt thou c stablish in the very heauens.

b As he that surely beleeued in heart.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promise be vnchangeable.

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

5 O Lord, euen the e heauens shall praise thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.

6 For who is equall to the Lorde in the heauen? and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced aboue all that are about him.

f That is, in the heauens.

8 O Lord God of hostes, who is like vnto thee, which art a mightie Lorde, and thy trueth is about thee!

9 i Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand, and high is thy right hand.

14 l Righteousnesse and equity are the sta-

g Meaning, the Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as hee deliuered the Church, by the red Sea, and by destroying Rahab, that is, the Egyptians: so will hee estoones deliuer it, when the dangers bee great.

k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parties and places of the world shall obey Gods power for the deliuerance of his Church.

l Whereby he iudgeth the world, and sheweth himselfe a mercifull Father and faithfull protectour vnto his.

m Feeling in their conscience that God is their father.
n They shall be preserued by thy fatherly prouidence.
o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.
p In that that our king hath power to defend vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as verse 21.
s Though there shall be euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power, glory & estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein, that he shalbe named the sonne of God, and the first borne, wherein he is a signe of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, till he had accomplished this promise in Christ. 2. *Sam.* 7. 14.
a Though the faithfull answere not in all poynts to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercy, and not to mans power in performing.
‡ *Ebr. If I lie vnto Dauid: which is a maner of othe.*
c As long as the Sunne and the Moone endure, they shall be witnesses to me of this promise.
d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.

blishment of thy throne: mercie and trueth goe before thy face.

15 Blessed is the people, that can [m] reioyce in thee: they shall walke in the light of thy [n] countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselues.

17 For thou art the [o] glory of their strength, and by thy fauour our hornes shalbe exalted.

18 For our [p] shield appertaineth to the Lord, and our king to the holy one of Israel.

19 Thou spakest then in a vision vnto [q] thine Holy one, and saydest, I haue layde helpe vpon one that is [r] mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anoynted him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemie shall not oppresse him, neither shall the wicked hurt him.

23 But I will [s] destroy his foes before his face, and plague them that hate him.

24 My trueth also and my [t] mercy shalbe with him, and in my Name shall his [u] horne be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] floods.

26 He shall crie vnto mee, Thou art my [y] Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercie will I keepe for him for euermore, and my couenant shall stand fast with him.

29 His seede also will I make to endure [z] for euer, & his throne as the dates of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 * If they breake my statutes, & keepe not my commandements:

32 Then will I visit their transgression with the rod, and their iniquitie [w] strokes.

33 Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor [b] alter the thing that is gone out of my lips.

35 I haue [‡] swoone once by mine holinesse, that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shalbe as the sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull [c] witnesse in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angry with thine Anointed.

39 Thou hast [d] broken the couenant of thy seruant, and prophaned his [e] crowne, casting it on the ground.

40 Thou hast broken downe all his walles: thou hast laid his fortresses in ruine.

41 All that goe by the way spoile him: he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his [f] youth hast thou shortened, and couered him with shame. Selah.

46 [g] Lord, howe long wilt thou hide thy selfe, for euer? shal thy wrath burne like fire?

47 Remember [h] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lorde, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [i] bosome of all the mightie people,

51 For [k] thine enemies haue reproched thee, O Lorde, because they haue reproched the [l] footesteps of thine Anointed.

52 Blessed be the Lord for euermore. So be it, euen so be it.

e By this hee meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Ethan speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.
f He sheweth that the kingdome fell before it came to perfection, or was ripe.
g The Prophet in ioining prayer with his complaint, sheweth that his faith neuer failed.
h Seeing mans life is short, and thou hast created man to bestow thy benefits vpon him, except thou haste to helpe, death will preuent thee.
i He meaneth, that Gods enemies did not onely slander him behind his backe: but also mocked him to his face, and as it were cast their iniurie in his bosome.
k So hee calleth them that persecute the Church.
l They laugh at vs, which patiently wait for the comming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 who are neither admonished by the breuitie of their life, 7 nor by his plagues to be thankefull, 12 therefore Moses prayeth God to turne their hearts and continue his mercies toward them, and their posteritie for euer.

A prayer of [a] Moses the man of God.

LOrd thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne, yee sonnes of Adam.

4 [e] For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast ouerflowed them: they are as a sleepe: in the morning hee groweth like the grasse:

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles and trauels now this foure hundred yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were laid,
d Moses by lamenting the frailtie and shortnesse of mans life, moueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the water that lasteth but three houres.
f Thou takest them away suddenly as with a flood,

6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.

7 For we are s consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wee haue h spent our yeeres as a thought.

10 The time of our life is threescore yeres and tenne, and if they be of strength, i fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and we flee away.

11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wee may apply our hearts vnto l wisedome.

13 Returne (O Lord, m how long?) and be ‖ pacified toward thy seruants.

14 Fill vs with thy mercy in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 n Let thy worke bee seene toward thy seruants, & thy glory vpon their o children.

17 And let the p beauty of the Lorde our God bee vpon vs, & q direct thou the worke of our handes vpon vs, euen direct the worke of our hands.

g Thou calleſt vs by thy rods to consider the shortnesse of our life, and for our sinnes, thou abridgest our dayes.

h Our dayes are not onely short, but miserable, forasmuch as our sinnes dayly prouoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable, much more if thy wrath lie vpon it, as they which feare thee, onely know.

l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioyes.

m Meaning, wilt thou be angry?

‖ Or, take comfort in thy seruants.

n Euen thy mercie, which is thy chiefest worke.

o As Gods promises appertained aswell to their posteritie, as to them, so Moses prayeth for the posteritie.

p Meaning, that it was obscured, when hee ceased to doe good to his Church.

q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them, and giue them immortall glory.

WHo so dwelleth in the a secret of the most High, shall abide in the shadow of the Almightie.

2 b I will say vnto the Lorde, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely hee will deliuer thee from the c snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his d truth shalbe thy shield and buckler.

5 e Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the pestilence that walketh in the darkenes: nor of the plague that destroyeth at noone day.

7 A thousand shall fal at thy side, and ten thousand at thy right hande, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lord is mine hope: thou hast set the most High for thy refuge.

10 There shal none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 g For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the h yong lyon and the dragon shalt thou treade vnder thy feete.

14 i Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With k long life will I satisfie him, and shew him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegarde.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here meant by the pestilence.

d That is, his faithfull keeping of promise to helpe thee in thy necessitie.

e The care that God hath ouer his is most sufficient to defend them from all dangers.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.

g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.

h Thou shalt not onely be preserued from all euil, but ouercome it whether it be secret or open.

i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

k For he is contented with that life, that God giueth: for by the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the a Sabbath day.

IT is a good thing to praise the Lord, and to sing vnto thy Name, O most High,

2 To declare thy louing kindnes in the b morning, and thy trueth in the night,

3 Vpon an c instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy d workes, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An e vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (When the wicked grow as the grasse, and all the workers of wickednesse doe flourish) that they shall be destroyed for euer.

8 But thou, O Lord, art f most High for euermore.

9 For loe, thine enemies, O Lord: for lo, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.

b For Gods mercy and fidelity in his promises toward his, binde them to praise him continually, both day and night.

c These instruments were then permitted, but at Christs comming abolished.

d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.

e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

f Thy iudgements are most constant against the wicked, and passe our reach.

10 s But

g Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.
h Though the faithfull ſeeme to wither and be cut downe by the wicked: yet they ſhall grow againe and flouriſh in the Church of God, as the cedars do in mount Lebanon.
i The children of God ſhal haue a power aboue nature, and their age ſhall bring foorth moſt freſh fruites.

10 g But thou ſhalt exalt mine horne, like the Unicornes, and I ſhall be anointed with freſh oyle.
11 Mine eye alſo ſhal ſee my deſire againſt mine enemies: and mine eares ſhall heare my wiſh againſt the wicked, that riſe vp againſt me.
12 The righteous ſhall h flouriſh like a palme tree, and ſhall growe like a Cedar in Lebanon.
13 Such as bee planted in the houſe of the Lorde, ſhall flouriſh in the courts of our God.
14 They ſhall ſtill bring foorth fruite in their i age: they ſhall be fat and flouriſhing,
15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his Maieſtie, 5 And prouoketh to conſider his promiſes.

a As God by his power and wiſedome hath made and gouerneth the world: ſo muſt the ſame be our defence againſt all enemies & dangers.
b Wherein thou ſitteſt and gouerneſt the world.
c Gods power appeareth in ruling the furious waters.
d Beſides Gods power and wiſedome in creating, and gouerning, his great mercy alſo appeareth in that he hath giuen his people his word and couenant.

THe Lorde a reigneth, he is clothed with Maieſtie: the Lord is clothed, and girded with power: the world alſo ſhall be eſtabliſhed, that it cannot be moued.
2 Thy b throne is eſtabliſhed of olde: thou art from euerlaſting.
3 c The floods haue lifted vp, O Lorde: the floods haue lifted vp their voyce: the floods lift vp their waues.
4 The waues of the ſea are marueilous through the noyſe of many waters, yet the Lord on high is more mightie.
5 Thy d teſtimonies are very ſure: holines becommeth thine houſe, O Lord, for euer.

PSAL. XCIIII.

1 He prayeth vnto God againſt the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked. 23 Whom the Lord will deſtroy.

a Whoſe office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to puniſh the wicked.
c That is, bragge of their cruelty and oppreſſion: or, eſteeme themſelues aboue all others.
d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God to take out cauſe in hand.
e Hee ſheweth that they are deſperate in malice, forasmuch as they feared not God, but gaue themſelues wholly to doe wickedly.

O Lord God a the auenger, O God, the auenger, ſhew thy ſelfe b clearely.
2 Exalt thy ſelfe, O iudge of the world, and render a reward to the proud.
3 Lord, how long ſhall the wicked, how long ſhall the wicked c triumph?
4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelues.
5 They d ſmite downe thy people, O Lord, and trouble thine heritage.
6 They ſlay the widowe and the ſtranger, and murther the fatherleſſe.
7 e Yet they ſay, The Lord ſhall not ſee: neither will the God of Iaakob regard it.
8 Vnderſtand ye vnwiſe among the people: and ye fooles, when will ye be wiſe?
9 He that f planted the eare, ſhall he not heare? or he that formed the eye, ſhall he not ſee?
10 Or hee that chaſtiſeth the g nations, ſhall he not correct? hee that teacheth man knowledge, ſhall he not know?
11 The Lorde knoweth the thoughts of man, that they are vanitie.
12 Bleſſed is the man, whom thou h chaſteſt, O Lord, and teacheſt him in thy Law,
13 That thou mayeſt giue him reſt from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the Lord wil not faile his people, neither will he forſake his inheritance.
15 For iudgement ſhall returne to iuſtice, and all the vpright in heart ſhall follow after it.
16 Who will riſe vp with me againſt the wicked? or who will take my part againſt the workers of iniquitie?
17 If the Lorde had not k holpen me, my ſoule had almoſt dwelt in ſilence.
18 When I ſayd, l My foote ſlideth, thy mercie, O Lord, ſtayed me.
19 In the multitude of my m thoughts in mine heart, thy comforts haue reioyced my ſoule.
20 Hath the throne of iniquity n felowſhip with thee, which forgeth wrong for a law?
21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.
22 But the Lorde is my refuge, and my God is the rocke of mine hope.
23 And hee will recompence them their wickednes, and o deſtroy them in their owne malice: yea, the Lord our God ſhall deſtroy them.

f He ſheweth that it is impoſſible but God ſhould heare, ſee, and vnderſtand their wickednes.
g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or els a fewe to thinke that God will ſpare them.
h God hath care ouer his, and chaſtiſeth them for their wealth, that they ſhould not periſh for euer with the wicked.
i God will reſtore the ſtate and gouernement of things to their right vſe, and then the godly ſhall follow him cheerefully.
k He complaineth of them, which would not helpe him to reſiſt the enemies yet was aſſured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and diſtreſſe I euer found thy preſent help.
n Though the wicked Iudges pretend iuſtice in oppreſſing the Church, yet they haue not that authoricie of God.
o It is a great token of Gods iudgement, when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 An earneſt exhortation to prayſe God, 4 for the gouernment of the worlde, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernes: 11 For the which they might not enter into the land of promiſe.

a He ſheweth that Gods ſeruice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of praiſe and thankeſgiuing.
b Euen the Angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idoles, which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By theſe three wordes he ſignifieth one thing, meaning, that they muſt wholly giue themſelues to ſerue God,

COme, let vs reioyce vnto the Lord: let vs ſing a aloud vnto the rocke of our ſaluation.
2 Let vs come before his face with praiſe: let vs ſing loud vnto him with Pſalmes.
3 For the Lorde is a great God, and a great king aboue all b gods.
4 In whoſe hand are the deepe places of the earth, and the c heights of the mountains are his:
5 To whom the Sea belongeth: for he made it, and his hands formed the dryland.
6 Come, let vs d worſhip and fall downe,

and

and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his [c] hand: to day, if yee will heare his voyce,

8 [f] Harden not your heart, as in Meribah, and as in the day of ‖ Massah in the wildernesse.

9 Where your fathers [g] tempted me, proued me, though they had seene my worke.

10 Forty yeeres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not knowen my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my [h] rest.

c That is, the flocke whom he gouerneth with his owne hand. Hee sheweth wherein they are Gods flocke: that is, if they heare his voyce.

f By the contemning of Gods word.

‖ Or, in strife: whereof the place was so called. ‖ Or, tentation, reade Exodus 17.7. Exo. 17.2. num. 14.22.

g They were without iudgement and reason.

h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 An exhortation both to the Iewes & Gentiles to prayse God for his mercie. And thus specially ought to be referred to the kingdome of Christ.

SIng [a] vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lorde, and prayse his Name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is [b] great and much to be praised: he is to be feared aboue all gods.

5 For all the gods of the people are ‖ idols: but the Lord [c] made the heauens.

6 [d] Strength and glory are before him: power and beautie are in his Sanctuary.

7 Giue vnto the Lorde, yee families of the people: giue vnto the Lorde glory and [e] power.

8 Giue vnto the Lorde the glorie of his Name: bring [f] an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuarie: tremble before him all the earth.

10 Say among the ‖ nations, The Lord reigneth: surely the world shalbe stable, and not moone, and he shall iudge the people [h] in righteousnesse.

11 Let the heauens reioice, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, & all that is in it: let all the [i] trees of the wood then reioice

13 Before the Lord: for he commeth, for he commeth to iudge the earth: he wil iudge the world with righteousnesse, and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reuealing of his Gospel.

b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ Or, vanities.

c Then the idols, or whatsoeuer made not the heauens, are not God.

d God cannot be knowen, but by his strength and glory: the signes whereof appeare in his sanctuary.

e As by experience ye see that it is onely due vnto him.

f By offering vp your selues wholy vnto God, declare that you worship him onely.

g He prophesieth that the Gentiles shall bee partakers with the Iewes of Gods promise.

h He shall regenerate them anewe with his Spirit, and restore them to the image of God.

i If the insensible creatures shall haue cause to reioice, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioice for the comming of the kindome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioicing and thankesgiuing.

THe [a] Lord reigneth: let the earth reioice: let the [b] multitude of the yles be glad.

2 [c] Cloudes and darkenesse are round about him: righteousnesse and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth saw it, and was [d] afraid.

5 The mountaines melted like wexe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousnesse, and all his people see his glory.

7 [e] Confounded bee all they that serue grauen images, & that glory in idoles: worship him [f] all ye gods.

8 Sion heard of it, and was glad: and the [g] daughters of Iudah reioiced, because of thy iudgements, O Lord.

9 For thou Lord art most high aboue all the earth: thou art much exalted aboue all gods.

10 Ye that [h] loue the Lord, hate euill: he preserueth the soules of his Saints: he will deliuer them from the hand of the wicked.

11 [i] Light is sowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holy [k] remembrance.

a He sheweth that where God reigneth, there is all felicitie and tranquilly.

b For the Gospel shall not be onely preached in Iudea, but throw all yles and countries.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e Hee signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world, fall downe before him.

g The Iewes shall haue occasion to reioyce, that the Gentiles are made partakers with them of Gods fauour.

h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowen and layde vp in store for them.

k Be mindfull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercie, and fidelitie in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalme.

SIng [a] vnto the Lord a newe song: for hee hath done marueilous things: * his right hande, and his holy [b] arme haue gotten him the victorie.

2 The Lord declared his [c] saluation: his righteousnesse hath hee reuealed in the sight of the nations.

3 Hee hath [d] remembred his mercy and his trueth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing yee lorde vnto the Lord: cry out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe, euen vpon the harpe with a singing voice.

6 With [e] shalmes and sound of trumpets sing loud before the Lord the king.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord: for hee is come to iudge the earth: with righteousnesse shall he iudge the world, and the people with equity.

a That is, some long newly made in token of their wōderful deliuerance by Christ. *Isa.* 59.16.

b He preserueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

PSAL.

PSAL. XCIX.

1 He commendeth the power, equity & excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 and prouoketh them to magnifie the same, & to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25. 22.

THe Lord reigneth, let the [a] people tremble: he sitteth betweene the [*] Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is hie aboue all the people.

3 They shal [b] prayse thy great and fearefull Name (for it is holy,)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.

5 Exalt the Lord our God, & fall downe before his [c] footstoole: for he is holy.

6 Moses and Aaron were among his Priestes, [d] and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the Lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for [e] their inuentions.

9 Exalt the Lord our God, & fall downe before his holy Mountaine: for the Lord our God is holy.

b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his Church is assembled.

d Vnder these three he comprehendeth the whole people of Israel, with whome God made his promise. e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 who hath chosen vs, and preserued vs: 4 and to enter into his assemblies to prayse his name.

A Psalme of praise.

a He prophesieth that Gods benefit in calling the Gentiles, shall be so great that they shall haue wonderfull occasion to praise his mercy and reioice.

SIng [a] ye loud vnto the Lord, al the earth.

2 Serue the Lord with gladnesse: come before him with toyfulnesse.

3 Know yee that euen the Lord is God: he hath [b] made vs, and not we our selues: we are his people, & the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courts with reioicing: praise him, and blesse his Name.

5 For the Lord is good: his mercie is [d] euerlasting, and his trueth is from generation to generation.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c He sheweth that God will not be worshipped, but by that meanes which he hath appointed. d He declareth that we ought neuer to bee weary in praising him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernement hee will obserue in his house and kingdome. 5 He will punish and correct by rooting out the wicked, 6 & cherishing the godly persons.

A Psalme of Dauid.

a Dauid considereth what maner of king he would be when God should place him in the throne, promising openly, that he would be mercifull and iust,

I Will [a] sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 I will doe wisely in the perfect way [b] till thou commest to mee: I will walke in the vprightnesse of mine heart in the midst of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him that priuily [d] slandreth his neighbour, will I destroy: him that hath a proud looke and hie heart, I cannot suffer.

6 Mine eies shalbe vnto the [e] faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 [f] Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

b Though as yet thou deferrest to place me in the kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse, being a priuate man.

c Hee sheweth that magistrates doe not their duelies, except they be enemies to all vice.

d In promising to punish these vices, which are most pernitious in them that are about kings, he declareth that he will punish all. e He sheweth what is the true vse of the sword: to punish the wicked, and to maintaine the good. f Magistrates must immediatly punish vice, lest it grow to further inconuenience: and if heathen Magistrates are bound to do this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the prayse of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 and the stabilitie of the Church.

A prayer [a] of the afflicted, when hee shall be in distresse, and powre foorth his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

O Lord, heare my prayer, and let my [b] cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dales are [c] consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate [d] to eate my bread.

5 For the voice of my groning my bones doe cleaue to my skinne.

6 I am like a [e] pelican of the wildernes: I am like an owle of the deserts.

7 I watch and am as a sparrowe alone vpon the house top.

8 Mine enemies reuile mee dayly, and they that rage against me, haue [f] sworne against me.

9 Surely I haue [g] eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest [i] remaine for

b He declareth that in our prayer we must liuely feele that which we desire, and stedfastly beleeue to obteine.

c These excessiue kinds of speech shew how much the affliction of the Church ought to wound the hearts of the godly.

d My sorrowes were so great, that I passed not for mine ordinarie food.

e Euer mourning and solitary, casting out feareful cries.

f Haue conspired

my death, g I haue not risen out of my mourning to take my refection, h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure. i How soeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

euer,

euer, and thy remembrance from generation to generation.

13 Thou wilt arise, and haue mercy vpon Zion: for the time to haue mercie thereon, for the k appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lorde, and all the Kings of the earth thy glory,

16 When the Lord shall builde vp Zion, and shall appeare m in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall bee written for the generation to come: and the people which shall bee n created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That hee might heare the mourning of the prisoner, and deliuer the o children of death:

21 That they may declare the Name of the Lord in Zion, & his praise in p Ierusalem,

22 When the people shalbe gathered together, & the kingdomes to serue the Lord.

23 Hee q abated my strength in the way, and shortened my dayes.

24 And I sayde, O my God, take mee not away in the midst of my dayes: thy yeeres endure from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heauens are the worke of thine hands.

26 r They shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stande f fast in thy sight.

k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Iere. 29. 12.

l The more that the Church is in misery and desolation, the more ought the faithfull to loue and pitie it.

m That is, when he shal haue drawen his Church out of the darknes of death.

n The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p He sheweth that Gods Name is neuer more praised then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.

r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.

f Seeing thou hast chosen the Church out of the world, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh al to praise the Lord, which hath pardoned his sinner, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender father towardes his children. 14 The frailtie of mans life. 20 An exhortation to men and Angels to praise the Lord.

¶ A Psalme of Dauid.

MY soule, a praise thou the Lorde, and all that is within me, praise his holy Name.

2 My soule, praise thou the Lorde, & forget not all his benefits.

3 Which b forgiueth all thine iniquitie, and healeth all thine infirmities.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding and affection, minde and heart are too little to set foorth his praise.

b This is the beginning and chiefest of all benefits; remission of sinne.

4 Which redeemeth thy life from the c graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy d youth is renued like the eagles.

6 The Lord executeth righteousnes and iudgement to all that are oppressed.

7 He made his wayes knowen vnto e Moses, & his works vnto the children of Israel.

8 The Lord is full of compassion & mercie, slow to anger, and of great kindnesse.

9 He wil not alway f chide, neither keepe his anger for euer.

10 He hath not g dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as h the East is from the West: so farre hath he removed our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of i man are as grasse: as a flower of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lorde endureth for euer and euer vpon them that feare him, and his k righteousnesse vpon children children,

18 Vnto them that keepe his l couenant, and thinke vpon his commandements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye m his Angels, that excell in strength, that doe his commaundement in obeying the voice of his word.

21 Praise the Lord, all ye his hosts, ye his seruants that do his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

c For before that we haue remissiō of our sinnes, we are as dead men in the graue.

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chiefe minister, and next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercy.

g We haue proued by continuall experience, that his mercie hath euer preuailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithful, when hee hath removed their sinnes.

i He declareth that man hath nothing in himselfe to moone God to mercie, but onely the confession of his infirmitie and miserie.

k His iust and faithfull keeping of his promise.

l To whom hee giueth grace to feare him, and to obey his word.

m In that that we, which naturally are slow to praise God, exhort the Angels which willingly do it, we stirre vp our selues to consider our duety, and awake out of our sluggishnesse.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art a clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

a The Prophet sheweth that we need not to enter into the heauens to seeke God, forasmuch as all the order of nature, with the propriety and placing of the elements, are most liuely mirrours to see his maiestie in.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which run betweene the mountaines.

11 They shal giue drink to all the [e] beasts of the field, and the wilde asses shall quench their thirst.

12 By these [f] springs shal the foules of the heauen dwell, and sing among the branches.

13 Hee watereth the mountaines from his [g] chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of [h] man, that hee may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines are for the ‖ goats: the rocks are a refuge for the conies.

19 He appointeth the [i] moone for certaine seasons: [k] the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beastes of the forrest creepe forth.

21 The lyons roare after their pray, and seeke their meat [l] at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour till the euening.

24 O Lord, howe manifolde are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is the sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There go the ships, yea, that ‖ Leuiathan, whom thou hast made to play therein.

27 [n] All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou [p] hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust.

30 Againe, if thou [q] send forth thy spirite, they are created, and thou renuest the face of the earth.

31 Glorie bee to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: hee toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lorde all my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee [s] consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lorde. Praise ye the Lord.

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuere countenance burneth the mountaines.

s Who infect the world, and so cause God that he cannot reioyce in his works.

PSAL. CV.

1 Hee praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promise sake.

PRaise the Lord, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wondrous workes.

3 Reioyce in his holy name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lorde and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that hee hath done, his wonders and the [d] iudgements of his mouth,

6 Yee seede of Abraham his seruant, yee children of Iaakob, which are his elect.

7 Hee is the Lorde our God: his iudgements are throughout all the earth.

8 Hee hath alway remembred his couenant and promise, that hee made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very few, and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued Kings for their sakes,

15 Touch not mine [h] anoynted, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely delared, as if hee should haue declared it by mouth.

e The promise which God made to Abraham to be his God, and the God of his seede after him, hee renued and repeated it againe to his seede after him. f Hee sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers. g That is, the King of Egypt and the King of Gerar, Gen. 12.17. and 20.3. h Those whome I haue sanctified to be my people.

my

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God prouide for ỹ very beasts, much more will hee extend his prouident care to man.

f There is no part of the world so barren where most euident signes of Gods blessings appeare not.

g From ỹ clouds.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessary things for him, as herbs and other meat: but also things to reioyce, and comfort him, as wine and oyle, or ointments.

‖ *Or, does, goes, and such like.*

i As to separate the night from the day, and to note dayes, moneths and yeeres.

k That is, by his course either far or nere, it noteth summer, winter, and other seasons. l That is, they only finde meate according to Gods prouidence who careth euen for the brute beasts. m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenesse of beasts. n Hee confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them. ‖ *Or, whale.* o God is a most nourishing Father, who prouideth for all creatures their dayly food.

my i Prophets no harme.

16 Moreouer he called a famine vpon the land, and vtterly brake the k staffe of bread.

17 But he sent a man before them: Ioseph was sold for a slaue.

18 They held his feete in the stockes, and he was layd in yrons,

19 Until l his appointed time came, and the counsel of the Lord had tried him.

20 The King sent and loosed him: euen the ruler of the people deliuered him.

21 Hee made him lord of his house, and ruler of all his substance,

22 That hee should binde his m Princes vnto his will, and teach his Ancients wisedome.

23 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppressours.

25 n Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent hee Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the message of his signes, and wonders in the lande of Ham.

28 He sent darkenes and made it darke: and they were not o disobedient vnto his commission.

29 * Hee turned their waters into blood, and slew their fish.

30 * Their land brought forth frogs, euen in their Kings chambers.

31 Hee p spake, and there came swarmes of flies and lice in all their quarters.

32 Hee gaue them q haile for raine, and flames of fire in their land.

33 Hee smote their vines also and their figge trees, r brake downe the trees in their coastes.

34 r He spake, and the grashoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in their lande, and deuoured the fruite of their ground.

36 * Hee smote also all the first borne in their lande, euen the beginning of all their strength.

37 Hee brought them forth also with siluer and golde, and there was s none feeble among their tribes.

38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloud to be a couering, and fire to giue light in the night.

40 They u asked, and he brought quailes, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a riuer.

42 For he remembred his x holy promise to Abraham his seruant.

43 And he brought forth his people with ioy, and his chosen with gladnesse,

44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession,

45 That they might y keepe his statutes, and obserue his lawes. Praise ye the Lord.

i Meaning, the old fathers, to whom God shewed himselfe plainely, and who were letters forth of his word.

k Either by sending scarcitie, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.

m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.

n So it is in God, either to mooue the hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. *Exod.*7.20.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see haile.

r Hee sheweth that all creatures are armed against man, when God is his enemie: as at his commandement the grashoppers destroyed the land. *Exod.*12.29.

s When their enemies felt Gods plagues, his children by his prouidence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessitie, but for satisfying of their lust.

x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.

y When the Egyptians lamented, and were destroyed.

z This is the end, why God preserueth his Church, because they should worship, and call vpon him in this world.

PSAL. CVI.

1 *The people dispersed vnder Antiochus do magnifie the goodnesse of God among the iust and repentant:* 4 *Desiring to be brought again into the land by Gods mercifull visitation.* 8 *And after the manifold marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed,* 47 *they doe pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.*

¶ Praise ye the Lord.

PRaise a ye the Lord, because he is good, for his mercie endureth for euer.

2 Who can expresse the noble acts of the Lord, or shew forth all his praise?

3 Blessed are they that b keepe iudgment, and do righteousnesse at all times.

4 Remember me, O Lord, with the c fauour of thy people: visit mee with thy saluation,

5 That I may see the felicity of thy chosen, and reioice in the ioy of thy people, and glory with thine inheritance.

6 We haue d sinned with our fathers: we haue committed iniquitie, & done wickedly.

7 Our fathers vnderstood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheless, he * saued them for his Names sake, that he might make his power to be knowen.

9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wildernesse.

10 And hee saued them from the aduersaries hand, and deliuered them from the hand of the enemie.

11 * And the waters couered their oppressours: not one of them was left.

12 Then e beleeued they his wordes, and sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his f counsell,

14 But lusted with concupiscence in the wildernesse, and tempted God in the desert.

15 Then hee gaue them their desire: but he sent h leanenesse into their soule.

16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.

17 Therefore the earth opened and i swallowed vp Dathan, and couered the company of Abiram.

a The Prophet exhorteth the people to praise God for his benefits past, that thereby their mindes may be strengthened against all present troubles and despaire.

b He sheweth, that it is not enough to praise God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou beareſt to thy people, extend vnto mee, that thereby I may be receiued into the number of thine.

d By earnest confession, aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promise would pitie them.

e The inestimable goodnesse of God appeareth in this, that hee would change the order of nature rather then his people should not be deliuered, although they were wicked. *Exod.*14.27.

f The wonderfull works of God caused them to beleeue for a time, and to praise him.

g They would preuent his wisedome and prouidence.

h The abundance that God gaue them profited not, but made them pine away, because God cursed it.

i By the greatnesse of the punishment the heinous offence may bee considered: for they that rise against Gods ministers, rebell against him.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their [k] glory into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauiour, which had done great things in Egypt,

22 Wonderous workes in the lande of Ham, and fearefull things by the red sea.

23 Therefore he minded to destroy them, had [l] not Moses his chosen stoode in the breach before him to turne away his wrath, lest he should destroy them.

24 Also they contemned that [m] pleasant land, and beleeued not his word,

25 But murmured in their tentes, and hearkened not vnto the voyce of the Lord.

26 Therefore [n] hee lifted vp his hand against them, to destroy them in the wildernesse,

27 And to destroy their seede among the nations, and to scatter them throughout the countreys.

28 They ioyned themselues also vnto [o] Baal-peor, and did eate the offerings of the [p] dead.

29 Thus they [q] prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But [r] Phinehas stoode vp, and executed iudgement, and the plague was stayed.

31 * And it was [s] imputed vnto him for righteousnesse from generation to generation for euer.

32 They angred him also at the waters of [t] Meribah, so that [t] Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offred their [u] sonnes, and their daughters vnto deuils,

38 And shed innocent blood, euē the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a [x] whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And hee remembred his couenant toward them, and [z] repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and [a] gather vs from among the heathen, that wee may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

a Gather thy Church, which is dispersed, and giue vs the grace, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, and gathered vnto him, to giue thanks 9 for his mercifull prouidence of God, gouerning all things at his good pleasure, 20 sending good and euill, prosperitie & aduersitie to bring man vnto him. 44 Therefore as the righteous thereat reioyce, so shall she wicked haue their mouthes stopped.

[a] Praise the Lord, because he is good; for his mercy endureth for euer.

2 Let them, [b] which haue bene redeemed of the Lord, shew how hee hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the ‖ South.

4 When they wandered in the desert and wildernesse out of the way, and found no city to dwell in,

5 [c] Both hungry and thirstie, their soule fainted in them.

6 Then they cried vnto the Lord in their trouble, and hee deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darknesse and in the shadow of death, being bound in misery and yron,

11 Because they [d] rebelled against the words of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauinesse, then they fell downe, and there was no helper.

13 Then they [e] cried vnto the Lorde in their trouble, and hee deliuered them from their distresse.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues.

l If Moses by his intercession had not obteined Gods fauour against their rebellions.

m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.

n That is, hee sware. Sometime also it meaneth, to punish.

o Which was the idole of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.

r When al other neglected Gods glory, he in his zeale killed the aduouterers, and preuented Gods wrath. *Num.* 25. 12.

s This acte declared his liuely faith, and for his faiths sake, was accepted. *Nom.* 20. 13. *psal.* 95. 8.

t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne? u Hee sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods word cannot obtaine most smal things. x Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouercouer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs, vs constancie vnder the crosse, that with one consent we may all praise thee.

a This notable sentence was in the beginning vsed, as the foot or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

‖ *Or, from the sea: meaning the red sea, which is on the South part of the land.*

c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefit.

d Then the true way to obey God, is to follow his expresse commandement: also forasmuch as none are punished, but for their sinnes. e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

e When there seemeth to mans iudgement no recouery, but all things are brought to despaire, then God chiefly sheweth his mightie power.

14 Yee brought them out of darkenesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For hee hath broken the f gates of brasse, and brast the barres of yron asunder.

f They that haue no feare of God, by his sharp rods are brought to cal vpon him, & so find mercie.

17 g Fooles by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

g By healing them he declareth his good wil toward them.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 h Hee sendeth his worde and healeth them, and deliuereth them from their i graues.

h Meaning, their diseases, which had almost brought them to the graue and corruption.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men,

22 And let them offer sacrifices of k praise, and declare his works with reioycing.

i Or, pits.

k Praise & confession of Gods benefits are the true sacrifices of the godly.

23 They that goe downe to the l sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

l He sheweth by the sea, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

25 For hee commaundeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

m Their feare and danger is so great.

26 They mount vp to the heauen, and descend to the deep, so that their soule m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

n When their arte and meanes faile them, they are compelled to confesse that only Gods prouidence doth preserue them.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waues thereof are still.

o Though before euery drop seemeth to fight one against another, yet at his commandement they are as still, as though they were frosen.

30 When they are o quieted, they are glad, and he bringeth them vnto the hauen where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

32 And let them exalt him in the p Congregation of the people, and prayse him in the assembly of the Elders.

p This great benefit ought not onely to be considered particularly, but magnified in all places, and assemblies.

33 Yee turneth the floods into a wildernesse, and the springs of waters into drinesse.

34 And a fruitfull land into q barrennesse, for the wickednes of them that dwell therin.

q For the loue that hee beareth to his Church, hee changeth the order of nature for their commoditie.

35 Againe he r turneth the wildernesse into pooles of water, and the drie land into water springs.

r Continuall increase and yerely.

36 And there hee placeth the hungrie, and they build a city to dwell in,

37 And sow the fields, & plant vineyards, which bring forth fruitfull s increase.

s As God by his prouidence doth exalt men, so doth he also humble them by afflictions to know themselues.

38 For he blesseth them, and they multiply exceedingly, and hee diminisheth not their cattell.

39 t Againe men are diminished, and brought low by oppression, euill, and sorow.

t For their wickednes & tyranny he causeth y people & subiects to contemne them.

40 He powreth x contempt vpon princes, and causeth them to erre in desert places out of the way.

x They, whose faith is lightened by Gods Spirit, shal reioice to see Gods iudgemēts against y wicked and vngodly.

41 Yet he raiseth vp the poore out of misere, and maketh him families like a flocke of sheepe.

42 The z righteous shall see it, & reioyce, and all iniquity shall stop her mouth.

z That is, the godly.

43 Who is wise, that hee may obserue these things? for they shall vnderstand the louing kindnesse of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here conteined is, 1 That Dauid giueth himself with heart and voyce to prayse the Lord, 7 And assureth himself of the promise of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet hee alone will in the ende cast downe our enemies.

A song or Psalme of Dauid.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes staieth him not.

O God, mine heart is a prepared, so is b my tongue: I will sing and giue praise.

2 Awake viole and harpe: I will awake early.

3 I will praise thee, O Lord, among the b people, and I wil sing vnto thee among the nations.

b Or, *my glory, because is chiefly setteth forth the glory of God.*

4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.

5 c Exalt thy selfe, O God, aboue the heauens, and let thy glory bee vpon all the earth,

c He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

6 That thy beloued may bee deliuered: d helpe with thy right hand and heare me.

7 God hath spoken in his e holines: therefore I will reioyce, I will diuide Shechem, and measure the valley of Succoth.

e Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

8 Gilead shall be mine, & Manasseh shall be mine: Ephraim also shalbe the strength of mine head: Iuda is my law giuer.

9 *Moab shall be my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will lead me into the strong citie? who will bring me into Edom?

d When God by his benefits maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.

11 f Wilt not thou, O God, which hadst forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall doe valiantly: for he shall tread downe our enemies.

e As hee hath spoken to Samuel concerning me, so wil hee shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me.

Psalm. 60. 8. f From the sixt verse of this Psalme vnto the last, reade the exposition in the 60. Psalme, and fift verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traytour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doeth hee promise to giue praises vnto God.

¶ To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] praise.

2 For the mouth of the wicked, and the mouth full of deceite are opened vpon mee: they haue spoken to mee with a lying tongue.

3 They compassed mee about also with wordes of hatred, and fought against mee without a cause.

4 For my friendship they were mine aduersaries, [b] but I gaue my selfe to prayer.

5 And they haue rewarded me euill for good, and hatred for my friendship.

6 [c] Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shall bee iudged, let him bee condemned, and let his [d] prayer bee turned into sinne.

8 Let his dayes be fewe, and let another take his [e] charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee vagabonds and beg and seeke bread, comming out of their places destroyed.

11 Let [f] the extortioner catch all that hee hath, and let the stranger spoyle his labour.

12 Let there be none to extend mercy vnto him: neither let there bee any to shewe mercy vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name bee put out.

14 [g] Let the iniquitie of his fathers bee had in remembrance with the Lorde: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that hee may cut off their memorial from the earth.

16 Because [h] he remembred not to shewe mercie, but persecuted the afflicted and poore man, and the sorowfull hearted, to slay him.

17 As he loued cursing, [i] so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, and for a girdle, wherewith hee shall be alway girded.

20 Let this be the reward of mine aduersarie [k] from the Lorde, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy [l] Name: deliuer me, (for thy mercy is good)

22 Because I am poore and needie, and mine heart is wounded within me.

23 I depart like the shadowe that declineth, and am shaken off as the [m] grashopper.

24 My knees are weake through fasting, and my flesh [n] hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shooke their heads.

26 Helpe me, O Lord my God: [o] saue me according to thy mercy.

27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.

28 Though they [p] curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselues with their confusion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my [q] mouth, and praise him among the multitude.

31 For hee will stand at the right hand of the poore, to saue him from them that would [r] condemne his soule.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me.
b To declare that I had none other refuge, but thee in whom my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of priuate affection, but moued by Gods spirit, that God would take vengeance vpon him.
d As to the elect all things turne to their profite: so to the reprobate, euen those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Actes 1.20.
f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods are by Gods iust iudgement depriued of all.
g Thus punisheth the Lord to the third and fourth generation the wickednesse of the parents in their wicked children.
h He sheweth that God accustometh to plague them after a strange sort, that shewe themselues cruell toward other.
i Thus giueth the Lorde to euery man the thing, wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.
k For being destitute of mans helpe, hee fully trusted in the Lorde, that hee would deliuer him.
l As thou art named mercifull, gracious and long suffering, so shewe thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorowe, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assailed him, the more earnest, and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
r Hereby hee sheweth that hee had not to doe with them, that were of litle power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid prophesieth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an ende to the Priesthood of Leui.

¶ A Psalme of Dauid.

THe [a] Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footestoole.

2 The Lorde shall send the rodde of thy power out of [b] Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine armie in holy beautie: the youth of thy wombe shall bee as the morning dewe.

4 The Lord sware, and will not repent, Thou art a Priest for euer after the order of [d] Melchi-zedek.

5 The Lord that is at thy right hand, shal wound kings in the day of his wrath.

6 He shall bee iudge among the heathen: he shall fill all with dead bodies, and smite the [e] head ouer great countreys.

7 Hee shall [f] drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ in the twe and twentie of Mat. verse 44. giueth the interpretation hereof, and sheweth that this cannot properly be applyed vnto Dauid, but to himselfe.
b And thence it shall stretch through the world: and this power chiefly standeth in the preaching of his word.
c By thy word thy people shall bee so abundant and wonderfull, as the droppes of the dewe.
d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely in Christ, Hebrewes 7.27.
e No power shall be able to resist him.
f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thankes to the Lord for his mercifull workes toward his Church, 10 And declareth wherein true wisedome and right knowledge consisteth.

¶ Praise

¶ Praise ye the Lord.

I Will a praise the Lord with my whole heart in the assembly and congregation of the iust.

2 The works of the Lord are b great, and ought to bee sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderful works to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath giuen c all portion vnto them that feare him: he wil euer be mindful of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The d workes of his hands are trueth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for euer: holy and fearefull is his Name.

10 e The beginning of wisedome is the feare of the Lord: al they that obserue f them haue good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will praise God both priuately and openly, and that from the heart, as hee that consecrateth himselfe wholly and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his Church.

c God hath giuen to his people all that was necessarie for them, and will do still euen for his couenants sake: and in this sense the Hebrew word is taken, Prou 30.8. and 31.15. ‖ *Or, pray, and foode.*

d As God promiseth to take the care of his Church: so in effect doth he declare himselfe iust and true in the gouernment of the same.

e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word.

f To wit, his commandements, as verse 7.

PSAL. CXII.

1 Hee praiseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

BLessed is the man that a feareth the Lord, and delighteth greatly in his commandements.

2 His seed shall be mighty vpon earth, the generation of the righteous shall be blessed.

3 b Riches & treasures shalbe in his house, and his righteousnesse endureth for euer.

4 Vnto the c righteous ariseth light in darkenes: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and d lendeth, & will measure his affaires by iudgement.

6 Surely hee shall neuer be moued: but the righteous shall be had in euerlasting remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.

9 He hath e distributed and giuen to the poore: his righteousnes remaineth for euer: his f horne shall be exalted with glory.

10 The wicked shall see it and bee angry: he shal gnash with his teeth, and s consume away: the desire of the wicked shall perish.

a Hee meaneth that reuerent feare which is in the children of God, which causeth them to delite onely in the word of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithful in all their aduersities know that all shall go wel with them: for God will be mercifull and iust.

d He sheweth what is the fruit of mercy: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where neede requireth and not to bestow all on himselfe.

e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth and as his power is able.

f His power and prosperous estate.

g The blessing of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lord for his prouidence, 7 Specially in that that countrary to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

PRaise, O ye seruants of the Lord, a praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high aboue all b nations, and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high,

6 Who abaseth himselfe to behold things in the heauen and in the earth!

7 He rayseth the needie out of the dust, and lifteth vp the c poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwel with a familie, and a ioyfull mother of children. Praise ye the Lord.

a By this often repetition, hee stirreth vp our cold dulnesse to praise God, seeing his works are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth if they should not earnestly extoll his name?

c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered forth of Egypt and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who vnto the course of nature faileth, preserueth his miraculously.

WHen a Israel went out of Egypt, and the house of Iaakob from the a barbarous people,

2 Iudah was b his sanctification, and Israel his dominion.

3 The Sea saw it and fled: Iordan was turned backe.

4 The c mountains leaped like rammes, and the hils as lambes.

5 What ayled thee, O Sea, that thou fleddest? O Iordan, why wast thou turned backe?

6 Yee mountaines, why leaped yee like rammes, and ye hils as lambes?

7 The d earth trembled at the presence of the Lord, at the presence of the God of Iaakob:

8 Which e turneth the rocke into waterpooles, & the flint into a fountaine of water.

Exod. 13.3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mighty power in deliuering them.

c Seeing that these dead creatures fel Gods power, and after a sort fawe it, much more his people ought to consider it and glorifie him for the same.

d Ought then his people to be insensible, when they see his power and maiestie?

e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17.6.

PSAL. CXV.

1 A prayer of the faithful oppressed by idolatrous tyrants, against who they desire that God would succour them, 9 Trusting most constantly that God will preserue them in this their neede, seeing that he hath adopted and receiued them to his fauour, 18 Promising finally that they will not bee vnmindfull of so

great a benefit, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa.48.11. therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vseth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should bee esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no help in them, but lacke sense and reason.

f As much without sense, as blockes and stones.

g For they were appointed by God, as instructers and teachers of faith and religion for others to follow.

NOt a vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy truethes sake.

2 Wherefore shal the heathen say, b Where is now their God?

3 But our God is in heauen: hee doeth whatsoeuer he c will.

4 Their idoles are d siluer and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue e hands and touch not: they haue feete, and walke not: neither make they a sound with their throat.

8 They that make them are f like vnto them: so are all that trust in them.

9 O Israel trust thou in the Lord: for he is their helpe and shield.

10 g O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

11 Yee that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindful of vs: he will bleese, he h will bleese the house of Israel, he will bleese the house of Aaron.

13 He wil bleese them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Ye are blessed of the Lord, which i made the heauen and the earth.

16 The k heauens, euen the heauens are the Lords: but hee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that l goe goe downe into the place of silence.

18 But wee will praise the Lorde from henceforth and for euer. Praise yee the Lord.

h That is, hee will continue his graces toward his people. i And therefore doth still gouerne and continue all things therein. k And they declare enough his sufficiencie, so that the world serueth him nothing, but to shewe his fatherly care toward men. l Though the dead set foorth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desers of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same.

a He graunteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

b That is, in conuenient time to seeke helpe, which was when hee was in distresse.

a I Loue the Lord, because he hath heard my voice and my prayers.

2 For he hath inclined his eare vnto me, when I did call vpon him b in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is c mercifull and righteous, and our God is full of compassion.

6 The Lord preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O d my soule: for the Lord hath bene beneficiall vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

9 I shall e walke before the Lord in the land of the liuing.

10 f I beleeued, therefore did I speake: for I was sore troubled.

11 I said in my g feare, All men are liars.

12 What shall I render vnto the Lorde for all his benefits toward me?

13 I will h take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the i death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my k vowes vnto the Lord, euen now in the presence of all his people,

19 In the courts of the Lords house, euen in the midst of thee, O Jerusalem. Praise ye the Lord.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to help them that are destitute of ayde and counsell.

b Which was vnquieted before, now rest vpon the Lord: for he hath bene beneficial towards thee.

d The Lord will preserue me, and saue my life.

e I felt all these things, and therfore was mooued by faith to confesse them, 2. Cor.4.13.

f In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.

g In the Law they vsed to make a banquet, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing

h I perceiue that God hath a care ouer his, so that he both dispoleth their death, and taketh an account.

i I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praise God, because he hath accomplished as well to them as to the Iewes the promise of life euerlasting by Iesus Christ.

Rom.15.11.

A Ll a nations, praise ye the Lord: all yee people, praise him.

2 For his louing kindnesse is great toward vs, and the a trueth of the Lord endureth for euer. Praise ye the Lord.

a That is, the most certaine & continual testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he biddeth all them that feare the Lorde, to be thankefull. And vnder his person in all this was Christ liuely set foorth, who should bee of his people reiected.

PRaise a ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them that feare the Lord, now say, That his mercie endureth for euer.

5 I called vpon the Lord in b trouble, and

a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to do the same.

b We are here taught, that the more that troubles oppresse vs, the more ought we to be instant in prayer.

the

the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence [d] in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed mee: but in the Name of the Lorde shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 [e] Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lorde is my strength and [f] song: for he hath bene my deliuerance.

15 The [g] voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hande of the Lord is exalted: [h] the right hand of the Lord hath done valiantly.

17 I shal not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto mee the [i] gates of righteousnes, that I may go into them, and praise the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 [k] The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marueilous in our eyes.

24 This is the [l] day, which the Lord hath made: let vs reioyce and be glad in it.

25 [m] O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperitie.

26 Blessed be he, that commeth in the Name of the Lord: [n] wee haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs [o] light: binde the sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercy endureth for euer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie: yet he doubted not, but God would maintaine him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God, and obtayned.

e He noteth Saul his chiefe enemie.

f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.

h So that all that are both farre & neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened that he may declare his thankfull mind. *Isa.28.16.matt. 21.42. acts 4.11. rom. 9.33. 1.pet. 2.6,7.*

k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me aboue them all. l Wherin God hath shewed chiefly his mercie in appointing mee king, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priestes, and haue the charge thereof, as Num. 6. 23. o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him,

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy worde. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed are [a] those that are vpright in their way, and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke [b] none iniquitie, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 [c] Oh that my wayes were directed to keepe thy statutes!

6 Then should I not bee confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an vpright [d] heart, when I shall learne the [e] iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not [f] ouer long.

a Here they are not called blessed which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie.

b For they are ruled by Gods spirit, and imbrace no doctrine but his.

c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conteine perfect righteousnes. f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmity in time.

BETH.

9 Wherewith shall [a] a young man redresse his way? in taking heed thereto according to thy worde.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue [b] hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great [c] delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy worde.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word.

b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein. c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to follow Gods word and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may [a] liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am [b] a stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou [c] hast destroyed the proud: cursed are they that do erre from thy commandements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 Remoue from me ſhame & contempt: for I haue kept thy teſtimonies.

d When the powers of the world gaue falſe ſentence againſt me, thy word was a guide and counſeller to teach me what to doe, and to comfort me.

23 d Princes alſo did ſit, & ſpeake againſt me: but thy ſeruant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies are my delight, and my counſellers.

DALETH.

a That is, it is almoſt brought to the graue, and without thy word I cannot liue.

b I haue confeſſed mine offences, and now depend wholly on thee.

c If God did not maintaine vs by his word, our life would drop away like water.

d Inſtruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.

25 My ſoule cleaueth to the a duſt: quicken me according to thy word.

26 I haue b declared my wayes, & thou heardeſt me: teach me thy ſtatutes.

27 Make me to vnderſtande the way of thy precepts, & I will meditate in thy wonderous workes.

28 My ſoule melteth for heauineſſe: raiſe me vp according vnto thy c word.

29 Take from me the d way of lying, and grant me graciouſly thy Law.

30 I haue choſen the way of trueth, and thy iudgements haue I layd before me.

31 I haue cleaued to thy teſtimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou e ſhalt inlarge mine heart.

HE.

a He ſheweth that he cannot follow on vnto y end, except God teach him oft times, and leade him forward.

b Not onely in outward converſation, but alſo with inward affection.

c Hereby meaning all other vices, becauſe that couetouſnes is the roote of all euill.

33 Teach a me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the end.

34 Giue me vnderſtanding, and I will keepe thy Law: yea, I will keepe it with my whole b heart.

35 Direct me in the path of thy commandements: for therein is my delight.

36 Incline mine heart vnto thy teſtimonies, and not to c couetouſneſſe.

37 Turne away mine d eyes from regarding vanitie, and quicken me in thy way.

38 Stabliſh thy promiſe to thy ſeruant, becauſe he feareth thee.

39 Take away e my rebuke that I feare: for thy iudgements are good.

40 Beholde, I deſire thy commaundements; f quicken me in thy righteouſneſſe,

d Meaning, all his ſenſes. e Let me not fall to thy diſhonour, but let mine heart ſtil delight in thy gracious word. f Giue me ſtrength to continue in thy word euer to the end.

VAV.

a He ſheweth that Gods mercie and loue is the firſt cauſe of our ſaluation.

b By truſting in Gods word, he aſſureth himſelfe to be able to confute the ſlanders of his aduerſaries.

c They that ſimply walke after Gods word, haue no lees to entangle them, whereas they that doe contrary, are euer in nets and ſnares,

41 And let thy a louing kindneſſe come vnto me, O Lord, & thy ſaluation according to thy promiſe.

42 So ſhall I b make anſwere vnto my blaſphemers: for I truſt in thy word.

43 And take not the worde of trueth vterly out of my mouth: for I waite for thy iudgements.

44 So ſhall I alway keepe thy lawe for euer and euer.

45 And I will c walke at liberty: for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies before d kings, and will not be aſhamed.

47 And my delight ſhall bee in thy commandements, which I haue loued.

48 Mine hands alſo will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy ſtatutes.

d He ſheweth that the children of God ought not to ſuffer their fathers glory to be obſcured by the vaine pompe of Princes.

ZAIN.

a Though hee feele Gods hande ſtill to lie vpon him, yet he reſteth on his promiſe and comforteth himſelfe therein.

b Meaning the wicked, which contemne Gods word, and tread his religion vnder foote.

c That is, the examples, whereby thou declareſt thy ſelfe to be iudge of y world.

49 Remember a the promiſe made to thy ſeruant, wherein thou haſt cauſed mee to truſt.

50 It is my comfort in my trouble: for thy promiſe hath quickened me.

51 The b proud haue had me exceedingly in derriſion: yet haue I not declined from thy Law.

52 I remembred thy c iudgements of old, O Lord, and haue bene comforted.

53 d Feare is come vpon me for the wicked, that forſake thy Law.

54 Thy ſtatutes haue bene my ſongs in the houſe of my e pilgrimage.

55 I haue remembred thy Name, O Lord, in the f night, and haue kept thy Law.

56 g This I had becauſe I kept thy precepts.

d That is, a vehement zeale to thy glory, and indignation againſt the wicked. e In the courſe of this life and ſorrowfull exile. f Euen when other ſleepe. g That is, all theſe benefits.

CHETH.

a I am perſwaded that to keepe thy law is an heritage and great gaine for me.

b He ſheweth that none can embrace the word of God, except he conſider his owne imperfections & waies.

c They haue gone about to draw me into their company.

d Not onely in mutuall conſent, but alſo with ayd and ſuccour. e For the knowledge of Gods word is a ſingular token of his fauour.

57 O Lord, that art my a portion, I haue determined to keepe thy words.

58 I made my ſupplication in thy preſence with my whole heart: be mercifull vnto me according to thy promiſe.

59 I haue conſidered my b wayes, & turned my feete into thy teſtimonies.

60 I made haſte, & delayed not to keepe thy commandements.

61 The bands of the wicked haue c robbed me: but I haue not forgotten thy Law.

62 At midnight will I riſe to giue thanks vnto thee, becauſe of thy righteous iudgements.

63 I am d companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lorde, is full of thy mercie: e teach me thy ſtatutes.

a Hauing proued by experience that God was true in his promiſe, he deſireth that he would increaſe in him knowledge and iudgement.

b So Ieremie ſaith that before the Lord touched him, hee was like a calfe vntamed: ſo that the vſe of Gods rods is to call vs home to God,

65 O Lorde, thou haſt dealt a graciouſly with thy ſeruant according vnto thy word.

66 Teach me good iudgement & knowledge: for I haue beleeued thy commandements.

67 Before I was b afflicted, I went aſtray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy ſtatutes.

69 The proud haue imagined a lie againſt me: but I will keepe thy precepts with my whole heart.

c Their heart is indurate and hardened, puffed vp with proſperitie and vaine eſtimation of themſelues.

70 c Their heart is fat as greaſe: but my delight is in thy law.

71 It is d good for me that I haue bene afflicted, that I may learne thy ſtatutes.

72 The Law of thy mouth is better vnto me, then thouſands of gold and ſilver.

d Hee confeſſeth that before that hee was chaſtened, he was rebellious, as a man by nature is.

IOD.

a Becauſe God leaueth not his worke, that he hath begun, he deſireth a new grace, that is, that he would continue his mercies.

73 Thine handes haue a made mee and faſhioned me: giue me vnderſtanding therefore, that I may learne thy commaundements.

74 So they that b feare thee, ſeeing me, ſhall reioyce, becauſe I haue truſted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou haſt afflicted mee ‡ iuſtly.

b When God ſheweth his grace toward any, he teſtifieth to others, that he faileth not them that truſt in him.

76 I pray thee that thy mercie may comfort mee according to thy promiſe vnto thy ſeruant.

‡ Ebr. in trueth.

77 Let thy tender mercies come vnto me, that I may c liue: for thy Lawe is my delight.

c He declareth that when he feele not Gods mercies, he was as dead.

78 Let the proude bee aſhamed: for they haue dealt wickedly, and falſely with me: but I meditate in thy precepts.

d That is, be comforted by mine example.

79 Let ſuch as feare thee d turne vnto me, and they that e know thy teſtimonies.

e Hee ſheweth that there can bee no true feare of God without the knowledge of his word.

80 Let mine heart be vpright in thy ſtatutes, that I be not aſhamed.

CAPH.

a Though my ſtrength faile me, yet my ſoule groweth and figheth, reſting ſtill in thy word.

81 My ſoule a fainteth for thy ſaluation: yet I waite for thy word.

82 Mine eyes faile for thy promiſe, ſaying, When wilt thou comfort me?

b Like a skinne, bottle or bladder that is parched in the ſmoke.

83 For I am like a b bottle in the ſmoke: yet doe I not forget thy ſtatutes.

c How long wilt thou afflict thy ſeruant?

84 Howe many are the c dayes of thy ſeruant? When thou wilt execute iudgement on them that perſecute me?

d They haue not onely oppreſſed me violently, but alſo craftily conſpired againſt me.

85 The proud haue d digged pits for me, which is not after thy law.

86 All thy commandements are true: they perſecute me falſly: e helpe me.

e He aſſureth himſelfe, that God will deliuer his, and deſtroy ſuch as vniuſtly perſecute them.

87 They had almoſt conſumed f me vpon the earth: but I forſooke not thy precepts.

f Finding no helpe in earth, he lifted vp his eyes to heauen.

88 Quicken me according to thy louing kindneſſe: ſo ſhall I keepe the teſtimonie of thy mouth.

LAMED.

a Becauſe none ſhould eſteeme Gods word, according to the changes of things in this world, he ſheweth that it abideth in heauen, and therefore is immutable.

89 O Lord, thy word endureth for euer in a heauen.

90 Thy trueth is from generation to generation: thou haſt layd the foundation of the earth, and it abideth.

b Seeing the earth and all creatures remaine in that eſtate, wherein thou haſt created them, much more thy trueth remaineth conſtant and vnchangeable.

91 They b continue euen to this day by thine Ordinances: for all are thy ſeruants.

92 Except thy lawe had bene my delite, I ſhould nowe haue periſhed in mine affliction.

93 I will neuer forget thy precepts: for by them thou haſt quickened me.

94 I am c thine, ſaue mee: for I haue ſought thy precepts.

c He proueth by effect, that he is Gods childe, becauſe he ſeeketh to vnderſtand his word.

95 The wicked haue waited for mee to deſtroy mee: but I will conſider thy teſtimonies.

96 I haue d ſeene an end of all perfection: but thy commandement is exceeding large.

d There is nothing ſo perfect in earth, but it hath an ende: onely Gods word laſteth for euer.

MEM.

a He ſheweth that we cannot loue Gods word, except wee exerciſe our ſelues therein and practiſe it.

97 Oh how loue I thy lawe! a it is my meditation continually.

98 By thy commaundements thou haſt made me wiſer then mine enemies: for they are euer with me.

b Whoſoeuer doeth ſubmit himſelfe onely to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne more wiſedome, then they that profeſſe it, and are men of experience.

99 I haue had more b vnderſtanding then all my teachers: for thy teſtimonies are my meditation.

100 I vnderſtood more then the ancient, becauſe I kept thy precepts.

101 I haue refrained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for c thou didſt teach me.

c So then of our ſelues we can doe nothing, but when God doeth inwardly inſtruct vs with his Spirit, we feele his grace is ſweeter then hony.

103 How ſweete are thy promiſes vnto my mouth! yea, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderſtanding: therefore I hate all the wayes of falſhood.

NVN.

a Of our ſelues we are but darkneſſe, and cannot ſee, except we be lightened with Gods word.

105 Thy worde is a a lanterne vnto my feete, and a light vnto my path.

106 I haue b ſworne and will performe it, that I will keepe thy righteous iudgements.

b So al the faithful ought to bind theſelues to God by a ſolemne oth and promiſe to ſtirre vp their zeale to imbrace Gods word.

107 I am very ſore afflicted: O Lorde, quicken me according to thy word.

108 O Lord, I beſeech thee, accept the c free offerings of my mouth, and teach mee thy iudgements.

109 My d ſoule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue layde a ſnare for me: but I ſwarued not from thy precepts.

c That is, my prayers & thankſgiuing, which ſacrifice Hoſea calleth the calues of the lips, Chap. 14 verſ. 3.

111 Thy teſtimonies haue I taken as an e heritage for euer: for they are the ioy of mine heart.

d That is, I am in continuall danger of my life.

112 I haue applyed mine heart to fulfill thy ſtatutes alway, euen vnto the end.

e I eſteemed no worldly things, but made thy word mine inheritance.

SAMECH.

a Whoſoeuer wil imbrace Gods word aright, muſt abhorre all fantaſies and imaginations both of himſelfe and of other.

113 I hate a vaine inuentions: but thy law doe I loue.

114 Thou art my refuge and ſhield, and I truſt in thy word.

b And binder me not to keepe the Law of the Lord.

115 b Away from me, yee wicked: for I will keepe the commandements of my God.

c He desireth Gods continual assistance least he should faint in this race, which he had begunne.

116 Stablish mee according to thy promise, that I may liue, and disappoint me not of mine hope.

117 c Stay thou me, and I shall be safe, & I will delight continually in thy statutes.

d The craftie practises of them that contemne thy law, shall be brought to nought.

118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.

119 Thou hast taken away al the wicked of the earth like e drosse: therefore I loue thy testimonies.

e Which infected thy people, as drosse doeth the mettall.

120 My flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

f Thy iudgements do not onely teach me obedience, but cause mee to feare, considering mine owne weakeneſſe, which feare causeth repentance.

AIN.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 a Answere for thy seruant in that, which is good, and let not the proude oppresse me.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind that as he made him his by his grace, so he would continue his fauour toward him.

123 Mine eyes haue failed in waiting for thy saluation, and for thy iust promise.

124 Deale with thy b seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt mee therefore vnderstanding, that I may knowe thy testimonies.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to help & lend remedy.

126 It is c time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therfore loue I thy cõmandements aboue gold, yea, aboue much fine gold.

d That is, whatsoeuer dissenteth from the puritie of thy word.

128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

PE.

a Conteyning high and secret mysteries, so that I am moued with admiration and reuerence.

129 Thy testimonies are a wonderfull: therefore doth my soule keepe them.

b The simple ideots that submit themselues to God, haue their eyes opened, and their mindes illuminated so soone as they beginne to reade Gods word.

130 The entrance into thy b wordes sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and c panted, because I loued thy commandements.

132 Looke vpon me and be merciful vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

c My zeale toward thy word was so great.

135 Shewe the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush d out with riuers of water, because they keepe not thy Law.

d He sheweth what ought to bee the zeale of Gods children, when they see his word contemned.

TSADDI.

a We cannot cõfesse God to bee righteous, except we liue vprighly and truely as hee hath cõmanded. *Psal. 69. 9. iohn 2. 17.*

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded a iustice by thy testimonies and trueth especially.

b Gold hath neede to be fined, but thy word is perfection it selfe.

139 b My zeale hath euen consumed me, because mine enemies haue forgotte thy words.

140 Thy worde is proued b most pure, and thy seruant loueth it.

141 I am c small and despised: yet doe I not forget thy precepts.

c This is the true triall, to praise God in aduersity

142 Thy righteousneſſe is an euerlasting righteousneſſe, and thy Law is trueth.

143 Trouble and anguish are come vpon mee: yet are thy commaundements my delight.

144 The righteousneſſe of thy testimonies is euerlasting: grant mee vnderstanding, and I shall d liue.

d So that the life of man without the knowledge of God is death.

KOPH.

a Hee sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

145 I haue a cried with my whole heart: heare mee, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue mee, and I will keepe thy testimonies.

147 I preuented the morning light, and cried: for I waited on thy word.

148 Mine eyes preuented the night watches to meditate in thy word.

b He was more earnest in the studie of Gods word then they that kept the watch, were in their charge.

149 Heare my voice according to thy louing kindneſſe: O Lord, quicken mee according to thy ‖ iudgement.

‖ *Or, custome.*

c He sheweth the nature of the wicked to be to persecute against their conscience.

150 They draw neere, that follow after c malice and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

d His faith is grounded vpon Gods worde, that hee would euer be at hand when his children be oppressed.

RESH.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Pleade my cause, and deliuer mee: quicken me according vnto thy a word.

a For without Gods promise there is no hope of deliuerance.

155 Saluation is farre from the wicked, because they keepe not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy b iudgements.

b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.

157 My persecuters and mine oppressours are many, yet doe I not swarue from thy testimonies.

158 I saw the transgressours and was c grieued, because they kept not thy word.

c My zeale consumed me when I saw their malice and contempt of thy glory.

159 Consider, O Lord, how I d loue thy precepts: quicken mee according to thy louing kindneſſe.

d It is a sure signe

160 The e beginning of thy worde is trueth, and all the iudgements of thy righteousneſſe endure for euer.

e Since thou first of our adoption, when we loue the law of God, promisedst, euen to the end all thy sayings are true.

SCHIN.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee, whom I more feare then men.

161 Princes haue a persecuted mee without cause, but mine heart stood in awe of thy words.

162 I reioyce at thy worde, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, but thy Law doe I loue.

b That is, often & sundry times.

164 b Seuen times a day doe I praise thee, because of thy righteous iudgements.

165 They

c For their conscience assureth them, that they please thee, whereas they that loue not thee, haue the contrary.

165 They, c that loue thy Law, shal haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

d He sheweth that we must first haue faith, before we can worke and please God.

168 I haue kept thy precepts & thy testimonies: e for all my wayes are before thee.

e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

a As thou hast promised to be the schoolmaster vnto all them that depend vpon thee.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, a according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lips shall b speake praise, when thou hast c taught me thy statutes.

b The word signifieth to powre forth continually.

172 My tongue shall intreate of thy word: for all thy commandements are righteous.

c All his prayer and desire is, to profite in the word of God.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delite.

d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

175 Let my soule liue, and it shall praise thee, and thy d iudgements shall helpe mee.

e Being chased to and fro by mine enemies, and hauing no place to rest in.

176 I haue e gone astray like a lost sheep: seeke thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

1 The prayer of Dauid being vexed by the false reports of Sauls flatterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kynde of wickednesse and contention.

¶ A song of a degrees.

a That is, of lifting vp the time and rising in singing.

I Called vnto the Lord in my b trouble, and he heard me.

b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doth thy c deceitful tongue bring vnto thee? or what doth it auaile thee?

4 It is as the d sharpe arrowes of a mighty man, and as the coles of iuniper.

c Hee assureth himselfe that God would turne their craft to their owne destruction.

5 Woe is to mee that I remaine in e Mesech, and dwell in the tents of f Kedar.

d He sheweth that there is nothing so sharpe to pearce, nor so hot to set on fire as a slanderous tongue.

6 My soule hath too long dwelt with him that hateth peace.

e These were people of Arabia, which came of Iaphet, Gen. 10.2.

7 I seeke g peace, and when I speake thereof, they are bent to warre.

f That is, of the Ishmaelites.

g Hee declareth what he meaneth by Meshech, and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought onely to looke for helpe at God, 7 Who onely doth maintaine, preserue and prosper his Church.

¶ A song of degrees.

I Will lift vp mine eyes ‖ vnto the mountaines, from whence mine helpe shall come.

‖ *Or, aboue the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*

2 Mine helpe commeth from the Lord, which hath made the a heauen and the earth.

a He accuseth mans ingratitude, which cannot depend on Gods power.

3 He will not suffer thy foote to slip; for he that keepeth thee, will not b slumber.

4 Beholde, hee that keepeth Israel, will neither slumber nor sleepe.

b He sheweth that Gods prouidence not onely watcheth ouer his Church in general, but also ouer euery member thereof.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

c Neither heate nor colde, nor any incommoditie shalbe able to destroy Gods Church: albeit for a time they may molest it.

6 The Sunne shall not c smite thee by day, nor the Moone by night.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.

8 The Lorde shall preserue thy d going out, and thy comming in from hencefoorth and for euer.

d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioiceth in the name of the faithfull that God hath accomplished his promise, and placed his Arke in Zion, 5 For the which he giueth thanks, 8 And prayeth for the prosperitie of the Church.

¶ A song of degrees, or Psalme of Dauid.

1. *Chron.* 29.9.

I * a Reioyced, when they said to mee, Wee will goe into the house of the Lord.

a He reioiceth that God had appointed a place, where the Arke should still remaine.

2 Our b feete shall stand in thy gates, O Ierusalem.

b Which were wont to wander to and fro as the Arke remoued.

3 Ierusalem is builded as a citie, that is c compact together in it selfe:

c By the artificiall ioining and beauty of the houses, he meaneth the concord and loue that was betweene the citizens.

4 Whereunto the d Tribes, euen the Tribes of the Lord goe vp, according to the testimonie of Israel, to praise the Name of the Lord.

d All the tribes according to Gods couenant shall come and pray there.

5 For there are thrones set for iudgment, euen the thrones of the house of e Dauid.

e In whose house God placed the throne of Iustice, & made it a figure of Christs kingdome.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, and prosperity within thy palaces.

f The fauour of God prosper thee both within and without.

8 For my g brethren and neighbours sakes I will wish thee now prosperitie.

g Not onely for mine owne sake, but for all the faithfull.

9 Because of the house of the Lorde our God, I will procure thy wealth.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

¶ A song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of a seruants looke vnto the hande of their masters, and as the eyes of a maiden vnto the hande of her mistresse: so our eyes waite vpon the Lorde our God, vntill he haue mercie vpon vs.

a Hee compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe,

3 Haue mercie vpon vs, O Lorde, haue mercie vpon vs: for wee haue [b] suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnesse of the proud.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe aboue, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the peril, 6 And praise the Name of God.

¶ A song of degrees, or Psalme of Dauid.

IF the Lord had not [a] bene on our side (may Israel now say)

2 If the Lord had not beene on our side, when men rose vp against vs,

3 They had then swalowed vs vp [b] quick, when their wrath was kindled against vs.

4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praised be the Lorde, which hath not giuen vs as a pray vnto their teeth.

7 Our soule is escaped, euen as a bird out of the [d] snare of the fowlers: the snare is broken, and we are deliuered.

8 Our helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes.

b So vnable were we to resist.

c He vseth most proper similitudes to expresse the great danger, that the Church was in, and out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrees.

THey that trust in the Lorde, shall bee as mount Zion, which cannot be [a] remoued, but remaineth for euer.

2 As the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.

3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that bee good and true in their hearts.

5 [c] But these that turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie: but peace shalbe vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods prouidence.

b Though God suffer his to be vnder the crosse, lest they should imbrace wickednesse, yet this crosse shal not so rest vpon them, that it should driue them from hope.

c He desireth God to purge his Church from hypocrites and such as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie foretolde by Ieremie, Chap. 25. 12. and 29. 10.

¶ A song of degrees, or Psalme of Dauid.

WHen the Lord brought againe the captiuitie of Zion, we were like them that [a] dreame.

2 Then was our mouth [b] filled with laughter, and our tongue with toy: then said they among the [c] heathen, The Lorde hath done great things for them.

3 The Lorde hath done great things for vs, whereof we reioyce.

4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and carried [e] precious seede: but they shall returne with ioy and bring their sheaues.

b He sheweth how the godly ought to reioyce, whē God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselues sufficiently thankefull.

d It is no more impossible to God to deliuer his people, then to cause the riuer to runne in the wildernes and barren places. e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestical and politicall standeth by Gods meere prouidence & blessing, 3 And that to haue children well nurtured, is an especiall grace and gift of God.

¶ A song of degrees, or Psalme of Salomon.

EXcept the Lorde [a] builde the house, they labour in vaine that builde it: except the Lord keepe the [b] citie, the keeper watcheth in vaine.

2 It is in vaine for [c] you to rise early, and to lie downe late, and eate the bread [d] of sorowe: but he will surely giue [e] rest to his beloued.

3 Beholde, children are the inheritance of the Lorde, and the fruite of the wombe his reward.

4 As are the arrowes in the hand of the strong man: so are the [f] children of youth.

5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not bee ashamed, when they speake with their enemies in the gate.

a That is, gouerne, and dispose all things pertaining to the family.

b The publique estate of the common wealth.

c Which watch and warde, and are also Magistrates, and rulers of the citie.

d Either that which is gotten by hard labour, or eaten with griefe of minde. e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shalbe able to stop their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ A song of degrees.

BLessed is euery one that feareth the Lord, and walketh in his [a] wayes.

2 When thou caredst the labours of thine [b] handes, thou shalt be blessed, and it shall be well with thee.

3 Thy wife shall bee as the fruitfull vine on the sides of thine house, and thy [c] children like the olme plants round about thy table.

4 Loe, surely thus shall the man bee blessed that feareth the Lord.

5 The Lord out of Zion shal [d] blesse thee,

a God approueth not our life, except it be reformed according to his word.

b The world esteemeth them happy, which liue in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profite of their labours.

c Because Gods fauour appeareth in none outward thing more then in increase of children, he promiseth to enrich the faithfull with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporall things shalbe granted.

and

and thou shalt see the wealth of e Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens children, and peace vpon Israel.

e For except God blessed his Church publikly, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it shall be deliuered,* 6 *and the enemies for all their glorious shew, shall suddenly be destroyed.*

¶ A song of degrees.

THey haue often times afflicted mee from my youth (may Israel now say)

2 They haue often times afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the b righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backward.

6 c They shall bee as the grasse on the house tops, which withereth afore it commeth forth.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:

8 d Neither they which go by, say, The blessing of the Lorde be vpon you, or, Wee blesse you in the name of the Lord.

a The Church now afflicted ought to remember, how her condition hath euer bene such from the beginning to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his as oxen out of the plow.

c The enemies that list themselues most hie, and as it were, approch neere to the sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries do cry vnto God, and are heard.* 3 *They confesse their sinnes and flee vnto Gods mercie.*

¶ A song of degrees.

OVt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voice: let thine eares attend to the voice of my prayers.

3 If thou, O Lord, straitly marketest iniquities, O Lord, b who shall stand?

4 But mercie is with thee, that thou c mayest be feared.

5 I haue waited on the Lord: my soule hath waited, and I haue trusted in his word.

6 My soule waiteth on the Lorde more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is d mercy, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

a Being in great distres & sorow.

b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.

c Because of nature thou art merciful: therefore the faithful reuerence thee.

d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition & greedy desire to reigne, protesteth his humilitie & modestie before God, and teacheth all men what they should doe.*

¶ A song of degrees, or Psalme of Dauid.

LOrd, a mine heart is not hautie, neither are mine eyes lofty, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my self like one weaned from his mother, and kept silence: I am in my selfe as one that is c weaned.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe the measure & limits of his vocation.

c He was void of ambition & wicked desires.

3 Let Israel waite on the Lorde from henceforth and for euer.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foresposen, Deut. 12. 5.*

¶ A song of degrees.

LOrd, remember Dauid with all his a affliction.

2 Who sware vnto the Lord, and vowed vnto the mighty God of Iaakob, saying,

3 b I will not enter into the Tabernacle of mine house, nor come vpon my palet, or bed,

4 Nor suffer mine eyes to sleep, nor mine eye lids to slumber,

5 Until I find out a place for the c Lord, an habitation for the mighty God of Iaakob.

6 Lo, we heard of it in d Ephrathah, & found it in the fields of the forest.

7 We will enter into his Tabernacles, and worship before his footstoole.

8 Arise, O Lord, to come into thy e rest, thou, and the Arke of thy strength.

9 Let thy Priests be clothed with f righteousnesse, and let thy Saints reioyce.

10 For thy g seruant Dauids sake refuse not the face of thine Anoynted.

11 The Lord hath sworne in trueth vnto Dauid, and hee will not shrinke from it, saying, Of the fruit of thy body will I set vpon thy throne.

12 If thy sonnes keepe my conenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for h euer.

13 For the Lord hath chosen Zion, and loued to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a i delight therein.

15 I will surely blesse her vitailes, and will satisfie her poore with bread,

16 And wil clothe her Priests with k salvation, and her Saints shall shout for ioy.

17 There will I make the l horne of Dauid to bud: for I haue ordeined a light for mine Anoynted.

18 His enemies wil I clothe with shame, but on him his crowne shall flourish.

a That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build thy Temple.

b Because the chiefe charge of the king was to set foorth Gods glory, hee sheweth, that he could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.

c That is, the Arke, which was a signe of Gods presence.

d The common bruite was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldest place it in Ierusalem, which was baren as a forrest, and compassed about only with hils.

e That is, Ierusalem, because that afterward his Arke should remoone to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people.

g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spiritual. i Meaning for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme contemneth the commendation of brotherly amitie among the seruants of God.*

¶ A song of degrees, or Psalme of Dauid.

BEholde, howe good and howe comely a thing it is, brethren to dwell euen

a together.

together.

a Because the greatest part were against David, though some fauored him, yet when he was established king, at length they ioyned al together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:

3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lorde appointed the blessing, and life for euer.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

¶ A song of degrees.

a Ye that are Leuites, and chiefly appointed to this office.

BEholde, praise yee the Lord, all yee a seruants of the Lord, yee that by night stand in the house of the Lord.

b For their charge was not onely to keepe the temple, but to pray there and to giue God thankes.

2 Lift vp your b hands to the Sanctuarie, and praise the Lord.

c And therefore hath all power, blesse thee with his fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

3 The Lorde that hath c made heauen and earth, blesse thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marueilous works, 12 and especially for his graces towards his people, wherein hee hath declared his maiestie, 15 to the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

PRaise the Name of the Lorde: yee seruants of the Lorde, praise him.

a Ye Leuites that are in his Sanctuary.

2 Yee that stand in the a house of the Lord, and in the b courts of the house of our God,

b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple separate.

3 Praise ye the Lorde: for the Lorde is good: sing praises vnto his Name: for it is a comely thing.

c That is, hath freely loued the posteritie of Abraham.

4 For the Lord hath c chosen Iaakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, & that our Lord is aboue all gods.

d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples. *Iere.* 10.13. *Exod.* 12.29. *Num.* 21.24, 34.

6 Whatsoeuer pleased the Lord, that d did he in heauen and in earth, in the sea, and in all the depths.

7 Hee bringeth vp the cloudes from the endes of the earth, and maketh the * lightnings with the raine: he draweth foorth the wind out of his treasures.

8 * Hee smote the first borne of Egypt both of man and beast.

9 Hee hath sent tokens & wonders into the mids of thee, O Egypt, vpon Pharaoh, and vpon al his seruants.

10 * Hee smote many nations, and slewe mighty Kings:

11 As Sihon king of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan:

12 And e gaue their lande for an inheritance, euen an inheritance vnto Israel his people.

e Hee sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroieth his enemies, and delivereth his people.

13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

That is, gouern and defend his people.

14 For the Lord will f iudge his people, and be pacified towards his seruants.

g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware of like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God, read Psal. 115. verse 4.

15 The g idoles of the heathen are siluer and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not: they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: so are all that trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

PRaise ye the Lord, because he is good: for his a mercie endureth for euer.

a By this repetition he sheweth that the least of Gods benefites binde vs to thankesgiuing: but chiefly his mercy, which is principally declared towards his Church.

2 Praise ye the God of gods: for his mercy endureth for euer.

3 Praise yee the Lord of lordes: for his mercy endureth for euer.

4 Which only doth great wonders: for his mercy endureth for euer:

5 Which by his wisedome made the heauens: for his mercy endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his b mercy endureth for euer:

b This was a common kinde of thankesgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2. Chron. 7 6. and 20 21: meaning, that God was not onely merciful to the fathers, but also continued the same to their posteritie.

7 Which made great lights: for his mercy endureth for euer:

8 As the sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: for his mercy endureth for euer:

10 Which smote Egypt with their first borne: (for his mercy endureth for euer)

11 And c brought out Israel from among them: (for his mercy endureth for euer)

c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.

12 With a mightie hande and d stretched out arme: (for his mercy endureth for euer)

13 Which diuided the red Sea into two parts: for his mercy endureth for euer:

14 And made Israel to passe thorow the middes of it: for his mercy endureth for euer:

15 And ouerthrewe Pharaoh and his hoste in the red Sea: for his mercy endureth for euer:

16 Which led his people thorow the wildernesse: for his mercy endureth for euer:

17 Which smote great Kings: for his mercy endureth for euer:

18 And slewe f mightie Kings: for his mercy endureth for euer:

d In doing such a worke as was neuer done before, nor that any other could doe.

e Where for the space of fortie yeeres he shewed infinite and most strange wonders.

f Declaring thereby that no power, nor authoritie, was so deare vnto him, as the loue of his Church.

19 As Sihon king of the Amorites: for his mercy endureth for euer:
20 And Og the king of Bashan: for his mercy endureth for euer.
21 And gaue their land for an heritage: for his mercy endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercy endureth for euer:
23 Which remembred vs in our [g] base estate: for his mercy endureth for euer:
24 And hath rescued vs from our oppressours: for his mercy endureth for euer:
25 Which giueth food to all [h] flesh: for his mercy endureth for euer.
26 [i] O praise ye the God of heauen: for his mercy endureth for euer.

g In our great affliction & slauery, when we looked for nothing lesse then to haue had any succour.
h Seeing ỹ God prouideth, euen for ỹ beasts: much more hath hee care ouer his.
i Seeing that all ages haue had most plaine testimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their banishment, seeing Gods true religion decay, liued in great anguish and sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 that they rather encreased the same dayly with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prowoked the Babylonians against them, 8 and moued by the Spirite of God, propheſie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there we wept, when we remembred Zion.
2 We hanged our harpes vpon the willowes in the midst [b] thereof.
3 Then they that led vs captiues, [c] required of vs songs and mirth, when wee had hanged vp our harpes, saying, Sing vs one of the songs of Zion.
4 How shall wee sing, sayde we, a song of the Lord in a strange land?
5 [d] If I forget thee, O Ierusalem, let my right hand forget to play.
6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my [e] chiefe ioy.
7 Remember the children of [f] Edom, O Lord, in the [g] day of Ierusalem, which sayd, Raze it, raze it to the foundation thereof.
8 O daughter of Babel, wooethe to bee destroyed, blessed shall he bee that rewardeth thee as thou hast serued vs.
9 [h] Blessed shall hee bee that taketh and dasheth thy children against the stones.

a That is, we abode a long time: & albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefs, yet the common sorow of the Church is most grieuous vnto them, and is such as they can not but remember and lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25 13. & Ier. 49. 7. verse propheſied: and Obadiah verse 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visit Ierusalem. h He alludeth to Esaies propheſie, chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage praiseth the goodnesse of God toward him, the which is so great, 4 that it is knowen to forreine princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as he hath had heretofore.

¶ A Psalme of Dauid.

I Will praise thee with my whole heart: euen before the [a] gods will I praise thee.
2 I will worshippe towarde thine holy [b] Temple, and praise thy Name, because of thy louing kindnesse and for thy trueth: for thou hast magnified thy Name aboue all things by thy word.
3 When I called, then thou heardest me, and hast [c] encreased strength in my soule.
4 All the [d] Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.
5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.
6 For the Lord is hie: yet hee beholdeth the lowly, but the proude hee knoweth [e] as farre off.
7 Though I walke in the middes of trouble, yet wilt thou reuiue mee: thou wilt stretch foorth thine hand vpon the wrath of mine enemies, and thy right hand shall saue mee.
8 The Lord will [f] perfourme his worke toward mee: O Lord, thy mercie endureth for euer: forsake not the works of thine hands.

a Euen in the presence of Angels, and of them that haue authority among men.
b Both ỹ Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit & trueth, Iohn 4 23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise. e Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked though they thinke that hee is farre off.
f Though mine enemies rage neuer so much, yet the Lorde which hath begun this worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 Dauid to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of Dauid.

O Lord, thou hast tried me, & knowen me.
2 Thou knowest my [a] sitting and my rising: thou vnderstandest my thought afarre off.
3 Thou [b] compassest my paths, and my lying downe, and art accustomed to all my wayes.
4 For there is not a word in my [c] tongue, but lo, thou knowest it wholly, O Lord.
5 Thou holdest me strait behinde and before, and layest thine [d] hand vpon me.
6 Thy knowledge is too woonderfull for me: it is so hie that I cannot attaine vnto it.
7 Whither shal I goe from thy [e] Spirit? or whither shall I flee from thy presence?
8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.
9 Let me take the wings of the morning, and dwell in the vttermost part of the sea:
10 Yet thither shall thine [f] hand leade me, and thy right hand hold me.
11 If I say, Yet the darkenesse shall hide me, euen the night shalbe [g] light about me.
12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

a He confesseth that neither our actions, thoughts or any part of our life can be hid from God, though he seeme to be farre off.
b So ỹ they are euidently known to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way but where thou appointest me.
e From thy power and knowledge?
f Thy power doth so fast holde mee, that I can escape by no meanes from thee.
g Though darkenesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all parts, and therefore must needes know me.
i Considering thy wonderfull worke in forming me, I can not but praise thee, and feare thy mightie power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou diddest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man!
n I continually see newe occasions to meditate thy wisedome and to praise thee.
o He teacheth vs boldly to contemne all the hatred of the wicked, and friendship of the worlde, when they would let vs to serue God sincerely.
p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion.
q That is, continue thy fauour towards me to the end.

13 For thou hast h possessed my reines: thou hast couered me in my mothers wombe.
14 I wil praise thee, for I am i fearefully and wonderfully made: marueilous are thy works, and my soule knoweth it well.
15 My bones are not hidde from thee, though I was made in a secret place, and fashioned k beneath in the earth.
16 Thine eyes did see mee, when I was without forme: l for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.
17 Howe m deare therefore are thy thoughts vnto me, O God! how great is the summe of them!
18 If I should count them, they are moe then the sand: when I awake, n I am still with thee.
19 Oh that thou wouldest slay, O God, the wicked and bloodie men, to whome I say, Depart ye from me:
20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.
21 Doe not I o hate them, O Lorde, that hate thee? and doe not I earnestly contend with those that rise vp against thee?
22 I hate them with an vnfeined hatred, as they were mine vtter enemies.
23 Trie mee, O God, and knowe mine heart: proue me and know my thoughts,
24 And consider if there be any p way of wickednesse in me, and leade me in the q way for euer.

PSAL. CXL.

1 Dauid complaineth of the cruelnie, falshood and iniuries of his enemies. 8 Against the which hee prayeth vnto the Lorde, and assureth himselfe of his helpe and succour. 12 Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

¶ To him that excelleth. A Psalme of Dauid.

DEliuer me, O Lord, from the euill man: preserue me from the a cruell man:
2 Which imagine euill things in their b heart, and make warre continually.
3 They haue sharpened their tongues like a serpent: c adders poison is vnder their lippes. Selah.
4 Keepe d me, O Lord, from the handes of the wicked: preserue mee from the cruell man, which purposeth to cause my steps to slide.
5 The proud haue layde a snare for mee, and spread a net with cords in my path way, and set grennes for me. Selah.
6 Therefore I layd vnto the Lord, Thou art my God: heare, O Lord, the voice of my prayers.
7 O Lord God the strength of my saluation, thou e hast couered mine head in the day of battell.
8 Let not the wicked haue his desire, O Lord: f performe not his wicked thought, lest they be proud. Selah.
9 As for g the chiefe of them, that compasse mee about, let the mischiefe of their owne lips come vpon them.
10 Let coales fall vpon them: let h him cast them into the fire, and into the deepe pits that they rise not,
11 For the backbiter shall not bee established vpon the earth: euill shall i hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall praise thy Name, & the iust shal k dwel in thy presence.

a Which persecuteth mee of malice & without cause.
b That is, by their false cauillations and lies they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked vse, when power and force faile them.
d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.
e He calleth to God with liuely faith, being assured of his mercies, because he had beforetime prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrow the counsels and enterprise of the wicked.
g It seemeth that he alludeth to Saul.
h To wit, God: for Dauid saw that they were reprobate, and that there was no hope of repentance in them.
i Gods plague shal light vpon him in such sort, that he shall not escape.
k That is, shall bee defended and preserued by thy fatherly providence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalme of Dauid.

O Lord, I a call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy sight as incense, and the b lifting vp of mine hands as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the c doore of my lips.
4 Incline not mine heart to euill, that I should commit wicked works with men that worke iniquitie: and let me not eate of their d delicates.
5 Let the righteous smite mee: for that is a benefit: and let him reproue mee, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen f pray in their miseries.
6 When their iudges shalbe cast downe in stonie places, they shall s heare my words, for they are sweete.
7 Our bones lie scattered at the b graues mouth, as he that heweth wood or diggeth in the earth.
8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.
9 Keepe mee from the snare, which they haue layde for mee, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into i his nets k together, whiles I escape.

a Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which he vsed in prayer, alluding to the sacrifices, which were by Gods commandement offered in the old law.
c Hee desireth God to keepe his thoughes and wayes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections, that came of a louing heart.
f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them.
g The people which followed their wicked rulers in persecuting the Prophet, shal repent and turne to God, when they see their wicked rulers punished.
h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 9, 10.
i In Gods nets, whereby he catcheth the wicked in their owne malice.
k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid to giue instruction, and a prayer when he was in the caue.

I Cryed vnto the Lord with my voice: with my voice I [a] prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit ‡ was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed me, and none cared for my soule.

5 Then cryed I vnto thee, O Lorde, and said, Thou art mine [b] hope, and my portion in the land of the liuing.

6 Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of [c] prison, that I may praise thy Name: then shall the righteous [d] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or else seeke to others, then to God to haue redresse in their miseries.

‡ *Ebr. was folden or wrapped in me, meaning, as a thing that would haue none issue, for, sought for my soule.*

b Though all meanes failed him, yet he knewe that God would neuer forsake him.

c For he was on all sides beset with his enemies, as though hee had bene in a most straite prison, d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon my head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgements. 8 He desireth to be restored to grace, 10 To be gouerned by his holy spirit, that hee may spende the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

HEare my prayer, O Lorde, and hearken vnto my supplication: answere me in thy [a] truth and in thy [b] righteousnesse.

2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth be iustified.)

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the earth: he hath layde me in the darkenes, as they that haue bene dead [d] long ago:

4 And my Spirit was in perplexitie in me, and mine heart within me was amased.

5 Yet do I remember the time past: I meditate in all thy workes, yea, I doe meditate in the works of thine hands.

6 I stretch foorth mine hand vnto thee: my soule desireth after thee, as the thirstie land, Selah.

7 Heare me speedily, O Lord, for my spirit faileth: hide not thy face from me, els I shall be like vnto them that goe downe into the pit.

8 Let me heare thy louing kindnes in the morning, for in thee is my trust: [h] shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for [i] I hid me with thee.

10 [k] Teach mee to [l] doe thy will: for thou art my God: let thy good Spirit leade mee vnto the land of righteousnes.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousnesse bring my soule out of trouble.

12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.

b That is, according to thy free goodnes, whereby thou defendest thine.

c He knew that his afflictions were Gods messengers to call him to repentance for his sinne, though toward his enemies he was innocent, and that in Gods sight all men are sinners, d Hee acknowledgeth that God is the onely and true physition to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes. e So that onely by faith, and by the grace of Gods spirit he was vpholden. f To wit, thy great benefits of olde, and the manifold examples of thy fauor toward thine.

g That is, speedily, and in due season.

h Let thine holy spirit counsell me how to come forth of these great cares and troubles.

i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power

k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who reacheth vs by his worde, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour. m Which shall be a signe of thy fatherly kindnesse toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, & for his victories obtained, 5 demanding helpe and the destruction of the wicked, 9 promising to acknowledge the same with songs of prayses, 15 and declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

BLessed be the Lorde my strength, which [a] teacheth my hands to fight, and my fingers to battel.

2 He is my goodnes and my fortresse, my tower, and ‡ my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.

3 Lorde, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 [d] Bowe thine heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 [e] Cast foorth the lightning and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer mee, and take me out of the great [f] waters, and from the hand of strangers,

8 Whose mouth talketh vanitie: & their right hand is a right hand [g] of falshood.

9 I will sing a [h] new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

a Who of a poore shepheard hath made me a valiant warriour and mighty conqueror.

‡ *Ebr. my deliuerance vnto me: for the Prophet cannot satisfie himselfe with any words.*

b He confesseth that neither by his owne authoritie, power, nor policie, his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that he beholdeth them vpon vs of his free mercie. d Hee desireth God to continue his graces, and to sende helpe for the present necessitie, e By these maner of speaches hee sheweth that all the lets in the world cannot hinder Gods power, which he apprehendeth by faith, f That is, deliuer mee from the tumult of them that should bee my people, but are corrupt in their iudgement and enterprises, as though they were strangers. g For though they shake handes, yet they keepe not promise. h That is, a rare and excellent song, as thy great benefits deserue.

Kings, and rescueth Dauid his seruant from the hurtful sword.

11 Rescue me, and deliuer mee from the hand of strangers, whose mouth talketh vanitie, and their right hand is a right hand of falshood:

12 That our sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our corners may be full, and abounding with diuers sortes, and that our sheepe may bring forth thousands and tenne thousand in our streetes:

14 That our oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our streetes.

15 Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord.

i Though wicked kings bee called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as he vseth them to execute his iudgements: yet Dauid becauseof Gods promise and they that rule godly, are properly so called, because they serue not their owne affections, but set foorth Gods glory.

k He desireth God to continue his benefits toward his people, counting the procreation of children & their good education among the chiefest of Gods benefits. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m Hee attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to al his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid flourished, 1 Wherein he describeth the wonderfull prouidence of God, aswell in gouerning man, as in preseruing all the rest of his creatures. 17 He praiseth God for his iustice and mercie, 18 But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to praise him for euer.

A Psalme of Dauid of praise.

O My God, and King, I will extoll thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy Name for euer and euer.

3 Great is the Lorde, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy works vnto generation, and declare thy power.

5 I will meditate of the beauty of thy glorious maiesty, and thy wonderful works,

6 And they shall speake of the power of thy fearefull actes, and I will declare thy greatnes.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloude of thy righteousnesse.

8 The Lord is gracious and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his works.

10 All thy workes praise thee, O Lorde, and thy Saints blesse thee.

11 They shewe the glory of thy kingdome, and speake of thy power,

12 To cause his power to be knowen to the sonnes of men, and the glorious renowne of his kingdome.

13 Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fal, and lifteth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hand and fillest all things liuing of thy good pleasure.

17 The Lorde is righteous in all his waies, and holy in all his works.

18 The Lorde is neere vnto all that call vpon him: yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will saue them.

20 The Lorde preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praysle of the Lorde, and all flesh shall blesse his holie Name for euer and euer.

f The praise of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithfull are euer mindfull of the same.

g He sheweth that all things are out of order, but only where God reigneth, *Dan. 7. 14. Luke 1. 33.*

h Who being in miserie and affliction, would faint and fall away, if God did not vphold thē, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselues to bee gouerned by him.

i To wit, aswell of man as of beast.

k He praiseth God, not onely for that hee is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them.

l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatiencie, and murmuring.

m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14.

n That is, all men shall be bound to praise him.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thankesgiuing, and seeing that God still continueth his benefits towards vs, we ought neuer to be weary in praising him for the same.

b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory.

c Forasmuch as the end of mans creation, and of his preseruation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe the same.

d Of thy terrible iudgementes against the wicked. *Exod. 34. 6.*

e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot taste the sweet comfort of the same.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to prayse God, 3 and teacheth not to trust in man, but only in God almighty, 7 which deliuereth the afflicted, 9 defendeth the strangers, comforteth the fatherles and the widowes, 10 and reigneth for euer.

Praise ye the Lord.

PRayse thou the Lord, O my soule.

2 I will praise the Lorde during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, and he returneth to his earth: then his thoughts perish.

5 Blessed is he, that hath the God of Iaakob for his helpe, whose hope is in the Lord his God,

6 Which made heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice, for the oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lorde giueth sight to the blinde: the Lord raiseth vp the crooked: the Lorde

a He stirreth vp himselfe and all his affections to praise God.

b That God may haue the whole praise: wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d Hee incourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most readie to doe it.

e Whose faith and patience for a while hee trieth, but at length hee punisheth the aduersaries, that he may be knowen to be Iudge of the world.

f Though he visite them by affliction, hunger, imprisonment and such like, yet his fatherly loue & pitie neuer faileth them, yea, rather to his these are destitute of worldly meanes & succour. h He assureth the Church that God reigneth for euer for the preseruation of the same.

f loueth the righteous.

9 The Lord keepeth the ‖ strangers: he relieueth the fatherlesse and widow: but he ouerthroweth the way of the wicked.

10 The Lord shal h reigne for euer: O Zion, thy God endureth from generation to generation. Prayse ye the Lord.

signes of his loue. g Meaning, all them, that are

PSAL. CXLVII.

1 The Prophet prayseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his word and iudgement so vnto them, as hee hath done to none other people.

b He sheweth wherin we ought to exercise our selues cõtinually, and to take our pastime: to wit, in praysing God.

PRayse yee the Lorde, for it is good to sing vnto our God: for it is a a pleasant thing, and prayse is comely.

2 The Lord doth build vp b Ierusalem, and gather together the dispersed of Israel.

3 Hee healeth those that are c broken in heart, and bindeth vp their sores.

b Because the Lorde is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off.

4 He d counteth the number of the starres, and calleth them all by their names.

5 Great is our Lorde, and great is his power: his wisedome is infinite.

6 The Lorde releueth the meeke, and abaseth the wicked to the e ground.

c With affliction, or sorow for sinne.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God,

8 Which f coureth the heauen with cloudes, and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their foode, and to yong rauens that s crie.

d Though it seeme to man incredible that God should assemble his Church, being so dispersed: yet nothing can be too hard to him, that can number and name all the starres.

10 He hath not pleasure in the h strength of an horse, neither delighteth hee in the legges of man.

11 But the Lord delighteth in them that feare him, and attend vpon his mercie.

e For the more high that y wicked clime, the greater is their fall in the ende.

12 Praise the Lord, O Ierusalem: praise thy God, O Zion.

13 For hee hath made the barres of thy gates i strong, and hath blessed thy children within thee.

14 He setteth peace in thy borders, and satisfieth thee with the ‡ floure of wheate.

f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that wee can neuer want most iust occasion to prayse God. g For their crying is as it were a confession of their neede, which cannot be relieued, but by God only: then if God shew himselfe mindfull of the most contemptible foules, can hee suffer them to die with famine, who he hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour. i He doeth not only furnish his Church with all things necessary, but preserueth also the same, and maketh it strong against all outward force. ‡ *Ebr. far.*

15 He sendeth forth his k commandement vpon earth, and his worde runneth very l swiftly.

16 He giueth snow like wooll, and scatte-reth the hoare frost like ashes.

17 Hee casteth forth his yce like morsels: who can abide the cold thereof?

k His secret working in all creatures is as a commandement to keepe them in order, and to giue them mooning and force. l For immediatly and without resisting, all things obey him.

18 Hee sendeth his worde and melteth them: he causeth his winde to blow, and the waters flow.

19 Hee sheweth his ‖ worde vnto Iaakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euery nation, neither haue they m knowen his iudgements. Prayse ye the Lord.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby hee hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to prayse the Lord in heauen and earth, and all places, 14 Specially his Church, for the power that hee hath giuen to the same after that he had chosen them and ioyned them vnto him.

¶ Prayse ye the Lord.

PRayse yee the Lorde from the heauen: prayse ye him in the hie places.

2 Prayse yee him, all yee a his Angels: prayse him all his armie.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.

3 Prayse yee him, b sunne and moone: prayse ye him all bright starres.

4 Prayse yee him, c heauens of heauens, and d waters, that be aboue the heauens.

b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continual prayse ing of God.

5 Let them prayse the name of the Lord: for he commanded, and they were created.

6 And hee hath established them for euer and euer: he hath made an ordinance, which shall not passe.

c Not that there are diuers heauens: but because of the spheres & of the situation of the fixed starres and planets, he comprehendeth by this word the whole heauen.

7 Prayse ye the Lord from the earth, yee e dragons and all depths:

8 f Fire and haile, snowe and vapours, stormie winde, which execute his word:

d That is, the raine which is in the middle regi-

9 Mountaines and all hilles, fruitfull trees and all cedars:

10 Beasts and all cattel, creeping things and feathered foules:

11 g Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, also olde men and children:

13 Let them prayse the name of the Lord: for his name onely is to be exalted, and his praise aboue the earth and the heauens.

14 For he hath exalted the h horne of his people, which is a prayse for all his Saints, euen for the i children of Israel, a people that is neere vnto him. Prayse ye the Lord.

on of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chaunce or fortune, but by Gods appoynted ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is he to prayse God for the same: but neither hie nor low condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayse the Lord for his victorie and conquest, that he giueth his Saints against all mans power.

¶ Prayse ye the Lord.

SIng yee vnto the Lorde a a new song: let his prayse be heard in the Congregation of Saints.

a For his rare and manifold benefits bestowed on his Church.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them praise his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: hee will make the meeke glorious by deliuerance.

5 Let the Saints bee ioyfull with glory: let them sing loude vpon their [d] beds.

6 Let the high Actes of God be in their mouth, and a two edged sworde in their handes,

7 [e] To execute vengeance vpon the heathen, and corrections among the people:

8 To binde [f] their kings in chaines, and their nobles with fetters of yron,

9 That they may execute vpon them the iudgement that is [g] written: this honour shalbe to all his Saints. Prayse ye the Lord.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95.7. they were called the sheepe of Gods hands.

c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.

d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

f Not onely the people, but the Kings that were their enemies, should be destroyed.

g Hereby God bindeth the handes and mindes of all his to enterprise no further then he appointeth.

PSAL. CL.

1 An exhortation to prayse the Lorde without cease by all maner of wayes, for all his mightie and wonderfull workes.

¶ Prayse ye the Lord.

PRayse ye God in his [a] Sanctuary: prayse ye him in the [b] firmament of his power.

2 Prayse yee him in his mightie Actes: prayse yee him according to his excellent greatnesse.

3 Prayse yee him in the sounde of the [c] trumpet: praise ye him vpon the viole and the harpe.

4 Prayse ye him with timbrel and flute: prayse yee him with virginalles and organs.

5 Prayse yee him with sounding cymbals: prayse yee him with high sounding cymbals.

6 Let euery thing that hath [d] breath prayse the Lord. Prayse ye the Lord.

a That is, in the heauen.

b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.

c Exhorting the people onely to reioyce in praysing God, hee maketh mention of those instruments, which by Gods commandement were appointed in the golde Lawe, but vnder Christ the vse thereof is abolished in the Church.

d Hee sheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they bee gathered into that kingdome, which hee hath prepared for his, where they shall sing euerlasting prayse.

The * Prouerbes of Salomon.

* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a mocke, or scoffe.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set foorth in these briefe sentences, which partly conteine doctrine, and partly manners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearers of men to the diligent reading of the parables that followe: which are left as a most precious iewell to the Church of those three thousand parables mentioned, 1. King. 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not consent to the inticings of sinners. 20 Wisedome complaineth that shee is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid king of Israel,

2 To know wisdome, [a] and instruction, to vnderstand the words [b] of knowledge,

3 To receiue [c] instruction to doe wisely, by [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple sharpenesse of witte, and to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shal attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ * The feare of the Lord is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shall be ‡ a comely ornament vnto thine head, & [i] chaines for thy necke.

10 ¶ My sonne, if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, wee will lay waite for [k] blood, and lie priuily for the innocent without a cause:

12 We will swallow them vp aliue like a [l] graue euen whole, as those that goe downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

14 Cast

a That is, what wee ought to know & follow, and what we ought to refuse.

b Meaning, the worde of God, wherein is only true knowledge.

c To learne to submit our selues to the correction of those that are wise.

d By liuing iustly, and rendring to euery man that which appertaineth vnto him.

e To such as haue not discretion to rule themselues.

f As he sheweth that these parables, conteining the effect of religion as touching maners and doctrine, doe appertaine to the simple people: so doth he declare, that the same are also necessarie for them that are wise and learned.

Psal. 111. 10. eccles. 1. 16.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the Name of the pastour of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.

‡ *Ebr. Increase of grace.*

i To wit, the wicked, which haue not the feare of God.

k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour.

l As the graue is neuer satiate, so the auarice of the wicked and their cruelnie hath none ende.

14 Caſt in thy lot among vs: we will all haue one [m] purſe:

15 My ſonne, walke not thou in the way with them: refraine thy foote from their [a] path.

16 For their feete run to euill, and make haſte to ſhed blood.

17 Certainly as without cauſe the net is ſpred before the eies of all that hath wings:

18 So they lay wait for blood, and lie priuily for [o] their liues.

19 Such are the waies of euery one that is greedy of gaine: he would take away the [p] life of the owners thereof.

20 ¶ [q] Wiſedome crieth without: ſhe vttereth her voice in the [r] ſtreetes.

21 She calleth in the hie ſtreete, among the preaſe in the entrings of the gates, and vttereth her words in the citie, ſaying,

22 O ye [s] fooliſh, how long will ye loue fooliſhnes? and the ſcornfull take their pleaſure in ſcorning? and the fooles hate knowledge?

23 Turne you at my correction: loe, I will powre out my mind vnto you, and make you vnderſtand my words.

24 Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and none would regard:

25 But yee haue deſpiſed all my counſell, and would none of my correction:

26 I will alſo [t] laugh at your deſtruction, and mocke when your feare commeth:

27 When [u] your feare commeth like ſudden deſolation, & your deſtruction ſhal come, like a whirlewind: when affliction and anguiſh ſhal come vpon you,

28 Then ſhall they call vpon mee, but I will not anſwere: they ſhall ſeeke me earely, but they ſhal not [x] find me,

29 Becauſe they hated knowledge, & did not chuſe the feare of the Lord:

30 They would none of my counſell, but [y] deſpiſed all my correction.

31 Therefore ſhall they eate of the [z] fruit of their owne way, and bee filled with their owne deuiſes.

32 For [a] eaſe ſlaieth the fooliſh, and the proſperity of fooles deſtroieth them.

33 But he that obeyeth mee, ſhall dwell ſafely, and be quiet from feare of euill.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe they haue euery one part of the ſpoile of the innocent.

n That is, haue nothing at all to do with them.

o He ſheweth that there is no cauſe to moue theſe wicked to ſpoile the innocent, but their auarice & cruelty.

p Whereby he concludeth that the couetous man is a murtherer.

q This wiſedom is the eternall word of God.

r So that none can pretend ignorance.

s Wiſedom reproueth three kinds of men: the fooliſh or ſimple, which erre of ignorance, and the mockers, that cannot ſuffer to be taught, & the fooles which are drowned in worldly luſts & hate the knowledge of godlineſſe.

t That is, ſpoken according to our capacitie, ſignifying that the wicked which mocke and ieſt at Gods word, ſhal haue the iuſt reward of their mocking.

u That is, your deſtruction, which thing you feared.

x Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.

y Shewing that without faith and obedience wee can not call vpon God aright.

z They ſhall feele what commoditie their wicked life ſhall giue them.

a That is, the proſperity and ſenſualitie wherein they delight.

CHAP. II.

1 Wiſedom exhorteth to obey her. 5 She teacheth the feare of God. 6 Shee is giuen of God. 10 Shee preſerueth from wickednes.

MY ſonne, if thou wilt receiue my words, and [a] hide my commandements within thee,

2 And cauſe thine eares to hearken vnto wiſedome, and incline [b] thine heart to vnderſtanding,

3 (For if thou calleſt after knowledge, [c] and crieſt for vnderſtanding:

4 If thou ſeekeſt her as ſiluer, & ſearcheſt for her as for [d] treaſures,

5 Then ſhalt thou vnderſtand the feare of the Lord, & find the [e] knowledge of God.

6 For the Lord giueth wiſedome, out of his mouth commeth knowledge and vnderſtanding.

7 He [f] preſerueth ꝓ ſtate of the righteous, he is a ſhield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preſerueth the way of his ſaints)

9 Then ſhalt thou vnderſtand righteouſnes, and iudgement, and equitie, and euery good path.

10 ¶ When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule,

11 Then ſhall [g] counſell preſerue thee, and vnderſtanding ſhall keepe thee,

12 And deliuer thee from the euill way, & from the man that ſpeaketh froward things,

13 And from them that leaue the [h] waies of righteouſneſſe, to walke in the waies of darkeneſſe:

14 Which reioyce in doing euill, and delite [i] in the frowardneſſe of the wicked,

15 Whoſe waies are crooked, and they are lewd in their paths.

16 And it ſhal deliuer thee frō the ſtrange [k] woman, euen from the ſtranger, which flattereth with her words,

17 Which forſaketh the [l] guide of her youth, & forgetteth the couenant of her God.

18 Surely her [m] houſe tendeth to death, and her paths vnto [n] the dead.

19 All they that goe vnto her, returne not againe, neither take they hold of the waies of life.

20 Therefore walke thou in ꝓ way of good men, and keepe the waies of the righteous.

21 For the iuſt ſhal dwel in the land, and the vpright men ſhal remaine in it.

22 But the wicked ſhalbe cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

c Meaning, that we muſt ſeeke the knowledge of God with care and diligence.

d Shewing that no labour muſt be ſpared.

e This (ſaith he) is the true wiſedome to know and feare God.

‖ *Or, kideth the ſaluation.*

f The word of God ſhal teach thee and counſell thee how to gouerne thy ſelfe.

g That is, the word of God, which is the only light to followe their owne fantaſies which are darkeneſſe.

h When they ſee any giuen to euill as they are.

i Meaning, that wiſedom, which is the word of God, ſhall preſerue vs from all vices: naming this vice of whoredome whereunto man is moſt prone.

k That is, her husband, which is her head and guide to gouerne her, from whom ſhee ought not to depart, but remaine in his ſubiection.

l Which is the promiſe made in marriage.

m Her acquaintance with her familiars, and them that haunt her.

n To them that are deade in body and ſoule.

o They ſhall enioy the temporall and ſpirituall promiſes of God, as the wicked ſhall be void of them.

CHAP. III.

1 The worde of God giueth life. 5 Truſt in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 21 To them that follow the worde of God, all things ſhall ſucceed well.

MY ſonne, forget not thou my lawe, but let thine heart * keepe my commaundements. Deut. 8. 1. & 30

2 For they ſhal increaſe the length of thy [a] dates and the yeeres of life, and thy proſperitie.

3 Let not [b] mercy and truth forſake thee: bind them on thy [c] necke, and write them vpon the table of thine [d] heart.

a That is, keepe thē in thine heart

b If thou giue thy ſelfe to the true knowledge of God without hypocriſie.

a Long life is the bleſſing of God which he giueth to his ſeruants foorth as it is expedient for them.

b By mercy and trueth he meaneth the commandements of the firſt and ſecond Table: or elſe the mercy and faithfulneſſe that we ought to vſe towarde our neighbours.

c Keepe them as a moſt precious iewel.

d and haue them euer in remembrance.

4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedom.

6 In al thy waies acknowledge him, and he shal direct thy waies.

7 ¶ Be not wise in thine owne eyes: but feare the Lord and depart from euil.

8 So healthy shall be vnto thy e nauell, and marow vnto thy bones.

9 f Honour the Lord with thy riches, and with the first fruits of thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall g burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whom he delighteth.

13 Blessed is the man that findeth wisedom, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of daies is in her right hande, h and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperity.

18 She is a tree i of life to them that lay hold on her, and blessed is he that retaineth her.

19 The Lorde by wisedome hath layd the k foundation of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, & the clouds drop downe the deaw.

21 My sonne, let not these things depart from thine eyes; but obserue wisedome and counsell.

22 So they shall bee life to thy soule, and grace vnto thy necke.

23 Then shalt thou walke safely by thy way: and thy foot shal not stumble.

24 If thou sleepest, thou shalt not bee afraid, and when thou sleepest, thy sleepe shal be sweete.

25 Thou shalt not feare for any sudden feare, neither for the l destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shal preserue thy foot from taking.

27 ¶ Withhold not the good from m the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, & to morrow will I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he dwelleth n without feare by thee.

30 ¶ Striue not with a man causelesse, when he hath done thee no harme.

31 ¶ Bee not o enuious for the wicked man, neither chuse any of his waies.

32 For the froward is abomination vnto the Lord: but his p secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous.

34 ¶ Surely the q scorneful he scorneth, but he giueth grace vnto the humble.

35 The wise shal inherit glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 Wisedome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life, must be guided.

HEare, O yee children, the instruction of a father, and giue eare to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my Law.

3 For I was my fathers sonne, tender and r deare in the sight of my mother,

4 When s he taught me, & said vnto me, Let thine heart hold fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisedom, get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, & she shal keepe thee: loue her, and she shal preserue thee.

7 t Wisedom is the beginning: get wisedome therefore: and aboue all thy possession get vnderstanding.

8 Exalt her, & she shal exalt thee: she shall bring thee to honour, if thou imbrace her.

9 She shal giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 ¶ Heare, my sonne, and receiue my words, & the yeeres of thy life shall be many.

11 I haue taught thee in the way of wisdome, and led thee in the paths of righteousnesse.

12 When thou goest, thy gate shall not be u straite, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and go not by it: turne from it, and passe by.

16 For they cannot x sleepe, except they haue done euill, and their sleepe departeth, except they haue cause some to fall.

16 For they eat the bread of y wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that z shineth more and more vnto the perfect day.

19 The

e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithfull distributer, God giueth in great abundance. *Heb. 12. 5. reue. 3. 19.*

h Meaning, that he that seeketh wisedom, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperity both corporall and spirituall.

i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby he sheweth that this wisedom, whereof he speaketh is euerlasting, because it was before all creatures, and that all things, euen the whole world were made by it. *Or, throughout, read chap. 8. 9.*

For when God destroyeth the wicked, he will saue his, as he did not in Sodome.

l Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

m Not onely from them to whome the possession belongeth, but also thou shalt not keepe it from them, which haue need of the vse thereof.

n That is, putteth his trust in thee.

o Desire not to be like vnto him,

p That is, his couenant & fatherly affection which is hid and secret from the world.

q He will shew by his plagues that their scornes shal turn to their own destruction. as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, read Chap. 1. 8.

b In Hebrew, it is Onely: for though she had three others, as 1. Chro. 3. 5. yet, so tenderly she loued Salomon, that he was vnto her, as her onely sonne.

c Meaning, Dauid his father.

d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at liberty without offence.

g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

h Gotten by wicked meanes and cruel oppression.

i Signifying, that the godly increase daily in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

19 The way of the wicked is as the darkneſſe: they knowe not wherein they ſhall fall.

20 ¶ My ſonne, hearken vnto my wordes, incline thine eare vnto my ſayings.

21 Let them not depart from thine eyes, but keepe them in the midſt of thine heart.

22 For they are life vnto thoſe that finde them, and health vnto all their [k] fleſh.

23 Keepe thine heart with all diligence: for thereout commeth [f] life.

24 Put away frō thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 [m] Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 Hee willeth a man to liue on his labours, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY ſonne, hearken vnto my wiſedome, and incline thine eare vnto my ‖ knowledge,

2 That thou mayeſt regard counſel, and thy lips obſerue knowledge.

3 For the lips [a] of a ſtrange woman drop as an honie combe, and her mouth is more ſoft then [b] oyle.

4 But the end of her is bitter as wormewood, and ſharpe as a two edged ſword.

5 Her [c] feete go downe to death, and her ſteps take hold on hell.

6 She weigheth not the way of life: her paths are [d] moueable: thou canſt not know them.

7 Heare yee mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, & come not neere the doore of her houſe,

9 Leſt thou giue thine [e] honour vnto others, and thy yeeres to the cruell:

10 Leſt the ſtranger ſhould be filled with thy ſtrength, & thy [f] labours bee in the houſe of a ſtranger,

11 And thou mourne at thine end, (when thou haſt conſumed thy fleſh and thy body)

12 And ſay, How haue I hated inſtruction, and mine heart deſpiſed correction!

13 And haue not obeyed the voice of them that taught mee, nor inclined mine eare to them that inſtructed me!

14 I was almoſt brought into all euill in the midſt of the Congregation & aſſemblie.

15 ¶ Drinke the water of [h] thy ciſterne, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the ſtreetes.

17 But let them be thine, euen [i] thine onely, and not the ſtrangers with thee.

18 Let thy [k] fountaine bee bleſſed, and reioyce with the wife of thy [l] youth:

19 Let her be as the louing hinde and pleaſant roe: let her breaſtes ſatiſfie thee at all times, and delight in her loue continually.

20 For why ſhouldeſt thou ‖ delight, my ſonne, in a ſtrange woman, or imbrace the boſome of a ſtranger?

21 For the wayes of man are before the [m] eyes of the Lord, and he pondereth all his paths.

22 His own iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his owne ſinne.

23 He ſhall [n] die for lack of inſtruction, and ſhall go aſtray through his great folly.

CHAP. VI.

1 Inſtruction for ſureties. 6 The ſlothfull & ſluggiſh is ſtirred to worke. 12 He deſcribeth the nature of the wicked. 16 The things that God hateth. 20 To obſerue the word of God. 24 To flee adultery.

MY ſonne, if thou bee ſurety for thy neighbour, and haſt ſtriken handes with the ſtranger,

2 Thou art [a] ſnared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this nowe, my ſonne, and deliuer thy ſelfe, ſeeing thou art come into the hand of thy neighbour, goe and humble thy ſelfe, and ſolicite thy friends.

4 Giue no ſleepe to thine eyes, nor ſlumber to thine eye lids.

5 Deliuer thy ſelfe as a Doe from the hand of the hunter, and as a birde from the hand of the fouler.

6 ¶ Goe to [b] the piſmire, O ſluggard: behold her wayes, and be wiſe.

7 For ſhee hauing no guide, gouernour, nor ruler,

8 Prepareth her meat in the ſummer, & gathereth her foode in harueſt.

9 Howe long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe?

10 [o] Yet a little ſleepe, a little ſlumber, [c] a little folding of the hands to ſleepe.

11 Therefore thy pouertie commeth as one that [d] trauelleth by the way, and thy neceſſitie like [e] an armed man.

12 The vnthriftie man [f] and the wicked man walketh with a froward mouth.

13 Hee maketh a ſigne with his eyes: hee [‡] ſignifieth with his feete: hee teacheth with his fingers.

14 Lewd things are in his heart: he imagineth euill at all times, and raiſeth vp contentions.

15 Therefore ſhall his deſtruction come ſpeedily: he ſhalbe deſtroyed ſuddenly without recouery.

16 ¶ Theſe ſixe things doeth the Lord hate: yea, his ſoule abhorreth ſeuen:

17 The haughtie eyes, a lying tongue, and the hands that ſhed innocent blood,

18 An

k That is, they ſhall haue health of body: vnder the which all other bleſſings promiſed in the law are conteined.

l For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

m Keepe a meaſure in all thy doings.

‖ *Or, vnderſtanding.*

a That is, an harlot which giueth herſelfe to another then to her husband.

b By oyle and honie he meaneth flattering and craftie inticements.

c All her doings lead to deſtruction.

d She hath euer new meanes to allure to wickednesse.

e That is, thy ſtrength and goods to her that will haue no pitie vpon thee: as is read of Samſon, and the prodigall ſonne.

f The goods gotten by thy trauel.

g Although I was faithfully inſtructed in the trueth, yet had I almoſt fallen to vtter ſhame and deſtruction, notwithſtanding my good bringing vp in the aſſembly of the godly.

h Hee teacheth vs ſobrietie, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want.

i Diſtribute them not to the wicked and infidels, but reſerue them for thy ſelfe, thy familie, and them that are of the houſehold of faith.

k Thy children which ſhall come of thee in great abundance, ſhewing that God bleſſeth marriage, and curſeth whoredome.

l Which thou didſt marrie in thy youth.

‖ *Or, goe after with a ſtrm* He declareth that except man doe ioyne to his wife both in heart and in outward conuerſation, that he ſhall not eſcape the iudgments of God.

n Becauſe he will not giue eare to Gods worde and be admoniſhed.

a He forbiddeth vs not to become ſurety one for an other, according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditor may not be defrauded.

b If the word of God cannot inſtruct thee, yet learne at the little piſmire to labour for thy ſelfe, and not to burden others. *Chap. 24. 33.*

c He expreſſeth liuely the nature of the ſluggards, which though they ſleepe neuer ſo long, yet haue neuer ynough, but euer ſeeke occaſions there vnto.

d That is, ſuddenly, and when thou looke ſt not for it.

e It ſhall come in ſuch ſort as thou art not able to reſiſt it.

f He ſheweth to what inconuenience the idle perſons & ſluggards come, by calling them vnthriftie, or the men of Belial, and ſlanderous,

g Thus all his geſture tendeth to wickednesse.

‡ *Ebr. ſpeaketh.*

18 An heart that imagineth wicked enterprises, feete that bee swift in running to mischiefe,

19 A false witnes that speaketh lies, and him that raiseth vp contentions among brethren.

20 ¶ My sonne, keepe thy fathers commandement, and forsake not the lawe of thy mother:

21 Binde them alway vpon thine heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, & when thou wakest it shall talke with thee.

23 For the commandement is a lantern, and instruction a light: and corrections for instruction are the way of life,

24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her eye lids.

26 For because of the whorish woman, a man is brought to a morsel of bread, and a woman will hunt for the precious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man goe vpon coales, & his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her.

30 Men doe not despise a theefe, when he stealeth, to satisfie his soule, because hee is hungry.

31 But if he be found, he shal restore seuen fold, or he shall giue all the substance of his house.

32 But he that committeth adultery with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde a wound and dishonour, and his reproch shall neuer be put away.

34 For iealousie is the rage of a man: therefore hee will not spare in the day of vengeance.

35 Nor cannot beare the sight of any ransome: neither will hee consent, though thou augment the gifts.

‡ *Ebr. faileth in heart.* q That is, death appointed by the Law. r He sheweth that man by nature seeketh his death that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adultery.

CHAP. VII.

1 An exhortation to wisdome and to the words of God, 5 Which will preserue vs from the harlot, 6 Whose maners are described.

MY sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt liue, and mine instruction as the apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisedome, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee from the strange woman, euen from the stranger that is smooth in her words.

6 ¶ For As I was in the windowe of mine house, I looked through my window,

7 And I saw among the fooles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be blacke and darke.

10 And behold, there met him a woman with an harlots ‖ behauiour, and subtill in heart.

11 (She is babbling and lowd: whose feete cannot abide in her house.

12 Now she is without, now in the streets, and lieth in wayte at euery corner)

13 So she caught him and kissed him, and ‡ with an impudent face said vnto him,

14 I haue peace offerings: this day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamon.

18 Come, let vs take our fill of loue vntil the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a iourney farre off,

20 He hath taken with him a bag of siluer, & will come home at the day appointed.

21 Thus with her great craft shee caused him to yeeld, and with her flattering lips she entised him.

22 And hee followed her straightwayes, as an oxe that goeth to the slaughter, and as a foole to the stocks for correction,

23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that ‡ he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her pathes.

26 For she hath caused many to fal down wounded, and the strong men are all slaine by her.

27 Her house is the way vnto the graue, which goeth downe vnto the chambers of death.

a By this diuersitie of words he meaneth that nothing ought to be so deare vnto vs, as the word of God, nor that we looke on any thing more, nor mind any thing so much.

b Meaning, the raging affections which cary a man away in such sort that he cannot tell what he doeth.

c *Or, neighbours.* Leade Chap.

d The commandement be the law of God: for the instruction, the teaching and declaration of the same, which is committed to the Church.

e And reprehensions when the word is preached bring vs to life.

f With her wanton lookes and gesture.

g Meaning, that she will neuer cease till shee haue brought thee to beggery, and then seeke thy destruction.

h He approueth not theft, but sheweth that it is not so abominable as whoredom, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the Law of God.

i Meaning, for very necessitie.

k Neither wit nor strength can deliuer them that fall into the hands of the harlot. *Chap.* 2. 18.

CHAP. VIII.

1 Wisdome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie, 32 She exhorteth all to loue and follow her.

DOeth not wisedome cry? and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the path.

Chap. 1. 20.

a Salomon declareth that man is cause of his own perdition, & that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.

b Salomon vseth this parable to declare their folly that suffer themselues to be abused by harlots.

c He sheweth that there was almost none so impudent, but they were afrayd to be seene, and also their owne consciences did accuse them, which caused them to seeke the night to couer their filthinesse,

‖ *Or, garment,*

‖ *Or, bed.*

d He describeth certaine conditions, which are peculiar to harlots.

‡ *Ebr She strengthened her face.*

e Because that in peace offrings a portion returned to them that offered, she sheweth him that she hath meate at home to make good cheare with: or els she would vse some cloke of holinesse, till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes.

‖ *Or, eared worke.* ‡ *Ebr. in his hand.*

g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction.

h Which goeth cheerefully, not knowing that he shall be chastised.

‡ *Ebr. it is for his life.*

3 She cryeth beſides [b] the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye fooliſh men, vnderſtand wiſdome, and ye O fooles, be wiſe in heart.

6 Giue eare, for I will ſpeake of excellent things, and the opening of my lippes ſhall teach things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickednesse.

8 All the wordes of my mouth are righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to him that will vnderſtand, and ſtreight to them that would finde knowledge.

10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine golde.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſedome dwell with [d] prudence, and I finde forth knowledge and counſels.

13 The feare of the Lord is to hate [e] euill, as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewde things, I doe hate.

14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.

15 By mee Kings [f] reigne, and princes decree iuſtice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that ſeeke me early, ſhall find me.

18 Riches and honour are with me: [h] euen durable riches and righteouſneſſe.

19 My fruite is better then golde, euen then fine golde, and my reuenues better then fine ſiluer.

20 I cauſe to walke in the way of righteouſneſſe, and in the middes of the paths of [i] iudgement,

21 That I may cauſe them that loue me, to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: I was [k] before his works of olde.

23 I was ſet vp from euerlaſting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: and before the hils, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When hee prepared the heauens, I was [l] there, when he ſet the compaſſe vpon the deepe,

28 When hee eſtabliſhed the clouds aboue, when hee confirmed the fountaines of the deepe,

29 When hee gaue his decree to the ſea, that the waters ſhould not paſſe his commandement, when he appointed the foundations of the earth,

30 Then was I with him as [m] a nouriſher, and I was daily his delight reioycing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for bleſſed are they that keepe my waies.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching daily at my gates, and giuing attendance at the poſtes of my doores.

34 For hee that findeth me, findeth life, and ſhall obteine fauour of the Lord.

35 But he that ſinneth againſt me, hurteth his own ſoule: & al that hate me, loue death.

a Christ hath prepared him a Church.

b That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.

c He compareth wiſedome with great princes that keepe open houſe for all that come.

d Meaning, true preachers, which are not infected with mans wiſedome.

e Hee that knoweth his owne ignorance, and is voyde of malice.

f By the meate and drinke, is meant the word of God and the miniſtration of the Sacraments, whereby God nouriſheth his ſeruaunts in his houſe, which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning, them that are incorrigible, which Chriſt calleth dogges or ſwine: or hee ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but hee ſheweth their malice, and the ſmall hope of profite.

i He ſheweth what true vnderſtanding is, to knowe the will of God in his worde, which is meant by holy things.

k Thou ſhalt haue the chiefe profite and commoditie thereof.

m Some reade a chiefe worker: ſignifying that this wiſedome, euen Chriſt Ieſus was equall with God his Father, and created, preſerueth, and ſtill worketh with him. ſo Ioh. 5. 17.

n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto the wiſedom of God.

o By earth he meaneth man, which is the worke of God in whome Wiſedoome tooke pleaſure: in ſo much as for mans ſake the Diuine Wiſedome tooke mans nature, and dwelt among vs, and filled vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected, 10 The feare of God. 13 The conditions of the harlot.

WIſedome hath built her [a] houſe, and hewen out her [b] ſeuen pillars.

a Christ hath prepared him a Church.

2 She hath killed her victuales, drawen her wine, and [c] prepared her table.

c He compareth wiſedome with great princes that keepe open houſe for all that come.

3 Shee hath ſent forth her [d] maydens, and cryeth vpon the higheſt places of the citie, ſaying,

d Meaning, true preachers, which are not infected with mans wiſedome.

4 Who ſo is [e] ſimple, let him come hither, and to him that is deſtitute of wiſedome, ſhee ſaith,

e Hee that knoweth his owne ignorance, and is voyde of malice.

5 Come, and eate of my [f] meate, & drinke of the wine that I haue drawen.

f By the meate and drinke, is meant the word of God and the miniſtration of

6 Forſake your way, ye fooliſh, & yee ſhall liue: & walke in the way of vnderſtanding.

7 Hee that reproueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

8 Rebuke not a ſcorner, leſt he hate thee: but rebuke a wiſe man, and hee will loue thee.

9 Giue admonition to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.

10 The beginning of wiſedom is the feare of the Lord, and the knowledge of holy things, is [i] vnderſtanding.

i By the meate and drinke, is meant the word of God and the miniſtration of

11 For thy dayes ſhall bee multiplied by mee, and the yeeres of thy life ſhall bee augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, and if thou bee a ſcorner, thou alone

alone shall suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house, on a seate in the hie places of the citie.

15 To call them that passe by the way, that goe right on their way, saying,

16 Who so is simple, let him come hither, and to him that is destitute of wisedome she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But hee knoweth not, that the dead are there, and that her ghests are in the depth of hell.

1 By the foolish woman, some vnderstand the wicked preachers, who counterfaite the word of God, as appeareth verse 16. which were the words of the true preachers, as verse 4. but their doctrine is but as stollen waters: meaning that they are but mans traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter & all that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also what profite commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wicked nesse profite nothing: but righteousnesse deliuereth from death.

3 The Lord will b not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in sommer, is the sonne of wisedome: but hee that sleepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memorial of the iust shalbe blessed: but the name of the wicked shall d rotte.

8 The wise in heart will receiue commandements: but the foolish in ‡talke shall be beaten.

9 He that walketh vpightly, walketh ‖boldly: but he that peruerteth his wayes, shall be knowen.

10 Hee that e winketh with the eye, worketh sorrow, and he that is f foolish in talke shalbe beaten.

11 The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: * but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisedome is founde, and a rod shall be for the backe of him that is destitute of wisedome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his g strong citie, but the feare of the needy is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, & he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.

21 The lips of the righteous doe i feede many: but fooles shall die for want of wisedome.

22 The blessing of the Lorde, it maketh rich, and he doth adde k no sorowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, & as smoke to the eyes, so is the slothfull to them that l send him.

27 The feare of the Lorde increaseth the dayes: but the yeeres of the wicked m shalbe diminished.

28 The patient abiding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.

29 The way of the Lorde is strength to the vpright man: but feare shall bee for the workers of iniquity.

30 The righteous shall n neuer bee remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisedome: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

FAlse o balances are an abomination vnto the Lord: but a perfite ‡ weight pleaseth him.

2 When pride commeth, then commeth p shame: but with the lowly is wisedome.

3 The vprightnesse of the iust shal guide them: but the frowardnesse of the transgressors shall destroy them.

4 *Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 * When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his q stead.

9 An r hypocrite with his mouth burteth his neighbour: but the righteous shalbe deliuered by knowledge.

10 In the prosperity of the righteous the citie

i For they speake trueth and edifie many by exhortations, admonition and counsel.

k Meaning, that all worldly things bring care, and sorow, whereas they that feele the blessings of God, haue none.

l He is but a trouble & griefe to him that sendeth him about any businesse.

m The time of their prosperitie shall be short because of their great fall though they seeme to line long.

n They enioy in this life by faith and hope, their euerlasting life.

o Vnder this worde he condemneth all false weights, measures and deceite.

‡ *Or. stone.*

p When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion. *Esay. 7. 19. ecclus. 5. 1. Wisd. 5. 15.*

q That is, shall enter into trouble.

r A dissembler that pretendeth friendship, but is a priuie enemie.

Chap. 15. 20.

a That is, wickedly gotten.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.

‖ *Or, deceitfull.*

c When their wickednesse shall be discouered, they shall be as dumbe, and not knowe what to say.

d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortall.

‡ *Ebr. lips.*

‖ *Or, surely.*

e He that beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6. 13.

f For the corruption of his heart is knowen by his talke. *2. Cor. 13. 4. 2. Pet. 4. 8.*

g That is, God will find him out to punish him.

h And so maketh him bold to doe euill, whereas pouerty brideleth the poore from many euill things.

e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖*Or, prosperitie.*
f Will not make light report of others.
g Where God giueth store of men of wisedome and counsell.
h Whose conuersation he knoweth not.
i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
‖*Or, modest.*
k Is both good to himselfe and to others.
‖*Or, neighbour.*
l Though they make neuer so many friendes, or thinke themselues neuer so sure, yet they shall not escape.
‖*Or, is of vncomely behauiour.*
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the niggard.
‡*Ebr. the soule of blessing shall be made fat.*
p That prouideth for the vse of them that are in necessitie.
q The couetous men that spare their riches to the hinderance of their families, shall be depriued thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall bee punished as he deserueth, 1. Pet. 4. 18.

citie e reioyceth, and when the wicked perish, there is ioy.

11 By the ‡blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will f keepe silence.

13 He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many g counsellers are, there is health.

15 Hee shall be sore vexed, that is suretie for a h stranger, and he i that hateth suretiship, is sure.

16 A gracious woman attaineth honor, and the strong men attaine riches.

17 Hee that is mercifull, k rewardeth his owne soule: but he that troubleth his owne ‖flesh, is cruell.

18 The wicked worketh a deceitful worke: but he that soweth righteousnes, shall receiue a sure reward.

19 As righteousnes leadeth to life, so hee that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lorde: but they that are vpright in their way, are his delight.

21 l Though hand ioyne in hande, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewell of gold in a swines snoute: so is a faire woman, which ‖lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked m is indignation.

24 There is that scattereth, n & is more increased: but he that spareth more o then is right, surely commeth to pouertie.

25 The ‡liberal person shall haue plenty: and he that watereth, shall also haue raine.

26 Hee that withdraweth the corne, the people will curse him: but blessing shalbe vpon the head of him that p selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shal come to him.

28 He that trusteth in his riches, shal fal: but the righteous shall flourish as a leafe.

29 Hee that troubleth his owne q house, shall inherite the winde, and the foole shall be r seruant to the wise in heart.

30 The fruite of the righteous is as a tree of life, and he that s winneth soules, is wise.

31 Beholde, the righteous shalbe t recompensed in the earth: how much more the wicked and the sinner?

CHAP. XII.

HE that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

2 A good man getteth fauor of the Lord: but the man of wicked imaginations wil he condemne.

3 A man cannot bee established by wickednes: but the a roote of the righteous shall not be moued.

4 A ‡ vertuous woman is the crowne of her husband: but shee that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will b deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shal be commended for his wisdome: but the froward of heart shall be despised.

9 Hee that is despised, c and is his owne seruant, is better then hee that boasteth himselfe and lacketh bread.

10 A righteous man d regardeth the life of his beast: but the mercies of the wicked are cruel.

11 * He that tilleth his land shall be satisfied with bread: but hee that followeth the idle, is destitute of ‖ vnderstanding.

12 The wicked desireth the e nette of euils: but the f roote of the righteous giueth fruite.

13 The euil man is snared by the wickednes of his lips, but the iust shall come out of aduersitte.

14 A man shall bee satiate with good things by the fruite of his mouth, and the recompense of a man hands shal God giue vnto him.

15 The way of a foole is g right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall bee knowen by his anger: but hee that h conceiueth shame is wise.

17 Hee that speaketh trueth, will shewe righteousnesse: but a false witnesse vseth deceite.

18 * There is that speaketh words like the pickings of i a sworde: but the tongue of wise men is health.

19 The lip of trueth shall bee stable for euer: but a lying tongue varieth incontinently.

20 Deceite is in the heart of them that imagine euil: but to the counsellers of peace shall be ioy.

21 There shall none inequitte come to the iust: but the wicked are full of euil.

22 The lying lips are an abomination to the Lorde: but they that deale truely are his delight.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The hand of the diligent shall beare rule: but the idle shall be vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a k good worde reioyceth it.

26 The righteous is l more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shal prosper continually.
‡*Ebr. strong, or painefull.*
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned, and yet liueth of his owne trauaile.
d Is mercifull euen to the very beast that doeth him seruice.
Chap. 28. 19. Eccles. 20. 27.
‖*Or, defence.*
e Continually imagineth meanes how to doe harme to others.
f Meaning, their heart within, which is vpright, and doeth good to all.
g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridleth his affections.
Chap. 14. 5.
i Which seeke nothing more then to prouoke others to anger.

Chap. 10. 4.
k That is, words of comfort or a cheereful minde, which is declared by his words, reioyceth a man, as a couetous minde killeth him.
l That is, more liberall in giuing.

will deceiue them.

27 The deceitfull man roasteth not that he [m] taketh in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that path way there is no death.

CHAP. XIII.

A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruit [a] of his mouth: but the soule of the trespassers shall suffer violence.

3 Hee that keepeth his mouth, keepeth his life: but hee that openeth his lippes, destruction shalbe to him.

4 The sluggard [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnes preserueth the vpright of [‡] life: but wickednesse ouerthroweth the sinner.

7 There is that maketh himselfe rich, and hath nothing, and that maketh himselfe poore, hauing great riches.

8 A man will giue his riches for the ransome of his life: but the poore [c] cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked shall be put out.

10 Onely by pride [d] doth man make contention: but with the well aduised is wisedome.

11 The [e] riches of vanitie shall diminish: but he that gathereth with the [f] hande, shall increase them.

12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 Ye that despiseth [g] the word, he shalbe destroyed: but he that feareth the commandement, he shall be rewarded.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise man will worke by knowledge: but a foole will spread abroad folly.

17 *A wicked messenger falleth [h] into euill: but a faithfull ambassadour is preseruation.

18 Pouertie and shame is to him that refuseth instruction: but hee that regarded correction, shall be honoured.

19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with the wise, shall be wise: but a companion of fooles shall bee [i] afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the [k] riches of the sinner is layd vp for the iust.

23 Much food is in the field of the [l] poore: but the field is destroyed without discretion.

24 *Hee that sparethe his rodde, hateth his sonne: but he that loueth him, chastneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.

2 *Hee that walketh in his [b] righteousnesse, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish is the [c] rod of pride: but the lippes of the wise preserue them.

4 Where none [d] oxen are, there the crib is emptie: but much increase commeth by the strength of the oxe.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner [e] seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

8 The wisedome of the prudent is to vnderstand his wayes: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke [f] of sinne: but among the righteous there is fauour.

10 The heart knoweth the [g] bitternesse of his soule, and the stranger shal not meddle with his ioy.

11 The house of the wicked shall bee destroyed: but the tabernacle of the righteous shall flozish.

12 *There is a way that seemeth right to a man: but the issues thereof are the waies of death.

13 Euen in laughing the heart is sozowfull, [h] and the ende of that mirth is heauinesse.

14 The heart that declineth, [i] shall be satiate with his owne wayes: but a good man shall depart from him.

15 The foolish will beleeue euery thing: but the prudent will consider his steps.

16 A wise man feareth, & departeth from euil: but a foole rageth, and is carelesse.

17 Hee that is hastie to anger, committeth folly, and a man of [‡] wicked deuices is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The euill shall bow before the good, & the wicked [k] at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The sinner despiseth his neighbour: but hee that hath mercie vpon the poore, is blessed.

22 Doe not they erre that imagine euil? but to them that thinke on good things, shall be mercie and trueth.

23 In all labour there is abounndance: but the talke of the lips bringeth onely want.

24 The crowne of the wise is their riches,

[m] Although hee get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

[a] If he vse his tongue to Gods glorie, and the profite of his neighbour, God shall blesse him.
[b] He euer desireth, but taketh no paines to get any thing.

‡ *Ebr. way.*
[c] For his pouertie, he is not able to escape the threatnings, which the cruel oppressours vse against him.
[d] When as euery man contendeth to haue the preeminence, and will not giue place to another.
[e] That is, goods euill gotten.
[f] That is, with his owne labour.
[g] Meaning, the word of God, whereby he is admonished of his duety.
Chap. 25. 13.
[h] Bringeth many inconueniences, both to himselfe and to others.
[i] As he is partaker of their wickednes, and beareth with their vices, so shall he bee punished alike as they are.
[k] Reade Iob 27. 16, 17.
[l] God blesseth the labour of the poore and consumeth their goods which are negligent, because they thinke they haue ynough.
Chap. 23. 13.
Eccles. 30. 1.

[a] That is, taketh paine to profite her family and to doe that which concerneth her duetie in her house.
Iob. 12. 4.
[b] That is, in vprightnes of heart and without hypocrisie.
[c] His proude tongue shall cause him to be punished.
[d] By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profite.
[e] For the maintenance of his owne ambition, and not for Gods glorie, as Simon Magus.
[f] Doeth not know the grieuousnes thereof, nor Gods iudgements against the same.
[g] As a mans conscience is witnesse of his owne griefe: so another cannot feele the ioy and comfort which a man feeleth in himselfe.
Chap. 16. 25.
[h] He sheweth that the allurement vnto sinne seemeth sweete, but the ende thereof is destruction.
[i] He that forsaketh God, shall be punished, and made weary of his sinnes wherein he delighted.
‡ *Ebr. the man of imaginations.*
[k] If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.

and

and the follie of fooles is foolishnesse.

25 A faithfull witnesse deliuereth soules: but a deceiuer speaketh lies.

26 In the feare of the Lorde is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a welspring of life, to auoyd the snares of death.

l That is, the strength of a king standeth in many people.

28 In the multitude of the l people is the honour of a king, and for the want of people commeth the destruction of the prince.

29 He that is slowe to wrath, is of great wisdome: but he that is of an hastie minde, exalteth follie.

‖Or, body.

30 A sound heart is the life of the ‖flesh: but enuie is the rotting of the bones.

Chap.17.5.

31 * He that oppresseth the poore, reproacheth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

m Forasmuch as they are conuict thereby, and put to silence.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen m in the mids of fooles.

‖Or, and the mercie of the people is a sacrifice for sinne.

34 Iustice exalteth a nation, ‖but sinne is a shame to the people.

35 The pleasure of a king is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

Chap.25.15.

A * Soft answere putteth away wrath: but grieuous words stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnesse.

Verse 28.

3 The eyes of the Lord in euery place behold the euill and the good.

4 A wholsome tongue is as a tree of life: but the frowardnesse thereof is the breaking of the minde.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

n For though they haue much, yet it is full of trouble and care. b That thing is abhominable before God, which the wicked think to be most excellent, and whereby they thinke most to be accepted. c He that swareth from the word of God, can not abide to be admonished.

6 The house of the righteous hath much treasure: but in the reuenues of the wicked is n trouble.

7 The lips of the wise doe spread abroad knowledge: but the heart of the foolish doeth not so.

8 The b sacrifice of the wicked is abomination to the Lorde: but the prayer of the righteous is acceptable vnto him.

9 The way of the wicked is an abomination vnto the Lord: but hee loueth him that followeth righteousnesse.

10 Instruction is euil to him that c forsaketh the way, and hee that hateth correction, shall die.

d There is nothing so deepe, or secret, that can be hid from the eyes of God, much lesse mens thoughts. Chap.17.22. ‡Ebr. heart. Psal.37.16.

11 d Hell and destruction are before the Lorde: howe much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorrow of the heart the minde is heauy.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.

15 All the dayes of the afflicted are euill: but a good ‡ conscience is a continuall feast.

16 * Better is a litle with the feare of the Lord, then great treasure and trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 * An angry man stirreth vp strife: but he that is slow to wrath, appeaseth strife.

Chap.29.22.

19 The way of a slouthfull man is as an hedge of e thornes: but the way of the righteous is plaine.

e That is, he euer findeth some let or stay, and dare not go forward.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

Chap.10.1.

21 Foolishnesse is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but f in the multitude of counsellers there is stedfastnes.

f Reade Chap. 11.14.

23 A ioy commeth to a man by the answer of his mouth: and howe good is a word g in due season?

g If we will that our talk be comfortable, we must wait for time and season.

24 The way of life is on high to the prudent, to auoid from hell beneath.

25 The Lord will destroy the house of the proud men: but hee will stablish the borders of the widowe.

26 The thoughtes of the wicked are abomination to the Lorde: but the pure haue h pleasant words.

h That is, wholsome and profitable to the hearers.

27 He that is greedy of gaine, troubleth his owne house: but hee that hateth giftes, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off from ỹ wicked: but he heareth the prayer of the righteous.

i That suffereth himselfe to be admonished by Gods worde, which bringeth life, and so amendeth.

30 The light of the eyes reioyceth the heart, ‡ a good name maketh the bones fat.

31 The eare that heareth to the i correction of life, shal lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

k Meaning, that God exalteth none, but them that are truely humbled.

33 The feare of the Lord is the instruction of wisedome: and before honour goeth k humilitie.

CHAP. XVI.

THe a preparations of the heart are in man: but the answere of the tongue is of the Lord.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him.

2 All the waies of a man are b cleane in his owne eyes: but ỹ Lord pondereth the spirits.

b He sheweth hereby, that man flattereth himself in his doings, calling that vertue which God teareth vice.

3 ‡ Commit thy workes vnto the Lorde, and thy thoughts shalbe directed.

‡Ebr. rolle.

4 The Lorde hath made all things for his owne sake: yea, euen the wicked for the day of euil.

5 All that are proude in heart, are an abomination to the Lord: though * hand ioyne in hand, he shall not be vnpunished.

c So that the destruction of the iustice of God shall appeare to his glorie, euen in the wicked. Chap.11.21.

6 By d mercie and trueth iniquitie shall bee forgiuen, and by the feare of the Lorde they depart from euil.

d Their vpright and repenting life shall be a token that their sinnes are forgiuen, Chap.15.16. ‡Psal.37.16.

7 When the waies of a man please the Lord, he wil make also his enemies at peace with him.

8 * Better is a little with righteousnesse, then

then great reuenues without equitie.

9 The heart of man [e] purposeth his way: but the Lord doeth direct his steps.

10 A diuine sentence shall be in the lips of the king: his mouth shall not transgresse in iudgement.

11 [f] A true weight and balance are of the Lord: all the weights of the bagge are his [f] worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished [g] by iustice.

13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.

14 The wrath of a King is as [h] messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is [i] as a cloude of the latter raine.

16 * How much better is it to get wisedome then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, and he keepeth his soule that keepeth his way.

18 Pride goeth before destruction, and an high minde before the fall.

19 Better it is to be of humble mind with the lowly, then to diuide the spoiles with the proud.

20 Hee that is wise in his businesse, shall finde good: and * hee that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and [k] the sweetnesse of the lippes shall increase doctrine.

22 Vnderstanding is a welspring of life vnto them that haue it: and the [l] instruction of fooles is follie.

23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe, sweetnesse to the soule, & health to the bones.

25 * There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.

26 The person that trauaileth, trauaileth for himselfe: for his mouth ‡ craueth it of him.

27 A wicked man diggeth vp euill, and in his lips is like [m] burning fire.

28 A froward person soweth strife: and a taleteller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 [n] Hee shutteth his eyes to deuise wickednesse: he moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glory, when it is found in the way of [o] righteousnes.

32 He that is slowe vnto anger, is better then the mighty man: and hee that ruleth his owne minde, is better then hee that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is [p] of the Lord.

[e] He sheweth the follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.

Chap. 11.1.

[f] If they be true and iust, they are Gods worke, and hee delighteth therein, but otherwise if they be false, they are the worke of the deuil, & to their condemnation that vse them.

[g] They are appointed by God to rule according to equitie and iustice.

[h] That is, he findeth out many meanes to execute his wrath.

[i] Which is most comfortable to the drie ground, Deut. 11.14.

Chap. 8.10.

Psal. 125.1.

[k] The sweete words of consolation, which come forth of a godly heart.

[l] Either that which [g] wicked teach others, or els it is follie to teach them that are malicious.

Chap. 14.12.

‡ *Ebr. bewteth vpon him.*

[m] For he consumeth himselfe and others.

[n] With his whole indeuour he laboureth to bring his wickednes to passe.

[o] That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

CHAP. XVII.

BEtter is a drie morsell, if peace be with it, then an house full of [a] sacrifices with strife.

2 * A discreet seruant shall haue rule ouer a lewd sonne, and hee shall diuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for golde, so the Lord trieth the hearts.

4 The wicked giueth heede to false lips, & a lyar hearkeneth to the naughty tongue.

5 [c] He that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shal not be vnpunished.

6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.

7 ‡ High talke becommeth not a foole, much lesse a lying talke a prince.

8 A rewarde is as a stone pleasant in the eies of them that haue it: it prospereth, whithersoeuer it [c] turneth.

9 He that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the [d] prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely euill, and a cruel messenger [e] shall be sent against him.

12 It is better for a man to meete a beare robbed of her whelps, then a foole in his folly.

13 * Hee that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore yer the contention be medled with, leaue off.

15 [f] He that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a [g] price in the hand of the foole to get wisedome, and he hath none heart?

17 A friende loueth at all times: and [h] a brother is borne for aduersitie.

18 A man destitute of vnderstanding [i] toucheth the hand, and becommeth suertie for his neighbour.

19 Hee loueth transgression that loueth strife: and hee that exalteth his [k] gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath an naughtie tongue shal fall into euill.

21 He that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the [l] bolome to wrest the wayes of iudgement.

24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * beauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite such [n] for equitie.

[a] For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted.

Eccles. 10.26.

[b] That is, shal be made gouernour ouer the children.

Chap. 14.31.

‡ *Ebr. the lip of excellencie.*

[c] The reward hath great force to gaine the hearts of men.

[d] He that admonisheth the prince of his fault, maketh him his enemie.

[e] By the messenger is meant such meanes as God vseth to punish the rebels.

[f] Whereby he meaneth the wicked in his rage, who hath no feare of God.

Rom. 12.17.

1. *Thes.* 5.15.

1. *Tet.* 3.9.

Isa. 5.23.

chap. 24.24.

[g] What auaileth it the wicked to be rich, seeing he setteth not his mind to wisdom?

[h] So that he is more then a friend, euen a brother that helpeth in time of aduersitie.

[i] Reade Chap. 6.1.

[k] Liueth vp himselfe aboue his degree.

Chap. 15.13.

[l] That is, secretly & out of the bosome of the rich.

Eccle. 20.14.

and 8.1.

[m] That is, wander to and fro, and seeke not after wisedome.

Chap. 10.1.

[n] For their well doing.

27 He that hath knowledge, spareth his words, and a man of vnderstanding is of an excellent spirit.

28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

a He that loueth wisdome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.

b That is, that he may talke licentiously of whatsoeuer commeth to mind.

c Meaning, such one as contemneth all others.

d Which can neuer be drawen emptie, but bring euer profit.

e That is, to fauour him and support him.

f They are soone beleeued, and enter most deepely.

g He sheweth what is the refuge of the godly against all troubles.

*Chap.*10.15. *Chap.*16.18. *Eccles.*11.8.

h The mind can well beare the infirmity of the body, but when the spirit is wounded, it is a thing most hard to susteine.

i Getteth him liberty to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie can not otherwise be decided, it is best to cast lots to know whose the thing shall be. m Appeaseth their controuersie, which are so stout that can not otherwise be pacified. n Which for the strength thereof will not bowe nor yeeld. o By the vsing of the tongue well or euill, commeth the fruit thereof either good or bad.

FOr the desire thereof the wil[a] separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproch.

4 The wordes of a mans mouth are like deepe [d] waters, and the welspring of wisedome is like a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The words of a tale bearer are as flatterings, and they goe downe into the [f] bowels of the bellie.

9 He also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde is a strong tower: the righteous runneth vnto it, and is exalted.

11 * The rich mans riches are his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glory goeth lowlinesse.

13 * Hee that answereth a matter before he heare it, it is follie and shame vnto him.

14 The spirit of a man will susteine his infirmitie: but [h] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended is harder to winne, then a strong citie, and their contentions are like the [n] barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that [o] loue it, shall eate the fruit thereof.

22 He that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer then a brother.

found, which are more ready to doe pleasure, then bound by dueties.

p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap.19.14.

q That is, oft times such are hee that is more

CHAP. XIX.

BEtter [a] is the poore that walketh in his vprightnes, then he that abuseth his lips, and is a foole. *Chap.*28.6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart fretteth against the Lord.

4 Riches gather many frends: but the poore is separated from his neighbour.

5 * A false witnesse shall not bee vnpunished: and he that speaketh lies, shall not escape. *Deut.*19.19. *Dan.*13.62.

6 Many reuerence the face of the prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant [a] with words, yet they will not.

8 He that possesseth vnderstanding, [b] loueth his owne soule, and keepeth wisedome to finde goodnesse.

9 A false witnesse shall not bee vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glory is [d] to passe by an offence.

12 * The kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the grasse.

13 * A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall [e] dropping.

14 House and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.

15 Slouthfulnesse causeth to fall a sleepe, and a deceitfull person shall be affamished.

16 Hee that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou [f] deliuer him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises are in a [g] mans heart: but the counsell of the Lord shall stand.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things is not to be permitted to him that cannot vse them aright.

d That is, to couer it by charitie, and to do therein as may most serue to Gods glory. *Chap.*20.2. *Chap.*17.21. *Chap.*21.9.

e As raine that droppeth and rotteth the house. *Chap.*18.22.

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

g Mans deuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

If 22 That

22 That that is to be desired of a man, is his [b] goodnesse, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 *Smite a scorner, and [i] the foolish will beware: and reproone the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth his father, or chaseth away his mother, is a lewd & shamefull child.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked [k] swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

WIne [a] is a mocker, and strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the king is like the roaring of a lion: hee that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 It is a mans honor to ceasse from strife: but euery foole will be medling.

4 The slothfull will not plow, because of Winter: therefore shall he begge in Summer, but haue nothing.

5 The counsell in the heart of [c] man is like deepe waters: but a man that hath vnderstanding will draw it out.

6 Many men will boast, euery one of his owne goodnesse: but who can finde a faithfull man?

7 Hee that walketh in his integritie, is iust: and blessed shall his children bee after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers ‡ weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt bee satisfied with bread.

14 It is naught, it is naught, saieth the buyer: but when he is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious iewel.

16 * Take his [f] garment, that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweet to a man: but afterward his mouth shall be filled with grauell.

18 Establish the thoughtes by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth * secrets: therfore meddle not with him that flattereth with his lips.

20 * Hee that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage is hastily gotten at the beginning, but the ende thereof shall not be blessed.

22 Say not thou, * I will recompense euill: but waite vpon the Lord, and hee shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull ballances are not good.

24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to s deuoure that which is sanctified, and after the vowes to inquire.

26 A wise king scattereth the wicked, and causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lorde is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and trueth preserue the King: for his throne shalbe established with mercie.

29 The beautie of yoong men is their strength, and the glory of the aged is the gray head.

30 [k] The blewnesse of the wound scrueth to purge the euill, and the stripes within the bowels of the belly.

CHAP. XXI.

THe [a] Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man is right in his owne eyes: but the Lorde pondereth the hearts.

3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proude heart, which is the ‖ [b] light of the wicked, is sinne.

5 The thoughts of the diligent doe surely bring abundance: but [c] whosoeuer is hastie, commeth surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is peruerted and strange: but of the pure man, his worke is right.

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h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous. *Chap.* 26. 15. *Chap.* 21. 11.

i That is, the simple, and ignorant men learne, when they see the wicked punished.

k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates & drinks,

a By wine here is meant him that is giuen to wine, and so by strong drinke. *Chap.* 19. 12.

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man either by his words or maners.

d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare. 1. *King.* 8. 46. 2. *chron.* 6. 36. *eccles.* 7. 22. 1. *iohn* 1. 8.

‡ *Ebr. stone and stone, ephah and ephah.*

e Reade Chap. 16. 11.

Chap. 27. 13.

f Teach him wit, that he cast not himselfe rashly into danger.

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g That is, to apply it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.

h Which was a kinde of punishment then vsed.

i The word of God giueth life vnto man, and causeth vs to see and trie the secrets of our dark hearts, Hebr. 4. 12. *Chap.* 29. 14.

k Sharpe punishment that pearceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

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a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able. *Chap.* 16. 2. *Micah.* 6. 8.

‖ *Or, plowing.*

b That is, the thing whereby he is guided, or which he bringeth forth as the fruit of his worke.

c Hee that goeth rashly about his businesse and without counsell. *Chap.* 13. 11.

d Hee meaneth this chiefly of Iudges and Princes, which leaue that vocation whereunto God hath called them, and polle their subiects to maintaine their lusts.

Chap.19.13. and 25.24.

[*Or, in a great familie.*

9 *It is better to dwel in a corner of the house top, then with a contentious woman in a [*] wide house.

10 The soule of the wicked wisheth euil: & his neighbour hath no fauour in his eyes.

c Reade Chap. 19.25.

11 *When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous [c] teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.

13 Hee that stoppeth his eare at the crying of the poore, he shall also crie and not be heard.

14 [s] A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

g To doe a pleasure to the angry man pacifieth him.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shall not be rich.

h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places. *Eccles.25.18,22*

18 The [h] wicked shalbe a ransome for the iust, and the transgresser for the righteous.

19 *It is better to dwel in the wildernes, then with a contentious and angry woman.

i Meaning, abundance of all things.

20 In the house of the wise is a pleasant treasure and [i] oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnesse and mercie, shall find life, righteousnes and glory.

k Wisedome ouercommeth strength & confidence in worldly things.

22 A [k] wise man goeth vp into the citie of the mighty, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought. *Chap.15.8.isa.1. 13 eccles.34.21. Chap.19.5.*

24 Proud, hauty and scorneful is his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull [l] slayeth him: for his hands refuse to worke.

m He may boldly testifie the trueth that he hath heard.

26 He coueteth euermore greedily, but the righteous giueth, and spareth not.

27 The *sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde?

28 *A false witnesse shall perish: but he that heareth, [m] speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

CHAP. XXII.

Eccles.7.3.

A *Good name is to be chosen aboue great riches, and [a] louing fauour is aboue siluer and aboue gold.

Chap.29.13.

2 *The rich and poore [b] meete together: the Lord is the maker of them all.

b Liue together and haue neede the one of the other.

3 *A prudent man seeth the [c] plague, and hideth himselfe: but the foolish goe on still, and are punished.

Chap.27.12.

c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

4 The reward of humilitie, and the feare of God is glory and life.

5 Thornes and snares are in the way of the froward: but he that regardeth his soule will depart farre from them.

6 Teach a child [d] in the trade of his way, and when hee is olde, hee shall not depart from it.

d Bring him vp vertuously, and he shall so continue.

7 The rich ruleth the poore, and the borrower is seruant vnto the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the [e] rodde of his anger shall faile.

e His authority whereby he did oppresse others, shall be taken from him. *Eccles.31.23.*

9 *Hee that hath a good [f] eye, he shall be blessed: for hee giueth of his bread vnto the poore.

f He that is mercifull and liberal.

10 Cast out the scorner, and strife shall goe out: so contention and reproch shall cease.

g Hee sheweth that princes should vse their familiarity, whose conscience is good, and their talke wise and godly.

11 Hee that loueth pureneſse of heart for the grace of his lips, the [g] king shall bee his friend.

12 The eyes of the Lord [h] preserue knowledge: but he ouerthroweth the words of the transgressour.

h Fauour them that loue knowledge.

13 The slouthfull man sayth, [i] A lion is without, I shall be slaine in the streete.

i Hee derideth them that inuent vaine excuses, because they would not doe their duetie.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angrie [k] shall fall therein.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

15 Foolishnes is bound [l] in the heart of a childe: but the rod of correction shall driue it away from him.

l He is naturally giuen vnto it.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 ¶ Incline thine eare, and heare the words of the wise, and applie thine heart vnto my knowledge.

m He sheweth what the ende of wisedome is: to wit, to direct vs to the Lord.

18 For it shall bee pleasant, if thou keepe them in thy belly, and if they be directed together in thy lips.

19 That thy confidence may bee in [m] the Lorde, I haue shewed thee this day: thou therefore take heede.

20 Haue not I written vnto thee [n] three times in counsels and knowledge,

n That is, sundry times.

21 That I might shew thee the assurance of the words of trueth to answere the words of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted ‡ in iudgement.

‡ *Ebr. in the gate* *Chap.23.11.*

23 For the Lord * will defend their cause, and spoile the soule of those that spoile them.

24 Make [o] no friendship with an angrie man, neither goe with the furious man,

o Haue not to doe with him that is not able to rule his affections: for hee would hurt thee by his euill conuersation.

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Bee not thou of them that [p] touch the hand, nor among them that are suretie for debts.

p Which rashly put themselues in danger for others, as Chap. 6.1.

27 If thou hast nothing to pay, why cauſest thou that he should take thy bed from vnder thee?

28 Thou shalt not *remoue the ancient bounds which thy fathers haue made.

Deut.27.17. chap.23.10.

29 Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the base sort.

CHAP. XXIII.

WHen thou ſittest to eate with a ruler, [a] conſider diligently what is before thee,

2 [b] And put the knife to thy throate, if thou be a man giuen to the appetite.

3 Be not deſirous of his dainty meates: [c] for it is a deceiuable meate.

4 Trauaile not too much to be rich: but ceaſe from thy [d] wiſedome.

5 Wilt thou caſt thine eies vpon it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an [e] euill eye, neither deſire his daintie meates.

7 For as though hee thought it in his heart, ſo will hee ſay vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou ſhalt vomit thy [f] morſels that thou haſt eaten, and thou ſhalt loſe thy ſweet words.

9 Speake not in the eares of a foole: for he will deſpiſe the wiſedome of thy words.

10 * Remoue not the ancient boundes, and enter not into the fields of the fatherleſſe.

11 For hee that redeemeth them, is mighty: he will * defend their cauſe againſt thee.

12 Apply thine heart to inſtruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the childe: for if thou ſmite him with the rod, he ſhall not die.

14 Thou ſhalt ſmite him with the rod, and ſhalt deliuer his ſoule from [g] hell.

15 My ſonne, if thine heart be wiſe, mine heart ſhall reioice, and I alſo,

16 And my reines ſhall reioice, when thy lips ſpeake righteous things.

17 * Let not thine heart be enuious againſt ſinners: but let it be in the feare of the Lord continually.

18 For ſurely there is an end, [h] and thy hope ſhall not be cut off.

19 O thou my ſonne, heare and be wiſe, and guide thine heart in the [i] way.

20 Keepe not cōpanie with ‡ drunkards, nor with ‡ gluttons.

21 For the drunkard and the glutton ſhal be poore, and the ſleeper ſhalbe clothed with ragges.

22 Obey thy father that hath begotten thee, and deſpiſe not thy mother when ſhee is olde.

23 Buy [k] the trueth, but ſell it not: likewiſe wiſedome, and inſtruction, and vnderſtanding.

24 The father of the righteous ſhal greatly reioice, and he that begetteth a wiſe child, ſhall haue ioy of him.

25 Thy father and thy mother ſhall bee glad, and ſhe that bare thee, ſhall reioice.

26 My ſonne, giue me [l] thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe ditch, and a ſtrange woman is as a narrow pit.

28 * Alſo ſhe lieth in waite as for a pray, [m] and ſhe increaſeth the tranſgreſſers among men.

29 To whome is woe? to whom is ſorowe? to whom is ſtrife? to whom is murmuring? to whom are woundes without cauſe? and to whom is the redneſſe of the eyes?

30 Euen to them that tarie long at the wine, to them that go, [a] and ſeeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly.

32 In the end thereof it will bite like a ſerpent, and hurt like a cockatriſe.

33 Thine [o] eyes ſhall looke vpon ſtrange women, and thine heart ſhall ſpeake lewd things.

34 And thou ſhalt be as one that ſleepeth in the mids of the [p] ſea, and as hee that ſleepeth in the top of the maſt.

35 They haue ſtricken mee, ſhalt thou ſay, but I was not ſicke: they haue beaten me, but I knew not, when I awoke: therefore will I [q] ſeeke it yet ſtill.

CHAP. XXIIII.

BE * not thou enuious againſt euill men, neither deſire to be with them.

2 For their heart imagineth deſtruction, and their lips ſpeake miſchiefe.

3 Through wiſdome is an houſe builded, and with vnderſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man is ſtrong: for a man of vnderſtanding increaſeth his ſtrength.

6 * For with counſel thou ſhalt enterpriſe thy war, and in the multitude of them that can giue counſell, is health.

7 Wiſdome is hie to a foole: therefore he cannot open his mouth in the [a] gate.

8 He that imagineth to do euil, men ſhall call him an author of wickednes.

9 The wicked thought of a foole is ſinne, and the ſcorner is an abomination vnto men.

10 If thou bee [b] faint in the day of aduerſitie, thy ſtrength is ſmall.

11 Deliuer them that are drawen [c] to death: and wilt thou not preſerue them that are led to be ſlaine?

12 If thou ſay, Behold, we knew not of it: he that pondereth the hearts, doth not hee vnderſtand it? and hee that keepeth thy ſoule, knoweth hee it not? will not hee alſo recompenſe euery man according to his workes?

13 My ſonne, eate [d] hony, for it is good, and the honie combe, for it is ſweete vnto thy mouth:

14 So ſhall the knowledge of wiſedome be vnto thy ſoule, if thou finde it, and there ſhall be an ‖ ende, and thine hope ſhall not be cut off.

15 Lay no waite, O wicked man, againſt the houſe of the righteous, and ſpoyle not his reſting place.

16 For a iuſt man * falleth ſeuen times, and riſeth againe: but the wicked fall into miſchiefe.

17 Be thou not glad when thine enemie falleth,

a Eate with ſobriety.
b Bridle thine appetite, as it were by force and violence.
c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne ſecret purpoſes.
d Beſtow not the gifts that God hath giuen thee, to get worldly riches.
e That is, couetous, as contrary, a good eye is taken for liberall, as chap. 22. 9.
f Hee will not ceaſe, till he hath done thee ſome harme, and his flattering words ſhall come to no vſe.
Deut. 27. 17. chap. 22. 28. Chap. 22. 23. Chap. 13. 24. and 19. 18. eccleſ. 30. 1.
g That is, from deſtruction.
Pſal. 37. 1. Chap. 24. 1.
h The proſperity of the wicked ſhall not continue.
i In the obſeruation of Gods commandements.
‡ *Ebr. wine bibbers.*
‡ *Ebr. deuourers of fleſh.*
k Spare no coſt for trueths ſake, neither depart from it for any gaine.
l Giue thy ſelfe wholly to wiſedome.
Chap. 21. 14. Chap. 7. 12.
m She ſeduceth many, and cauſeth them to offend God.

a Which by arte make wine ſtronger, and more pleaſant.
o That is, drunkenneſſe ſhall bring thee to whoredome.
p In ſuch great danger ſhalt thou be.
q Though drunkenneſſe make thē more inſenſible then beaſts, yet can they not refraine.

Pſal. 37. 1. chap. 23. 17.

Chap. 20. 18.

a In the place where wiſdome ſhould bee ſhewed.
b Man hath no triall of his ſtrength, till he be in troubles.
c None can be excuſed, if he helpe not the innocent when he is in danger.
d As honie is ſweet and pleaſant to the taſte, ſo wiſedome is to the ſoule.
‖ *Or, reward.*
e He is ſubiect to many perils, but God deliuereth him.

falleth, and let not thine heart reioyce when he stumbleth,

18 Lest the Lorde see it, and it displease him, and he turne his wrath f from him.

19 * Fret not thy selfe because of the malicious, neither be enuious at the wicked.

20 For there shall be none ende of plagues to the euill man: * the light of the wicked shalbe put out.

21 My sonne, feare the Lorde, g the king, & meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?

23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good ‡ to haue respect of any person in iudgement.

24 He that sayth to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth vpright words.

27 Prepare thy worke without, & make ready thy things in the fielde, h and after, builde thine house.

28 Bee not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lips?

29 * Say not, I will doe to him, as hee hath done to mee, I i will recompense euery man according to his worke.

30 I passed by the fielde of the slouthfull, and by the vineyarde of the man destitute of vnderstanding,

31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheelde, and I considered it well: I looked vpon it, and k receiued instruction.

33 Yet a litle sleepe, l a little slumber, a little folding of the handes to sleepe:

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah king of Iudah b copied out.

2 THe glory of God is to c conceale a thing secret: but the d Kings honour is to search out a thing.

3 The heauens in height, and the earth in deepenesse, and the e Kings heart can no man search out.

4 Take the f drosse from the siluer, and there shall proceede a vessell for the finer.

5 Take g away the wicked from the king, and his throne shall bee stablished in righteousnesse.

6 Boast not thy selfe before ‡ king, and stand not in the place of great men.

7 * For it is better, that it be sayde vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whome thine eyes haue seene.

8 Goe not forth hastily to strife, lest thou knowe not what to doe in the ende thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbor, and discouer not the secret to another,

10 Lest hee that heareth it, put thee to shame, and thine infamie doe not h cease.

11 A worde spoken in his place, is like apples of golde with pictures of siluer.

12 Hee that reproueth the wise, and the obedient eare, is as a golden earering and an ornament of fine gold.

13 As the i colde of the snowe in the time of haruest, so is a faithfull messenger to them that send him: for hee refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like k clouds and winde without raine.

15 A prince is pacified by staying of l anger, and a soft tongue breaketh the m bones.

16 If thou haue found honie, eate that is n sufficient for thee, lest thou be ouer full, and vomite it.

17 Withdraw thy foote from thy neighbours house, lest hee be wearie of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.

20 Hee that taketh away the garment in the colde season, is like vineger powred vpon o nitre, or like him that singeth songs to an heauie heart.

21 * If hee that hateth thee bee hungrie, giue him bread to eate, and if hee be thirstie, giue him water to drinke.

22 For thou shalt lay p coales vpon his head, and the Lord shall recompense thee.

23 As the North winde driueth away the raine, so doeth an angrie countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the colde waters to a weary soule, so is good newes frō a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much honie: * so to search their owne glory is not glory.

28 A man that refraineth not his appetite, is like a citie which is q broken downe, and without walles.

CHAP. XXVI.

AS the snowe in the summer, and as the raine in the haruest are not meete, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swal-

f To be auenged on thee. *Psal.37.1. Prou.23.17. Chap.13.9.*

g Meaning either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their king.

‡ *Ebr. to knowe the face. Chap.17.15. Isa.5.23.*

h Be sure of the meanes how to compasse it before thou take any enterprise in hand. *Chap.20.22.*

i He sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans faute.

l Reade Chap. 6.10.

a Whom Hezekiah appointed for this purpose.

b That is, gathered out of diuers bookes of Salomon.

c God doth not reueile the cause of his iudgements to man.

d Because the king ruleth by the reueiled word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes. e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king: euen when hee is vpright, and doeth his duetie. f When vice is remooued from a king, he is a meete vessell for the Lords vse. g It is not ynough that hee be pure himselfe, but that he put away others that be corrupted.

Luke 14.10.

h Lest whereas thou thinkest by this meanes to haue an ende of the matter, it put thee to farther trouble.

i In the time of great heat when men desire colde.

k Which haue an outward appearance, and are nothing within.

l By not ministring occasion to prouoke him further.

m That is, the heart that is bent to anger, as Chap. 15.1.

n Vse moderately the pleasures of this world.

o Which melteth it, and consumeth it. ‡ *Or, slume. Rom.12.20.*

p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall moue him to acknowledge thy benefites, and his heart shall be inflamed. *Chap 21.9.*

Eccles. 3.22.

q And so is in extreme danger.

low by flying escape, so the curse that is causelesse, shall not come.

3 Unto the horse belongeth a whippe, to the asse a bridle, and a rodde to the fooles backe.

4 Answere not a foole a according to his foolishnesse, lest thou also be like him.

5 Answere a foole b according to his foolishnesse, lest hee be wise in his owne ‡ conceite.

6 He that sendeth a message by the hand of a foole, is as hee that cutteth off c the feete, d and drinketh iniquitie.

7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glory to a foole.

9 As a thorne standing e vp in the hand of a drunkard, so is a parable in the mouth of fooles.

10 f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressers.

11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceite? g more hope is of a foole then of him.

13 The slouthfull man sayeth, h A lyon is in the way: a lyon is in the streetes.

14 As the doore turneth vpon his hinges, so doth the slouthfull man vpon his bed.

15 * The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen men that can render a reason.

17 Hee that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares.

18 As hee that fareth himselfe mad, casteth firebrands, arrowes, & mortall things,

19 So deceiueth the deceitful man i with his friend, and sayeth, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 * The words of a talebearer are as flatterings, and they goe downe into the bowels of the belly.

23 As siluer drosse ouerlayed vpon a pot sheard, so are burning lips, and k an euill heart.

24 Hee that hateth, will counterfaite with his lips, but in his heart hee layeth vp deceite.

25 Though hee speake fauourably, beleeue him not: for there are l seuen abominations in his heart.

26 Hatred may bee couered by deceite: but the malice thereof shall be discouered in the m congregation.

27 * Hee that diggeth a pit, shall fall therein, and hee that rolleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
‡ Ebr. eyes.
c To wit, of the messenger, whom he sendeth.
d That is, receiueth damage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning, God.
* Pet. 2.22.
g For the foole will rather be counselled then he: also the foole esteemeth of ignorance, and the other of malice.
h Reade Chap. 22.13. Chap. 19.24.
i Which dissembleth himselfe to be that he is not.
Eccl. 28.10.
Chap. 18.8.
k They will soone breake out and vtter themselues.
l Meaning, many: he vseth the number certaine for the vncertaine.
m In the assemblie of the godly.
Eccles. 10.8.
Eccles. 27.26.

CHAP. XXVII.

BOast not thy selfe of to * morrowe: for thou knowest not what a day may bring forth.

a Delay not the time, but take occasion when it is offered.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone is heauie, and the sand weighty: but a fooles wrath is heauier then them both.

Eccles. 22.15.

4 Anger is cruell, and wrath is raging: but who can stand before b enuie?

b For the enuious are obstinate, and cannot be reconciled.

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemie are c pleasant.

c They are flattering and seeme friendlie.

7 * The person that is full, despiseth an hony combe: but vnto the hungrie soule euery bitter thing is sweete.

Iob 6.6.

8 As a bird that wandreth from her nest: so is a man that wandreth from his owne place.

9 As ointment and perfume reioyce the heart, so doeth the sweetenesse of a mans friend by hearty counsell.

10 Thine owne friende and thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

d Trust not to any worldly helpe in the day of thy trouble.

11 My sonne, bee wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 e A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

e Reade Chap. 22.3.

13 * Take his garment that is suretie for a stranger: and a pledge of him for the stranger.

Chap. 20.16.

14 Hee that ‡ praiseth his friend with a loude voyce, rising f early in the morning, it shall be counted to him as a curse.

‡ Ebr. blesseth.
f Hastily and without cause.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

Chap. 19.13. and 21.9.

16 He that hideth her, hideth the winde, and shee is as the oyle in his right hand, that vttereth it selfe.

17 Iron sharpeneth iron, so doeth g man sharpen the face of his friend.

g One hastie man prouoketh another to anger.

18 He that keepeth the fig tree, shall eate the fruite thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face answereth to face, h so the heart of man to man.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

20 The graue and destruction can neuer bee full, so * the eyes of man can neuer be satisfied.

Eccles. 14.9.

21 * As is the fining pot for siluer, and the fornace for gold, so is euery man according to his i dignitie.

Chap. 17.3.

i That is, he is either known to be ambitious, and glorious, or humble and modest.

22 Though thou shouldest bray a foole in a morter among wheate braied with a pestell: yet will not his foolishnesse depart from him.

23 Bee diligent to knowe the state of thy flocke, and take heede to the heards.

24 For riches remaine not alway, nor the crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The

k This declareth the great goodnesse of God towards man, and the diligence that hee requireth of him for the preseruation of his giftes.

26 The [k] lambes are for thy clothing, and the goats are the price of the field.
27 And let the milke of the goates bee sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maids.

CHAP. XXVIII.

a Because their owne conscience accuseth them. b The state of the common weale is often-times changed.

THe wicked [a] flee when none pursueth: but the righteous are bolde as a lion.
2 For the transgression of the land [b] there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.
4 They that forsake the Law, praise the wicked: but they that keepe the Lawe, set themselues against them.
5 Wicked men vnderstande not iudgement: but they that seeke the Lord, vnderstand all things.
6 * Better is the poore that walketh in his vprightnesse, then hee that peruerteth his waies, though he be rich.
7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsurie and interest, gathereth [c] them for him that will be mercifull vnto the poore.
9 Hee that turneth away his eare from hearing the Lawe, euen his prayer shall bee [d] abominable.
10 Hee that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.
11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can try [e] him.
12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.
13 He that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh them, shall haue mercy.
14 Blessed is the man that [g] feareth alway: but he that hardeneth his heart, shall fall into euill.
15 As a roaring lion, and an hungrie beare, so is [h] a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnesse, shall prolong his dates.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not [i] stay him.
18 He that walketh vprightly, shall be saued: but hee that is froward in his wayes, shall once fall.
19 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, shall be filled with pouertie.
20 A faithfull man shall abound in blessings, and he * that maketh haste to be rich, shall not be innocent.
21 To haue respect of persons is not good: for that man will transgresse for a piece of [k] bread.
22 A man with a wicked [l] eye hasteth to riches, and knoweth not that pouertie shall come vpon him.
23 He that reproueth a man, shal find more fauour at the length, then hee that flattereth with his tongue.
24 Hee that robbeth his father and mother, and saieth, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be [m] fat.
26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shalbe deliuered.
27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.
28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

b Chap.19.1.
c For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.
e And iudge that he is not wise, Chap.29.2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoileth.
i None shal be able to deliuer him.
Chap.12.12. & 15.20,27.
Chap.13.11. and 20.21,
k He will be abused for nothing.
l Meaning him that is couetous
m Shall haue all things in abundance.
Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke, when he is reproued, shall suddenly bee destroyed and cannot be cured.
2 * When the righteous ‖ are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisedom, reioyceth his father: * but hee that feedeth harlots, wasteth his substance.
4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.
5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.
6 In the transgression of an euill man is [b] a snare: but the righteous doeth sing and reioyce.
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scorneful men bring a citie into a snare: but wise men turne away wrath.
9 If a wise man contend with a [c] foolish man, whether he be angry or laugh, there is no rest.
10 Bloody men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.
12 If a prince that hearkeneth to lies, all his seruants are wicked.
13 * The poore and the vsurer meete together, and the Lord lighteneth both their eyes.
14 A king that iudgeth the poore in trueth, his throne shalbe established for euer.
15 The rod and correction giue wisedom: but a child set at libertie, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne, and he wil giue thee rest, and wil giue pleasures to thy soule.
18 [d] Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed.

Chap.28.12.
‖ Or, are increased.
Luke.15.13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fall into the snare that he laieth for others.
c He can beare no admonition, in what sort soeuer it is spoken.
Chap.22.2.
Chap.20.28.
d Where there are not faithfull ministers of the word of God.

e He that is of a seruile and rebellious nature.
‖ Or, regard.

19 A seruant will not bee chastised with words: though he vnderstand, yet he will not ‖ answere.
20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.
Chap. 15. 18.
22 * An angrie man stirreth vp strife, and a furious man aboundeth in trangression.
Iob, 22, 29.
22 * The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory.
24 He that is a partner with a theefe, hateth his owne soule: hee heareth cursing, and declareth it not.
f He that feareth man more then God, falleth into a snare and is destroyed.
25 The feare of man bringeth a f snare: but hee that trusteth in the Lord, shall be exalted.
g He needeth not to flatter the ruler: for what God hath appointed, that shal come to him.
26 Many doe seeke the face of the ruler: but euery mans iudgement commeth from the Lord.
27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods works. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satisfied. 18 Of others that are wonderfull.

¶ The words of a AGVR the sonne of IAKEH.

a Who was an excellent man in vertue & knowledge in the time of Salomon.

THe prophesie which the man spake vnto Ithiel, euen to b Ithiel, and Ucal.
b Which were Agurs scholers or friends.
2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.
c Herein he declareth his great humilitie, who would not attribute any wisedome to himselfe, but all vnto God.
3 For I haue not learned wisedome, nor attained to the knowledge of holy things.
4 Who hath ascended vp to d heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?
d Meaning, to know the secrets of God, as though he would say, None.
5 * Euery word of God is pure: hee is a shield to those, that trust in him.
Psal. 19, 8. Deut. 4. 2. and 12. 32.
6 * Put nothing vnto his words, lest he reproue thee, and thou be found a liar.
7 Two e things haue I required of thee: deny me them not before I die.
e He maketh this request to God.
8 Remoue farre from mee vanitie and lies: giue me not pouertie, nor riches: feede me with food conuenient for me,
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to ſ same.
9 Lest I bee full and deny thee, and say, f Who is the Lord? or lest I bee poore, and steale, and take the name of my God in vaine.
g Maligning him without cause.
10 Accuse not a seruant vnto his master, lest hee curse thee, & when thou hast offended.
11 There is a generation that curseth their father, and doeth not blesse their mother.
12 There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse.
13 There is a generation, whose eyes are haughtie, and their eie lids are lifted vp.
14 There is a generation, whose teeth are as swords, and their iawes as knives to eate vp the afflicted out of the earth, & the poore from among men.
15 The h horseleach hath two i daughters which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is inough.
h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh the blood: and is neuer satisfied: euen so are the couetous extortioners insatiable.
16 The graue, and the barren wombe, the earth that cannot bee satisfied with water, and the fire that saieth not, It is enough.
i Which haunt in the valley for carions.
17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens i of the valley picke it out, and the yong eagles eate it.
18 There bee three things hid from mee: yea, foure that I know not.
19 The way of an eagle in the aire, the way of a serpent vpon a stone, the way of a ship in the midst of the sea, and the way of a man with a maid.
20 Such is the way also of an adulterous woman: shee eateth and k wipeth her mouth, and saith, I haue not committed iniquitie.
k She hath her desires, and after counterfaiteth as though she were an honest woman.
21 For three things the earth is mooued: yea, for foure it cannot sustaine her selfe:
22 For l a seruant when he reigneth, and a foole when he is filled with meat,
l These commonly abuse the state whereunto they are called.
23 For the hatefull woman, when shee is married, and for a handmaid that is m heire to her mistresse.
m Which is married to her master, after the death of her mistresse.
24 These bee foure small things in the earth, yet they are * wise and full of wisedome:
n They contain great doctrine and wisedome.
25 The pismires a people not strong, yet prepare they meat in summer:
26 The conies a people not mightie, yet make they their houses in the rocke:
27 The grashopper hath no king, yet goe they forth all by bands:
28 The spider taketh holde * with her hands, and is in kings palaces.
o If man be not able to compasse these common things by his wisdome, we cannot attribute wisdom to man, but folly.
29 There be three things that order well their going: yea, foure are comely in going,
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lustie grayhound, and a goate, and a king against whom there is no rising vp.
32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedlie, lay thine hand p vpon thy mouth.
p Make a stay, and continue not in doing euill.
33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And setteth the conditions of a wise & worthy woman.

¶ a The words of King a LEMVEL: the b prophesie which his mother taught him.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordained him to be King ouer Israel.

WHat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!
3 Giue not thy strength vnto women, d nor
b The doctrine, which his mother Barh-sheba taught him. c By this often repetition of one thing, she declareth her motherly affection.
d Meaning, that women are the destruction of Kings, if they haunt them.

thy

thy wayes, which is to deſtroy Kings.

4 It is not for Kings, O Lemuel, it is not for kings to drinke wine, nor for princes e ſtrong drinke,

5 Leaſt he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue yee ſtrong drinke vnto him that is ready to periſh, and wine vnto them that haue griefe of heart.

7 Let him drinke that he may forget his pouertie, and remember his miſerie no more.

8 Open thy mouth for the f dumbe, in the cauſe of all the children of deſtruction.

9 Open thy mouth: iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhal find a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her huſband truſteth in her, and he ſhal haue no neede of h ſpoile.

12 Shee will doe him good, and not euill all the dayes of her life.

13 Shee ſeeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ſhips of marchants: ſhe bringeth her food from afarre.

15 And ſhee riſeth, while it is yet night: and giueth the ſportion to her houſhold, and the i ordinarie to her maydes.

16 She conſidereth a fielde, and k getteth it: and with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loines with ſtrength, and ſtrengtheneth her armes.

18 Shee feeleth that her marchandiſe is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the ſpindle.

20 Shee ſtretcheth out her hande to the poore, and putteth forth her handes to the needy.

21 She feareth not the ſnow for her familie: for all here familie is clothed with ſcarlet.

22 She maketh her ſelfe carpets: fine linen and purple is her garment.

23 Her huſband is knowne in the l gates, when he ſitteth with the Elders of the land.

24 She maketh ſheetes, & ſelleth them, and giueth girdles vnto the merchant.

25 m Strength and honour is her clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſedome, and the n law of grace is in her tongue.

27 She ouerſeeth the wayes of her houſhold, and eateth not the bread of idleneſſe.

28 Her children riſe vp, and o call her bleſſed: her huſband alſo ſhal praiſe her, ſaying,

29 Many daughters haue done vertuouſly: but thou ſurmounteſt them all.

30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, ſhe ſhall be praiſed.

31 Giue p her of the fruite of her handes, and let her owne workes praiſe her in the q gates.

e That is, the King muſt not giue himſelfe to wantonneſſe, and neglect his office which is to execute iudgement.

f For wine doeth comfort the heart, as Pſal. 104. 15.

g Defend their cauſe that are not able to helpe themſelues.

h He ſhal not neede to vſe any vnlawful meanes to gaine his liuing.

[Or, meate, as Pſal. 111. 5.

i She prepareth their meate betime.

k She purchaſeth it with the gaines of her trauell.

[Or, with double.

l In the aſſemblies and places of iudgement.

[Or, linnen cloth.

m After that he had ſpoken of the apparell of the ſpirit.

n Her tongue is as a booke whereby one might learne many good things: for ſhe delighteth to talke of the word of God.

o That is, doe her reuerence.

p Confeſſe her diligent labours and commend her therefore.

q Foraſmuch as the moſt honourable are clad in the apparrel that ſhe made.

The Eccleſiaſtes, or the Preacher.

THE ARGVMENT.

SAlomon, as a Preacher and one that deſired to inſtruct all in the way of ſaluation, deſcribeth the deceiueable vanities of this world, that man ſhould not be addicted to any thing vnder the Sunne, but rather inflamed with the deſire of the heauenly life: therefore he confuteth their opinions, which ſet their felicitie either in knowledge, or in pleaſures, or in dignitie and riches, ſhewing that mans true felicitie conſiſteth in that that he is vnited with God, and ſhall enioy his preſence: ſo that all other things muſt be reiected, ſaue in as much as they further vs to attaine to this heauenly treaſure, which is ſure and permanent, and cannot be found in any other ſaue in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wiſedome is but follie and griefe.

a Salomon is here called a Preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitory world.

THe wordes of the a Preacher, the ſonne of Dauid King in Ieruſalem.

2 b Vanitie of vanities, ſaith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in all his c trauel, which he ſuffereth vnder the ſunne?

4 One generation paſſeth, and another generation ſuccedeth: but the earth remaineth for d euer.

b Hee condemneth the opinions of all men that ſet felicitie in any thing, but in God alone, ſeeing that in this world all things are as vanitie and nothing.

c Salomon doeth not condemne mans labour or diligence, but ſheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, foraſmuch as all things are tranſitorie.

d One man dieth after another, and the earth remaineth longeſt, euen to the laſt day, which yet is ſubiect to corruption.

5 The ſunne riſeth, and the ſunne goeth downe and draweth to his place, where hee riſeth.

6 The e wind goeth toward the South, and compaſſeth toward the North: the winde goeth round about, and returneth by his circuites.

7 *All the riuers goe into the ſea, yet the ſea is not full: for the riuers goe vnto the place f whence they returne and goe.

8 All things are full of labour: man cannot vtter it: the eye is not ſatiſfied with ſeeing, nor the care filled with hearing.

9 g What is it that hath bene? that that ſhall be: and what is it that hath bene done? that which ſhall be done: and there is no new thing vnder the ſunne.

10 Is there any thing, whereof one may ſay

e By the ſunne, wind and riuers, he meweth that the greateſt labour and longeſt hath an ende, and therefore there can be no felicitie in this world. *Eccluſ. 40. 11.*

f The ſea which compaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and riuers into the Sea againe.

g He ſpeaketh of times and ſeaſons, and things done in them, which as they haue bene in times paſt, ſo come they to paſſe againe.

h He proooueth that it any could haue attained to felicitie in this world by labour and studie, hee chiefly should haue obtained it, because he had gifts and aydes of God thereunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faultes that are committed, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisedome and knowledge cannot be come by without great paine of body & minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

say, Behold this, it is newe? It hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there bee a remembrance of the latter that shalbe, with them that shall come after.

12 ¶ [h] I the Preacher haue bene king ouer Ierusalem:

13 And I haue giuen my heart to search and finde out wisdom by all things that are done vnder the heauen: (this sore trauel hath God giuen to the sonnes of men, [i] to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne: and behold, all is vanitie and vexation of the spirit.

15 That which is [k] crooked, can none make streight: and that which faileth, can not be numbred.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisedome all them that haue bene before mee in Ierusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisedome and knowledge, [l] madnes and foolishnesse: I knew also that this is a vexation of the spirit.

18 For [m] in the multitude of wisedome is much griefe: and he that increaseth knowledge, increaseth sorow.

much lesse remedy them. l That is, vaine things, pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisedome and knowledge cannot be come by without great paine of body & minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 15 The wise & the foole haue both one end, touching the bodily death.

a Salomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasures. ‡*Ebr draw my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisedom and the feare of God in mine heart, and gouerne mine affaires by the same. ‡*Ebr. doe.* ‡*Ebr. paradises.*

c Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters,

I Said in mine heart, Goe to nowe, I will proone [a] thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart ‡ to giue my selfe to wine, and to leade mine heart in [b] wisedome, and to take holde of follie, til I might see where is that goodnesse of the children of men, which they ‡ enioy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great workes: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens ‡ orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruantes and maydes, and had children borne in the [c] house: also I had great possession of beeues and sheepe aboue all that were before mee in Ierusalem.

8 I haue gathered also vnto mee siluer, and golde, and the chiefe treasures of kings and prouinces: I haue prouided mee men singers and women singers, and the [d] delights of the sonnes of men: as a woman [e] taken captiue, and women taken captiues.

9 And I was great and increased aboue all that were before mee in Ierusalem: also my wisedome [f] remained with me.

10 And whatsoeuer mine eyes desired, I withheldet not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my [g] portion of all my trauell.

11 Then I looked on all my workes that mine handes had wrought, and on the trauaile that I had laboured to doe: and beholde, all is vanitie and vexation of the spirite: and there is no profite vnder the sunne.

12 ¶ And I turned to behold [h] wisedom, and madnesse, and follie: (for who is the man that [i] will come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisedome, more then in follie: as the light is more excellent then darkenesse.

14 * For the wise mans [j] eyes are in his head, but the foole walketh in darkenes: yet I know also that the same [k] condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: why therefore doe I then labour to bee more wise? And I sayd in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole [l] for euer: for that that now is, in the dayes to come shall all bee forgotten. And [m] howe dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauelled vnder the sunne, which I shall leaue to the man that shall bee after me.

19 And who knoweth whether hee shall bee wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart [n] abhorre all the labour, wherein I had trauelled vnder the sunne.

21 For there is a man whose trauell is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauelled therein, shall he [o] giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauell and griefe of his heart, wherein he hath trauelled vnder the sunne?

23 For all his dayes are sorowes, and

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudg 5. 30. Some vnderstand by these words, no women but instruments of musicke.

f For al this God did not take his gift of wisedome from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnesse. ‖*Or, compare with the king. Prou. 17. 24.*

i He foreseeth things, which the foole cannot for lacke of wisedome.

k For both dye and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondereth that men forget a wise man being dead, assoone as they doe a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom hee knew not whether hee were a wise man or a foole.

his

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man, but that hee eate and drinke, and p delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eate, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdome, and knowledge, and ioy: but to the sinner hee giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

p When man hath all laboured, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing, as Chap.3.13.

q Meaning, to pleasures.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things there is an a appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to builde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rende, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men b to humble them thereby.

11 Hee hath made euery thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the d gift of God.

14 I know that whatsoeuer God shall doe, it shall be for e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath beene? that is nowe: and that that shall bee, hath nowe beene: for God frequireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men that God had f purged them: yet to see to, they are in themselues as beastes.

19 For the condition of the children of men, and the condition of beastes are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all returne to the dust.

21 Who g knoweth whether the spirite of man ascend vpward, and the spirite of the beast descend downeward to the earth?

22 Therefore I see that there is nothing better then that a man should h reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this worlde perpetuall: next to teach vs not to be grieued if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

b Reade Chap.1.13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap.2.24. and these places declare that wee should do all things with sobrietie, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer bee able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that which is past to returne.

g Meaning, who God, howsoeuer man neglect his duetie.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith wee easily know the diuersitie, as verse 21.

k Meaning, that reason cannot comprehend that which faith beleeueth herein.

l By the often repetition of this sentence, as Chap.2.24. and 3.12,22. and 5.17. and 8.15. he declareth that man by reason can comprehende nothing better in this life, then to vse the giftes of God soberly and comfortably: for to know further is a speciall gift of God reuealed by his spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to bee preferred to an olde king, that is a foole.

SO I turned, and considered all the oppressions that are wrought vnder the sun, and beholde, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Therefore I praysed the a dead which now are dead, aboue the liuing which are yet aliue.

3 And I count him b better then them both, which hath not yet bene: for hee hath not seene the euill workes which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all c perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirite.

5 The foole folderth his hands, and d eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, For whome doe I trauaile and defraude my soule

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore,

b Because they are no more subiect to their oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to seele, or see troubles.

d The more perfit that the worke is, the more is it enuied of the wicked.

e For idlenesse he is compelled to destroy himselfe.

soule of pleasure? this also is vanitie, and this is an euill trauaile.

9 f Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee falleth, and there is not a seconde to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefolde g coard is not easily broken.

13 Better is a poore and wise childe, then an olde and foolish King, which will no more be admonished.

14 For out of the h prison hee commeth forth to reigne: when as he that is i borne in his kingdome is made poore.

15 I behelde all the liuing, which walke vnder the sunne, k with the second childe, which shall stand vp in his place.

16 There is none l ende of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirite.

17 Take heede to thy m foote when thou entrest into the house of God, and bee more neere to heare then to giue the sacrifice of n fooles: for they knowe not that they doe euill.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

g By this prouerbe he declareth how necessarie it is, that men should liue in societie.

h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.

i Meaning, that is borne a king.

k Which follow and flatter the kings sonne, or him that shall succeede: to enter into credit with them in hope of gaine.

l They neuer cease by all meanes to creepe into fauour: but when they obteine not their greedie desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.

m That is, with what affection thou commest to heare y word of God.

n Meaning, of the wicked, which thinke to please God by ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The couetous can neuer haue enough. 11 The labourers sleepe is sweete. 14 Man when hee dieth, taketh nothing with him. 18 To liue ioyfully, and with a contented mind is the gift of God.

BE not a rash with thy mouth, nor let thine heart bee hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy words be b fewe.

2 For as a dreame commeth by the multitude of businesse: so the voice of a foole is in the multitude of words.

3 * When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou hast c vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God bee angry by thy voyce, and destroy

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godward.

b He heareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde.

Deut. 23. 21.

c He speaketh of vowes, which are approoued by Gods word, and serue to his glory.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmarried, and such like.

e That is, before Gods messenger, when hee shall examine thy doing: as though thy ignorance should be a iust excuse.

the worke of thine hands?

6 For in the multitude of dreames, and vanities, are also many wordes: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonied at the matter: for hee that is f higher then the highest, regardeth, and there be higher then they.

8 And the g abundance of the earth is ouer all: the King h also consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, and hee that loueth riches, shall be without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweete, whether he eate little or much: but the i saciety of the rich will not suffer him to sleepe.

12 There is an euill sickenesse that I haue seene vnder the sunne: to wit, riches k reserued to the owners thereof for their euill.

13 And these riches perish by euill trauaile, and he begetteth a sonne, and in his l hand is nothing.

14 * As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sickenesse, that in all points as he came, so shall he goe, and what profite hath he that hee hath trauailed for the m winde?

16 Also all his dayes he eateth in n darkenesse with much griefe, and in his sorow and anger.

17 Behold then what I haue seene good, that it is comely o to eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred aboue all things, which appertaine to this life.

h Kings & princes cannot maintein their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the surfeting, which commeth by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches.

Iob. 1. 21. *wisd.* 7. 6. 1. *Tim.* 6. 7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He will take no great thought for the paines that he hath endured in time past.

CHAP. VI.

The miserable estate of him to whome God hath giuen riches, and not the grace to vse them.

THere is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but * GOD giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

a He sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.

this is an euill ſickneſſe.

3 If a man beget a hundreth children, and liue many yeeres, and the dayes of his yeres be multiplied, and his ſoule be not [b] ſatisfied with good things, and he be not [c] buried, I ſay that an vntimely fruite is better then he.

4 For [d] hee commeth into vanitie, and goeth into darkenes: and his name ſhall be couered with darkeneſſe.

5 Alſo he hath not ſeene the Sunne, nor knowen it: therefore this hath more reſt then the other.

6 And if he had lined a thouſand yeeres twiſe tolde, and had ſeene no good, ſhall not all goe to one place?

7 All the labour of man is for his mouth: yet the [e] ſoule is not filled.

8 For what hath the wiſe man more then the foole? what hath the poore that [f] knoweth how to walke before the liuing?

9 The [g] ſight of the eye is better then to walke in the luſtes: this alſo is vanity, and vexation of ſpirit.

10 What is that that hath bene? the name thereof is now named: & it is knowen that it is man: and he cannot ſtriue with him that is [h] ſtronger then he.

b If hee can neuer haue enough.
c As we ſee oftentimes, that the couetous man either falleth into crimes that deſerue death, or is murthered, or drowned, or hangeth himſelf, or ſuch like, and ſo lacketh the honour of burial, which is the laſt office of humanitie.
d Meaning the vntimely fruit whoſe life did neither profite nor hurt any.
e His deſire and affection.
f That knoweth to vſe his goods well in the iudgement of men.
g To be content with that which God hath giuen, is better then to follow the deſires that neuer can be ſatisfied.
h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

SUrely there be many things that increaſe vanitie: and what auaileth it man?

2 For who knoweth what is [a] good for man in the life and in the number of the dayes of the life of his vanitie, ſeeing he maketh them as a *ſhadow? For who can ſhew vnto man, what ſhall be after him vnder the Sunne?

3 *A good name is better then a good ointment, and the day of [b] death, then the day that one is borne.

4 It is better to go to the houſe of [c] mourning, then to goe to the houſe of feaſting, becauſe this is the ende of all men: and the liuing ſhall lay it to his heart.

5 Anger is better then laughter: for by a ſad looke the heart is made better.

6 The heart of the wiſe is in the houſe of mourning: but the heart of fooles is in the houſe of mirth.

7 Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8 For like the noyſe of the [d] thornes vnder the pot, ſo is the laughter of the foole: this alſo is vanitie.

9 Surely oppreſſion maketh a wiſe man [e] madde: and the reward deſtroyeth the heart.

10 The [f] end of a thing is better then the beginning thereof, and the patient in ſpirit is better then the proud in ſpirit.

a There is no ſtate wherein man can liue to haue perfect quietneſſe in this life. *Iob* 14.2. *Pſal.* 144.4. *Prou.* 22.1.
b He ſpeaketh thus after the iudgement of the fleſh, which thinketh death to be the end of all euils: or els, becauſe that this corporall death is the entring into life euerlaſting.
c Where wee may ſee the hand of God, & learne to examine our liues.
d Which crackle for a while and profit nothing.
e A man that is eſteemed wiſe, when he falleth to oppreſſion, becommeth like a beaſt.
f He noteth their lightnes which enterpriſe a thing, and ſuddenly leaue it off againe.

11 Be not thou of an haſtie ſpirit to bee angry: for anger reſteth in the boſome of fooles.

12 Say not thou, Why is it that the former dayes were better then theſe? for thou doeſt not enquire wiſely of this thing.

13 Wiſedome is good with an [h] inheritance, and excellent to them that ſee the Sunne.

14 For man ſhall reſt in the ſhadow of wiſdome, and in the ſhadow of ſiluer: but the excellencie of the knowledge of wiſedom giueth life to the poſſeſſors thereof.

15 Beholde the worke of God: for who can make [*] ſtraight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction [i] conſider: God alſo hath made this contrary to that, to the intent that man ſhould finde [k] nothing after him.

17 I haue ſeene all things in the dayes of my vanitie: there is a iuſt man that periſheth in his [l] iuſtice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iuſt [m] ouermuch, neither make thy ſelfe ouer wiſe: wherefore ſhouldeſt thou be deſolate?

19 Be not thou wicked [n] ouermuch, neither bee thou fooliſh: wherefore ſhouldeſt thou periſh not in thy time?

20 It is good that thou lay holde on [*] this: but yet withdraw not thine hande from that: for hee that feareth God, ſhall come forth of them all.

21 Wiſedome ſhall ſtrengthen the wiſe man more then ten mighty princes that are in the citie.

22 *Surely there is no man iuſt in the earth, that doeth good and ſinneth not.

23 Giue not thine [o] heart alſo to all the wordes that men ſpeake, leſt thou doe heare thy ſeruant curſing thee.

24 For often times alſo thine heart knoweth that thou likewiſe haſt [p] curſed others.

25 All this haue I proued by wiſedome: I thought, I will be wiſe, but it went farre from me.

26 It is farre off, what may it be? and it is a [q] profound deepeneſſe, who can finde it?

27 I haue compaſſed about, both I and mine heart to knowe and to enquire and to ſearch wiſedome, and reaſon, and to knowe the wickednes of folly, and the fooliſhnes of madneſſe.

28 And I finde more bitter then death, the woman whoſe heart is as nets & ſnares, and her hands, as bands: he that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her.

29 Beholde, ſaith the preacher, this haue I found, ſeeking one by one to [r] finde the count:

30 And yet my ſoule ſeeketh, but I find it not: I haue found one man of a thouſand: but a woman among them all haue I not found.

g Murmure not againſt God when he ſendeth aduerſities for mans ſinnes.
h He anſwereth to them that eſteeme not wiſedome, except riches be ioyned therewith, ſhewing that both are the gifts of God, but that wiſedome is farre more excellent, and may be without riches. *Chap.* 1.15.
i Conſider wherefore God doeth ſend it, and what may comfort thee.
k That man ſhould be able to controll nothing in his workes.
l Meaning, that cruell tyrants put the godly to death, and let the wicked go free.
m Boaſt not too much of thine owne iuſtice and wiſedome.
n Tary not long when thou art admoniſhed to come out of the way of wickedneſſe.
o To wit, on theſe admonitions that goe before.
p Conſider what deſolation and deſtruction ſhall come, if thou do not obey them. 1. *King.* 8.46. 2. *chron.* 6.36. *prou.* 20.9. 1. *iohn.* 1.1.
q Credite them not, neither care for them.
‖ *Or, ſpoken euill of others.*
r Meaning, wiſedome.
ſ That is, to come to a concluſion.

31 Onely

t And so are cause of their own destruction.

31 Only loe, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

CHAP. VIII.

1 To obey Princes and Magistrates, 17 The workes of God passe mans knowledge.

a That is, doeth get him fauour and prosperitie.
b Whereas before hee was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the king, and keepe the othe that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke all things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast himselfe into danger.
h As commeth oft times to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appointed.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, as Chap. 7. 17.
n Reade Chap. 3. 22.

WHo is as the wise man? & who knoweth the interpretation of a thing? the wisedome of a man doeth make his a face to shine: and the b strength of his face shall be changed.

2 I aduertise thee to take heede to the c mouth of the king, and to the worde of the othe of God.

3 d Haste not to goe foorth of his sight: stande not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the worde of the king is, there is power, and who shall say vnto him, What doest thou?

5 Hee that keepeth the commandement, shall knowe none euill thing, and the heart of the wise shall know the e time and iudgement.

6 For to euery purpose there is a time and iudgement, because the f misery of man is great vpon him.

7 For hee knoweth not that which shall be: for who can tell him when it shall be?

8 Man is not lorde ouer the spirit to retaine the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessours thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke which is wrought vnder the Sunne, and I saw a time that man ruleth ouer man to his owne h hurt.

10 And likewise I saw the wicked buried, and i they returned, and they that came from the holy k place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not l executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and God prolongeth his dayes, yet I know that it shalbe well with the that feare the Lord, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: he shall be like a shadow, because he feareth not before God.

14 There is a vanitie which is done vpon the earth, that there bee righteous men to whom it commeth according to the m worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praysed ioy: for there is no goodnesse to man vnder the Sunne, saue n to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

16 When I applied mine heart to know wisedome, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the Sunne: for the which man laboureth to seeke it, and cannot find it: yea, and though the wise man thinke to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man know whom God loueth or hateth. 12 No man knoweth his end, 16 Wisedome excelleth strength.

I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hande of God: and no man knoweth either loue or a hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as hee that feareth an othe.

3 This is euill among all that is done vnder the Sunne, that there is one b condition to all, and also the heart of the sonnes of men is full of euil, and madnesse is in their hearts whiles they liue, and after that, they goe to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a c liuing dogge, then to a dead lion.

5 For the liuing know that they shal die, but the dead knowe nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the Sunne.

7 Goe, eate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now d accepteth thy workes.

8 At al times let thy garments be e white, and let not oyle be lacking vpon thine head.

9 ‡ * Reioyce with the wife whom thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanity: for this is thy portion in the life, and in thy trauell wherein thou labourest vnder the Sunne.

10 All that thine hand shall finde to doe, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, nether yet fauour to men of knowledge: but time and f chance commeth to them all.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or aduersitie, whom God doth fauour or hate: for he sendeth them as well to the wicked as to the godly.
b In outward things, as riches, and pouerty, sickenesse and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are assured by faith of Gods fauour & assistance.
c He noteth the Epicures and carnall men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authority, and so to die, which is meant by the dogge and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merry, and spare for no cost, thus speake the wicked belly gods. ‡ *Ebr. regard the life.* *Chap. 5. 18.*
f Thus the worldlings say to proue that all things are lawful for them, & attribute that to chance and fortune, which is done by the prouidence of God,

12 For

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

g That is, he doth not foresee what shall come.

13 I haue also seene this wisedome vnder the sunne, and it is great vnto me:

14 A little citie and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, Better is wisedome then strength: yet the wisedome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crie of him that ruleth among fooles.

18 Better is wisedome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot bee charmed. 16 Of foolish kings, and drunken princes, 17 And of good kings and princes.

DEad flies cause to stinke, & putrifie the ointment of the Apothecarie: so doth a little folly him that is in estimation for wisdome, and for glory.

a So that he doth all things well & iustly, whereas the foole doth the contrary.

2 The heart of a [a] wise man is at his right hand: but the heart of a foole is at his left hand.

b By his doings he bewrayeth himselfe.

3 And also when the foole goeth by the way, his heart [b] faileth, and hee telleth vnto all that he is a foole.

c If thy superior be angrie with thee, be thou discreet, and not mooued.

4 If the [c] spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes.

d Meaning, that it is an euill thing when they that are in authority, faile, and doe not their duety.

5 There is an euill that I haue seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

e They that are rich in wisedome and vertue. *Psalm.7.16. prou.26.27. eccles 27.26.*

6 Folly is set in great excellency, and the [e] rich set in the low place.

7 I haue seene seruants on horses, & princes walking as seruants on the ground.

8 *He that diggeth a pit, shall fall into it, and hee that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, hee must then put to more [f] strength: but the excellencie to direct a thing is wisedome.

f Without wisedom, whatsoeuer a man taketh in hand, turneth to his owne hurt.

11 If the serpent bite, when hee is not charmed: no better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the lips of a foole deuoure himselfe.

g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter ende of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall bee: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the [g] citie.

16 Woe to thee, O land, when thy king is a [h] childe, and thy princes [i] eat in the morning.

h That is, without wisedome and counsell.

17 Blessed art thou, O land, when thy king is the sonne [k] of nobles, and thy princes eate in time, for strength and not for drunkennesse.

i Are giuen to their lusts and pleasures.

k Meaning, when he is noble for vertue and with the gifts of God.

18 By slouthfulnes the roofe of the house goeth to decay: and by the idlenesse of the hands, the house dropperth thorow.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the [l] foule of the heauen shall carry the voice, and that which hath wings, shall declare the matter.

l Thou canst not worke euill so secretly, but it shall be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after many dayes thou shalt finde it.

a That is, be liberall to the poore, & though it seem to be as a thing ventured on the sea, yet it shall bring thee profit.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shall be vpon the earth.

b As the cloudes that are full, powre out raine, so the rich that haue abundance must distribute it liberally.

3 If the [b] clouds be full, they will powre foorth raine vpon the earth: and if the [c] tree doe fall toward the South, or towarde the North, in the place that the tree falleth, there it shall be.

c He exhorteth to be liberall, while we liue: for after, there is no power.

4 He that obserueth the [d] winde, shall not sowe, and he that regardeth the cloudes, shall not reape.

d He that feareth inconueniences, when necessitie requireth, shall neuer doe his duety.

5 As thou knowest not which is the way of the spirit, nor how the bones doe growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

e Be not wearie of well doing.

6 In the morning sowe thy seede, and in the euening let not thine handes [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shal be alike good.

f That is, which of thy workes are most agreeable to God.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

g That is, of affliction and trouble.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of [g] darkenesse, because they are many, all that commeth is vanitie.

h Hee derideth them that set their delight in worldly pleasures, as though God would not call them to an account.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

i To wit, anger, and enuy.

10 Therefore take away [i] griefe out of thine heart, and cause euill [k] to depart from thy flesh: for childhood and youth are vanitie.

k Meaning, carnall lustes, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

Remember

REmember nowe thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch wherein thou ſhalt ſay, I haue no pleaſure in them:

2 Whiles the ſunne is not darke, nor the light, nor the moone, nor the ſtarres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe themſelues, and the [d] grinders ſhall ceaſe, becauſe they are fewe, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores ſhall be ſhut without by the baſe ſound of the [g] grinding, and hee ſhal riſe vp at the voyce of the [h] bird: and all the [i] daughters of ſinging ſhalbe abaſed.

5 Alſo they ſhall bee afraid of the [k] high thing, and feare ſhall be in the [l] way, and the almond tree ſhall [m] flourith, and the [n] graſſe-hopper ſhall be a burden, and concupiſcence ſhall be driuen away: for man goeth to the houſe of his age, and the mourners go about in the ſtreet.

6 Whiles the [o] ſiluer coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [ſ] wheele broken at the [t] ciſterne:

7 And duſt returne to the earth as it was, and the [u] ſpirit returne to God that gaue it.

8 Vanitie of vanities, ſayeth the Preacher, all is vanitie.

9 And the more wiſe the Preacher was, the more hee taught the people knowledge, and cauſed them to heare, & ſearched foorth, and prepared many parables.

10 The Preacher ſought to find out pleaſant words, and an vpright writing, euen the words of trueth.

11 The words of the wiſe are like goads, and like nailes [x] faſtened by the maſters of the aſſemblies, which are giuen by one [y] paſtour.

12 And of other things beſides theſe, my ſonne, take thou heede: for there is none ende in making many [z] bookes, and much reading is a wearineſſe of the fleſh.

13 Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole duetie of man.

14 For God wil bring euery worke vnto iudgement, with euery ſecret thing, whether it be good or euill.

a Before thou come to a continuall miſery: for when the clouds remaine after the raine, mans griefe is increaſed.
b The hands which keepe the body.
c The legges.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chawes ſhall ſcarce open and not be able to chewe any more.
h Hee ſhall not be able to ſleepe.
i That is, the winde pipes, or the eares ſhall be deafe, and not able to heare ſinging.
k To climbe high, becauſe of that weakeneſſe, or they ſtoope downe, as though they were afrayd leſt any thing ſhould hit them.
l They ſhall tremble as they goe, as though they were afrayd.
m Their head ſhall bee as white as the bloſſoms of an almond tree.
n They ſhall be able to beare nothing.
o Meaning, the marow of the backe bone and the ſinewes.
p The little skin that coureth the braine, which is in colour like golde.
q That is, the veines.
r Meaning, the liuer.
ſ Which is the head.
t That is, the heart out of the which the head draweth the power of life.
u The ſoule incontinently goeth either to ioy, or torment, and ſleepeth not as the wicked imagine.
x Which are well applied by the miniſters, whom he calleth maſters.
y That is, by God.
z Theſe things cannot be comprehended in bookes, or learned by ſtudie, but God muſt inſtruct thy heart that thou mayeſt onely know that wiſdome is the true felicitie, and the way thereunto is to feare God.

‡Ebr. a ſong of ſongs: ſo called, becauſe it is the chiefeſt of thoſe 1005. which Salomon made, as is mentioned, 1. King. 4. 32.

An ‡excellent ſong which was Salomons.

THE ARGVMENT.

IN this ſong Salomon by moſt ſweete and comfortable allegories and parables deſcribeth the perfect loue of Ieſus Chriſt, the true Salomon and king of peace, and the faithfull ſoule or his Church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte, and without reprehenſion. So that here is declared the ſingular loue of the bridegrome toward the bride, and his great and excellent beneſits wherewith he doth inrich her of his pure bountie and grace without any of her deſeruings. Alſo the earneſt affection of the Church which is inflamed with the loue of Chriſt, deſiring to be more and more ioyned to him in loue, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP. I.

1 *The familiar talke and myſticall communication of the ſpirituall loue betweene Ieſus Chriſt and his Church.* 5 *The domeſticall enemies that perſecute the Church.*

LEt [a] him kiſſe mee with the kiſſes of his mouth: for thy loue is better then wine.

2 Becauſe of the [b] ſauour of thy good ointments, thy name is as an ointment powred out: therefore the [c] virgins loue thee.

3 [d] Draw me: we will runne after thee: the king hath brought mee into his [e] chambers: wee will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am [f] blacke, O daughters of Ieruſalem, but comely, as the tents of [g] Kedar, and as the [h] curtaines of Salomon.

5 Regard ye me not becauſe I am [i] black: for the [k] ſunne hath looked vpon mee. The [l] ſonnes of my mother were angry againſt mee: they made me the keeper of the vines: but I [m] kept not mine owne vine.

6 Shew mee, [n] O thou, whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhee that turneth aſide to the flockes of [o] thy companions?

a This is ſpoken in the perſon of the Church, or of the faithfull ſoule inflamed with the deſire of Chriſt, whom ſhe loueth.
b The feeling of thy great beneſits.
c They that are pure in heart and conuerſation.
d The faithfull confeſſe that they can not come to Chriſt, except they be drawen.
e Meaning the ſecret ioy that is not knowen to the world.
f The Church confeſſeth her ſpots and ſinne, but hath confidence in the fauour of Chriſt.
g Kedar was Iſhmaels ſonne, of whom came the Arabians that dwelt in tents.
h Which within were all ſet with precious ſtones and iewels.
i Conſider not the Church by the outward appearance.
k The corruption of nature through ſinne, and afflictions.
l Mine owne brethren, which ſhould haue moſt fauoured me.
m She confeſſeth her owne negligence.
n The ſpouſe feeling her fault fleeth to her husband only for ſuccour.
o Whom thou haſt called to the dignitie of paſtours, and they ſet foorth their owne dreames in ſtead of thy doctrine.

p Christ speaketh to his Church, bidding them that are ignorant, to goe to the pastours to learne.
q For thy spirituall beautie and excellencie, there was no worldly treasure to be compared vnto thee.
r The Church reioyceth that she is admitted to the company of Christ.
s He shalbe most deare vnto me,
t Christ accepteth his Church, and commendeth her beautie,
u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

7 p If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tents of the shepheardes.
8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.
9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.
10 Siluer will make thee borders of golde with studdes of siluer.
11 r Whiles the king was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe vnto mee: hee shall lie betweene my s breasts.
13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.
14 My loue, behold, thou art t faire: behold, thou art faire: thine eyes are like the doues.
15 My welbeloued, behold, thou art faire and pleasant: also our u bed is greene:
16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enemies to the foxes.

I Am the rose of the field, and the lilie of the valleys.
2 Like a lilie among the thornes, so is my a loue among the daughters.
3 b Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delite, and sate downe: and his fruit was sweet vnto my mouth.
4 He brought mee into the wine seller, and loue was his banner ouer me.
5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
6 His left hand is vnder mine head, and his right hand doth imbrace me.
7 c I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fieldes, that ye stirre not vp, nor waken my loue, vntill she please.
8 d It is the voyce of my welbeloued: behold, hee commeth leaping by the mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a yong hart: loe, hee e standeth behinde our wall, looking forth of the windowes, shewing himselfe through the f grates.
10 My welbeloued spake and sayd vnto me, Arise, my loue, my faire one, and come thy way.
11 For behold, g winter is past: the raine is changed, and is gone away.
12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.
13 The figge tree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.
14 My doue, thou art in the h holes of the rocke, in the secret places of the staires, shewe me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.
15 Take vs the foxes, the little i foxes, which destroy the vine: for our vines haue small grapes.
16 My welbeloued is mine, and I am his: he feedeth among the lilies.
17 Vntill the day breake, and the shadowes flee away: returne my welbeloued, and be like a k roe, or a yong heart vpon the mountaines of Bether.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therfore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to do in the Church, as it were by a solemne othe, that they trouble not the quietnesse therof.
d This is spoken of Christ, who tooke vpon him our nature, to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh,
f So that we can not haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the comming of Christ, which is here described by spring time, when all things flourish.
h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretikes whiles they are yong, that is, when they beginne to shew their malice, and destroy the vine of the Lord.
k The Church desireth Christ to bee most ready to helpe in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wilderneſſe.

IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.
2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, and will b seeke him that my soule loueth: I sought him, but I found him not.
3 The c watchmen that went about the citie, found mee: to whom I sayde, Haue you seene him whom my soule loueth?
4 When I had past a little from them, then I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chamber of her that conceiued me.
5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the fielde, that yee stirre not vp, nor waken my loue vntill she please.
6 Who is shee that commeth vp out of the e wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the f spices of the merchant?
7 Behold his g bed which is Salomons: threescore strong men are round about it, of the valiant men of Israel.
8 They al handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night.
9 King Salomon made himselfe a palace of the trees of Lebanon.
10 He made the pillars therof of siluer, and the pauement therof of gold, the hangings therof of purple, whose middes was paued with the loue of the daughters of Ierusalem.
11 Come forth, yee h daughters of Sion, and beholde the King Salomon with the i crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

a Because Christ delighteth in his Church, he commendeth all that is in her.

CHAP. IIII.

1 The prayses of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

BEhold, thou art a faire, my loue: behold, thou art faire: thine eyes are like the doues: among thy locks * thine haire is

a By night, that is, in troubles, seeke thto Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.
c Which declareth that we must seeke vnto all, of whom we hope to haue any succour.
d Reade Chap. 2.7.
e This is referred to the Church of Israel, which was led by the wildernesse fortie yeeres.
‖ *Ebr. powder.*
f By the bed is meant the Temple, which Salomon made.
g He alludeth to the watch, which kept the Temple.
‖ *Or, chaire.*
h All ye that are of the number of the faithfull.
i Christ become man, was crowned by the loue of God with the glorious crowne of his diuinitie.

Chap. 6.4.

like the [b] flocke of goats, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousand shields hang therein, and all the targets of the strong men.

5 Thy two [c] breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Until the day breake, & the shadowes flee away, I will get me to the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 [d] Come with me from Lebanon, my spouse, euen with me from Lebanon, and looke from the toppe of Amanah, from the toppe of Shenir and Hermon, from the dennes of the lions and from the mountaines of the leopards.

9 My [e] sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine [f] eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine ointments then all spices?

11 Thy [g] lippes, my spouse, drop as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garment is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates with sweete fruites, as camphire, spikenard,

14 Euen spikenard, and saffron, calamus, and cinamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.

15 [h] O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

16 Arise, O [i] North, and come O South, and blow on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednesse. 10 She praiseth Christ her husband.

I Am come into my [a] garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine honie: I dranke my wine with my milke: eate, O friendes, drinke, and make you merie, O welbeloued.

2 [b] I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the drops of the night.

3 I haue put off my [c] coate, how shall I put it on? I haue washed my feete, howe shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and ‡ mine heart was affectioned toward him,

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my fingers pure myrrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone when hee did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The [f] watchmen that went about the citie, found me: they smote me and wounded me: the watchmen of the walles tooke away my vaile from me.

8 I charge you, [g] O daughters of Ierusalem, if yee finde my welbeloued, that you tell him that I am sicke of loue.

9 [h] O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, that thou doest so charge vs?

10 My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His [i] head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, and as sweete flowres, and his lippes like lilies dropping downe pure myrrhe.

14 His handes [k] rings of golde set with the ‡ chrysolite, his belly like white yuorie couered with Saphires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and hee is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 [k] O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

CHAP. VI.

1 The Church assureth her selfe of the loue of Christ. 3 The prayse of the Church. 8 She is but one and vndefiled.

MY welbeloued is gone downe into the [a] garden to the beds of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as [b] Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 [c] Turne away thine eyes from me, for they ouercome mee: * thine heart is like a flocke of goates, which looke downe from Gilead.

5 Thy teeth are like a flocke of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is barren among them.

6 Thy

---

b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge, and zeale, two precious iewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.

f In that he made his Church beautifull and rich, he loued his gifts in her.

g Because of thy confession and thankesgiuing.

h The Church confesseth that al her glory and beautie commeth of Christ, who is the true fountain of all grace.

i She desireth Christ to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meant by the North and South winde.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.

c Declaring the long patience of the Lord toward sinners.

d The spouse confesseth her nakednesse, and that of her selfe she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her selfe againe.

‡ *Ebr. my bowels were moued towards him.*

e The spouse which should bee annointed of Christ, shall not finde him if she thinke to anoint him with her good works.

f These are the false teachers, which wound the conscience with their traditions.

g She asketh of them which are godly (for as much as the lawe and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

h Thus say they of Ierusalem.

i She describeth Christ to be of perfect beautie and comelinesse.

‡ *Ebr. Tarshish.*

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

a That is, is conuersant here in earth among men.

b Which was a faire and strong citie, 1. King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church. *Chap. 4. 1.*

6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are [4] threescore Queenes and fourescore concubines, and of the damsels without number.

8 But my doue is alone, & my vndefiled, she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praysed her.

9 [e] Who is she that looketh foorth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went downe to [f] the garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11 [g] I knew nothing, my soule set me [h] as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that wee may behold thee. What shall you see in the Shulamite, but as the company of an armie?

13 O ye people of Israel, [i] the vine was called Shalem, which signifieth peace.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.
e He sheweth ỹ the beginning of the Church was small, but that it grew vp to a great multitude.
f He went down into the Synagogue to see what fruits came of the Law and the Prophets.
g I found nothing but rebellion.
h I ran as swift as the nobles of my people in their charets.

CHAP. VII.

1 *The beauty of the Church in all her members.* 10 *She is assured of Christs loue toward her.*

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spiritually.
b Read Chap. 4 5

1 HOwe beautifull are thy [a] goings with shoes, O princes daughter! the ioynts of thy thighes are like iewels, the worke of the hand of a cunning workeman.

2 Thy naull is as a round cup that wanteth not liquor: thy belly is as an heape of wheate compassed about with lilies.

3 [b] Thy two breasts are as two young roes that are twinnes.

4 Thy necke is like a tower of Iuorie; thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the bush of thine head like purple: the king is tied in the [l] rafters.

c He delighteth to come neere thee, & to be in thy company. [l] Or, *galeries.*

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I sayd, I will go vp into the palme tree, I will take hold of her boughs: thy breasts shall now be like the clusters of the vine, and the sauour of thy nose like apples.

9 And the roofe of thy mouth like good wine, which goeth streight to my welbeloued, and causeth the lips of the ancient to speake.

d This the spouse speaketh.

10 [d] I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go foorth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweete things, newe and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

1 *The Church wishbat taught by Christ.* 3 *She is vpholden by him.* 6 *The vehement loue wherewith Christ loueth her.* 11 *She is the vine that bringeth forth fruit to the spirituall Salomon, which is Iesus Christ.*

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. *Or, me.*

OH that thou wert as my brother that [a] sucked the breasts of my mother! I would find thee without, I would kisse thee, then they should not despise me.

2 I will leade thee, & bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

b Reade Chap. 2.6.

3 [b] His left hand shalbe vnder mine head, and his right hand shall imbrace me.

c Reade Chap. 3.5.

4 [c] I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wildernesse, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

6 [d] Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruell as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

e The Iewish Church speaketh this of the church of the Gentiles.

8 [e] We haue a little sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?

f If she be sure & fast, she is meet for the husband to dwell in.

9 [f] If she be a wall, we will build vpon her a siluer palace: and if she be a doore, we will keepe her in with boords of Cedar.

g This Church promiseth fidelity & constancie,

10 [g] I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

h This is the vineyard of the Lord hired out, Matth. 21. 33.

11 [h] Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruit thereof a thousand pieces of siluer.

i Christ dwelleth in his Church, whose voice the faithful heare.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of siluer, and two hundreth to them that keepe the fruit thereof.

k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voice: cause me to heare it.

14 O my welbeloued, [k] flee away, and be like vnto the Roe, or to the young Hart vpon the mountaines of spices.

Isaiah.

THE ARGVMENT.

GOD, according to his promise, Deut. 18. 15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same; whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Law, and to applie particularly the doctrine contained briefly therein, to the vtilitie and

profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Law they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moses, and set foorth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as hee saw that the disease of the people required. Hee declareth also many notable prophesies which hee had receiued of God, as touching the promise of the Messiah, his office and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are most principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes that they had stood vpon ỹ Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habbak. 2. 2.) the Priests tooke it downe and reserued it among their registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

1 Isaiah reproueth the Iewes of their ingratitude and stubbornesse, that neither for benefits nor punishments would amend. 11. How odious they their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He prophesieth of the destruction of Ierusalem, 25 and of the restitution thereof.

1 THe vision of Isaiah, the sonne of Amoz, which he saw b concerning Iudah and Ierusalem in the dayes of c Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare, d heauens, and giue eare, O earth: for the Lord hath sayd, I haue nourished and brought vp e children, but they haue rebelled against me.

3 The f ore knoweth his owner, and the asse his masters crib, but Israel hath not knowen: my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie: a g seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the h holy one of Israel to anger: they are gone backward.

5 Wherefore should yee be i smitten any more? for yee fall away more and more: the whole k head is sicke, and the whole heart is heauie.

6 From the sole of the foot vnto ỹ head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene wrapped, l nor bound vp, nor mollified with oyle.

7 Your land is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrow m of strangers.

8 And the daughter of n Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumers, and like a besieged citie.

9 Except the Lord of hostes o had reserued vnto vs, euen a small remnant: wee should haue beene as Sodome, and should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O p princes of Sodome: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rams, and of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goates.

12 When ye come to appeare before mee, who required this of your hands to tread in my courts?

13 Bring no more oblations q in vaine: incense is an abomination vnto me: I cannot suffer your newe moones, nor Sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

14 My

a That is, a reuelation, or prophesie, which was one of the two meanes, whereby God declared himselfe to his seruants in old time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophesies concerning other nations also.

c Called also Azariah, 2. King. 15. 1. of these Kings, reade 2. King. from chap 14. vnto chap. 21: and 2. Chro. from chap. 25. vnto chap. 33.

d Because men were obstinate and insensible, hee calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1.

e Hee declareth his great mercie toward the Iewes, forasmuch as he chose them aboue all other nations to bee his people and children, as Deut. 10. 15.

f The most bruit and dull beasts do more acknowledge their ductie toward their masters, then my people doe toward me, of whom they haue receiued benefits without comparison.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel?

k By naming the chiefe parts of the body he signifieth, that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, as well the least as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke not for aduantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name,

q That is, all destroyed.

r Yet that for your vices deserued all to bee destroyed as they of Sodom, saue that God of his mercy reserued a little number, Lam. 3. 22.

s Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalm. 50. 13. Ier. 6. 20. Amos 5. 21. Mich. 6. 7.

t Without faith and repentance.

u Your sacrifices offred in the new moones and feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercy.
x He sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3.
y By this outward washing, he meaneth the spirituall exhorting the Iewes to repent and amend their liues.
z This kinde of reasoning by the second table the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in worde, but when their charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor religion.

14 My soule hateth your u newe moones and your appointed feastes: they are a burden vnto me: I am weary to beare them.
15 And when you shall stretch out your handes, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your handes are full x of blood.
16 y Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.
17 Learne to z doe well: seeke iudgement, relieue the oppressed: iudge the fatherlesse and defend the widow.
18 Come now, a let vs reason together, sayeth the Lord: though your sinnes were as crimsin, they shall bee made b white as snowe: though they were redde like scarlet, they shall be as woll.
19 If yee c consent and obey, ye shall eate the good things of the land.
20 But if yee refuse and be rebellious, yee shall bee deuoured with the sworde: for the mouth of the Lord hath spoken it.
21 How is the d faithfull citie become an harlot? It was full of iudgement, and iustice lodged therein, but now e they are murtherers.
22 Thy f siluer is become drosse: thy wine is mixt with water.
23 Thy princes are rebellions & companions of theeues: euery one loueth gifres, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.
24 Therfore saith the Lord God of hosts, the b mightie one of Israel, Ah, I will g ease mee of mine aduersaries, and auenge mee of mine enemies.
25 Then I will turne mine hande vpon thee, and burne out thy drosse, till it h be pure, and take away all thy tinne.
26 i And I will restore thy iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou bee called a citie of righteousnesse, and a faithfull citie.
27 Zion shall be redeemed in iudgement, and they that returne in her, in k iustice.

a To know if I doe accuse you without cause. b Lest sinners should pretend any rigour on Gods part, hee onely willeth them to bee pure in heart, and hee will forgiue all their sinnes, were they neuer so many or great. c Hee sheweth that whatsoeuer aduentitie man endureth, it ought to be attributed to his owne incredulitie and disobedience. d That is, Ierusalem, which had promised fidelitie vnto mee, as a wife to her husband. e Giuen to couetousnesse and extortion, which he signified before by blood, verse 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shewe. g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselues such. h When God will shew himselfe mercifull to his Church, hee calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whome no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe, because of his couenant. k Lest the faithfull among them should be ouercome with this threatning, hee addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the saluation of his Church. m By iustice is meant Gods faithful promise, which is the cause of the deliuerance of his Church.

28 And the m destruction of the transgressours and of the sinners shall bee together: and they that forsake the Lord, shall be consumed.
29 For they shall bee confounded for the n okes, which yee haue desired, and yee shall bee ashamed of the gardens, that yee haue chosen.
30 For yee shall be as an oke, whose leafe fadeth: and as a garden that hath no water.
31 And the strong shall be as o towe, and the maker thereof, as a sparke: and they shall both burne together, and none shall quench them.

n The wicked shall not be partakers of Gods promise, Psal. 92. 9.
o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.
p The false god, wherein ye put your confidence, shall be consumed as easily, as a Piece of towe.

CHAP. II.

a The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious, and obstinate.

THe word that Isaiah the sonne of Amoz saw vpon Iudah and Ierusalem.
2 b It c shall be in the last dayes, that the mountaine of the house of the Lorde shall be prepared in the top of the mountaines, and d shalbe exalted aboue the hils, and all nations shall e flowe vnto it.
3 And many people shal go, & say, Come, and let vs goe vp to f the mountaine of the Lorde, to the house of the God of Iaakob, and he will teach vs his wayes, and we will walke in his paths: g for the h Law shall goe forth of Zion, and the worde of the Lord from i Ierusalem,
4 And hee k shall iudge among the nations, and l rebuke many people: they shall i breake their swordes also into mattockes, and their speares into sythes: nation shal not lift vp a sword against nation, neither shall they learne k to fight any more.
5 O house of Iaakob, come yee, and let vs l walke in the light of the Lord.
6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East maners, and are sorcerers as the Philistims, o and abound with strange children.
7 Their land also was full of p siluer and golde, and there was none end of their treasures: and their lande was full of horses, and their charets were infinite.
8 Their land also was full of idoles: they worshipped the worke of their owne hands,

Micah 4. 1.
a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
b In an euident place to be seene and discerned.
c When y kingdome of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.
d Alluding to mount Zion, where the visible Church then was, *Micah 4. 2.*
e Meaning, the whole doctrine of Saluation.
f This was accomplished, and from thence went through all the world. g The Lorde, which is Christ, shall haue all power giuen him. h That they may acknowledge their sinnes and turne to him. i Hee sheweth the fruite of the peace, which the Gospell should bring: to wit, that men should doe good one to another, whereas before they were enemies. k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall bee affected one towarde another: which peace and loue doeth beginne and growe in this life, but shall be perfited, when we are ioyned with our head Christ Iesus. l Seeing the Gentiles will bee so ready, make you haste and shew them the way to worship God. m The Prophet seeing the small hope, that the Iewes would conuert, complayneth to God, as though he had vtterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in the East partes. o They altogether giue themselues to the fashions of other nations. p The Prophet first condemned their superstition and idolatrie, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man
q humbled himselfe: therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lorde, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shall be abased, and the Lord onely shalbe exalted in that day.

12 For the day of the Lorde of hostes is vpon all the proude and haute, and vpon all that is exalted: and it shall be made low.

13 Euen vpon all the Cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high t mountaines, and vpon all the hils that are lifted vp.

15 And vpon euery high tower, and vpon euery strong wall,

16 And vpon all u the ships of Tarshish, and vpon all the pleasant pictures.

17 And the hautinesse of men shall bee brought lowe, and the loftinesse of men shall be abased, and the Lorde shall onely be exalted in that day.

18 And the idoles wil he vtterly destroy.

19 Then they shall goe x into the holes of the rockes, and into the caues of the earth, from before the feare of the Lorde, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made themselues to worship them) y to the mowles, and to the backs,

21 To goe into the holes of the rockes, and into the tops of the ragged rocks, from before the feare of the Lorde, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose z breath is in his nostrels: for wherein is hee to bee esteemed?

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shal begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and loftie, and thinke themselues most strong in this world.

u He condemneth their vaine confidence, which they had in strong holdes, and in their rich merchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate. *Hose.* 10. 8. *Iuke* 23. 30. *reuel* 6. 16. *and* 9. 6.

x They shal cast them into most vile and filthie places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to doe with God.

CHAP. III.

1 *For the sinne of the people God will take away the wise men, and giue them foolish princes.* 14 *The couetousnesse of the gouernours.* 16 *The pride of the women.*

FOr loe, the Lorde God of hostes wil take away from Ierusalem and from Iudah the stay a and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, & the man of warre, b the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counseller, and the cunning artificer, and c the eloquent man.

4 And I wil appoint children to be their princes, and babes shall rule ouer them.

5 The people shall be d oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall take holde of e his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, and let this fall be vnder thine hand:

7 In that day hee shall sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes are against the Lorde, to prouoke the eyes of his glory.

9 The f triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselues.

10 g Say ye, Surely it shall be well with the iust: for they shall eate the fruite of their workes.

11 Woe bee to the wicked, it shall be euill with him: for the reward of his handes shall be giuen him.

12 h Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lorde shall enter into iudgement with the i Ancients of his people and the princes thereof: for yee haue eaten vp the vineyarde: the spoyle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, k and grinde the faces of the poore, saith the Lord, euen the Lorde of hostes?

16 The Lorde also saieth, l Because the daughters of Zion are haute, and walke with m stretched out neckes, and with n wandering eyes, walking and o mincing as they goe, and making a p tinkling with their feete,

17 Therfore shal the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret parts.

18 In that day shall the Lorde take away the ornament of the slippers, and the cailes, and the round tires,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the slops, and the headbands, and the tablets, and the earerings,

21 The rings, and the mufflers,

22 The costly apparell and the vailes, and the wimples and the crisping pinnes,

23 And the glasses, and the fine linnen,

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from them.

b The temporall gouernour and the minister.

c By these hee meaneth that God would take away euery thing that was in any estimation, & wherein they had any occasion to vaunt themselues.

d Not onely in age, but in wit, maners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour,

g Feare shal rather cause him to forbeare himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their deedes, whereupon they now set an impudent face, he shall finde the marke of their impietie in their forehead.

i Be ye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and gouernours had destroyed his Church, and not preserued it according to their duetie.

m That is, yee shew all crueltie against them.

n He meaneth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnesse.

r They delited then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

and

f In rehearsing all these things particularly, he sheweth the lightnesse and vanity of such as cannot be content with comely apparel according to their degree.

and the hoods, and the flaunes.

24 And in stead of sweete sauour there shal be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire baldnes, & in stead of a stomacher, a girding of sackcloth, and burning in stead of beauty.

25 Thy men shall fall by the sword, and thy strength in the battel.

26 Then shall her gates mourne and lament, and she being desolate shal sit vpon the ground.

t Meaning, that God wil not onely punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God upon them that remaine.

a When God shall execute this vengeance, there shall not be one man found to be the head of many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.

b Be thou our husband, and let vs be called thy wiues.

c For so they thought it, to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces shall bee as plentifull towarde the faithfull, as though they sprang out of the earth, as Chap.45.8. Some by the budde of the Lorde, meane Christ. e Hee alludeth to the booke of life, whereof read Exodus 32.32. meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the cruelty, extortion, auarice, and all wickednes. g When things shal be redressed that were amisse. h He alludeth to the pillar of the cloud Exod.13.21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God. because his image, and tokens of his grace shine in them. h God promiseth to bee the defence of his Church against all troubles and dangers.

AND in that day shal a seuen women take holde of one man, saying, Wee will eate our owne meate, and wee will weare our owne garments: onely b let vs bee called by thy name, and take away our c reproch.

2 In that day shall the d bud of the Lord be beautifull and glorious, and the fruite of the earth shall bee excellent and pleasant for them that are escaped of Israel.

3 Then he that shalbe left in Zion, and he that shall remaine in Ierusalem shall be called holy, and euery one shall bee e written among the liuing in Ierusalem,

4 When the Lord shall wash the filthines of the daughters of Zion, and purge the f blood of Ierusalem out of the mids thereof by the spirit of g iudgement, and by the spirit of burning.

5 And the Lorde shall create vpon euerie place of mount Zion, & vpon the assemblies thereof, h a cloud and smoke by day, and the shining of a flaming fire by night: for vpon all the i glory shall be a defence.

6 And a couering shal be for a shadow in the day for the heate, & a place of refuge, and a couert for the storme k and for the raine.

CHAP. V.

1 Vnder the similitude of the vine, he describeth the state of the people, 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

a The Prophet by this song doth set before the peoples eyes their ingratitude and Gods mercy.

b That is, to God. *Iere.2.21. matth.21.33.* c Meaning, that hee had planted his Church in a place most plentifull and abundant.

NOw will a I sing to my b beloued a song of my beloued to his vineyard. My beloued had a c vineyarde in a very fruitfull hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, d and hee built a tower in the mids thereof, & made a wine presse therein: then he looked that it should bring forth grapes: but it brought e forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, f betweene me and my vineyard.

4 What could I haue done any more to my vineyarde, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And nowe will I tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shal be eaten vp: I will breake the wall thereof, and it shal be troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers and thornes shall grow vp: I will also commaund the clouds that they raine no more vpon it.

7 ¶ Surely the vineyard of the Lord of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for h iudgement, but behold oppression: for righteousnesse, but behold i a crying.

8 Wo vnto the that ioyne house to house, and lay field to field, till there be no k place, that ye may bee placed by your selues in the mids of the earth.

9 This is in mine l eares, saieth the Lorde of hostes. Surely many houses shall bee desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one m bath, and the seed of an n homer shall yeeld an o ephah.

11 ¶ Wo vnto them that p rise vp early to follow drunkennes, and to them that continue vntill q night, till the wine doe inflame them.

12 And the harpe, and viole, timbrel, and pipe, and wine are in their feastes: but they regard not the r worke of the Lorde, neither consider the worke of his hands.

13 Therefore my people s is gone into captiuitie, because they haue no knowledge, and the glory thereof are men famished, and the multitude thereof is dryed vp with thirst.

14 Therefore t hell hath enlarged it selfe, & hath opened his mouth without measure, and their glory, & their multitude, and their pompe, and hee that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall bee humbled, euen the eyes of the proud shalbe humbled.

16 And the u Lord of hostes shal be exalted in iudgement, & the holy God shall be sanctified in iustice.

d He spared no diligence nor cost.

e In the seuenth verse he declareth what they were.

f He maketh them iudges in their owne cause, forasmuch as it was euident that they were the cause of their owne ruine.

g I will take no more care for it: meaning that hee would take from them his word and ministers, and all other comforts, and send them contrary plagues.

h Iudgement and righteousnes are true fruites of the feare of God, and therefore in the cruell oppressours there is no religion.

i Of them that are oppressed.

k To wit, for the poore to dwell in.

l I haue heard the complaint, and cry of the poore.

m Which containeth about seuen pottles: so that euery acre should bur yeeld one pottle.

n Which containeth an hundreth pottles.

o An ephah containeth ten pottles, and is in drynesse as much as Bath is in liquors.

p That spare no paine nor diligence to follow their lustes.

q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.

r They regard not the prouident care of God ouer them, nor for what end he hath created them.

s That is, shall certainely go: for so the Prophets vse to speake, as though the thing which shal come to passe, were done already.

t Because they would not obey the word of God.

u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate.

x God comforteth the poore lambes of his Church, which haue bene strangers in other countreys, promising that they should dwell in those places again, whereof they had bene deprived by the fat and cruel tyrants,

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are ỹ words of the wicked, when they are menaced with Gods iudgments, 2. Pet. 3. 4.

a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.

b Which are contemners of all doctrine and admonition.

c Which are neuer weary, but shewe their strength, & brag in gluttony and drunkennesse.

d Both they and their posteritie, so that nothing shal be left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible: and therefore his plagues must continue, till they begin to feele them.

17 Then shall x the lambes feed after their manner, and the strangers shall eate the desolate places of the fat.

18 ¶ Wo vnto them that draw iniquitie with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, z Let him make speede: let him hasten the worke that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that we may knowe it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darknesse for light, and light for darknes, that put bitter for sweet, and sweet for sowre.

21 Wo vnto them that are b wise in their owne eyes, and prudent in their own sight.

22 Woe vnto them that are c mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their d roote shall be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his e hand vpon them, & hath smitten them that the mountaines did tremble: and their carkases were torne in the mids of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And hee will lift vp a signe f vnto the nations a farre, & will hisse vnto them from the end of the earth: and beholde, they shall come hastily with speed,

27 None shal s faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes bee loosed, nor h the latchet of his shooes be broken:

28 Whose arrowes shalbe sharpe, and all his bowes bent: his horse hoomes shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and he shal roare like lions whelps: they shal i roare and lay hold of the pray: they shall take it away, and none shal deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, behold darkenesse, and sorowe, and the light shall bee darkened in their l skie.

IN the yeere of the death of king Vzziah, a I saw also the Lord sitting vpon an b high throne, and lifted vp, and the lower c partes thereof filled the Temple.

2 The d Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his e face, and with twaine hee couered his f feet, and with twaine he did s flie.

3 And one cried to another, and saide, h Holy, holy, holy is the Lorde of hostes: the whole i world is full of his glory.

4 And the k tuttels of the doore cheekes k mooued at the voice of him that cried, and the house was filled with smoke.

5 Then I said, l Wo is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hosts.

6 Then flew one of the Seraphims vnto mee with an hote cole in his hande, which hee had taken from the m altar with the tongs:

7 And hee touched my mouth, and saide, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy n sinne shal be purged.

8 Also I heard the voyce of the Lorde, saying, Whom shall I send? and who shall goe for vs? Then I sayd, Here am I, send me.

9 And he said, Go, and say vnto this people, o Be shall heare in deed, but ye shal not vnderstand: ye shal plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauy, and shut their eyes, least they see with their eies, and heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lorde, p how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue removed men far away, and there be a great desolation in the mids of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

b As a iudge ready to giue sentence,

c Of his garment, or of his throne.

d They were Angels, so called, because they were of a fierie colour, to signifie that they burne in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glory

f Whereby was declared that man was not able to see the brightenes of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

h This oft repetition signifieth, that the holy Angels cannot satisfie themselues in praising God, to teach vs that in all our liues wee should giue our selues to the continuall prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l Hee speaketh this for two causes: the one because he that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doth hee know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till he haue purged vs.

o Whereby is declared that for the malice of man God will not immediately take away his word but hee will cause it to be preached to their condemnation, when as they wil not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their duety, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13 14. Acts. 28 26. Rom. 11 8.

p As hee was mooued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 Hee sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remenant reserued.

13 But

x God shall feed the lambes of his Church, which haue bene strangers in other countreys, promising that they should dwell in those places again, whereof they had bene deprived by the fat and cruel tyrants,

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are ỹ words of the wicked, when they are menaced with Gods iudgments, 2. Pet. 3. 4.

a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.

b Which are contemners of all doctrine and admonition.

c Which are neuer weary, but shewe their strength, & brag in gluttony and drunkennesse.

d Both they and their posteritie, so that nothing shal be left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible: and therefore his plagues must continue, till they begin to feele them.

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19 Which say, z Let him make speede: let him hasten the worke that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that we may knowe it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darknesse for light, and light for darknes, that put bitter for sweet, and sweet for sowre.

21 Wo vnto them that are b wise in their owne eyes, and prudent in their own sight.

22 Woe vnto them that are c mighty to drinke wine, and to them that are strong to powre in strong drinke:

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29 His roaring shall be like a lion, and he shal roare like lions whelps: they shal i roare and lay hold of the pray: they shall take it away, and none shal deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, behold darkenesse, and sorowe, and the light shall bee darkened in their l skie.

f Hee will make the Babylonians to come against them at his becke, and to fight vnder his standerd.

g They shall be prompt, and lustie to execute Gods vengeance

h The enemie shall haue none impedement.

i Whereby is declared the crueltie of the enemie.

k The Iewes shall finde no succour.

l In the land of Iudah.

IN the yeere of the death of king Vzziah, a I saw also the Lord sitting vpon an b high throne, and lifted vp, and the lower c partes thereof filled the Temple.

2 The d Seraphims stood vpon it: euery one had sixe wings: with twaine he couered his e face, and with twaine hee couered his f feet, and with twaine he did s flie.

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4 And the k tuttels of the doore cheekes k mooued at the voice of him that cried, and the house was filled with smoke.

5 Then I said, l Wo is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seene the King and Lord of hosts.

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10 Make the heart of this people fat, make their eares heauy, and shut their eyes, least they see with their eies, and heare with their eares, & vnderstand with their hearts, and conuert, and he heale them.

11 Then said I, Lorde, p how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue removed men far away, and there be a great desolation in the mids of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist saw the holy Ghost in the forme of a doue.

b As a iudge ready to giue sentence,

c Of his garment, or of his throne.

d They were Angels, so called, because they were of a fierie colour, to signifie that they burne in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glory

f Whereby was declared that man was not able to see the brightenes of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

h This oft repetition signifieth, that the holy Angels cannot satisfie themselues in praising God, to teach vs that in all our liues wee should giue our selues to the continuall prayse of God.

i His glory doeth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bound to prayse him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindnesse that should come vpon the Iewes.

l Hee speaketh this for two causes: the one because he that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doth hee know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till he haue purged vs.

o Whereby is declared that for the malice of man God will not immediately take away his word but hee will cause it to be preached to their condemnation, when as they wil not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their duety, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13 14. Acts. 28 26. Rom. 11 8.

p As hee was mooued with the zeale of Gods glory, so was hee touched with a charitable affection toward the people.

13 But

q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophesie, that ten Kings should come before their captiuitie, as were frō Vzziah to Zedekiah.

13 But yet in it shall bee a q tenth, and shal returne, and shall be eaten vp as an elme r or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shall be the substance thereof.

r For the fewnesse they shall seeme to be eaten vp: yet they shall after flourish as a tree, which in winter looseth his leaues, and seemeth to be dead, yet in sommer is fresh and greene.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the King. 14 Christ is promised.

1. King. 16 5. ‖Or, Syria.

AND in the dayes of a Ahaz, the sonne of Iotham, The sonne of Vzziah King of Iudah, Rezin the King of ‖ Aram a came vp, and Pekah the sonne of Remeliah King of Israel, to Ierusalem to fight against it, but he could not ouercome it.

a To wit, the second time: for in the first battell Ahaz was ouercome.

2 And it was tolde the house of b Dauid, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooued and the heart of his people, as the trees of the forest are mooued by the winde.

b Meaning, the Kings house.

c That is Israel, because that tribe was the greatest, Gen. 48. 19.

d For feare.

3 ¶ Then said the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and e Sheariashub thy sonne) at the ende of the conduite of the vpper poole, in the path of the fullers field,

e That is to say, the rest shall returne: which name Isaiah gaue his sonne, to signifie, that the rest of the people should returne out of their captiuitie.

4 And say vnto him, take heede, and bee still: feare not, neither be faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

f Which haue but a litle smoke, and shall quickly be quenched.

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs go vp, against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the middes thereof, euen the sonne of g Tabeal.

g Which was an Israelite, and as seemeth enemie to the house of Dauid.

7 Thus sayth the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: & within fiue and h threescore yeeres Ephraim shall be destroyed from being a people.

h Counting from the fiue & twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetual captiuitie which thing came to passe within twentie yeere after that Isaiah did his message.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remeliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lord spake againe vnto Ahaz, saying,

11 Aske i a signe for thee of the Lorde thy God: aske it, either in the depth beneath, or in the height aboue.

i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.

12 But Ahaz saide, I will not aske, neither will I tempt the Lord.

13 Then hee sayde, Heare you nowe, O house of Dauid. Is it a small thing for you to grieue k men, that yee will also grieue my God?

k Not to beleeue Gods worde without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmitie, is to rebell against him.

14 Therefore the Lorde l himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and she shall call his name ‖ Emmanu-el.

l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, against whome yee bend your selues.

15 m Butter and honie shall he eate, till he haue knowledge to refuse the euill and to chuse the good.

16 For afore the n childe shal haue knowledge to refuse the euill, & to chuse the good, the land that thou abhorrest, shall be forsaken of both her kings.

17 The Lorde shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from that day that o Ephraim departed from Iudah) euen the king of p Ashur.

18 And in that day shall the Lord hisse for the q flie that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Ashur.

19 And they shall come and shall light all in the desolate valleys, and in the holes of the rockes, and vpon all thornie places, and vpon all bushie r places.

20 In that day shall the Lord shaue with a rasor that is hired, euen by them beyond the riuer by the king of Asshur, the head and the haire of the s feete, and it shall consume the beard.

21 And in the same day shal a man t nourish a yong kowe, and two sheepe.

22 And for the u abundance of milke that they shall giue, he shal eate butter: for butter and honie shall euery one eate, which is left within the land.

23 And at ‖ same day euery place, where in shall be a thousand vines shal be at a thousand pieces of siluer: so it shall be for the briers and for the thornes.

24 With arrowes and with x bowe shall one come thither: because all the land shal be briers and thornes.

25 But on y al the mountaines, which shal be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shalbe for z sending out of bullocks, and for the treading of sheepe.

m Forasmuch as thou art vnworthie, the Lord for his owne promise sake will giue a signe, which shall be, that Christ the Sauiour of his Church and the effect of all signes and miracles shall be reueiled.

‖ Or, God with vs, which name can agree to none, but to him that is both God and man.

n Meaning, that Christ is not onely God but man also, because he shall be nourished as other men, vntill the age of discretion.

o Not meaning Christ, but any child: for before a childe can come to the yeeres of discretion, the kings of Samaria and Syria shall be destroyed.

p Since the time that the twelue tribes rebelled vnder Roboam.

q In whom thou hast put thy trust.

r Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of Bees.

s Signifying, that no place shall be free from them.

t That is, that which is from the belley downeward: meaning that he would destroy both great and small.

u He that before had a great number of cattel, shall be content with one kowe and two sheepe.

x The number of men shall be so small, that a fewe beastes shall be able to nourish al abundantly.

y As they that goe to seeke wilde beastes among the bushes.

z The mountaines contrarie to their woont, shall bee tilled by such as flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

MOreouer, the Lord sayd vnto mee, Take thee a a great roll, and write in it b with a mans pen, Make speede to the spoile: haste to the pray.

a That thou maiest write in great letters, to the intent it may be more easily read.

b Meaning, after the common fashion: because all men might read it.

2 Then

e Becaule the thing was of great importance, he tooke these two witnesses, which were of credite with the people, when he let this vp vpon the doore of the temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11.

d Meaning, to his wife, and this was done in a vision.

f Or, make speed to the spoile: haste to the pray.

c Before any childe be able to speake.

f That is, the armie of Assyria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a smal riuer through the citie; meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwel beyond Euphrates.

i It shall be readie to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.

2 Then I tooke vnto me e faithfull witnesses to record, Uriah the Priest, and Zechariah the soune of Ieberechiah.

3 After, I came vnto the d Prophetesse, which conceiued, and bare a soune. Then said the Lord to me, Call his name, Maher-shalalhashbaz.

4 For before e the child shal haue knowledge to crie, My father and my mother, the shall take away the rithes of Damascus, and the spoile of Samaria, before the king of Assur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore beholde, the Lord bringeth vp vpon them the waters of h the River mightie and great, euen the King of Assur with all his glory, and he shall come vp vpon all the Riuers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shal ouerflow and passe through, and shal come vp to the i necke, and the stretching out of his wings shall fill the breadth of thy land, O k Immanu-el.

9 Gather together, O yee l people, and yee shall bee broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shall bee broken in pieces: gird your selues, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee in taking m of mine hand, and taught mee, that I should not walke in the way of this people, saying,

13 Say yee not, A n confederacie to all them, to whom this people sayeth a confederacie, neither feare you o their feare, nor be afraid of them.

13 p Sanctifie the Lord of hostes, and let him be your feare, & let him be your dread,

14 And he shall be as a q Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall and shall be broken, and shalbe snared and shall be taken.

16 r Binde vp the testimonie: seale vp the Law among my disciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him.

18 Behold, I and the children whom the Lord hath giuen me, are as signes & as wonders in s Israel, t by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shall say vnto you, Enquire at them that haue a spirite of diuination, & at the soothsayers, which whisper and murmure, u Should not a people enquire at their God? from the v liuing to the dead?

20 To the w Law, and to the testimonie, if they speake not according to this word, it is because there is no x light in them.

21 Then hee that is afflicted and famished, shall go to and fro in a it: and when he shall be hungry, hee shall euen fret himselfe, b and curse his king and his gods, and shall looke vpward.

22 And when he shall looke to the earth, behold trouble, and c darkenes, vexation and anguish, and he is driuen to darkenes.

l Meaning, them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to liue.

t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answere the wicked thus, Should not Gods people seeke succors only at him?

x That is, Will they refuse to bee taught of the Prophet, who is the mouth of God, & seeke helpe at the dead, which is the illusion of Satan?

y Seeke remedy in the word of God, where his will is declared.

z They haue no knowledge, but are blind leaders of the blinde.

a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.

b In whom afore they put their trust.

c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles, 6 A prophesie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

YEt a the darkenes shall not be according to the affliction, b that it had when at the first hee touched lightly the land of Zebulun and the land of Naphtali, not afterward when hee was more grieuous by the way of the Sea beyond Iorden in Galile of c the Gentiles.

2 The people that d walked in darkenesse haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast smultiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in harueſt, and as men reioyce when they deuide a spoyle.

4 For f the yoke of their burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warriour is

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath pilesar, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.

c Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities which Salomon gaue to Hiram.

d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe threescore yeeres after, as though it were now done.

e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matth. 4. 15, 16.

g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10.

h Thou gauest them perfect ioy, by deliuering them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.

with

with noyse, and with tumbling of garments in blood: but this shall be i with burning, and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his name, Wonderfull, Counseller, The mightie God, The euerlasting k Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: he shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, & to establish it with iudgement and with iustice from henceforth, euen for euer: l the zeale of the Lorde of hosts will performe this.

8 ¶ The Lord hath sent a word into Iaakob, and it hath lighted vpon m Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The n bricks are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheless, the Lorde will raise vp the aduersaries of o Rezin against him, and ioyne his enemies together.

12 Aram before, and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hosts.

14 Therefore will the Lord cut off frō Israel head & taile, branch and rush in one day.

15 The ancient and the honourable man, hee is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them, are deuoured.

17 Therefore shal the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse p burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hosts shal the land be darkened, and the people shal be as the meate of the fire: no man shall q spare his brother.

20 And he shall snatch at the right hand, and be hungry: and he shall eate on the left hand, and shall not bee satisfied: euery one shall eate the r flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shal be against Iudah: yet for all this his wrath is not turned away, but his hand is stretched out still.

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophesieth in the next verse.

k The author of eternitie, and by whom the Church and euery member thereof shalbe preserued for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is an other prophesie against them of Samaria, which were mockers & contemners of Gods promises and menaces.

n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

q Though there were no forreine enemie yet they shall destroy one another.

r Their greedinesse shall be insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

CHAP. X.

1 Of wicked lawe makers. 5 God will punish his people by the Assyrians, and after destroie them. 21 The remnant of Israel shalbe saued.

WO vnto them that decree wicked decrees, and write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may bee their pray, and that they may spoile the fatherlesse.

3 What will ye do now in the day of visitation, and of destruction, which shall come from a farre? to whom will ye flee for helpe? and where will you leaue your b glory?

4 c Without mee euery one shall fall among them that are bound, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 ¶ O d Asshur, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send e him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoile and to take the praye, and to treade them vnder feete like the mire in the street.

7 But he thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes altogether Kings?

9 Is not Calno as f Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hande hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 ¶ But when the Lord hath accomplished g all his worke vpon mount Zion and Ierusalem, I wil visite the fruit of the proud heart of the king of Asshur, and his glorious and proude looks,

13 Because hee sayde, By the power of mine owne hande haue I done it, and by my wisedome, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hande hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: & there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the h axe boaste it selfe against

a Which write and pronounce awicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, should be first punished.

b To wit, from Assyria.

c Your riches and authoritie, that they may be safe, and that ye may receiue them againe.

d Because they haue forsaken me, some shall goe into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this text and seuenth verse is declared the difference of the worke of God, and of the wicked in one verie thing and acte: for Gods intention is to chastise them, for their amendment, and the Assyrians purpose is to destroy them to enrich themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands?

h When hee hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the toddes.

i Meaning of Sancherib.

k Herewee see that no creature is able to doe any thing but as God appointeth him, & that they are all but his instruments to doe his worke, though

him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as if were no wood.

16 Therefore shal the Lord God of hosts send among his fat men, leanneſſe, and vnder his glory hee shall kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the holy one thereof, as a flame, and it shall burne and deuoure [m] his thornes and his briers in one day:

18 And shall consume the glory of his forest, and of his fruitfull fields both soule [n] and flesh: and he shall be as the [o] fainting of a standerd bearer.

19 And the rest of the trees of his forest shall be few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iaakob, stay no more vpon him that smote them, but shall [p] stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shal returne, euen the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, bee as the sand of the sea, yet shall the remnant of them returne. The consumption [q] decreed shall ouerflow with righteousnesse.

23 For the Lord God of hosts shall make the consumption, euen [r] determined, in the mids of all the land.

24 Therefore thus sayth the Lorde God of hosts, O my people, that dwellest in Zion, be not afrayde of Asshur: hee shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of [s] Egypt:

25 But yet a very little time, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lorde of hosts shall raise vp a scourge for him, according to the plague of [t] Midian in the rocke Oreb: and as his staffe was vpon the [u] Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the [x] annointing.

28 He is come [y] to Aiath: he is passed into Migron: at Michmash shal he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramath is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Laith to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: hee shall lift vp his hand towarde the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shall cut off the [z] bough with feare, and they of the stature shalbe cut off, and the hie shall be humbled.

34 And hee shall cut away the thicke places of the forest with yron, and Lebanon shal haue a mighty fall.

CHAP. XI.

1 Christ borne of the roote of Ishai. 2 His vertues and kingdome. 6 The fruites of the Gospell. 10 The calling of the Gentiles.

BVt there shall come a [a] rod forth of the stocke of Iesse, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reproone by the hearing of his eares:

4 But with righteousnesse shal he iudge the poore, and with equity shall hee reproone for the meeke of the earth: and hee shall [b] smite the earth with the rod of his mouth, and with the breath of his lips shall hee slay the wicked.

5 And iustice shall bee the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The [c] wolfe also shall dwell with the lambe, and the leoparde shall lye with the kidde, and the calfe, and the lyon, and the fatte beast together, and a little childe shall leade them.

7 And the cow and the beare shall feede: their yong ones shall lie together: and the lion shall eate straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaines of mine holinesse: for the earth shall bee full of the knowledge of the Lord, as [d] the waters that couer the sea.

10 And in that day the roote of Ishai, which shal stand vp for a signe vnto the people, the nations shall seeke vnto it, and his [f] rest shalbe glorious.

11 And in the same day shall the Lorde stretch out his hand agaiine the second time, to possesse the remnant of his people (which shall bee left) of Asshur, and of Egypt, and of Pathros, and of Cthiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shal set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignitie: so Christ should come of a poore carpenters house, as out of a dead stocke, Chap. 53.2.

b All these properties can agree to none but onely vnto Christ: for it is he that tou-heth the hearts of the faithful and mortifieth their concupiscences: and to the wicked he is the sauour of death and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne, but Christ by his Spirite shall reforme them and worke in them such mutuall charitie, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25.

d It shall be in as great abundance as the waters in the sea.

e He propheſieth of the calling of the Gentiles.

f That is, his Church, which hee also calleth his rest, Psalm. 132.14.

g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies handes, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people, being dispersed through all the world.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule vtterly.

o When the battel is lost, and the standerd taken.

p This is the end of Gods plagues towards his, to bring them to him and to forsake all trust in others.

q The smal number, which seemed to be consumed, and yet, according to Gods decree is saued, shall be sufficient to fill all the world with righteousnesse.

r God will destroy this land as he hath determined, and after saue a small portion.

s As the Egyptians did punish thee.

t Reade Chap. 9.4.

u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.

x Because of the promise made to that kingdome, whereby Christs kingdome was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem to confirme the faithful when it should come to passe, that as their plague was come, so should they bee deliuered.

z Feare and destruction shall come vpon Iudah: for the princes and the people shal all be led away captiues.

h Here he describeth the consent that shall be in his Church, & their victory against their enemies.

i Meaning, a corner of the sea ỹ entreth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah bee cut off: Ephraim shall not enuie h Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims towarde the West: they shal spoile them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall vtterly destroy the i tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand k ouer the riuer, and shall smite him in his seuen streames, & cause men to walke therein with shoes.

16 And there shall be a path to the remnant of his people, which are left of Ashur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

a He sheweth how the Church shal praise God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assuredconfidence, constancie, and occasion to praise him for the same. *Exod.*15.2. *psal*118.14.

c The graces of God shall be so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full. 1.*Chro.*16.8. d Ye that are of the Church.

1 AND thou a shalt say in that day, O Lord, I will prayse thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my b saluation: I will trust, and will not feare: for the Lord God is * my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye c draw waters out of the wels of saluation.

4 And yee shall say in that day, *Prayse the Lord: call vpon his Name: declare his works among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Cry out and shout, d O inhabitant of Zion: for great is the holy One of Israel in the mids of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

a That is, ỹ great calamitie which was prophesied to come on Babel as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations (whom they knew) to declare that God chastiseth the Israelites as his children, and these other as his enemies: and also that if God spare not these that be ignorant, that they must not thinke strange if hee punished them which haue knowledge of his Lawe and keepe it not. b To wit, to the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, read Chap.10.6.

1 THE a burden of Babel, which Isaiah the sonne of Amos did see.

2 Lift vp the standard vpon the high mountaine: lift vp the voice vnto them: wag the b hand, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue * sanctified: and I haue called the mightie to my wrath, and them that reioyce in my c glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes numbreth the hoste of the battel.

5 They come from a farre countrey, frõ the ende of the heauen: euen the Lorde with the d weapons of his wrath to destroy the whole land.

6 Howle e yon, for the day of the Lord is at hande: it shall come as a destroyer from the Almighty.

7 Therfore shall all hands be weakned, and all mens hearts shall melt,

8 And they shall be afrayd: anguish and sorow shall take them, f they shal haue paine, as a woman that trauelleth: euery one shall be amazed at his neighbour, and their faces shalbe like g flames of fire.

9 Behold, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the h starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going foorth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednes vpon the i world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the k proud to cease, and will cast down the pride of tyrants.

12 I will make a l man more precious then fine gold, euen a man about the wedge of gold of Ophir.

13 Therefore I wil shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, & in the day of his fierce anger.

14 And m it shall be as a chased Doe, and as a sheep that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shalbe striken thorow: and whosoeuer ioyneth himselfe, shall fall by the sword.

16 * Their n children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans shall bee as the destruction of God * in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the o Arabian pitch his tents there, neither shall the sheepheards make their folds there.

21 But p Zim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians,

g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.

h They that are ouercome shall thinke that all the powers of heauen and earth are against them, Ezekiel 32.7. ioel 3.15. matt.24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues, by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for gold, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers. *Psal.*137.9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great. *Gen.*19.24. *iere.* 50.40.

o Who vseth to go from countrey to countrey, to find pasture for their beasts, but there shall they find none.

p Which were either wild beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, & such like fantasies.

22 And

22 And Iim shall crie in their palaces, & dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captiuity. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

FOr a the Lorde will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger b shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

b Meaning, that the Gentiles shal be ioyned with the Church, and worship God.

2 And the people shall receiue them, and bring them to their own place, and the house of Israel shal possesse them in the land of the Lord, for c seruaunts and handmaides: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressors.

c Signifying, that the Iewes should be superiours to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are brought to the subiection of Christ, 2. Cor. 10.5.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorow, and from thy feare, and from the sore bondage, wherein thou didst serue,

d That is, he suffred all violence and iniuries to be done.

4 Then shalt thou take vp this prouerbe against the King of Babel, & say, How hath the oppressour ceased? and the gold thirstie Babel rested?

5 The Lorde hath broken the rod of the wicked, and the sceptre of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did not let.

e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

7 The whole worlde is at e rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

f As though they feared, lest thou shouldest trouble the dead, as thou didst the liuing: and here he derideth the proud tyrannie of the wicked which know not

9 Hell beneath is mooued for thee to f meete thee at thy comming, raising vp the dead for thee, euen al the princes of the earth, and hath rayled from their thrones all the Kings of the nations.

10 All they shall crie, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, & the sound of thy viols: the worme g is spread vnder thee, and the wormes couer thee.

g In stead of thy costly carpets and coueringes.

12 How art thou fallen from heauen, O h Lucifer, sonne of the morning? and cut downe to the ground, which didst cast lots vpon the nations?

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning star that goeth before the sunne is called Lucifer, to whom Nebuchadnezzar is compared.

13 Yet thou saydst in thine heart, I will ascend into heauen, and exalt mythrone aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the i North.

i Meaning Ierusalem, whereof the Temple was on the North side, as Psal. 48.2. whereby hee meaneth that tyrants fight against God, when they persecute his Church, and would set themselues in his place.

14 I will ascend aboue the height of the cloudes, and will be like the most High.

15 But thou shalt bee brought downe to the graue, to the sides of the pit.

16 They that see thee, shall k looke vpon thee & consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

k In marueilling at thee.

17 Hee made the world as a wilderneſſe, and destroyed the cities thereof, and opened not l the house of his prisoners.

l To set them at liberty: noting his crueltie.

18 All the Kings of the nations, euen they all sleep in glory, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust thorow with a sword, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

m Thou wast not buried in the sepulchre of thy fathers, thy tyranny was so abhorred.

20 Thou shalt not bee ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seed of the wicked shall not bee renowned for euer.

21 n Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp, nor possesse the lande, nor fill the face of the world with the enemies.

n He calleth to the Medes and Persians, and all those that should execute Gods vengeance.

22 ¶ For I will rise vp against them (sayth the Lord of hosts) & will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord:

23 And I will make it a possession to the [Or, sorten.] hedgehog, and pooles of water, and I will sweep it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely, like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 o That I will breake to pieces Asshur in my land, and vpon my mountaines wil I tread him vnder foote: so that his yoke shall depart from p them, and his burden shall be taken from off their shoulder.

o As I haue begun to destroy the Assyrians in Sanacherib, so wil I continue & destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all nations.

27 Because the Lorde of hostes hath determined it, and who shall disanull it? and his hand is stretched out, & who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this q burden.

q Read Chap. 13.1.

29 Reioice not, (thou whole r Palestina) because the rod of him that did beate thee, is broken: for out of the serpents root shal come forth a cockatrice, and the fruit thereof shalbe a fierie flying serpent.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

30 For the s first borne of the poore shall be fed, and the needy shall lie downe in safetie: and I will kill thy roote with famine, and it shall slay the remnant.

s The Israelites which were brought to most extreme misery.

31 Howle, O gate, cry, O city: thou whole land of Palestina art dissolued, for there shall come from the t North a smoke, & none shall be u alone at his time appointed.

t To wit, my people,

u That is, from the Iewes or Assyrians: for they both were North from Palestina. x But they shalbe all ready and ioyne together,

y Which ſhall come to enquire of the ſtate of the Church.

32 What ſhall then one anſwere [z] the meſſengers of the Gentiles? That the Lord hath eſtabliſhed [x] Zion, and the poore of his people ſhall truſt in it.

z They ſhall anſwere, that the Lord doeth defend his Church, and them that ioyne themſelues thereunto.

CHAP. XV.

A propheſie againſt Moab.

a Reade Chap. 13.1.

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites ſhall flee to their idoles for ſuccour, but it ſhall be too late.

d Which were cities of Moab.

e For as in the Weſt parts the people vſed to let their haire grow long, when they mourned, ſo in the Eaſt parts they cut it off.

f The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great iudgement of God, that ſhould come vpon them.

g Meaning, that it was a citie that euer liued in pleaſure, and neuer felt ſorow.

h He deſcribeth the miſerable diſſipation and flight of the Moabites.

i To hide themſelues, and their gods there.

k Of them that are ſlaine.

l So that by no meanes they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

THE [a] burden of Moab. Surely [b] Ar of Moab was deſtroyed, and brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, and brought to ſilence in a night.

2 [c] He ſhall goe vp to the temple, and to Dibon in the hie places to weepe: for [d] Nebo and for Medeba ſhall Moab howle: vpon all [e] their heads ſhall bee baldneſſe, and euery beard ſhauen.

3 In their ſtreetes ſhall they bee girded with ſackcloth: on the tops of their houſes, and in their ſtreetes euery one ſhall howle, and come downe with weeping.

4 And Heſhbon ſhall crie, and Elealeh: their voyce ſhall be heard vnto Jahaz: therefore the warriers of Moab ſhall shout: the ſoule of euery one ſhall lament in himſelfe.

5 Mine [f] heart ſhall crie for Moab: his fugitiues ſhall flee vnto Zoar, [g] an heifer of three yeere old: for they ſhall goe vp with weeping by the mounting vp of Luhith: and vp the way of Horonaim they ſhall raiſe vp a crie of deſtruction.

6 For the waters of Nimrim ſhall bee dried vp: therefore the graſſe is withered, the herbes conſumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their ſubſtance ſhall they beare to the [i] brooke of the willowes.

8 For the crie went round about the borders of Moab: and the howling thereof vnto Eglaim, and the ſkriking thereof vnto Beer Elim,

9 Becauſe the waters of Dimon ſhalbe full [k] of blood: for I will bring more vpon Dimon, euen lions [l] vpon him that eſcapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

a That is, offer a ſacrifice: whereby he deſireth their long delay, which would not repent when the Lord called them, ſhewing them that it is now too late ſeeing the vengeance of God is vpon them.

b There is no remedie but you muſt flee.

SEND [a] ye a lambe to the ruler of the world from the rocke of the wildernes, vnto the mountaine of the daughter Zion.

2 For it ſhalbe as a bird that [b] flieth, and a neſt forſaken: the daughters of Moab ſhal be at the foords of Arnon.

3 Gather a counſell, execute iudgement: [c] make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwel with thee: Moab be thou their couert from the face of the deſtroyer: for the extortioner [d] ſhall end: the deſtroyer ſhalbe conſumed, and the oppreſſor ſhall ceaſe out of the land.

5 And in mercie ſhal the throne be prepared, and [e] he ſhall ſit vpon it in ſtedfaſtneſſe, in the tabernacle of Dauid, iudging, and ſeeking iudgement, and haſting iuſtice.

6 We haue heard of the pride of Moab, (he is very proud) euen his pride and his arrogancie, and indignation, but his [f] lyes ſhall not be ſo.

7 Therfore ſhal Moab howle vnto Moab: euery one ſhall howle: for the foundations of Kir-hareſeth ſhall yee mourne, yet they ſhall bee ſtricken.

8 For the vineyards of Heſhbon are cut downe, and the vine of Sibmah: [h] the Lords of the heathen haue broken the principall vines thereof: they are come vnto [i] Jaazer: they wandred in the wildernes: her goodly branches ſtretched out themſelues, and went ouer the ſea.

9 Therefore wil [k] I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drunke with my teares, becauſe vpon thy ſummer fruites, and vpon thy harueſt [l] a ſhouting is fallen.

10 And gladneſſe is taken away, and ioy out of the plentifull fielde: and in the vineyardes ſhall bee no ſinging nor ſhouting for ioy: the treader ſhall not treade wine in the wineprefſes: I haue cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inwarde parts for Kir-hareſh.

12 And when it ſhall appeare that Moab ſhall be weary of his hie places, then ſhall he come to his [n] temple to pray, but he ſhall not preuaile.

13 This is the word that the Lorde hath ſpoken againſt Moab ſince that time.

14 And now the Lorde hath ſpoken, ſaying, [o] In three yeeres, as the yeeres of an [p] hireling, and the glory of Moab ſhall bee contemned in all the great multitude, and the remnant ſhall be very ſmall and feeble.

c He ſheweth what Moab ſhould haue done, when Iſrael their neighbour was in affliction, to whom becauſe they would giue no ſhadow nor comfort, they are now left comfortleſſe.

d The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while, declaring the deſtruction of theſe two Kings of Syria, & Iſrael, when as they had conſpired the ouerthrow of Iudah, he ſayth that they ſhall be brought downe, and the Syrians alſo, ſayth

e Meaning, Chriſt.

f Their vaine confidence and proud brags ſhall deceiue them, Iere. 48.2.

g For all your mourning, yet the citie ſhall be deſtroyed, euen vnto the foundations.

h That is, the Aſſirians, and other enemies.

i Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the borders, yea into other countreys, and ouer the ſea.

k He ſheweth that their plague was ſo great, that it would haue mooued any man to lament with them, as pſal. 141.5.

l The enemies are come vpon thee, and ſhoute for ioy, when they carry thy commodities from thee, as Iere 48.33.

m For very ſorow & cõpaſſion.

n They ſhall vſe all meanes to ſeeke helpe of their idoles and all in vaine: for Chemos their great God ſhall not be able to helpe them.

o Hee appointeda certaine time to puniſh the enemies in.

p Who will obſerue iuſtly the time, for the which he is hired, and ſerue no longer, but will euer long for it.

CHAP. XVII.

A propheſie of the deſtruction of Damaſcus, and Ephraim. 7 Calamitie mooueth to repentance.

a Reade Chap. 13.1.

b The chiefe citie of Syria.

c It was a countrey of Syria by the riuer Arnon.

d It ſeemeth the Prophet would comfort the Church in

e The ten tribes

THE [a] burthen of [b] Damaſcus. Beholde, Damaſcus is taken away from being a citie, for it ſhall be a ruinous heape.

2 The cities of [c] Aroer ſhalbe forſaken: they ſhall be for the flockes: for they ſhall lie there, and none ſhall make them afraid.

3 The munition alſo ſhall ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhall be as the [e] glory of the children of Iſrael,

saith the Lord of hostes.

4 And in that day the glory of f Iaakob shall be impouerished, and the fatnesse of his flesh shall be made leane.

5 And it shalbe as when the haruest man gathereth the e corne, and reapeth the eares with his arme, and bee shall bee as he that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an olme tree, two or three berries are in the toppe of the vpmost boughes, and foure or fiue in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his k maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne handes, neither shall he looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength bee as the forsaking of bowghs and branches, which l they did forsake, because of the children of Israel, and there shall bee desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

11 In the day shalt thou make the plant to growe, and in the morning shalt thou make thy seede to flourish: but the harueſt shall be gone in the day n of possession, and there shall be desperate sorow.

12 o Ah, the multitude of many people, they shall make a sound like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.

13 The people shal make a sound like the noyse of many waters, but God shall p rebuke them, and they shall flee farre off, and shall bee chased as the chaffe of the mountaines before the winde, and as a rouling thing before the whirlewind.

14 And loe, in the euening there is q trouble: but afore the morning it is gone. This is the portion of them that spoile vs, and the lot of them that robbe vs.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperity, strength and multitude.

g As the abundance of corne doth not feare the harueſt men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoint to destroy them.

h Which valley was plentifull and fertile.

i Because God would haue his couenant stable, he promiseth to reserue some of this people, & to bring them to repentance.

k He sheweth that Gods corrections euer bring forth some fruit, and cause his to turne from their sinnes, and to humble themselues to him.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shal no more be able to defend their inhabitants, then bushes, whē God shall send the enemie to plague them.

m Which are excellent, and brought out of other countreys.

n As the Lord threateneth the wicked in his lawe, Leuit. 26.16.

o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number and gathered of many nations.

p He addeth this for the consolation of the faithfull, which were in Israel.

q He compareth the enemies the Assyrians to a tempest which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which was so full of ships, that the sailes (which he compareth to wings) seemed to shadow the sea.

OH, the a land shadowing with winges, which is beyond the ruers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of b reedes vpon the waters, saying, c Goe ye swift messengers, to a nation, that is scattered abroad, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by little & little euen troden vnder foote, whose land the e floods haue spoiled.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when f he setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shall heare.

4 For so the Lord sayd vnto mee, I will g rest and behold in my tabernacle, as h the heate drying vp the raine, and as a cloud of dewe in the heate of harueſt.

5 For afore the harueſt when the floure is finished, and the fruite is riping in the floure, then hee shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall bee left together vnto the foules of the mountaines, and to the i beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a k present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foote, whose lande the ruers haue spoyled) to the place of the Name of the Lorde of hostes, euen the mount Zion.

b Which in those countreys were great ritches much as they made ships of thē for swiftnesse.

c This may be taken that they sent other to cōfort the Iews, & to promise them helpe against their enemies, and so the Lord did threaten to take away their strength, that the Iewes should not trust therein: or that they did solicite the Egyptians, and promised them ayde to goe against Iudah.

d To wit, the Iewes, who because of Gods plagues, made all other nations afraid of the like, as God threatned Deut. 28. 37.

e Meaning, the Assyrians, Chap. 8. 7.

f When the Lord prepared to fight against the Ethiopians.

g I will stay a while from punishing the wicked.

h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that hee will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off.

i Not onely men shall contemne them, but the bruite beasts.

k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THE a burden of Egypt. Beholde, the Lorde b rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shall bee mooued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall c fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the d spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King shall rule ouer them, saith the Lorde God of hostes.

a Reade Chap. 13.1.

b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint.

c As hee caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22. and Chap. 49. 26.

d Meaning, their policie, and wisedome.

5 Then

5 Then the waters of the sea shal [c] faile, and the riuer shalbe dried vp, and wasted.

6 And the [i] riuers shall goe farre away: the riuers of defence shall bee emptied and dried vp: the reedes and flagges shall be cut downe.

7 The grasse in the riuer, and at the [s] head of the riuers, and all that groweth by the riuer, shall wither, and be driuen away, and be no more.

8 The fishers also shall [h] mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shalbe weakened.

9 Moreouer, they that worke in flaxe of diuers sorts, shall bee confounded, and they that weaue nets.

10 For their nets shall bee broken, and all they that make ponds, shall bee heauie in heart.

11 Surely the princes of [i] Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say yee vnto Pharaoh, I [k] am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lorde of hostes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the princes of [l] Noph are deceiued, they haue deceiued Egypt, euen the [m] corners of the tribes thereof.

14 The Lord hath mingled among them the spirit [n] of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there bee any worke in Egypt, which the head may [o] doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shall be afraide and feare because of the mouing of the hand of the Lord of hosts, which he shaketh ouer it.

17 And the land of Iudah shall be a feare [p] vnto Egypt: euery one that maketh mention of it, shalbe afraide therat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt [q] speake the language of Canaan, and shall [r] sweare by the Lorde of hosts: one shall bee called the citie of [s] destruction.

19 In that day shall the altar of the Lord bee in the middes of the land of Egypt, and [t] a pillar of the border thereof vnto the Lord.

20 And it shall bee for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crie vnto the Lord, because of the oppressors, and hee shall send them [u] a Sauiour and a great man, and shal deliuer them.

21 And the Lord shall bee knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe [x] sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, hee shall smite and heale it: for hee shall returne vnto the Lord, and he shall bee entreated of them, and shall heale them.

23 In that day shall there bee a path from [y] Egypt to Ashur, and Ashur shal come into Egypt, and Egypt into Ashur: so the Egyptians shall worship with Ashur.

24 In that day shall Israel bee the third with Egypt and Ashur, euen a blessing in the middes of the land.

25 For the Lorde of hostes shall blesse it, saying, Blessed bee my people Egypt and Ashur, the worke of mine handes, and Israel mine inheritance.

[c] He sheweth that the sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as slaues.

[f] For Nilus ran into the sea by seuen streames, as though they were so many riuers.

[g] The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.

[h] The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreys are enriched.

[i] Called also Tanes a famous citie vpon Nilus.

[k] He noteth the flatterers of Pharaoh: who perswaded the King that hee was wise, and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.

[l] Or Memphis, others Alexandria, and now called the great Caira.

[m] The principall vpholders thereof, are the chiefest cause of their destruction.

[d] For the spirite of wisedome hee hath made them drunke & giddie with the spirit of errour.

[o] Neither the great nor the small, the strong nor the weake.

[p] Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare lest the like light vpon them.

[q] Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language, wherein God was then serued.

[r] Shall renounce their superstitions, and protest to serue God aright.

[f] Meaning of sixe cities, fiue should serue God, and the sixt remaine in their wickednesse, and so of the sixt part, there should be but one lost.

[t] There shalbe euident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and stil manet how he would be worshipped.

[u] This declareth that this prophesie should be accomplished in the time of Christ.

[x] By these ceremonies, he comprehendeth the spirituall seruice vnder Christ.

[y] By these two nations, which were then chiefe enemies of the Church, hee sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should bee all one fold vnder Christ their shepheard.

CHAP. XX.

2 The three yeres captiuity of Egypt & Ethiopia described by the three yeeres going naked of Isaiah.

1 In the yeere that [a] Tartan came to [b] Ashdod, (when [c] Sargon king of Ashur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lorde by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the [d] sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked, and barefoot.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the king of Ashur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and olde men, naked and barefoote, with their buttockes vncouered, to the shame of Egypt.

5 And they shall feare, and bee ashamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 Then shall the inhabitant of this [g] yle say in that day, Behold, such is our expectation, whither we fled for helpe to bee deliuered from the king of Ashur, and how shall we be deliuered?

[a] Who was a captaine of Sanneherib, 2. Kings 18.17.

[b] A citie of the Philistims.

[c] The Ebrewes write that Sanneherib was so called.

[d] Which signifieth that the Prophet did lament the miserie that hee sawe prepared before the three yeeres, that he went naked and barefooted.

[e] In whose ayde they trusted.

[f] Of whom they boasted and gloried.

[g] Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumaea, 13 and of Arabia.

The burden of [a] the desert sea. As the whirlewindes in the South vse to passe from the wildernesse, so shall it

[a] On the sea side betweene Iudea & Caldea was a wildernes, where-by he meaneth Caldea.

b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians: and this he prophesied an hundreth yeere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h While they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision by the spirit of prophesie.
k Meaning, charets of men of warre, and others that caried the baggage.
l Meaning, Darius, which ouercame Babylon.
m The watchman, whom Isaiah set vp, telde him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Ierem.* 51. 8. *reuel.* 14. 8.
n Meaning, Babylon. ‡ *Ebr. sonne.*
o Which was a citie of the Ishmaelites and was so named of Dumah, Gene. 25. 14.
p A mountaine of the Idumeans.
q Hee describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes.
r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take.
s Signifying that for feare they shall not tary to eate or drinke.
t Heeappointeth them respite for one yeere onely, and then they should bee destroyed.
u Reade Chap. 16. 14.

[a] come from the horrible land.

2 A grieuous vision was shewed vnto mee, The [b] transgressour against a transgressour, and the destroyer against a destroyer. Goe vp [c] Elam, beseige Media: I haue caused all the mourning [d] thereof to cease.

3 Therefore are my [e] loynes filled with sorowe: sorowes haue taken mee as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night [f] of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: [g] arise, yee princes, anoint the shield.

6 For thus hath the [h] Lord said vnto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charet with two horsemen: [k] a charet of an asse, and a charet of a camell: and he hearkened, and tooke diligent heede.

8 And he cried, A [i] lyon: my Lorde, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And beholde, this mans charet commeth with two horsemen. And [m] he answered and said, * Babel is fallen: it is fallen, and all the images of her gods hath hee broken vnto the ground.

10 [n] My threshing, and the ‡ corne of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of [o] Dumah. He calleth vnto mee out of Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman sayd, The [q] morning commeth, and also the night. If yee will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In [r] the forest of Arabia shall ye tary all night, euen in the wayes of Dedanim.

14 [s] O inhabitants of the land of Tema, bring forth [t] water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sworde, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lord sayde vnto mee, Yet a yeere [u] according to the yeeres of an [m] hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of [x] Kedar shall be fewe: for the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all the nations, hee teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He propheseth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna. 20 To whose office Eliakim is preferred.

THe burden of the [a] valley of vision. What [b] ayleth thee now that thou art wholly gone vp vnto the house tops?

2 Thou that art full of [c] noyse, a citie full of bruite, a ioyous citie: thy slaine men shall not be slaine [d] with sworde, nor die in battell.

3 All thy princes shall flee together from the bow: they shall bee [e] bound all that shall bee found in thee, shall bee bound together, which haue fled from [f] farre.

4 Therefore sayd I, Turne away from mee: I will weepe [g] bitterly: labour not to comfort mee for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a [k] crying vnto the mountaines.

6 ¶ And Elam [i] bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

7 And thy chiefe valleys were full of charets, and the horsemen set themselues in aray against the gate.

8 And he discouered the [k] couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

9 And yee haue seene [l] the breaches of the citie of Dauid: for they were many, and yee gathered the waters of the lower poole.

10 And ye numbred the houses [m] of Ierusalem, and the houses haue yee broken downe to fortifie the wall,

11 And haue also made a ditch betweene the two walles, for [n] the waters of the olde poole: and haue not looked vnto the maker [o] thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse and girding with sackcloth.

13 And beholde, ioy and gladnesse, slaying oxen and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be full of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, Iere. 9. 1.
k That is, the shoute of the enemies whom God hath appointed to destroy the citie.
i Hee putteth them in minde how God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar.
k The secrete place where the armour was: to wit, in the house of the forest, 1. Kings 7. 2.
l Yee fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid, which was within the compasse of the other.
m Either to pul downe such as might hurt, or else to knowe what men they were able to make.
n To prouide if neede should bee of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God,

drinking

p In ſtead of repentance yee were ioyfull and made great cheare, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhall die to morow.

q Becauſe the Ebrew worde doeth alſo ſignifie one that doeth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians, to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and got of the beſt offices into his hand vnder Hezekiah, euer aſpiring to the hieſt.

r Meaning, that he was a ſtranger and came vp of nothing.

ſ Whereas hee thought to make his name immortall by his famous ſepulchre, hee died moſt miſerably among the Aſſyrians.

t Signifying, that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whom they are preferred.

u To be ſteward againe, out of the which office he had bene put by the craft of Shebna.

x I will commit vnto him the full charge and gouernment of the kings houſe.

y I will eſtabliſh him and confirme him in his office: of this phraſe, reade Ezra 9.9.

z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue praiſe & glory by this faithfull officer.

a Hee meaneth Shebna, who in mans iudgement ſhould neuer haue fallen.

drinking wine, p eating and drinking: for to morow we ſhall die.

14 And it was declared in the eares of the Lord of hoſtes, Surely this iniquitie ſhal not be purged from you, till ye die, ſayth the Lord God of hoſtes.

15 Thus ſayth the Lorde God of hoſtes, Goe, get thee to that q treaſurer, to Shebna, the Steward of the houſe and ſay:

16 What haſt thou to doe here? & whom haſt thou r here? that thou ſhouldeſt here hewe thee out a ſepulchre, as hee that heweth out his ſepulchre in an hie place, or that graueth an habitation ſ for himſelfe in a rocke?

17 Behold, the Lord will carie thee away with a great captiuitie, and wil ſurely couer ther.

18 Yee will ſurely roll and turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory ſhall be the t ſhame of the Lords houſe.

19 And I wil driue thee from thy ſtation, and out of thy dwelling will he deſtroy ther.

20 And in that day will I u call my ſeruant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I clothe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hande, and hee ſhall bee a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the x key of the houſe of Dauid will I lay vpon his ſhoulder: ſo he ſhal open and no man ſhall ſhut: and he ſhall ſhut and no man ſhall open.

23 And I will faſten him as a y naile in a ſure place, and he ſhalbe for the throne of glory to his fathers houſe.

24 And they ſhall hang vpon him all the glory of his fathers houſe, euen of the nephewes and poſteritie: all ſmal veſſels from the veſſels of the cups, euen to all the inſtruments of muſicke.

25 In that day, ſayth the Lord of hoſtes, ſhall the z naile, that is faſtened in the ſure place, depart, and ſhall be broken, and fall: and the burden that was vpon it, ſhall be cut off: for the Lord hath ſpoken it.

CHAP. XXIII.

1 *A propheſie againſt Tyrus.* 17 *A promiſe that it ſhall be reſtored.*

a Reade chap. 13.1.

THe a burden of Tyrus. Howle, ye ſhips of b Tarthiſh: for c it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of d Chittim: it is c reuealed vnto them.

2 Be ſtill, ye that dwell in the yles: the merchants of Zidon, and ſuch as paſſe ouer the ſea, haue f repleniſhed thee.

3 The g ſeede of Nilus growing by the abundance of waters, and the harueſt of the riuer was her enemies, and ſhee was a marte of the nation.

4 Be aſhamed, thou Zidon: for the h ſea hath ſpoken, euen the ſtrength of the ſea, ſaying, I haue not i trauailed, nor brought forth children, neither nouriſhed yong men, nor brought vp virgins.

5 When the fame commeth to the Egyptians, they ſhall be k ſory, concerning the rumor of Tyrus.

6 Goe yon ouer to l Tarſhiſh: howle, ye that dwel in the yles.

7 Is not this that your glorious citie? her antiquitie is of ancient dayes: her owne feete ſhall lead her afarre off to bee a ſoiourner.

8 Who hath decreed this againſt Tyrus (that m crowneth men) whoſe merchants are princes, whoſe chapmen are the nobles of the world?

9 The Lord of hoſtes hath decreed this, to ſtaine the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Paſſe though thy land like a flood, o daughter of Tarthiſh: there is no more ſtrength.

11 Hee ſtretched out his hande ouer the ſea: hee ſhooke the kingdomes: n the Lorde hath giuen a commaundement concerning the place of merchandile, to deſtroy the power thereof.

12 And hee ſayd, Thou ſhalt no more reioice, when thou art oppreſſed: o O virgine daughter of Zidon, riſe vp, goe ouer vnto Chittim, yet there ſhalt thou haue no reſt.

13 Behold the land of the Caldeans: this was no people: p Aſſhur founded it by the inhabitants of the wildernes: they ſet vp the towers therof: they raiſed the palaces thereof, and he q brought it to ruine.

14 Howle yee ſhips of Tarthiſh: for your ſtrength is deſtroyed.

15 And in that day ſhal Tyrus be forgotten ſeuentie yeeres (according to the yeeres of one king) at the ende of ſeuentie yeeres, ſhall Tyrus ſing as an harlot.

16 Take an harpe, and goe about the citie: (thou harlot that haſt bene forgotten) make ſweete melody, ſing many ſongs that thou mayeſt be remembred.

17 And at the end of ſeuentie yeeres ſhall the r Lord viſit Tyrus, and ſhee ſhall returne to her f wages, and ſhall commit fornication

b Ye of Cilicia that come thither for merchandiſe.

c Tyrus is deſtroyed by Nebuchad-nezzar.

d By Chittim they meant all the yles and countreys Weſtward from Paleſtina.

e All men know of this deſtruction.

f Haue haunted thee, and enriched thee.

g Meaning, the corne of Egypt, which was fed by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the ſea.

i I haue no people left in me, & am as a barren woman that neuer had child.

k Becauſe theſe two countreys were ioyned in league together.

l Tyrus willeth other merchants to goe to Cilicia, and to come no more there.

m Who maketh her merchants like Princes.

n Thy ſtrength will no more ſerue thee: therefore flee to other countreys for ſuccour.

o For Tyrus was neuer touched nor afflicted before.

p Becauſe Tyrus was built by the of Zidon.

q The Caldeans which dwelt in tentsin the wildernes were gathered by the Aſſyrians into cities.

r The people of the Caldeans deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria bee able to ouerthrow Tyrus.

ſ That is, Tyrus, by whom ye are enriched.

t Tyrus ſhall lie deſtroyed ſeuenty yeres, which he calleth the reigne of one King, or a mans age.

u Shal vſe all craft and ſubtilty to entice men againe to her.

x Shee ſhall labour by all meanes to recouer her firſt credit, as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers.

y Though ſhee haue bene chaſtiſed of the Lord, yet ſhe ſhall returne to her old wicked practiſes, and for gaine ſhal giue her ſelfe to all meanes luſts like an harlot.

with all the kingdoms of the earth, that are in the world.

z He sheweth that God yet by the preaching of the Gospel will call Tyrns to repentance, and turne her heart from auarice and filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

18 Yet her occupying and her wages shall be z holy vnto the LORD: it shal not be laid vp nor kept in store, but her merchandise shalbe for them that dwell before the LORD, to eate sufficiently, and to haue durable clothing.

CHAP. XXIIII.

A propheſie of the curse of God for the sinnes of the people. 13 A remnant reserued shall praise the Lord.

a This propheſie is as a conclusion of that, which had bene threatned to the Iewes and other nations, from the 13. Chapter, and therefore by the earth he meaneth those landes which were before named.

b Because this was a name of dignitie, it was also applied to them which were not of Aarons family, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policie, Hoſe. 4. 9.

c That is, rendereth not her fruit for the sinne of the people, whom the earth deceiued of their nouriture, because they deceiued God of his honour.

d Written in the Law, as Leuit. 26. 14. deut. 28. 16. thus the Prophets vſed to applie particularly the menaces and promiſes, which are generall in the Law.

e With heat and drought, or else, that they were consumed with the fire of Gods wrath.

f Which as it was without order, so nowe should it be brought to desolation and confusion: and this was not onely meant of Ieruſalem, but of all the other wicked cities.

g Because they did not vſe God benefits aright, their pleasures should faile, and they fall to mourning.

h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10. 22.

BEhold, the LORD maketh the a earth emptie, and he maketh it waste: he turneth it vpside downe, and scatereth abroad the inhabitants thereof.

2 And there shalbe like people, like b priest, and like seruant, like master, like mayde, like mistresse, like buier, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shall be cleane emptied, and vtterly spoyled: for the LORDE hath spoken this word.

4 The earth lamenteth & fadeth away: the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth also c decieueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting conenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Therefore the inhabitants of the land are e burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merie heart, doe mourne.

8 The mirth of tabets ceaseth: the noise of them that reioice, endeth: the ioy of the harpe ceaseth.

9 They shal not drinke wine with mirth: strong drinke shall bee bitter to them that drinke it.

10 The city of f vanity is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in g streets: all ioy is darkened: the h mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it bee in the mids of the earth, among the people, i as the shaking of an oliue tree, & as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shoute for the magnificence of the LORD: they shall reioice from k the sea.

15 Wherefore praise yee the LORD in the valleys, euen the Name of the LORD God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee haue heard praises, euen glory to the l Just, and I sayd, m My leanneſſe, my leanneſſe, woe is me: the transgressors haue offended: yea, the transgressors haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noise of the feare, shall fall into the pit: and hee that commeth vp out of the pit, shall be taken in the snare: for the n windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shall bee heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the LORD o visit the hoste aboue that is on high, euen the kings of the world that are vpon the earth.

22 And they shall bee gathered together, as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be p visited.

23 q Then the Moone shall bee abashed, and the Sunne ashamed, when the LORD of hostes shall reigne in mount Zion and in Ieruſalem: and glory shall bee before his ancient men.

i From the vtmost coasts of the world, where the Gospel shall be preached, as verse 16.

k Meaning, to God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall.

m Some reade, my secret, my secret, that is, it was reueiled to the Prophet, that the good should be preserued, and the wicked destroyed.

n Meaning, that Gods wrath and vengeance should be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

o There is no power so high or mighty, but God will visit him with his rods.

o Not with his rods, as verse 21. but shall be comforted.

p When God shal restore his Church, the glorie thereof shall so shine, and his ministers (which are called his ancient men) that the Sunne and the Moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that he sheweth himselfe iudge of the worlde, by punishing the wicked, and maintaining the godly.

O LORD, thou a art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of old, with a stable trueth.

2 For thou hast made of a b citie an heape, of a strong citie, a ruine: euen the palace c of strangers of a citie, it shall neuer be built.

3 Therefore shall the d mighty people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast beene a strength vnto the poore, euen a strength to the needie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast

a Thus the Prophet giueth thankes to God, because hee will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

b Not onely of Ieruſalem, but also of these other cities, which haue bene thine enemies.

c That is, a place where as all vagabonds may liue without danger, and as it were, at ease, as in a palace.

d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

e of the mightie is like a stoorme against the wall.

5 Thou shalt bring downe the noise of the strangers, f as the heat in a drie place: he will bring downe the song of the mightie, as the heat in the shadow of a cloud.

6 And in this h mountaine shal the LORD of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine i the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the LORD hath spoken it.

9 And in that day shall men say, Loe, this is our God: wee haue waited for him, and he will saue vs. This is the LORD, wee haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the LORD rest, and l Moab shalbe threshed vnder him, euen as strawe is threshed in m Madmenah.

11 And he shall stretch out his hand in the mids of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his hands shall hee bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe, and lay low, & cast them to the ground, euen vnto the dust.

e The rage of the wicked is furious till God breake the force thereof.

f Meaning, that as the heat is abated by the raine, so shal God bring downe the rage of the wicked.

g As a cloud shadoweth from the heat of the sunne, so shall God assuage the reioycing of the wicked against the godly.

h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matt. 22.2.

i Meaning that ignorance and blindnes, whereby we are kept backe from Christ.

k Hee will take away all occasions of sorowe, and fill his with perfect ioy, Reuel.7.17. and 21.4.

l By Moab are meant all the enemies of his Church.

m There were two cities of this name: one in Iudah, 1.Chro.2.49. and another in the lande of Moab, Ierem. 48.2. which seemeth to haue beene a plentifull place of corne, Chap.10.31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall a this song be sung in the land of Iudah, Wee haue a strong citie: b saluation shall God set for walles and bulwarkes.

2 c Open yee the gates, that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured d purpose wilt thou preserue perfit peace, because they trusted in thee.

4 Trust in the LORD for euer: for in the LORD God is strength for euermore.

5 For hee will bring downe them that dwell on hie: e the hie citie hee will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, euen the feete of the f poore, and the steppes of the needie.

7 The way of the iust is righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

10 Let mercie i be shewed to the wicked, yet hee will not learne righteousnesse: in the land of vprightnes will he doe wickedly, and will not behold the maiestie of the LORD.

11 O Lorde, they will not beholde thine high hand: but they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lords beside thee haue ruled vs, but wee will remember thee onely, and thy name.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased the o nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lorde, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorow, and crieth in her paines, so haue wee bene in thy q sight, O Lord.

18 Wee haue conceiued, we haue borne in paine, as though wee should haue brought forth r winde: there was no helpe in the earth, neither did the inhabitants of f the world fall.

19 ¶ s Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy t dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shutte thy doores after thee: hide thy selfe for a very little while, vntill the indignation passe ouer.

21 For loe, the LORD commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth

f God will see the poore afflicted ouer the power of the wicked.

g We haue constantly abode in the aduersities, wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shewe them euident signes of his grace, shall be neuer the better.

k Through enuie, and indignation against the people.

l The fire and vengeance, wherewith thou doest destroy thine enemies.

m The Babylonians, which haue not gouerned according to thy word.

n Meaning, that the reprobate euen in this life shall haue the beginning of euerlasting death.

o To wit, the company of the faithfull by the calling of the Gentiles.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme sorrow.

r Our sorowes had none end, neither did we enioy the comfort that wee looked for.

f The wicked and men without religion were not destroyed.

s Hee comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as verse 14.

t As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.

a This song was made to comfort the faithful, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.

b Gods protection and defence shalbe sufficient for vs.

c Hee assureth the godly to returne after the captiuitie to Ierusalem.

d Thou hast decreed so, and thy purpose cannot be changed.

e There is no power so hie, that can let God, when he will deliuer his.

u As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.

x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

y The earth ſhal vomit, and caſt out the innocent blood, which it hath drunke, that it may crie for vengeance againſt the wicked.

earth ſhall diſcloſe her y blood, and ſhall no more hide her ſlaine.

CHAP. XXVII.

A propheſie againſt the kingdome of Satan, 2 and of the ioy of the Church for their deliuerance.

a At the time appointed.
b That is, by his mightie power, and by his word. He propheſieth here of the deſtruction of Satan and his kingdome vnder the name of Leuiathan, Aſſhur and Egypt.
c Meaning, of the beſt wine, which this vineyard, that is, the Church ſhould bring foorth as moſt agreeable to the Lord.
d Therefore he will deſtroy the kingdome of Satan, becauſe hee loueth his Church for his owne mercies ſake, and cannot be angry with it, but wiſheth that hee may powre his anger vpon the wicked infidels, whom he meaneth by briers and thornes.
e He marueileth that Iſrael will not come by gentleneſſe, except God make them to feele his rods, & ſo bring them vnto him.
f Though Iaflict and diminiſh my people for a time, yet ſhall the roote ſpring againe and bring foorth in great abundance.
g Hee ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.
h That is, thou wilt not deſtroy the root of thy Church, though the branches thereof ſeeme to periſh by the ſharpe winde of affliction.
i Hee ſheweth that there is no true repentance, nor full reconciliation to God, till the heart bee purged from all idolatrie, and the monuments thereof deſtroyed.
k Notwithſtanding his fauour that he will ſhew them after: yet Ieruſalem ſhall be deſtroyed, and graſſe for cattel ſhall growe in it.
l God ſhall not haue neede of mighty enemie: for the very women ſhal doe it, to their great ſhame.
m Hee ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to haue eſcaped.

IN that a day the Lorde with his ſore and great and mighty b ſword ſhall viſit Leuiathan, that pearcing ſerpent, euen Leuiathan, that crooked ſerpent, and hee ſhall ſlay the dragon that is in the ſea.

2 In that day ſing ye of the vineyarde c of red wine.

3 I the Lord doe keepe it: I will water it euery moment: leſt any aſſaile it, I will keepe it night and day.

4 Anger d is not in mee: who would ſet the briers and the thornes againſt mee in battell? I would goe thorow them, I would burne them together.

5 Or will he e feele my ſtrength, that hee may make peace with mee, and hee at one with me?

6 f Hereafter, Iaakob ſhall take roote: Iſrael ſhal flourith and grow, and the world ſhalbe filled with fruit.

7 Hath hee ſmitten g him as hee ſmote thoſe that ſmote him? or is hee ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In h meaſure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the Eaſt winde.

9 By this therefore ſhall the iniquitie of Iaakob be purged, and this is all the i fruit, the taking away of his ſinne: when hee ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, that the groues and images may not ſtand vp.

10 Yet the k defenced citie ſhall bee deſolate, and the habitation ſhall be forſaken, and left like a wildernes. There ſhall the calfe feede, and there ſhall hee lie, and conſume the branches thereof.

11 When the boughes of it are dryе, they ſhall be broken: the l women come, and ſet them on fire: for it is a people of none vnderſtanding: therefore hee that made them, ſhall not haue compaſſion of them, and hee that formed them, ſhall haue no mercie on them.

12 And in that day ſhall the Lorde threſh from the chanell of the m River, vnto the riuer of Egypt, and yee ſhall be gathered one by one, O children of Iſrael.

13 In that day alſo ſhal the great trumpe be n blowen, and they ſhall come, which periſhed in the lande of Aſſhur: and they that were chaſed into the lande of Egypt, and they ſhal worſhip the Lord in the holy mount at Ieruſalem.

n In the time of Cyrus by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkenneſſe of Iſrael. 9 The vntowardneſſe of them that ſhould learne the word of God. 24 God doeth all things in time and place.

WOe to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie ſhall be a fading floure, which is vpon the head of the b valley of them that bee fat, and are ouercome with wine.

2 Beholde, the Lord hath a mightie and c ſtrong hoſte, like a tempeſt of haile, and a whirlewinde that ouerthroweth, like a tempeſt of mighty waters that ouerflow, which throw to the ground mightily.

3 They ſhall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall be a fading floure, which is vpon the head of the valley of them that be fat, and as d the haſtie fruit afore ſummer, which when he that looketh vpon it, ſeeth it, whyle it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoſtes be for a crowne of glory, and for a diademe of beautie vnto the e reſidue of his people,

6 And for a ſpirit of iudgement to him that ſitteth in iudgement, and for f ſtrength vnto them that turne away the battell to the gate.

7 But g they haue erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the prophet haue erred by ſtrong drinke: they are ſwallowed vp with wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 h Whom ſhall hee teach knowledge? and whom ſhall hee make to vnderſtand the things that he heareth? them that are weined from the milke, and drawen from the breaſts.

10 For i precept muſt bee vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a ſtammering k tongue and with a ſtrange language ſhall he ſpeake vnto this people.

12 Vnto whom l he ſayd, m This is the

a Meaning the proud kingdome of the Iſraelites, which were drunken with worldly proſperitie.
b Becauſe the Iſraelites for the moſt part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly proſperitie, and were, as it were crowned there with, as with garlands.
c He ſeemeth to meane the Aſſyrians, by whom the ten tribes were caried away.
d Which is not of long continuance, but is ſoone ripe, and firſt eaten.
e Signifying, that the faithfull, which put not their truſt in any worldly proſperitie, but made God their glory, ſhall be preſerued.
f He will giue counſell to the gouernour, and ſtrength to the captaine, to driue the enemies in at their

owne gates.
g Meaning the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenneſſe and vomiting.
h For there was none that was able to vnderſtand any good doctrine: but were fooliſh, and as vnmeete as yong babes.
i They muſt haue one thing oft times tolde.
k Let one teach what he can, yet they ſhall no more vnderſtand him, then if he ſpake in a ſtrange language.
l That is, the Prophet, whom God ſhould ſend.
m This is the doctrine, whereupon yee ought to ſtay and reſt.

reſt:

n Shew to them that are wearie and haue need of rest, what is the true rest.

o Because they will not receiue the word of God when it is offered, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6.9.

p They thought they had shifts to auoid Gods iudgements, and that they could escape though all other perished.

q Though the Prophets condemned their idoles and vaine trust of falsehood, and vanitie, yet the wicked thought in themselues that they would trust in these things.

r That is, Christ, by whom all the building must be tried, and vpholden, Psal. 118.22. Mat 21.42. actes 4.11. rom. 9.33. 1. pet. 2.6.

s He shall be quiet, and seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement and iustice shall reigne.

u Gods corrections & affliction.

x Affliction shall discouer their vaine confidence, which they kept secret to themselues.

y Terrour and destruction shall make you to learne that which exhortations and gentlenesse could not bring you vnto.

z Your affliction shall be so sore that you are not able to endure it.

a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chron. 14.11.

b Where Ioshua discomfited fiue kings of the Amorites, Iosh 10.12.

c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tryed, and not broken, as are the wicked.

rest: a giue rest to him that is wearie: and this is the refreshing, but they would not heare.

13 Therefore shall the word of the • Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little, that they may go and fall backward, and be broken and be snared and be taken.

14 Wherefore, heare the word of the Lord, ye scornefull men that rule this people, which is at Ierusalem.

15 Because ye haue said, We haue made a p couenant with death, and with hell are wee at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for wee haue made q falsehoode our refuge, and vnder vanitie are we hid.

16 Therefore thus saieth the Lord God, Behold, I will lay in Zion a stone, a r tried stone, a precious corner stone, a sure foundation. He that beleeueth, s shall not make haste.

17 Iudgement also will I lay to the rule, and t righteousnesse to the ballance, and the u haile shall sweepe away the vaine confidence, and the waters shall ouerflow x the secret place.

18 And your couenant with death shal be disanulled, and your agreement with hell shall not stande: when a scourge shall runne ouer and passe through, then shal ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall bee onely y feare to make you to vnderstand the hearing.

20 For the bedde is z straite that it cannot suffice, and the couering narrowe that one cannot wrap himselfe.

21 For the Lord shall stand as in mount a Perazim: he shall bee wroth as in the valley b of Gibeon, that they may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore bee no mockers, least your bond increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken yee, & heare my voyce, hearken ye, and heare my speech.

24 Doth the plowman plow all the day, to sowe? Doth he open and breake the clots of his ground?

25 When hee hath made it c plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barley and rie in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not bee threshed with a threshing instrument, neither shall a cart wheele bee turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread corne when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart still make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from the Lorde of hostes, which is wonderfull in counsaile, and excellent in worke.

CHAP. XXIX.

1 A prophesie against Ierusalem. 13 The vengeance of God on them that follow the tradicions of men.

Ho a altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: b let them kill lambes.

2 But I will bring the altar into distresse, and there shall be heauinesse, and sorow, and it shall be vnto me like c an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, and will cast vp ramparts against thee.

4 So shalt thou bee humbled, and shalt speake out of the d grounde, and thy speech shall be as out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy e strangers shall be like small dust: and the multitude of strong men shall bee as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lorde of hosts with thunder and shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and lay siege vnto it.

8 And it shall bee like as an hungry man dreameth, and behold, he s eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, hee is drinking, and when hee awaketh, beholde, hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 h Stay your selues and wonder: they are blinde, & make you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a

a The Ebrew word Ariel signifieth the Lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall be full of blood, as an altar whereon they sacrifice.

d Thy speach shall be no more soft, but abased, and low, as the very charmers, which are in low places, and whisper, so that their voice can scarce be heard.

e Thine hired souldiers, in whome thou trustest, shall be destroied as dust or chaffe in a whirlewind.

f The enemies that I will bring to destroy thee,

g That is, hee thinketh that hee eateth.

h Muse hereon as long as you list, yet shall ye finde nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you,

and that which thou makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.

spirit of slumber, and hath shut vp your eies: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can [i] not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I can not reade.

13 Therefore the Lord said, Because this people [k] come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a maruellous worke in this people, euen a maruellous worke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shal be hid.

15 Woe vnto them that [n] seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not bee esteemed [o] as the potters clay? for shall the worke say of him that made it, Hee made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shall bee [p] turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenes.

19 The meeke in the Lorde shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornefull shall be consumed: and all that hasted to iniquitie shall be cut off:

21 Which made a man to sinne in the [q] worde, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lorde vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not nowe bee confounded, neither nowe shall his face bee pale.

23 But when hee seeth his children, the worke of mine handes, in the mids of him, they shall sanctifie my Name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, [r] shall haue vnderstanding, and they that murmured shall learne doctrine.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites and not sincere in heart, as Matt 15.8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both magistrates and ministers are but fooles and without vnderstanding.

n This is spoken of them which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft saith the Lord, you can not be able to escape mine hands, no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shall be then, may be taken as a forest, as Chap. 32.15. and thus he speaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding and knowledge, man cannot but erre and murmure against him.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 2 And sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offereth mercy to the repentant.

WOe to the [a] rebellious children, saith the Lorde, that take counsell, but not of mee, and [b] couer with a couering, but not by my Spirit, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall bee your shame, and the trust in the shadowe of Egypt your confusion.

4 For his [c] Princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 ¶ The [d] burden of the beastes of the South, in a lande of trouble and anguish, from whence shall come the yong and olde lyon, the viper, and firy flying serpent against them that shall beare their riches vpon the shoulders of the coltes, and their treasures vpon the bunches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto [e] her, Their strength [f] is to sit still.

8 Now goe, and write it before them in a table, and note it in a booke that it may bee for the [g] last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not [i] heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie [k] errours.

11 Depart out of the way: goe aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because yee haue cast off this worde, and trust in [l] violence and wickednes, and stay therevpon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment,

14 And the breaking thereof is like the breaking of a Potters potte, which is broken without pitie, and in the breaking thereof is not founde [m] a sherde to take fire out of the hearth, or to take wa-

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in ambassie to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophesie against the beasts that caried their treasures into Egypt, by the wildernesse, which was South from Iudah: signifying that if the beastes should not be spared, the men should be punished much more grieuously.

e To wit, to Ierusalem.

f And not to come to and fro to seeke helpe.

g That is, the prophesie.

h That it may be a witnes against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the worde of God, but delited to bee flattered and ledde in errour.

k Threaten vs not by the word of God, neither bee so rigorous, nor talke vnto vs in the Name of the Lorde, as Iere. 11.21.

l Meaning, in their stubburnnesse against God, and the admonitions of his Prophets.

m Signifying, that the wicked shall be without recouery.

ter out of the pit.

15 For thus saith the a Lord God, the holy one of Israel, In rest and quietnesse, shal ye be saued: in quietnesse and in confidence shal be your strength, but ye would not.

16 For ye haue said, No, but we will flee away vpon o horses. Therefore shall ye flee. Wee will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousande as one shall flee at the rebuke of one: at the rebuke of fiue shall yee flee, till ye be left as a shippe mast vpon the p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that he may haue q mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lorde is the God of r iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Jerusalem: thou shalt weepe no more: hee will certainely haue mercie vpon thee at the voyce of thy cry: when hee heareth thee, he will answere thee.

20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy ‖ raine.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, t walke yee in it, when thou turnest to the right hande, and when thou turnest to the left.

22 And yee shall u pollute the couering of the images of siluer, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it, x Get thee hence.

23 Then shall hee giue raine vnto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel, and with the fanne.

25 And vpon euery hie x mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, the light of the moone shall be as the light of the y Sunne, and the light of the Sunne shall bee seuen folde, and like the light seuen dayes in the day that the Lorde shall binde vp the breache of his people, and heale the stroke of their wound.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof is heauie: his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his spirite is as a riuer that ouerfloweth vp to the necke: it diuideth asunder, to fanne the nations with the fanne of a vanitie, and there shall bee a bridle to causе them to erre in the lawes of the people.

29 But there shall be a song vnto you as in the b night, when a solemne feast is kept: and gladnesse of heart, as hee that commeth with a pipe to goe vnto the mount of the Lorde, to the mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and flame of a deuouring fire, with scattering and tempest, and haile-stones.

31 For with the voyce of the Lorde shall Assyrie bee destroyed, which smote with the c rodde.

32 And in euery place that the staffe shall passe, it shall d cleaue fast, which the Lorde shall lay vpon him with e tabrets & harpes, and with battels, and lifting vp of hands shall he fight f against it.

33 For g Tophet is prepared of olde: it is euen prepared for the h King: hee hath made it i deepe and large: the burning thereof is fire and much wood: the breath of the Lorde, like a riuer of brimstone, doeth kindle it.

n Oft times by his Prophets hee put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe saue two or three to make masts.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Nor onely in punishing, but in vsing moderation in the same, as Iere. 10.24. and 30.11.

‖ Or, instruction.

s God shal direct all thy wayes, and appoint thee how to goe either hither or thither.

t Ye shall cast away your idoles which you haue made of golde and siluer, with all that belongeth vnto them, as a most filthie thing, and polluted.

u Shewing, that there can be no true repentance, except both in heart and deede we shewe our selues enemies to idolatrie.

x By these diuers maners of speech he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

y When the Church shall be restored, the glorie thereof shall passe seuen times the brightnesse of the Sunne: for by the Sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.

z This threatning is against the Assyrians, the chiefe enemies of the people of God.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he cleanseth his.

b Ye shall reioyce, at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victorie.

f Against Babel: meaning the Assyrians and Babylonians.

g Here it is taken for hell, where the wicked are tormented, Reade 2. King. 23.10.

h So that their estate or degree cannot exempt the wicked.

i By these figuratiue speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

WOe vnto them that goe a downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they bee very strong: but they looke not vnto the holy one of Israel, nor b seeke vnto the Lord.

2 But he yet is c wiseth: therefore he will bring euil, and not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lorde shall stretch out his hand, the d helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lorde spoken vnto mee, As the lyon or lyons whelpe roareth vpon his praye, against whome if a multitude of shepheardes bee called, hee will not be afraide at their voyce, neither will humble himselfe at their noyse: so shall

a Therewere two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deut. 17.16, and 28.68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2.18.

b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.

c And knoweth their crafty enterprises and will bring all to nought.

d Meaning, both the Egyptians and the Israelites.

the

e Hee ſheweth the Iewes, that if they would put their truſt in him, he is ſo able that none can reſiſt his power: and ſo carefull ouer them, as a bird ouer her yong, which euer flieth about them for their defence: which ſimilitude the Scripture vſeth in diuers places, as Deut. 32.11. matth. 23. 37.

f He toucheth their conſcience that they might earneſtly feele their grieuous ſinnes, and ſo truely repent, forasmuch as nowe they are almoſt drowned, and paſt recouery.

g By theſe fruites your repentance ſhall be knowen, as Chap. 2.18.

h When your repentance appeareth. i This was accompliſhed ſoone after when Sancheribs armie was diſcomfited, & he fled to his caſtle in Nineueh for ſuccour. k To deſtroy his enemies,

the Lord of hoſtes come ᵉ downe to fight for mount Zion, and for the hill thereof.

5 As birdes that flie, ſo ſhall the Lorde of hoſtes defende Ieruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 Ye children of Iſrael, turne againe, in as much as yee are ᶠ ſunken deepe in rebellion.

7 For in that day euery man ſhall ᵍ caſt out his idoles of ſiluer, & his idoles of golde, which your handes haue made you, euen a ſinne.

8 ʰ Then ſhall Aſſhur fall by the ſword, not of a man, neither ſhall the ſword of man deuoure him, & he ſhall flee from the ſword, and his yong men ſhall faint.

9 And he ſhall go for feare to his ⁱ tower, and his princes ſhall bee afraide of the ſtandard, ſaith the Lord, whoſe ᵏ fire is in Zion, and his furnace in Ieruſalem.

CHAP XXXII.

1 The condition of good rulers and officers deſcribed by the gouernment of Hezekiah, who was the figure of Chriſt.

a This prophecie is of Hezekiah, who was a figure of Chriſt, and therfore it ought chiefly to be referred to him.

b By iudgement and iuſtice is meant an vpright gouernment, both in pollicie and religion.

c Where men are wearie with trauelling, for lacke of water.

d He promiſeth to giue the true light, which is the pure doctrine of Gods word, and vnderſtanding, and zeale of the ſame contrarie to the threatnings againſt the wicked, Chap. 6.9. and 29.10.

e Vice ſhall no more be called vertue, nor vertue eſteemed by power and riches.

BEholde, ᵃ a King ſhall reigne in iuſtice, and the Princes ſhall rule ᵇ in iudgement.

2 And that man ſhall bee as an hiding place from the winde, and as a refuge for the tempeſt: as riuers of water in a drie place, and as the ſhadowe of a great rocke in ᶜ a wearie land.

3 The eyes of ᵈ the ſeeing ſhall not bee ſhut, and the eares of them that heare, ſhall hearken.

4 And the heart of the fooliſh ſhall vnderſtande knowledge, and the tongue of the ſtutters ſhall bee ready to ſpeake diſtinctly.

5 ᵉ A niggard ſhall no more be called liberall, nor the churle rich.

6 But the niggard will ſpeake of niggardneſſe, and his heart will worke iniquitie, and doe wickedly, and ſpeake falſely againſt the Lord, to make emptie the hungry ſoule, and to cauſe the drinke of the thirſtie to fatle.

7 For the weapons of the churle are wicked: he deuiſeth wicked counſels, to vndoe the poore with lying wordes, and to ſpeake againſt the poore in iudgement.

8 But the liberall man will deuiſe of liberall things, and hee will continue his liberalitie.

9 ¶ Riſe vp, yee women that are at eaſe: heare my voyce, yee ᶠ careleſſe daughters: hearken to my words.

10 Ye women, that are careleſſe, ſhall bee in feare ᵍ aboue a yeere in dayes: ʰ for the vintage ſhall faile, and the gathering ſhall come no more.

11 Bee women, that are at eaſe, bee aſtonied: feare, O yee careleſſe women: put off the clothes: make bare, and girde lackcloth vpon the loynes.

12 Men ſhall lament for the ſteates, euen for the pleaſant fieldes, and for the fruitfull vine.

13 Vpon the land of my people ſhal growe thornes and briers: yea, vpon all the houſes of ioy in the citie of reioycing,

14 Becauſe the palace ſhall bee forſaken, and the ‖ noyſe of the citie ſhall bee left: the tower and fortreſſe ſhall bee dennes for euer, and the delite of wilde aſſes, and a paſture for flockes,

15 Vntill the ᵏ Spirite be powred vpon vs from aboue, and the wilderneſſe become a fruitefull field, and the ˡ plenteous field be counted as a forreſt.

16 And iudgement ſhall dwell in the deſert, and iuſtice ſhall remaine in the fruitfull field.

17 And the worke of iuſtice ſhal be peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer.

18 And my people ſhall dwell in the tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it haileth, it ſhall fall on the forreſt, and the ᵐ citie ſhall be ſet in the lowe place.

20 Bleſſed are ye that ᵒ ſow vpon all waters, and driue thither the feete of the oxe and the aſſe.

f He propheſieth of ſuch calamitie to come, that they will not ſpare the women and children, and therefore willeth them to take heede and prouide,

g Meaning, that the affliction ſhould continue long, and when one yeere were paſt, yet they ſhould looke for newe plagues.

h God will take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goods.

i By the eeates he meaneth the plentifull fields, whereby men are nouriſhed, as children with the teate: or the mothers for ſorow and leanneſſe, ſhall lacke milke.

‖ *Or, multitude.*

k That is, when the Church ſhall bee reſtored: thus the Prophets after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint.

l The fielde which is now fruitfull, ſhall be but as a barren forreſt in compariſon of that it ſhall be then, as Chap. 29.17. which ſhall bee fulfilled in Chriſtes time: for then they that were before as the baren wildernеſſe, being regenerate, ſhall be fruitefull, and they that had ſome beginning of godlineſſe, ſhall bring foorth fruites in ſuch abundance, that their former life ſhall ſeeme but as a wildernеſſe where no fruites were.

m They ſhall not needе to builde it in high places for feare of the enemie: for God will defende it, and turne away the ſtormes from hurting of their commodities.

n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made drie for your vſes.

o The fieldes ſhall be ſo rancke, that they ſhall ſend out their cattell to eate vp the firſt crop, which abundance ſhall be ſignes of Gods fauour and loue towards them.

CHAP. XXXIII.

The deſtruction of them, by whome God hath puniſhed his Church.

WOe to thee that ᵃ ſpoileſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ᵇ ceaſe to ſpoyle, thou ſhalt be ſpoyled: when thou ſhalt make an

a Meaning, the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefly of Sancherib, but not onely.

b When thine appointed time ſhall come that God ſhal take away thy power, and that which thou haſt wrongfully gotten, ſhall be giuen to others, as Amos 5.11.

e The Caldeans ſhall doe like to the Aſſyrians, as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhal doe the ſame to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and ſeeke helpe of God.
e Which helpedſt our fathers ſo ſoone as they called vpon thee.
f That is, the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.
g When thou, O Lord, didſt lift vp thine arme to puniſh thine enemies.
h Yee that as caterpillars deſtroyed with your number the whole world, ſhall haue no ſtrength to reſiſt your enemies the Caldeans, but ſhal be gathered on an heape and deſtroied.
i Meaning, the Medes and Perſians againſt the Caldeans.
k That is, in the daies of Hezekiah.
l Sent from Sancherib.
m Whome they of Ieruſalem ſent to intreate of peace.
n Theſe are the wordes of the Ambaſſadours, when they returne from Sancherib.
o Which was a plentifull countrey, meaning, that Sancherib would deſtroy all,
p To helpe and deliuer my Church.
q This is ſpoken againſt the enemies, who thought all was their owne: but hee ſheweth that their enterpriſe ſhall be in vaine, and that the fire, which they had kindled for others, ſhould conſume them.
r His vengeance ſhall be ſo great, that all the world ſhall talke thereof.
s Which doe not beleeue the wordes of the Prophet, and the aſſurance of their deliuerance.
t Meaning, that God will bee a ſure defence to all them that liue according to his word,

end of doing wickedly, e they ſhall doe wickedly againſt thee.

2 d O Lorde, haue mercy vpon vs, wee haue waited for thee: bee thou, which waſt *their arme in the morning, our helpe alſo in time of trouble.

3 At the noiſe of the tumult, the f people fled: at thine exalting, the nations were ſcattered.

4 And your ſpoile ſhall be gathered like the gathering of g caterpillers: and i he ſhall goe againſt him like the leaping of graſhoppers.

5 The Lorde is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iuſtice.

6 And there ſhall bee ſtabilitie of k thy times, ſtrength, ſaluation, wiſedome and knowledge: for the feare of the Lord ſhall be his treaſure.

7 Beholde, l their meſſengers ſhall crie without, and the m ambaſſadours of peace ſhall weepe bitterly.

8 The n paths are waſte: the wayfaring man ceaſeth: he hath broken the couenant: hee hath contemned the cities: hee regarded no man.

9 The earth mourneth and fainteth: Lebanon is aſhamed, and hewen downe: *Sharon is like a wildernes, and Bashan is ſhaken and Carmel.

10 Now will I ariſe, ſayeth the Lord: now will I bee exalted, now will I lift vp my ſelfe.

11 q Yee ſhall conceiue chaffe, and bring forth ſtubble: the fire of your breath ſhall deuoure you.

12 And the people ſhall be as the burning of lime: and as the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, yee that are r farre off, what I haue done, and yee that are neere, know my power.

14 The s ſinners in Zion are afrayd: a feare is come vpon the hypocrites: who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?

15 Hee that walketh in iuſtice, and ſpeaketh righteous thinges, refuſing gaine of oppreſſion, ſhaking his handes from taking of gifres, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing euill,

16 Hee ſhall dwell on t high: his defence ſhall bee the munitions of rockes: breade ſhall bee giuen him, and his waters ſhall bee ſure.

17 Thine eyes ſhall u ſee the King in his glorie: they ſhall beholde the lande x farre off.

18 Thine heart y ſhall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeech, that thou canſt not perceiue, and of a ſtammering tongue, that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſtes: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that can not bee remooued, and the ſtakes thereof can neuer bee taken away, neither ſhall any of the coardes thereof bee broken.

21 For ſurelie there the mightie Lorde will bee vnto vs, as a place z of floodes and broad riuers, whereby ſhall paſſe no ſhippe with oares, neither ſhall great ſhippe paſſe thereby.

22 For the Lord is our Iudge, the Lord is our lawgiuer: the Lord is our King, he will ſaue vs.

23 Thy a coardes are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the b praye be deuided for a great ſpoile: yea, the lame ſhall take away the praye.

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall haue their iniquitie forgiuen.

u They ſhall ſee Hezekiah deliuered from his enemies, and reſtored to honour and glorie.
x They ſhall be no more ſhut in as they were by Sancherib, but goe where it pleaſeth them.
y Before that this libertie commeth, thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo ſharpely aſſaile you, that one ſhal cry, Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another ſhall cry for him that valueth the rich houſes, but God will deliuer you from this feare.
z Let vs bee content with this ſmall riuer of Shiloah, and not deſire the great ſtreames and riuers, wherby the enemies may bring in ſhippes, and deſtroy vs.
a Hee deriderh the Aſſyrians and enemies of the Church, declaring their deſtruction, as they that periſh by ſhipwracke.
b Hee comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of bodie and ſoule.

CHAP. XXXIIII.

1 He ſheweth that God puniſheth the wicked for the loue that he beareth toward his Church.

COme neere, ye a nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and al that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: hee hath b deſtroyed them and deliuered them to the ſlaughter.

3 And their ſlaine ſhal bee caſt out, and their ſtinke ſhall come out of their bodyes, and the mountaines ſhalbe melted with their blood.

4 And all the hoſt of heauen c ſhalbe diſſolued, and the heauens ſhal be folden like a booke: and all their hoſtes ſhal fall as the leafe falleth from the vine, and as it falleth from the figge tree.

5 For my ſword ſhal be d drunken in the

a He propheſieth of the deſtruction of the Edomites and other nations which were enemies to the Church.
b God hath determined in his counſell, and hath giuen ſentence for their deſtruction.
c He ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth periſheth.
d I haue determined in my ſecret counſell, and in the heauens to deſtroy them, till my ſword be wearie with ſhedding blood,

heauen:

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lorde is filled with blood: it is made fatte with the fatte and with the blood of the f Lambes, and the goates, with the fatte of the kidnets of the Rammes: for the Lorde hath a sacrifice in g Bozrah, and a great slaughter in the land of Edom.

7 And the h Unicorne shall come downe with them, and the heifers with the bulles, and their lande shall bee dronken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into i Brimstone, and the land thereof shall bee burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vp euermore: it shall bee desolate from generation to generation: none shall passe thorow it for euer.

11 But the Pelicane k and the Hedgehog shall possesse it, and the great Owle, and the Rauen shall dwell in it, and hee shall stretch out vpon it the line of l vanitie, and the stones of emptinesse.

12 m The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons, and a court for Ostriches.

14 There shall n meete also Zim and Jim, and the Satyre shall cry to his fellowe, and the Shrichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There o shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Vultures also bee gathered, euery one with her make.

16 Seeke in the p booke of the Lord, and reade: none of q these shall faile, none shall want her make: for r his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the s lot for them, and his hande hath diuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

c They had an opinion of holinesse because they came of the Patriarch Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papists are.
f That is, both of young and olde, poore and rich of his enemies.
g That famous citie shall be consumed as a sacrifice burnt to ashes.
h The mightie and rich shall be aswell destroyed as the inferiours.
i He alludeth to the destruction of Sodom and Gomorrah, Gen. 19.24.
k Reade Chap. 13.21. and Zephan. 2.14.
l In vaine shall any man goe about to build it againe.
m Meaning, there shall be neither order nor policie, nor state of common weale.
n Reade Chap. 13.21.
o Signifying, that Idumea should be an horrible desolation and barren wildernes.
p That is, in the Lawe where such curses are threatned against the wicked.
q To wit, beasts and foules.
r That is, the mouth of the Lord.
s He hath giuen the beasts and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleeue in Christ. 3 Their office which preach the Gospell. 8 The fruits that follow thereof.

THe i desert and the wildernesse shall reioyce: and the waste ground shalbe glad and flourish as the rose.

2 It shall flourish abundantly, and shal greatly reioyce also and ioy: the glory of Lebanon shall be giuen vnto it: the beautie of k Carmel, and of Sharon, They shall l see the glory of the Lorde, and the excellencie of our God.

3 m Strengthen the weake handes, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God commeth n with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the o blinde bee lightened, and the eares of the deafe bee opened.

6 Then shall the lame man leape as an Hart, and the dumbe mans tongue shal sing: for in the p wildernesse shall waters breake out, and riuers in the desert.

7 And the dry ground shalbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, shalbe a place for reedes and rushes.

8 And there shall bee a path and a way, and the way shall be called q holy: the polluted shall not passe by it: for r he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no s lyon, nor noysome beastes shall ascend by it, neither shall they bee founde there, that the redeemed may walke.

10 Therefore the t redeemed of the Lord shall returne and come to Zion with praise: and euerlasting ioy shalbe vpon their heads: they shall obteine ioy and gladnesse, and sorow and mourning shall flee away.

i He propheseth of the full restauration of the Church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit as yet it is compared to a desert and wildernes.
k The Church which was before compared to a barren wildernes, shall by Christ be made most plenteous and beautifull.
l He sheweth that the prefence of God, is the cause that the Church doth bring forth fruite and flourish.
m Hee willeth all to encourage one another, and specially the ministers, to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand.
n To destroy your enemies.
o When the knowledge of Christ is reueiled.
p They shall be as were barren and destitute of the graces of God, shall haue them giuen by Christ.
q It shall bee for the Saintes of God, and not for the wicked.
r God shall leade and guide them, alluding to the bringing forth of Egypt.
s As hee threatned to the wicked to bee destroyed hereby, Chap. 30.6.
t Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sanacherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOw a in the b fourteenth yeere of King Hezekiah, Sancherib King of Assur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great hoste, and hee stood by the conduit of the vpper poole in the path of the fullers field.

3 Then came forth vnto him Eliakim the

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When hee had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to try their faith and patience.

c For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 20.
d This declareth that there were fewe godly to be found in ỹ kings house, when he was driuen to send this wicked man in such a weightie matter.
e Sancheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, fastly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.
‖ Or, turne backe.
h He reprocheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.
i Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we must try the spirits, whether they be of God or no.
k They were afraid, left by his words, he should haue stirred the people against the King, & also pretended to

sonne of Hilkiah the c stewarde of the house, and Shebna the d chancellor, and Joah the sonne of Asaph the Recorder.

4 And e Rabshakeh sayde vnto them, Tell you Hezekiah, I pray you, Thus sayth the great King, the King of Assyr, What confidence is this, wherein thou trustest?

5 I say, f Surely I haue eloquence, but counsell and strength are for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pierce it: so is g Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, Wee trust in the Lorde our GOD, Is not that hee whose hie places and whose altars Hezekiah tooke downe, and sayd to Judah and to Jerusalem, Yee shall worship before this altar?

8 Now therfore giue hostages to my lord the king of Assyr, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

9 For how canst thou ‖despise any captaine of the h least of my lords seruants, and put thy trust on Egypt for charets and for horsemen?

10 And am I nowe come vp without the Lord to this land to destroy it? The Lorde said vnto me, i Goe vp against this land, and destroy it.

11 ¶ Then saide Eliakim, and Shebna, and Joah vnto Rabshakeh, k Speake, I pray thee, to thy seruaunts in the Aramites language, (for wee vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall, that they may eat their owne dongue, and drinke their owne ‡ pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the wordes of the great King, of the king of Assyr.

14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the King of Assyr.

16 Hearken not to Hezekiah: for thus sayth the King of Assyr, Make l appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

17 Till I come and bring you to a lande like your owne lande, euen a lande of wheat and wine, a land of bread and vineyards.

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Assyr?

19 Where is the god of m Hamath, and of Arpad? where is the god of Sepharuaim? & howe haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lorde should deliuer Jerusalem out of mine hand?

21 Then they n kept silence, and answered him not a word: for the kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, and Shebna the chancellor, and Joah the sonne of Asaph the Recorder, vnto Hezekiah with rent clothes, and told him the wordes of Rabshakeh.

punisheth cities for sinne.
l Appointment with him. ‡ Ebr. the water of their feete.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and
n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had nowe rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.
l The Ebrew word signifieth blessing: whereby this wicked captaine would haue perswaded the people that their condition should be better vnder Sancheribs, then vnder Hezekiah.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie, 10 The blasphemie of Sancherib, 16 Hezekiahs prayer. 36 The armie of Sancherib is slaine by the Angel, 38 And he himselfe of his owne sonnes.

AND when the king Hezekiah heard it, he a rent his clothes, & put on sackecloth, and came into the house of the Lord.

2 And hee sent Eliakim the stewarde of the house, and Shebna the chancellor, with the elders of the Priestes, clothed in sackecloth, vnto b Isaiah the Prophet, the sonne of Amoz.

3 And they sayde vnto him, Thus sayth Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the c birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath d heard the wordes of Rabshakeh, whom the king of Assyr his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then e lift thou vp thy prayer for the remnant that are left.

5 So the seruants of the king Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the seruants of the king of Assyr haue blasphemed me.

7 Behold, I will send a blast vpon him,

2. *King.* 19. 1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorow as a woman that trauaileth of child, and cannot be deliuered.
d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause.
e Declaring that the ministers office doeth not onely stand in comforting by the worde, but also in praying for the people.

and

and he shal heare a f noise, and returne to his own land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Ashur fighting against Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tirhakah, king of Ethiopia, Behold, hee is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah king of Iudah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Ierusalem shall not bee giuen into the hande of the king of Ashur.

11 Behold, thou hast heard what i kings of Ashur haue done to all lands in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as k Gozan, and l Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the house of the Lorde, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lorde, saying,

16 O Lord of hosts, God of Israel, which m dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine eare, O Lord, and heare: open thine eyes, O Lorde, and see, and beare all the words of Sanecherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the kings of Ashur haue destroyed all lands, and n their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the work of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therfore, O Lord our God, saue thou vs out of his hand, that o all the kingdoms of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lorde God of Israel, Because thou hast prayed vnto me, concerning Sanecherib king of Ashur,

22 This is the word that the Lorde hath spoken against him, The p virgin, the daughter of Sion, hath despised thee, and laughed thee to scorne: The daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on, and blasphemed? and against whom hast thou exalted thy voice, and lifted vp thine eies on hie? euen against the q holy One of Israel.

24 By thy seruaunts hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the toppe of the mountaines, to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will goe vp to the heights of his top and to the forrest of his fruitfull places.

25 I haue digged r and dunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard howe I haue of olde time made it, s and haue formed it long agoe? and should I nowe bring it, that it should bee destroyed, and layde on ruinous heapes, as cities deuenced,

27 Whose inhabitants t haue small power, and are afraide and confounded? they are like the grasse of the field and greene herbe, or grasse on the house tops, or corne blasted afore it be growen.

28 But I know thy dwelling, and thy u going out, and thy comming in, and thy furie against me.

29 Because thou ragest against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine x hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou y camest.

30 And this shalbe a z signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the a second yeere, such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eat the fruit thereof.

31 And b the remnant that is escaped of the house of Iudah, shall againe take roote downeward and beare fruit vpward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Sion: the zeale of the Lorde of hostes shall doe this.

33 Therefore thus sayth the Lorde, concerning the king of Ashur, He shall not enter into this citie, nor shoote an arrow there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, sayth the Lord.

35 For I will defend this citie to saue it for mine owne sake, and for my seruant c Dauids sake.

36 ¶ * Then the Angel of the d Lord went out, and smote in the campe of Ashur an hundreth, fourescore and fiue thousand: so when they arose early in the morning, behold, they were all dead corpses.

f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebna had disclosed vnto Sanecherib the answere that Isaiah sent to the King.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had a care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarel his Church onely maintaineth.

q He boasteth of his policie, in that that he can find meanes to nourish his army: and of his power, in that that his army is so great, that it is able to dry vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of old, euen in his eternall counsell, which cannot be changed.

s *Ebr. are sent in hand.*

t He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

u Meaning, his counsels and enterprises.

x Because Sanecherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes to teach how hee will take him and guide him.

y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure, and these latter to keepe the benefits of God in our remembrance, of the which sort this here is.

z He promiseth that for two yeeres the ground of it selfe should feed them.

a They whom God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to Dauid. 2. *King.* 19. 35. 2. *Chron.* 32. 21. *Iob.* 1, 18. *Eccles.* 48, 23. 1. *Macca.* 7. 41. 2. *Macca.* 8. 19.

x Thou shalt lose thy labour.

‡ *Ebr. are sent in hand.*

c Which was the chiefest citie of the Assyrians. *Tobit 1.21.*

‖ *Or, Armenia.*

d Who was also called Sardanapalus, in whose dayes tenne yeeres after Sancherib's death, the Caldeans ouercame the Assyrians by Merodach their king,

37 So Sancherib king of Assur departed, and went away and returned and dwelt at c Nineueh.

38 And as hee was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slewe him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

Hezekiah is sicke. 5 Hee is restored to health by the Lord, and liueth fiftéene yeeres after. 10 Hee giueth thankes for his benefite.

2. *King.* 20.1. 2. *chron.* 32.24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that state, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne, and when he reigned, wee see what a tyrant he was.

A Bout * that a time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus sayth the LORD, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the LORD,

3 And said, I beseech thee, LORD, remember now how I haue walked before thee in trueth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the LORD God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fifteene yeeres:

6 And I wil deliuer thee c out of the hand of the king of Assur, and this citie: for I will defend this citie.

7 And d this signe shalt thou haue of the LORD, that the LORD will doe this thing, that he hath spoken,

8 Behold, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the e sunne) ten degrees backeward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sicknesse.

10 I said in the f cutting off of my dayes, I shall goe to the gates of the graue: I am deprriued of the residue of my yeeres.

11 H I sayd, h I shall not see the LORD, euen the LORD in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooued from mee, like a shepheards tent: I i haue cut off like a weauer, my life: hee will cut mee off from the height: from day k to night, thou wilt make an end of me.

13 I reckoned l to the morning: but hee brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallowe, so did I m chatter: I did mourne as a doue: mine eyes were lift vp on high: O LORD n it hath oppressed me, comfort me.

15 What shall I say? o for hee hath sayde it to me, and hee hath done it: I shall walke p weakely all my yeeres in the bitternesse of my soule.

16 O LORD, q to them that ouerliue them, and to all that are in them, the life of my spirit shall bee knowen, that thou causedst mee to r sleepe, and hast giuen life to me.

17 Beholde, for s felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast all my t sinnes behinde thy backe.

18 For u the graue cannot confesse thee: death cannot prayse thee: they that goe downe into the pit, cannot hope for thy trueth.

19 But the liuing, the liuing, hee shall confesse thee, as I doe this day: the father to the x children shall declare thy trueth.

20 The LORD was ready to saue me: therefore we will sing my song, all the dayes of your life in the house of the LORD.

21 Then sayde Isaiah, Take a lumpe of drie figges and lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah a had sayd, What is the signe that I shall goe vp into the house of the LORD?

c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.

d For Hezekiah had asked for the confirmation of his faith a signe, as verse 22. and 2. King. 20.8. whereunto he was mooued by the singular motion of Gods Spirit.

e Reade 2. King. 20.10.

f Hee left this song of his lamentation & thankesgiuiuing to all posteritie, as a monument of his owne infirmitie and thankefull heart for Gods benefits, as Dauid, Psal. 51.

g At what time it was told mee, that I should die.

h I shall no more praise the Lorde here in his Temple among the faithfull: thus God suffereth his deerest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakenesse.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thought that I should liue till morning, but my pangs in the night perswaded me the contrary: he sheweth the horrour, that the faithfull haue, when they apprehend Gods iudgement against their sinne.

m I was so oppreſt with sorow, that I was not able to vtter my words, but onely to grone and sigh.

n To wit, sorow and griefe both of body and mind.

o God hath declared by his Prophet, that I shall die, and therefore I will yeelde vnto him.

p I shall haue no releasse, but continuall sorowes whiles I liue.

q They that shall ouerliue the men that are now aliue, and all they that are in these yeeres, shall acknowledge this benefite.

r That after that thou hadst condemned me to death, thou restoredst me to life.

s Whereas I thought to haue liued in rest and ease, being delinered from mine enemie, I had griefe vpon griefe.

t Hee esteemeth more the remission of his sinnes, and Gods fauour, then a thousand liues.

u For as much as God hath placed man in this world to glorifie him, the godly tooke it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that they were so few in earth, that doe regard it, as Psalme 6.5. and 115.17.

x All posteritie shall acknowledge, and the fathers according to their duetie toward their children, shall instruct them in thy graces and mercie toward mee.

y Hee sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thankes for his benefites.

z Read 2. King. 20.7.

a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because hee shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, a Merodach Baladan, the sonne of Baladan, King

2. *King.* 20.12.

a This was the first King of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.

of

of Babel, sent [b] letters and a present to Hezekiah: for hee had heard that he had beene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer and the golde, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto king Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayd, They are come from a farre countrey vnto mee, from Babel.

4 Then sayd he, What haue [d] they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layd vp in store vntill this day, shall be [e] carried to Babel: nothing shall bee left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall bee [f] eunuches in the palace of the king of Babel.

8 [g] Then sayd Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he sayd, Yet let there be peace and truth in my dayes.

b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.

c Reade 2. kings 20.13. & 2.chro. 32.25, 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.

e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants.

g Reade 2. Kings 20.19.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

[a] Comfort yee, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her [b] warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand [c] double for all her sinnes.

3 A [d] voice crieth in the [e] wildernesse, [f] Prepare yee the way of the Lord: make straight in the desart a path for our God.

4 Euery valley shall be exalted, and euery [g] mountaine and hill shall bee made lowe: and the crooked shall bee straight, and the rough places plaine.

5 And the glorie of the Lord shall bee reuealed, and all [h] flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A [i] voice said, Crie. And he said, What shall I crie? All flesh is grasse, and all the [k] grace thereof is as the floure of the field.

7 The grasse withereth, the floure fadeth, because the [l] Spirit of the Lord bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the floure fadeth: but the [m] word of our God shall stand for euer.

9 [¶] O Zion, that bringest good tidings, get thee vp into the hie [n] mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, bee not afrayd: say vnto the cities of Iudah, Behold [o] your God.

10 Behold, the Lord God will come with power, and [p] his arme shall rule for him: behold his reward is with him, and his worke before him.

11 Hee shall feede his flocke like a shepheard: hee shall gather the lambes with his arme, and carry them in his bosome, and shall guide them with [q] yong.

12 Who hath measured the waters in his [r] fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath instructed the Spirite of the Lord? or was his [s] counseller, or taught him?

14 Of whom tooke hee counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balance: beholde, hee taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the beastes thereof sufficient for a burnt offering.

17 All nations before him are as [t] nothing, and they are counted to him lesse then nothing, and vanitie.

18 To whom then [u] will ye liken God? or what similitude will yee set vp vnto him?

19 The workeman melteth an image, or the goldesmith spreadeth it out in golde, or the goldsmith maketh siluer plates.

20 Doeth not [x] the poore chuse out a tree

a This is a consolation for the Church, assuring them that they shall be neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule. b The time of her affliction. c Meaning, sufficient, as Chap 61.7. and full correction, or double grace, whereas shee deserued double punishment. d To wit, of the Prophets. e That is, in Babylon and other places where they were kept in captiuitie and miserie. f Meaning, Cyrus, and Darius which should deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliuerance, shall be remooued.

h This miracle shall be so great that it shall bee knowen through all the world.

i The voice of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome & naturall powers, Iam. 1.10. 1.pet. 1.24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.

m Though considering the frailtie of mans nature, many of the Iewes should perish and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should feele the fruit thereof.

n To publish this benefite through all the world.

o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall shewe his care and fauour ouer them that are weake and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and maintenance of his Church. s Hee sheweth Gods infinite wisedome for the same ende and purpose. t Hee speaketh all this to the intent that they should neither feare man, nor put their trust in any, saue onely in GOD. u Hereby hee armeth himselfe against the idolatrie wherewith they shoulde bee tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.

that

that will not rot, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee mooued.

21 Know ye nothing? haue ye not heard y't? hath it not beene told you from the beginning? haue yee not vnderstood it by the x foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grashoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for hee did euen a blowe vpon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will ye liken mee, that I should be like him, saith the Holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth b out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iaakob, and speakest, O Israel, c My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the euerlasting God, the Lorde hath created the d endes of the earth? he neither fainteth, nor is wearie: there is no searching of his e vnderstanding.

29 But hee giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 f Euen the yong men shall faint, and be wearie, and the yoong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renew their strength: they shall lift vp the wings as the egles: they shall runne, and not be wearie, and they shall walke and not faint.

y Haue ye not the word of God which plainely condemneth idolatries?

x Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

a So that his power appeareth in euery place wherefoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

a God mercie in chusing his people. 9 Their idolatrie. 27 Deliuerance promised to Zion.

KEepe a silence before mee, O ylands, and let the people b renew their strength: let them come neere, and let them speake: let vs come together into iudgement.

2 Who raised vp c iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the d generations from the beginning. I the Lord am the e first, and with the last I am the same.

5 The yles sawe it, and did f feare, and the endes of the earth were abashed, drawe neere, and g came.

6 Euery man helped his neighbour, and said to his brother, h Be strong.

7 So the workeman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and hee fastened it with nailes that it should not be moued.

8 ¶ But thou, Israel, art my i seruant, and thou Iaakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afrayde, for I am thy God: I will strengthen thee, and helpe thee, & will susteine thee with the k right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shal be as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them, and shalt not l finde them: to wit, the men of thy strife, for they shall bee as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou m wo rme, Iaakob, and yee men of Israel: I will helpe thee, sayeth the Lord and thy redeemer the holy one of Israel.

15 Beholde, I will make thee a roller, and a newe thrashing instrument hauing teeth: thou shalt thresh the mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the winde shall cary them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt glorie in the holy one of Israel.

17 When n the poore and the needy seeke water, and there is none, their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them:

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleys: I will make the wildernesse as a poole of water, and the waste o land as springs of water.

19 I will set in the wildernesse the cedar, the shittah tree, and the myrthe tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

a God, as though he pleaded his cause with all nations requireth silence, that he may be heard in his right.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commaundement, and placed him in the land of Canaan?

d Who hath created man and maintained his succession.

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

f Considering mine excellent works among my people.

g They assembled themselues, and conspired against me to maintaine their idolatry.

h He noteth the obstinacie of the idolaters to maintaine their superstitions,

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I wil shew my selfe faithfull and iust.

l Because they shalbe destroyed.

m Thus he calleth them because they were contemned of all the world, and that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty: and this chiefly is referred to the kingdome of Christ.

o That is, they

p God will rather change the order of nature, then they should want any thing, that crie to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

20 Therefore let them see and knowe, and let them consider and vnderstand together, that the hand of the Lord hath done this, and the holy one of Israel hath q created it.

21 r Stand to your cause, saith the Lord: bring forth your strong reasons, sayeth the King of Iaakob.

22 Let them bring them forth, & let them tell vs what shall come: let them shewe the former things what they be, that wee may consider them, and know the latter ende of them: either declare vs things for to come.

23 Shewe the things that are to come hereafter, that wee may know that you are gods: yea, do good or doe euill, that we may declare it, and behold it together.

24 Beholde, ye are of no value, and your making is of nought: man hath[f] chosen an abomination by them.

25 ¶ I haue raised vp t from the North, and he shall come: from the East sunne shall u he call vpon my Name, and shall come vpon x princes as vpon clay, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that wee may knowe? or beforetime, that wee may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your wordes.

27 I am the first, that sayeth to Sion, Behold, behold z them: and I will giue to Ierusalem a one that shall bring good tidings.

28 But when b I beheld, there was none, and when I enquired of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: their worke is of nothing, their images are wind and confusion.

q That is, hath appointed, and determined that it shall come so to passe.

r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

f So that a man cannot make an idole, but hee must doe that, which God detesteth and abhorreth: for he chuseth his owne deuises, and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall do all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods prouidence and appointment.

x Both of the Caldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites, which returne from the captiuitie.

a To wit, a continuall succession of Prophets and ministers.

b When I looked whether the idols could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

BEholde, a my seruant: b I will stay vpon him: mine elect, in whome my soule c delighteth: I haue put my Spirit vpon him: he shall bring forth d iudgement to the Gentiles.

2 He shall not e cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A f bruised reed shal he not breake, and the smoking g flaxe shall he not quench: hee shall bring forth iudgement in h trueth.

4 Hee shall not faile nor bee discouraged till he haue i set iudgement in the earth: and the k yles shall wait for his law.

5 Thus sayeth God the Lord, (hee that created the heauens & spread them abroad: hee that stretched forth the earth, and the buddes therof: hee that giueth breath vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in l righteousnesse, and will hold m thine hand, and I will keepe thee, and giue thee for a n couenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my o glory will I not giue to another, neither my prayse to grauen images.

9 Beholde, the former things are p come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his prayse from the end of the earth: ye that goe downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernesse & the cities thereof lift vp their voyce, the townes that q Kedar doeth inhabit: let the inhabitants of the rocks sing: let them shout from the toppe of the mountaines.

12 Let them giue glory vnto the Lord, and declare his prayse vnto the yles.

13 The Lord shall goe forth as a r gyant: hee shall stirre vp his courage like a man of warre: he shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my selfe: now will I cry like a s trauailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hilles, and dry vp all their herbes, and I will make the floods yles, and I will dry vp the pooles.

16 ¶ And I will bring the t blinde by a way that they knewe not, and leade them by pathes that they haue not knowen: I will make darkenesse light before them, and crooked things streight. These things will I do vnto them, and not forsake them.

17 They shall be turned backe: they shal be greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 ¶ Heare, ye deafe: and yee blind, regard, that ye may see.

19 Who is blinde but my u seruant? or deafe as my messenger that I sent? who is blinde as he that is perfect, and blinde as the Lords seruant?

a That is, Christ who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because hee is the foundation whereupon all the promises are made and ratified.

b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him, to wit, in his office, by giuing him the fulnesse of my Spirit.

c He onely is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12. 18. eph. 1. 4.

d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit.

e His comming shall not bee with pompe and noise, as earthly princes.

f He will not hurt the weake and feeble, but support and comfort them.

g Meaning, the wicke of a lampe, or candle, which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although he fauor the weake, yet will he not spare the wicked, but will iudge them according to trueth and equity.

i Till he haue set all things in good order.

k The Gentiles shalbe desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

u As him by whom the promise made to all nations in Abraham, shalbe fulfilled.

o I will not suffer my glory to be diminished: which I should do, if I were not faithfull in performing the same, and the idolaters thereby would extoll their idoles aboue me.

p As in time past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r He sheweth

x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.
y As the priests and prophets that should be lights to others?
z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie.
a There shall be none to succour them, or to will the enemie to restore that, which he hath spoyled.
b Meaning, Gods wrath.

deafe as my x messenger, that I sent? who is blind as the y perfect, & blind as the Lords seruant?

20 Seeing many things, but thou keepest them not, opening the eares, but he heareth not?

21 The Lorde is willing for his rightes ousnesse sake that he may magnifie the Law, and exalt it.

22 But this people is x robbed and spoyled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliuer: a spoile, and none shall say, a Restore.

23 Who among you shall hearken to this, and take heede, and heare for b afterwards?

24 Who gaue Iaakob for a spoile, and Israel to the robbers? Did not the Lorde, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 12 There is no God but one alone.

a After these threatnings, he promiseth deliuerance to his Church, because he hath regenerate them, adopted them, and called them.
b When thou seest dangers and conspiracies on all sides, remember this benefit and the loue of thy God, and it shall encourage thee.
c By water and fire, he meaneth all kind of troubles and perils.
d I turned Sanheribs power against these coūtreys, and made them to suffer that affliction which thou shouldest haue

BVt now thus saith the Lord, a that created thee, O Iaakob: and he that formed thee, O Israel, b feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest thorowe the c waters, I will bee with thee, and thorow the floods, that they doe not ouerflowe thee. When thou walkest thorowe the very fire, thou shalt not bee burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia, & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue e man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the f East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not back: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one that be called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered h together, and let the people be assembled: who among them can declare this & shewe vs former things? let them bring forth their i witnesses, that they may be iustified: but let them k heare, and say, It is truely.

10 You l are my witnesses, sayth the Lord, and my m seruant, whom I haue chosen: therefore ye shall know and beleeue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus sayth the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and n brought it downe: they are all fugitiues, and the Chaldeans crie in o the ships.

15 I am the Lord your holy one, the creator of Israel, your king.

16 Thus saith the Lord which maketh a way in p the sea, and a path in the mighty q waters.

17 When hee r bringeth out the s charet and horse, the armie and the power: they lie together, and shall not rise: they are extinct, and quenched as towe.

18 Remember yee not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now shal it come forth: shall you not know it? I will euen make a way in the t desert, and floods in the wildernesse.

20 The wild u beasts shall honour mee, the dragons and the ostriches, because I gaue water in the desert, and floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not x called vpon mee, O Iaakob, but thou hast y wearied mee, O Israel.

23 Thou x hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured mee with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

their deliuerance out of Babylon, should bee more

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idols are able to doe the like, as chap. 41.22.
i To prooue that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindereth them in the knowledge of the trueth, because they will not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Law.
m Meaning specially Christ, and by him, all the faithfull.
n By Darius and Cyrus.
o They shal crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod. 14.22.
q When the Israelites passed thorow Iorden, Ioth. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh and his mightie armie.
t Meaning, that famous then that from Egypt was, Iere. 23.7. hag. 2.10. 2. corinth. 5.17. reuelat. 21.5.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefits, and shall acknowledge them: much more men ought to bee thankefull for the same.
x Thou hast not worshipped mee as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did command thee, thou diddest greeue me. Whereby hee sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrarie.
z Meaning, in true faith and obedience.

a Either for the composition of the sweete ointment, Exod. 30. 34. or for the sweete incense, Exod. 30. 7.
b Thou hast made mee to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancestors.
e Thy priests and thy prophets.
f That is, reiected, abhorred, and destroyed them in the wildernesse, and at other times.

24 Thou boughtest mee no sweet a sauor with money, neither hast thou made mee drunke with the fat of thy sacrifices, but thou hast made me b to serue with thy sinnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in c remembrance: let vs bee iudged together: count thou that thou mayest be iustified.

27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.

28 Therefore I haue f prophaned the rulers of the Sanctuary, and haue made Iaakob a curse, and Israel a reproch.

CHAP. XLIIII.

5 The Lord promiseth comfort, and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of Idolaters.

YEt now heare, O Iaakob my seruant, and Israel, whom I haue chosen.

2 Thus saith the Lord that made thee, and formed a thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant: and thou righteous, b whom I haue chosen.

3 For I will powre water vpon the c thirstie, and floods vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buds,

4 And they d shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another e shall be called by the name of Iaakob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lord the King of Israel, and his redeemer the Lord of hoastes, f I am the first, and I am the last, and without me there is no God.

7 And who is like mee, that shall call, and shal declare it, and set g it in order before mee, since I appointed the h ancient people? and what is at hand, and what things are to come? let k them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it? l you are euen my witnesses, whether there bee a God beside me, and that there is no God that I know not.

9 All they that make an image, are all nitie, m and their delectable things shall not

a He created and chose thee from the beginning of his owne mercy, and before thou couldest merit any thing.
b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the dry and barren land, he promiseth to moysten him with the waters of his holy Spirit, Ioel 2.28. Ioh. 7.38. acts 2.17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.
e By this diuersitie of speech, he meaneth one thing, that is, that the people shall bee holy and receiue the true religion of God, as Psalme 87.5.
f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as chap. 41.4. and 48.12. reuelat. 1.17. and 22.13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto mee, howe I ought to proceede herein.
i God calleth the Israelites ancient, because hee preferred them to all other, in his eternall election.
k Meaning their idoles.
l Reade Chap 43. 10.
m Whatsoeuer they bestowe vpon their idoles to make them to seeme glorious.

thing profit: and they are their owne witnesses, n that they see not nor knowe: therefore they shall be confounded.

10 Who hath made o a god, or molten an image, that is p profitable for nothing?

11 Behold, all that are of the q fellowship thereof shall bee confounded: for the workemen themselues are men: let all them be gathered together, and r stand vp, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an s hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretched out a line: he fashioneth it with a red threed, he planeth it, and hee purtreyeth it with the compasse, and maketh it after the figure of a man, and according to the beauty of a man that it may remaine in an house.

14 He will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a tree tree, and the raine doth nourish it.

15 And man burneth thereof: for he will take thereof and t warme himselfe: he also kindleth it and baketh bread, yet he maketh a god and worshippeth it: hee maketh it an idole and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof he u eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe and sayth, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and sayth, Deliuer me: for thou art my God.

18 They haue not knowen, nor vnderstood: x for God hath shut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none ‡ considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

20 He feedeth y of ashes: a seduced heart hath deceiued him, that hee cannot deliuer his soule, nor say, Is there not a lie in my right hand?

n That is, the idolaters seeing their idoles blinde, must needes bee witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41.24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10.15. Habakkuk, a lying teacher, 2.18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their deuotion toward their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the Idolators, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a god of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, hee either maketh a table or trenchers.
y The Prophet giueth heere an answere to all them that wonder how it is possible that any should bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
z Hee is abused as one that would eate ashes, ‡ *Ebrew, turneth,* thinking to satisfie his hunger.

21 [a] Remember these, (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloude, and thy sinnes as a mist: turne vnto me, for I haue redeemed thee.

23 [b] Reioyce yee heauens: for the Lorde hath done it: shoute, ye lower partes of the earth: breast forth into prayses, yee mountaines, O forest, and euery tree therein: for the Lorde hath redeemed Iaakob, and will be glorified in Israel.

24 Thus sayth the Lorde thy redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers, and make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnesse.

26 ¶ Ye confirmeth the word of his [d] seruant, and performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built vp, and I will repaire the decayed places thereof.

27 He sayth to the [e] deepe, Be drie, and I will dry vp thy floods.

28 He sayth to [f] Cyrus, Thou art my shepheard: and hee shall performe all my desire: saying also to Ierusalem, Thou shalt bee built: and to the Temple, Thy foundation shall be surely layd.

a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shalbe so great, that the insensible creatures shalbe mooued therewith.

c He armeth them against the soothsayers of Babylon, which would haue borne them in hand that they knewe by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e Hee sheweth that Gods worke should bee no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the Sea. f To assure them of their deliuerance, he nameth the person, by whom it should bee, more then a hundreth yeere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus sayeth the Lorde vnto [a] Cyrus his [b] anoynted, whose right hand I haue holden [c] to subdue nations before him: therefore will I weaken the loines of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the [d] crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkenesse, and the things hid in secret places, that thou mayest [e] knowe that I am the Lorde which call thee by thy name, euen the God of Israel.

4 For Iaakob my seruants [f] sake, and Israel mine elect, I will euen call thee by thy name, and name thee, though thou hast not knowen me.

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after an other sort, then he called Dauid.

c To guide him in the deliuerance of my people. d I will take away all impediments and lets. e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worthinesse.

5 I am the Lord, and there is none other: there is no God beside mee: I [g] girded thee though thou hast not knowen me.

6 That they may know from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.

7 I forme the [h] light and create darkenesse: I make peace and create euill: I the Lord doe all these things.

8 Yee heauens send the dewe from aboue, and let the cloudes drop downe [i] righteousnesse: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Woe bee vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus sayth the Lorde, the Holy one of Israel, and his maker, Aske mee of [n] things to come concerning my sonnes, and concerning the worke of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commanded all their [o] armie.

13 I haue raysed [p] him vp in righteousnesse, and I wil direct all his wayes: he shal build my citie, and hee shall let goe my captiues, not for [q] price nor reward, sayth the Lord of hosts.

14 Thus sayth the Lord, The labour [r] of Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, and they shalbe [s] thine: they shall follow thee, and shall goe in chaines: they shall fall downe before thee, and make supplication vnto thee, saying, Surely, God is in thee, and there is none other God besides.

15 Verily thou, O God, [t] hidest thy selfe, O God, the sauiour of Israel.

16 All they shalbe ashamed and also confounded: they shal goe to confusion together, that are the makers of images.

17 But Israel shall be saued in the Lord, with an euerlasting saluation: yee shall not be ashamed nor confounded, world without ende.

18 For thus saith the Lorde (that created heauen, God himselfe, that formed the earth,

g I haue giuen thee strength, power and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

i He comforteth the Iewes, as it he would say, Though when ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnes.

k I haue appointed Cyrus to this vse and purpose.

l Hereby he bridleth their impacience, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should match with his like, and not contend against God.

m That is, it is not perfitely made.

n In stead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure of it, as ye are of these things which are

at your commandement. Some reade it with an interrogation, and make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may shew by him the faithfulnesse of my promise in deliuering my people. q Meaning, freely, and without ransome, or any grieuous condition. r These people were tributaries to the Persians, and so king Artahshashte gane this money toward the building of the Temple. Ezra 7.21. s Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patience, though their deliuerance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

and made it: hee hath prepared it, hee created it not in vaine: hee formed it to bee [u] inhabited) I am the Lorde, and there is none other.

19 I haue not spoken in secrete, neither [x] in a place of darkenesse in the earth: I said not in vaine vnto the seed of Iaakob, Seeke you mee: I the Lorde doe speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, who hath declared this from the beginning? or hath told it of olde? Haue not I the Lorde? and there is none other God beside me, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and ye shall be saued: all the [z] ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in [a] righteousnesse, and shall not returne, That euery [b] knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely [c] hee shall say, In the Lorde haue I righteousnesse and strength: he shall come vnto him, and all that [d] prouoke him, shall be ashamed.

25 The whole seede of Israel shall be iustified, and glory in the Lorde.

[u] To wit, of man, but chiefly of his Church.
[x] As do the false gods, which giue vncertaine answeres.
[y] All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile & abiect.
[z] He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
[a] That is, that the thing which I haue promised, shalbe faithfully performed.
[b] The knowledge of God, and the true worshipping shalbe through all the world, Rom. 14.11. Phil. 2.10, whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
[c] Meaning, the faithful shall feele and confesse this.
[d] All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles.
3 Hee calleth the Iewes to the consideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, were laden with a weary burden.

2 [c] They are bowed downe, and fallen together: for they could not ridde them of the burden, and their [d] soule is gone into captiuitie.

3 Heare yee me, O house of Iaakob, and all that remaine of the house of Israel, which are [e] borne of mee from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntil the hoare haires: I haue made you: I will also beare you, and I will carie you and I will deliuer you.

5 ¶ To whom will ye make me like, or make mee equall, or compare mee, that I should be like him?

6 They draw gold out of the bagge, and weigh siluer in the ballance, and hire a goldsmith to make a god of it, and they bowe downe and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doth he stande, and cannot remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe [b] to mind, O ye transgressers.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a [i] bird from the East, and the man of my [k] counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare mee, ye stubborne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not be farre off, and my saluation shall not tary: For I will giue saluation in Zion, and my glory vnto Israel.

[a] These were the chiefe idoles of Babylon.
[b] Because they were of gold and siluer, the Medes and Persians caried them away.
[c] The beastes that caried the idoles, fell downe vnder their burden.
[d] He derideth the idoles, which had neither soule nor sense.
[e] He sheweth the difference betweene the idoles and the true God: for they must bee caried of other, but God himselfe carieth his, as Deut. 32.11.
[f] Seeing I haue begotten you, I will nourish and preserue you for euer.
[g] The people of God, seeing their owne calamitie, and the flourishing state of the Babylonians, should bee tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore hee describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can be spoken in their commendation, is but to procure them wrake, Baruch 6.25.
[h] Become wise, meaning that all idolaters are without wit or sense, like mad men.
[i] That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.
[k] Him by whom I haue appointed to execute that, which I haue determined.
[l] Which by your incredulitie would let the performance of my promise.
[m] He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3.2.

CHAP. XLVII.

The destruction of Babylon, & the causes wherefore.

COme downe and sitte in the dust: O [a] virgine, daughter Babel, sitte on the ground: there is no [b] throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the millstones, and [c] grind meale: loose thy locks: [d] make bare the feete: vncouer the legge, and passe through the floods.

3 Thy filthinesse shall bee discouered, and thy shame shall bee seene: I will take vengeance, and I will not meete thee as a [e] man.

4 [f] Our redeemer, the Lord of hostes is his Name, the Holy one of Israel.

5 [g] Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more be called, The Ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no [h] mercy, but thou diddest lay thy very heauy yoke vpon the ancient.

7 And thou saydest, I shall be a Lady for euer, so that thou diddest not set thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest careleslie, Shee saith in her heart, I am and none else: I shall not sit as a widow, neither shall know the losse of children.

9 But these two things shal come to thee suddenly in one day, the losse of children, and widowhoode, they shall come vpon

[a] Which hast liued in wealth and wantonnesse, and hast not yet done ouercome by any enemie.
[b] Thy gouernement shall be taken from thee.
[c] Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
[d] The things wherein she feeleth her greatest pride, shall be made vile, euen from the head to the foote.
[e] I will vse no humanitie nor pitie toward thee.
[f] The Israelites shall confesse, that the Lord doeth this for his churches sake.
[g] For very shame, and hide thy selfe.
[h] They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in stead of pitying their misery, thou diddest increase it.

thee

i So that thy punishment shall be so great as is possible to be imagined.

k Thou didst thinke that thine owne wisedom & policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude ỹ people, & to bring them from depending onely on God.

m They shall vtterly perish, and no part of them remaine.

n They shall flee euery one to that place, which he thought by his speculations to be most sure: but that shall deceiue them,

thee in their i perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast saide, None seeth me. Thy k wisedom & thy knowledge, they haue caused thee to rebell, and thou hast saide in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of the soothsayers (with whom thou hast l wearied thy selfe from thy youth) if so be thou mayest haue profite, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre gazers, and Prognosticators stand vp, and saue thee from these things, that shal come vpon thee.

14 Behold, they shall be as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of ỹ flame: there shall bee no coales m to warme at, nor light to sit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, euen thy merchants from thy youth: euery one shal wander to his owne n quarter: none shall saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will bee worshipped. 20 Of their deliuerance out of Babylon.

a He detecteth their hypocrisie which vaunted themselues to be Israelites and were not so in deede.

b Meaning, the fountaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.

e I haue done for thee more then I promised, that thy stubburnnes and impudencie might haue bene ouercome.

HEare ye this, O house of Iaakob, which a are called by the name of Israel, & are come out of b the waters of Iudah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truetly nor in righteousnesse.

2 For they are called of the holy city, and stay themselues c vpon the God of Israel, whose name is the Lord of hosts.

3 I haue declared the former thinges of olde, and they went out of my mouth, and I shewed d them: I did them suddenly, and they came to passe.

4 Because I knew, that e thou art obstinate, and thy necke is an yron sinewe, and thy brow wasse,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not ye g declare it? I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them not, least thou shouldest say, Behold, I h knewe them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knewe that thou wouldest grieuously transgresse: therefore haue I called thee a transgressour from the i wombe.

9 For my Names sake will I defer my wrath, and for my praise will I refraine it from thee, k that I cut thee not off.

10 Beholde, I haue fined thee, l but not as siluer: I haue m chosen thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for howe should my Name n bee polluted? o surely I will not giue my glory vnto another.

12 Heare me, O Iaakob, and Israel my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I call them, q they stand vp together.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued r him: he will doe his will in Babel, and his arme shall bee against the Caldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare yee this: I haue not spoken it in secret from the s beginning: from the time that the thing was, I was there, and nowe the Lord God and his spirit hath sent me.

17 Thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lorde thy God, which teach thee t to profite, and lead thee by the way, that thou shouldest goe.

18 Oh that thou haddest hearkened to my commandements: then had thy prosperitie bene as the flood, and thy righteousnesse as the waues of the Sea.

19 Thy seede also had bene as the sande, & the fruit of thy body like the grauell thereof: his u name should not haue bene cut off nor destroied before me.

20 v Go ye out of Babel: flee ye from the Caldeans, with a voice of ioy: tel & declare this: shewe it vnto the ende of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they w were not thirstie: hee led them through the wildernesse: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no x peace, saith the Lorde, vnto the wicked.

f How thou shouldest bee deliuered out of Babylon. g Will yee not acknowledge this my benefit and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, least they should attribute this knowledge to their owne wisedome.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.

l For I had respect to thy weakenes and infirmity: for in siluer there is some purenesse, but in vs there is nothing but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene consumed.

n God doeth the saluation of his with his owne honour: so that they cannot perish, but his glory should be diminished, as Deu. 32. 27.

o Read Chap. 42.8.

p Read Chap. 41.4.

q To obey me, and to do whatsoeuer I command them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things.

u What things shall doe thee good.

x That is, the prosperous estate of Israel.

y After that he had forewarned them of their captiuitie, and the cause thereof, he sheweth the great ioy that shal come of their deliuerance.

z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt.

a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whome was neither faith nor repentance, as Chap. 57.21.

CHAP. XLIX.

1 The Lorde exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyranny of their enemies.

HEare ye me, O Iles, and hearken, yee people from farre. The Lord hath called [a] me from the [b] wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe [c] swoorde: vnder the shadowe of his hand hath he [d] hid me, and made me a chosen shaft, and hid me in his quiuer,

3 And saide vnto me, Thou art my seruant [e] Israel, for I wil be glorious in thee.

4 And I said, I haue [f] laboured in vaine: I haue spent my strength in vaine [g] for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lorde that formed me from the wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, [h] yet shall I be glorious in the eies of the Lord: and my God shal be my strength.)

6 And he saide, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I wil also giue [i] thee for a light of the Gentiles, that thou mayest bee my saluation vnto the end of the world.

7 Thus saith the Lorde the redeemer of Israel, & his holy one, to him that is despised in soule, to a nation that is abhorred, to a [k] seruant of rulers, kings shall see, and [l] arise, and princes shal worship, because of [m] the Lord, that is faithful: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, [n] In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will preserue thee, and wil giue [o] thee for a couenant of the people, that thou maiest raise vp the [p] earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to the [q] prisoners, Go forth: and to them that are in darknes, Shewe your selues: they shall feede in the wayes, and their [r] pastures shall be in all the tops of the hils.

10 They shall not be hungry, neither shall they bee thirstie, neither shall the heate smite them, nor the sunne: for he that hath compassion [s] on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Beholde, these shall come from farre: and lo, these from the North, and from the West, and these from the land of [t] Sinim.

13 Reioice, O heauens: and bee ioyfull, O earth: burst foorth into praise, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

14 But Zion said, The Lord hath [u] forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not haue compassion on the sonne of her womb? though they should forget, yet wil I not forget thee.

16 Beholde, I haue grauen thee vpon the palme of mine [x] hands: thy [y] walls are euer in my sight.

17 Thy builders make [z] haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about and beholde: all these gather themselues together and come to thee: as I liue, saith the Lord, thou shalt surely [a] put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroied, shall surely be nowe narow for them that shall dwell in it, and they that deuoure thee, shall be farre away.

20 The children of thy barrennes shall say againe in thine eares, The place is straite for me: giue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captiue and a wanderer to and fro? and who hath nourished them? beholde, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes: & thy daughters shall bee carried vpon their shoulders.

23 And kings [b] shall bee thy nursing fathers, and Queenes shall bee thy nurses: they shall worship thee with their faces towarde the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shall not be ashamed that waite for me.

24 Shall the praye bee [d] taken from the mightie? or the iust captiuity deliuered?

25 But thus sayth the Lorde, [e] Euen the captiuitie of the mighty shall bee taken away: and the pray of the tyrant shall bee deliuered: for I will contend with him that contendeth with thee, and I wil saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shall bee dronken with their owne blood, as with

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2.7

c By the sword and shaft, he signifieth the vertue and efficacie of Christes doctrine.

d God hath taken me to his protection and defence: this chiefly is ment of Christ, and may also be applied to the ministers of his word.

e By Israel is meant Christ & all the body of the faithfull, as the members and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approued of God.

g Though the Iewes refuse my doctrine, yet God will approue my ministery.

h To declare my Gospel to the Gentiles, Chap. 42.6. acts 13.47. luk. 2.32.

i Meaning the Iewes whom tyrants kept in bondage.

k The benefite of their deliuerance shal be so great, that great and smal shal acknowledge it, and reuerence God for it.

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Corinth. 6.2.

m Meaning, Christ alone.

n Signifying, that before Christ renewe the earth by his worde, there is nothing but confusion and disorder.

o To them that are in the prison of sinne and death.

p Being in Christs protection, they shall bee safe against all dangers, and free from the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the world.

s Read Chap. 44. 23.

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continuall care to build thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and gouerned by his Spirit.

a He sheweth that Christ wil not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that kings shall be conuerted to the Gospel, and bestow their power and authoritie for the preseruation of the Church.

c Being ioyned with the Church, they shall humble themselues to Christ their

head, and giue him all honour.

d Hee maketh this an obiection, as though the Caldeans were strong, and had them in iust possession.

e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudges 7.22.2. Chron. 20.22. Chap. 19.2.

sweete wine: and all flesh shal know that I the Lord am thy Sauior and thy Redeemer, the mightie one of Iaakob.

CHAP. L.

1 *The Iewes forsaken for a time.* 2 *Yet the power of God is not diminished.* 5 *Christes obedience and victorie.*

THus saith the Lord, Where is that a bill of your mothers diuorcement, b whom I haue cast off? or who is the creditor c to whō I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 Wherefore d came I, and there was no man? I called, and none answered: is mine hand so c shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dry vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a f sacke their couering.

4 The Lorde GOD hath giuen me a tongue of the learned, that I should know to minister a word in time to him that is b wearie: hee will raise me vp in the morning: in the morning hee will waken mine eare to heare as the learned.

5 The Lord God hath opened mine eare and I was not rebellious: neither turned I backe.

6 I gaue my backe to the g smitters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therfore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne mee? loe, they shall waxe olde as a garment: the moth shall eate them vp.

10 h Who is among you that feareth the Lorde? let him heare the voyce of his seruant: he that walketh in darkenes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kindle m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorow.

7 *Not to feare men,* 17 *The great affliction of Ierusalem.* 22 *And her deliuerance.*

HEare me, ye that follow after righteousnes, & ye that seeke the Lord: looke vnto the b rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for i called him alone, and blessed him, and increased him.

3 Surely the Lorde shall comfort Zion: he shall comfort all her desolations, & he shal make her desert c like Eden, and her wildernesse like the garden of the Lorde: ioy and gladnesse shall be found therein: prayse and the voyce of singing.

4 Hearken ye vnto mee, my people, and giue eare vnto mee, O my people: for a d Lawe shall proceede from mee, and I will bring foorth my iudgement for the light of the people.

5 My e righteousnes is neere: my saluation goeth forth, and mine f armes shall iudge the people: the yles shall waite for me, & shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the g heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall bee for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me, ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afrayd of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lorde: rise vp, as h in the old time in the generations of the world. Art not thou the same, that hath cut i Rahab, and wounded the k dragon?

10 Art not thou the same, which hast dried the sea, euen the waters of the great deep, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lorde shall l returne, and come with ioy vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy and gladnes: and sorow and mourning shall flee away.

12 I, euen I am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lorde thy maker, that hath spread out the heauens, and layed the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is readie to destroy? Where is now the rage of the oppressour?

14 The captiue m hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lorde thy God that diuided

a He comforteth the Church that they should not be discouraged for their small number.

b That is, to Abraham, of whom ye were begotten, and to Sarah of whom ye were borne.

c As plentifull as Paradise, Gen. 2.3.

d I will rule and gouerne my Church by my word and doctrine.

c The time that I will accomplish my promise.

f My power and strength.

g He forewarneth them of the horrible changes and mutations of all things, & how he will preserue his Church in the middes of all these dangers.

h He putteth thē in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt, Psal. 87.4.

k To wit, Pharaoh, Ezek. 29.3.

l From Babylon.

m He comforteth them by the short time of their banishment for in 70. yeeres they were restored, & the greatest, Empire of the world destroyed.

a Meaning, that he had not forsaken her, but through her own occasion, as Hos. 2.2.

b Which should declare that I haue cut her off: meaning, that they could shewe none.

c Signifying, that he sold them not for any debt or pouertie, but that they sold themselues to sinnes to buy their own lusts & pleasures.

d He came by his Prophets and ministers, but they would not beleeue their doctrine & counsel.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?

f As I did in Egypt in token of my displeasure, Exod. 10, 21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministery of Gods word.

h To him that is oppressed by affliction and miserie. i As they that are taught, and made meete by him. k I did not shrinke from God for any persecution or calamitie. Whereby hee sheweth that the true ministers of God can looke for none other recompense of the wicked but after this sort, and also what is their comfort. l Shewing, that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hel to heauen. m You haue sought consolation by your owne deuises, and haue refused the light and consolation which God hath offered: therefore ye shall remaine in sorowe and not be comforted.

CHAP. LI.

1 *To trust in God alone by Abrahams example.*

under the Sea, when his waues roared: the LORD of hostes is his Name.

16 And I haue put my wordes in thy [a] mouth, and haue defended thee in the shadowe of mine hande, that I may plant the [o] heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast dronke at the hande of the LORDE the [p] cup of his wrath: thou hast dronken the dregs of the cup of trembling, and wrung them out.

18 There is none to guide her among all the sonnes, whome shee hath brought forth: there is none that taketh her by the hand of all the sonnes that shee hath brought vp.

19 These two [q] things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the streets as a wild bull in a net, and are full of the wrath of the LORD, and rebuke of thy God.

21 Therefore heare nowe this, thou miserable and dronken, but not [r] with wine.

22 Thus sayth thy Lord GOD, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that [s] vexe thee: which haue saide to thy soule, Bow downe, that we may go ouer, and thou hast layd thy body as the ground, and as the streete to them that went ouer.

a Meaning of Isaiah, and of all true ministers, who are defended by his protection.

o That al things may be restored in heauen and earth, Eph.1.10.

p Thou hast bin iustly punished & sufficiently, as Chap.40.2, and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as here. 25.15,16.

q Whereof the one is outward, as of the things that come to the body: as warre & famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he saith, How shalt thou be comforted?

r But with trouble and feare.

CHAP. LII.

1 *A consolation to the people of God.* 7 *Of the messengers thereof.*

ARise, arise: put on thy strength, O Zion: put on thy garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no [a] more come into thee the vncircumcised and the vncleane.

2 Shake thy selfe from the [b] dust: arise and sit downe, O Ierusalem: loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus sayth the Lord, Ye were sold for [c] nought: therefore shall ye be redeemed without money.

4 For thus sayeth the Lorde God, My people went [d] downe aforetime into Egypt to sojourne there, & Ashur [e] oppressed them without cause.

5 Nowe therefore what haue I here, sayeth the Lorde, that my people is taken away for nought, and they that rule ouer them, make them to howle, sayth the LORDE? and my Name all the day continually is [blasphemed?]

6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am he that doe speake: behold, it is I.

7 How [f] beautiful vpon the mountaines are the feete of him that declareth and publisheth peace! that declareth good tydings, and publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voyce of the watch men shall bee heard: they shall lift vp their voyce, & shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of all the Gentiles, and all the endes of the earth shall see the saluation of our God.

11 [k] Depart, depart yee: goe out from thence, and touch no vncleane thing: go out of the mids of her: be ye cleane, that [l] beare the vessels of the Lord.

12 For ye shall not goe out with [m] haste, nor depart by fleeing away: but the [n] LORDE will goe before you, and the God of Israel will gather you together.

13 Behold, my [o] seruant shall prosper: he shall be exalted and extolled, and be very high.

14 As many were astonied at thee (his visage was so [p] deformed of men, and his forme of the sonnes of men) so [r] shall hee sprinkle many nations: the Kings shall shut their [q] mouthes at him: for that which had not bene told vnto them, shall they see, and that which they had not heard, shal they [r] vnderstand.

f To wit, by the wicked, which thinke that I haue no power to deliuer them,

g Signifying, that the ioy and good tydings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spiritual ioy, as Nahum 1.15.rom. 10.15.

h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.

i As readie to smite his enemies and to deliuer his people.

k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap.48.20. 2.Cor.6.17.

l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shall bee as Leuites in this office) shall carie home the vessels of the Temple, which Nebuchad-nezzar had taken away.

m As your fathers did out of Egypt.

n Meaning Christ, by whom our spirituall deliuerance should bee wrought, whereof this was a figure.

o In the corrupt iudgement of man, Christ in his person was not esteemed.

p He shall spread his worde through many nations.

q In signe of reuerence, and as being astonished at his excellencie.

r By the preaching of the Gospel.

CHAP. LIII.

1 *Of Christ and his kingdome, whose worde few will beleeue.* 6 *All men are sinners.* 11 *Christ is our righteousnesse,* 12 *And is dead for our sinnes.*

WHo [a] will beleeue our report? and to whom is the [b] arme of the Lorde reuelled?

2 But hee shall growe vp before him as a branche, and as a [c] roote out of a dry [d] ground: hee hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

a The Prophet sheweth that very few shall receiue this their preaching of Christ, and of their deliuerance by him, John 12.38. rom.10.16.

b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirit.

c The beginning of Christes kingdom shall be small and contemptible in the sight of man, but it shall grow wonderfully, and flourish before God,

d Read Chap.11.1.

3 He is despised and reiected of men: hee is a man full of sorowes, and hath experience of [e] infirmities, wee hid as it were our faces from him: hee was despised, and wee esteemed him not.

4 Surely he hath borne our infirmities, and caried [f] our sorowes: yet wee did iudge him as a plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, hee was broken for our iniquities: the [h] chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, we haue turned every one to his owne way, and the Lorde hath layd vpon him the [i] iniquite of vs all.

7 Hee was oppressed, and he was afflicted, yet did he not [k] open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before his shearer is dumme, so hee openeth not his mouth.

8 Hee was taken out from [l] prison, and from iudgement: [m] and who shal declare his age? for hee was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the rich in his death, though he had none no wickednesse, neither was any deceit in his mouth.

10 Yet [o] Lord would breake him, & make him subiect to infirmities: when [p] hee shall make his soule an offering for sinne, he shall see his seede and shall prolong his dayes, and the will of the Lord [q] shal prosper in his hand.

11 He shal see of the [r] trauaile of his soule, and shall be satisfied: by his knowledge shall my [s] righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because hee [t] hath powred out his soule vnto death, and he was counted with the transgressors, and he bare the sinne [u] of many, and prayed for the trespassers.

e Which was by Gods singular prouidence for the comfort of sinners, Heb. 4.15

f That is, the punishment due to our sinnes: for the which he hath both suffred, and made satisfaction, Matth. 18.17. 1. Pet. 2.24.

g We iudged euil, thinking that he was punished for his owne sinnes, and not for ours.

h He was chastised for our reconciliation, 1. Cor. 15.3.

i Meaning, the punishment of our iniquitie, and not the fault it selfe.

k But willingly and patiently obeyed his fathers appoyntment, Matth. 26.63. actes 8.32.

l From the crosse, and graue, after that he was condemned.

m Though hee died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6.9.

n God the Father deliuered him into the hands of the wicked, & to the powers of the world to doe with him what they would.

o Christ by offering vp himselfe shal giue life to his Church, and so cause them to liue with him for euer.

p That is, the fruit and effect of his labour, which is the saluation of his Church.

q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law.

r Because he humbled himselfe, therefore he shalbe exalted to glory; Phil. 2.7,8.

s That is, of all that beleeue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospell than of the Iewes. 7 God leaueth his for a time, to whom afterward he sheweth mercie.

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruit of the same, & calleth her barren, because that in the captiuitie she was as a widow wout hope to haue any children.

b The Church in this her affliction and captiuitie shall bring forth mo children then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her.

Her deliuerance vnder Cyrus was as her childhood, & therefore this was accomplished, whē she came to her age, which was vnder the Gospel,

REioyce, [a] barren that didst not beare: breake forth into ioy and reioyce, thou that diddest not trauaile with childe: for the [b] desolate hath mo children then the married wife, saith the Lord.

2 [c] Enlarge the place of thy tents, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not bee put to shame: yea, thou shalt forget the shame of thy [d] youth, and shalt not remember the reproch of thy [e] widowhood any more.

5 For hee that [f] made thee, is thine husband (whose Name is the Lorde of hostes) and thy redeemer the holy one of Israel, shal be called the God of the whole [g] world.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirite, and as a [h] yong wife when thou wast refused, saith thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little season, but with euerlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto me as the [i] waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shal remoue, and the hils shall fall downe: but my mercie shal not depart from thee, neither shall the couenant of my peace fall away, saith the Lorde, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde, I will lay thy stones with the [k] carbuncle, and lay thy foundation with saphires,

12 And I will make thy windowes of [l] Emerandes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall bee [m] taught of the Lord, and much peace shall bee to thy children.

14 In [n] righteousnes shalt thou bee established, and bee farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemie shall gather himselfe, but without [o] me: whosoeuer shall gather himselfe in thee, [p] against thee, shall fall.

16 Beholde, I haue created the [q] smith that bloweth the coales in the fire, and him that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue, that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruantes,

c Signifying that for the great number of children, that God should giue her, she should seeme to lacke roome to lodge them.

d The afflictions which thou suffredst at the beginning.

e When as thou wast refused for thy sinnes, Chap. 50.1.

f That did regenerate thee by his holy Spirit.

g His glory shall shine through the whole world, which seemed before to be shut vp in Iudea.

h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

‖ *Or, Iasper, or Pearle.*

l By the hearing of his word and inward mouing of his Spirit.

m In stabilitie and sureneesse, so that it shall stand for euer.

n And therefore shall not preuaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

p Signifying hereby that men can doe nothing but so farre as God giueth power: for seeing that all are his creatures, he must needs gouerne and guide them.

and

and their righteousnesse is of mee, sayeth the Lord.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithfull.*

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters.

b Signifying, that Gods benefites cannot be bought for mony.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life.

d He reproueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obteine those which are nothing profitable.

e You shall be fed abundantly.

f The same couenant which through my mercie I ratified and confirmed to Dauid that it should be eternall 2 Sam. 7. 13. actes 13. 34.

g Meaning, Christ, of whom Dauid was a figure.

HO, euery one that a thirsteth, come yee to the waters, and yee that haue b no siluer, come, buy, and eate: come, I say, buy c wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for bread? d and your labour without being satisfied? hearken diligently vnto mee, and eate that which is good, and let your soule delite in e fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euerlasting couenant with you, euen the f sure mercies of Dauid.

4 Behold, I gaue g him for a witnesse to the people, for a Prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, b and a nation that knew not thee, shall runne vnto thee, because of the Lorde thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while hee may i be found, call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercie vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughts are not your thoughts, neither are your wayes my wayes, sayth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughtes aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread to him that eateth:

11 So shall my m word be, that goeth out of my mouth: it shall not returne vnto mee voyde, but it shall accomplish that which I will, & it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioy, and bee led foorth with peace: the n mountaines and the hils shall breake foorth before you into ioy, and all the trees of the field shal clap their hands.

13 For thornes, there shall growe firre trees: for nettles shal grow the myrthe tree, and it shall bee to the Lord o for a name, and for an euerlasting p signe that shall not bee taken away.

h To wit, the Gentiles, which before thou diddest not receiue to be thy people.

i When he offereth himselfe by the preaching of his word.

k Heereby he sheweth that repentance must be ioyned with faith, and how wee cannot call vpon God aright, except the fruites of our faith appeare.

l Although you are not soone reconciled one to another, and iudge mee by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you.

m If these small things haue their effect, as dayly experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliverance.

n Read Chap. 44. 23. and 49. 13.

o To set forth his glory.

p Of Gods deliuerance, and that he will neuer forsake his Church.

CHAP. LVI.

1 *An exhortation to iudgement and iustice.* 10 *Against Shepheards that deuoure their flocke.*

THus saith the Lorde, a Keepe iudgement and doe iustice: for my saluation is at hand to come, and my b righteousnesse to bee reuealed.

2 Blessed is the man that doth this, and the sonne of man which layeth holde on it: hee that keepeth the c Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which d is ioyned vnto the Lord, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my couenant,

5 Euen vnto them will I giue in mine e House and within my walles, a place and a f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruantes: euery one that keepeth the Sabbath, and polluteth it not, and imbraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt offerings and their sacrifices shall bee accepted vpon mine altar: for mine House shalbe called an House of prayer for g all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye h beastes of the field, come to deuoure, euen all ye beastes of the forrest.

10 Their i watchmen are all blinde: they haue no knowledge: they are all dumbe dogs: they cannot barke: they lie and sleepy, and delite in sleeping.

11 And these greedie dogs can neuer haue ynough: and these sheepheardes cannot vnderstande: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to morow shalbe as this day, and much more abundant.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the works of charity, whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my spirit.

c Vnder the Sabbath he comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeete to receiue the graces of the Lorde: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignitie of the faithfull shalbe greater then the Iewes were at that time.

g Hereby he meaneth the spirituall seruice of God, to whom the faithfull offer continuall thankesgiuing, yea, themselues and all that they haue as a liuely and acceptable sacrifice.

h Not only for the Iewes, but for all others, Mat. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. Thus he speaketh to feare the hypocrites, and to assure the faithfull, that when this commeth, they may know that it was told them before.

k He sheweth that this affliction shall come through the fault of the gouernors, prophets and pastors, whose ignorance, negligence, auarice, and obstinacie prouoked Gods wrath against them.

l We are well yet, and to morow shalbe better: therefore let vs not feare the plagues, before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the Name God.

CHAP.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away [a] from the euill to come.

2 [b] Peace shal come: they shal rest in their beds, euery one that walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, & a false seede,

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smooth stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice. Should I delight in these?

7 Thou hast made thy [f] bed vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to offer sacrifice.

8 Behinde the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe to another then me, and wentest vp, & diddest [i] enlarge thy bed, and made a couenant betweene thee & them, and louedst their bed in euery place where thou sawest it.

9 Thou wentest [k] to the King with oyle, and diddest increase thine ointments and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifolde iourneys, yet sayedst thou not, [l] There is no hope: thou [m] hast found life by thine hand, therefore thou wast not grieued.

11 And whom diddest thou reuerence or feare, seeing thou hast [n] lyed vnto me, and hast not remembred me, neither set thy minde thereon? it is not because I holde my peace, and that of [o] long time: therefore thou fearest not me.

12 I will declare thy [p] righteousnesse and thy workes, and they shall not profit thee.

13 When thou criest, let them that thou hast gathered together deliuer thee: but the winde shall [q] take them all away: vanitie shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy Mountaine.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus sayth he, who is high and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth, [s] for the spirit should faile before me: and I haue made the breath.

17 For his wicked [t] couetousnesse I am angry with him, and haue smitten him: I hid mee and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, & will [u] heale him: I will leade him also, and restore comfort vnto him, and to those that lament him.

19 I create the [x] fruite of the lippes to be peace: peace vnto them that are yfar off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can [z] not rest, whose waters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shalbe in ioy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.

c He threatneth the wicked hypocrites, who vnder the pretence of the Name of Gods people, derided Gods worde and his promises, boasting openly that they were the children of Abraham, but because they were not faithful and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

d Reade Leuit. 18.21.2.King. 23.10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.

f In the sacrifices which you offering before these idoles, thought you did serue God.

g To wit, thine altars, in an open place like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting vp the word of God in the open places on the postes and doores to haue it in remembrance, Deuter. 6.9. and 27.1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, diddest increase thine idolatrie more and more.

k Thou diddest seeke the fauour of the Assyrians by gifts & presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more & more diddest torment thy selfe.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.

m Hee derideth their vaperofitable diligence, which thought to haue made all sure, and yet were deceiued.

n Broken promise with mee.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, thy naughtinesse, idolatries, and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose helpe they looked for.

r God shall say to Darius and Cyrus.

s I will not vse my power against fraile man whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by couetousnesse.

u Though they were obstinate, yet I did not withdraw my mercy frō them.

x That is, I frame the speach and wordes of my messengers which shal bring peace.

y As well to him that is in captiuitie, as to him that remaineth at home.

z Their cruell conscience doeth euer torment them, and therefore they can neuer haue rest, Reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods ministers. 3 The workes of the hypocrites. 6 The feast of the faithfull. 13 Of the true Sabbath.

CRy a-aloude, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iakob, their sinnes.

2 Yet they [b] seeke mee dayly, and will know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of mee the ordinances of iustice: they will draw neere vnto God, saying,

3 [c] Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke [d] your will, and require all your debts.

4 Beholde, yee fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as yee doe to day, to make your voyces to be [e] heard.

5 Is it such a fast as I haue chosen, that a man should afflict his soule for a day, and to bow downe his head, as a bull rush, and to lye downe in sackecloth, and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen,

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.

b They wil seeme to worship me, and haue outward holinesse.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their workes be not accepted.

d Thus he condemneth the hypocrites by the second table and by their duetie toward their neighbour, that they haue neither faith nor religion.

e So long as ye vse contention and oppression, your fasting and prayer shall not be heard.

chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that yee breake euery f yoke?

f That you leaue off all your extortions.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thy flesh?

g For in him thou seest thy selfe as in a glasse.

8 Then shall thy h light breake foorth, as the morning, and thine health shall growe speedily: thy i righteousnesse shall goe before thee, and the glory of the Lorde shall embrace thee.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimonie of thy goodnesse shall appeare before God and man.

9 Then thou shalt call, and the Lord shal answere: thou shalt cry, and he shal say, Here I am: if thou take away from the middes of thee the yoke, the putting foorth of the k finger, and wicked speaking:

k Whereby is meant all maner of iniurie.

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darkenesse, and thy darkenesse shalbe as the noone day.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperitie.

11 And the Lorde shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shall builde the olde n waste places: thou shalt rayse vp the foundations for many generations, and thou shalt bee called the repairer of the breach, and the restorer of the paths to dwell in.

n Signifying, that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were § Apostles.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

o If thou refraine thy selfe from thy wicked workes.

14 Then shalt thou delight in the Lorde, and I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

Numb. 11.23. *chap.* 50.2. *Iere.* 5.25.

PBehold, * the Lords hand is not shortned, that it cannot saue: neither is his eare heauie, that it cannot heare.

a Read cha. 1.15

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that hee will not heare.

b All men winke at the iniuries & oppressions, and none goe about to remedie them.

3 For your handes are defiled with b blood, and your fingers with iniquitie: your lips haue spoken lies, and your tongue hath murmured iniquitie.

c According to their wicked deuises, they hurt their neighbors.

4 No man calleth for iustice: no man b contendeth for trueth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and c bring forth iniquitie.

d Whatsoeuer commeth from them, is poison & bringeth death.

5 They hatch cockatrice d egges, and weaue the spiders e webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

e They are profitable to no purpose.

6 Their webbes shall bee no garment, neither shall they couer themselues with their labours: for their workes are workes of iniquitie, and the worke of cruelnie is in their hands.

7 Their feete run to euill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.

9 Therefore is f iudgement farre from vs, neither doeth iustice come neere vnto vs: we wait for light, but loe, it is darkenes: for brightnesse, but wee walke in darkenesse.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

10 We grope for the wall like the h blind, and wee grope as one without eyes: wee stumble in the noone day as in the twilight: we are in solitarie places, as dead men.

h We are altogether destitute of counsell, and can find no end of our miseries.

11 Wee roare all like i beares, and mourne like doues: we looke for equitie, but there is none: for health, but it is farre from vs.

i We expresse our sorowes by outward signes, some more, some lesse.

12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

k This confession is general to the Church to obtein remission of sinnes, and the Prophets did not exempt themselues from the same.

13 In trespassing and lying against the Lord, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and vttering out of the heart false l matters.

l To wit, against our neighbours.

14 Therefore m iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

m There is neither iustice nor vprightnesse among men.

15 Yea, trueth falleth, and he that refraineth from euill, maketh himselfe n a praye: and when the Lord sawe it, it displeased him, that there was no iudgement.

n The wicked will destroy him.

16 And when hee sawe that there was no man, hee wondered that none would offer himselfe. o Therefore his arme did p saue it, and his righteousnesse it selfe did sustaine it.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

17 For hee put on righteousnes, as an habergion, and an q helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

q Signifying, that God hathall meanes at hand to deliuer his Church, and to punish their enemies.

18 As to make recompense, as to requite the furie of the aduersaries with a recompense to his enemies: he will fully repay the r Ilands.

r To wit, your enemies, which dwell in diuers places, and beyond the sea.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne: for the enemie shall s come like a flood: but the spirit of the Lord shall chase him away.

s Hee sheweth that there shal be great affliction in the Church, but God wil euer deliuer his.

20 And the Redeemer shall come vnto Zion, and vnto t them that turne from iniquitie in Iaakob, saith the Lord.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none but to the children of God, whom hee iustifieth.

21 And I will make this my Couenant with them, sayth the Lorde, My Spirite that is vpon thee, and my wordes, which I haue put in thy mouth, u shall not de-

u Because the doctrine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer,

part

part out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

a The time of thy prosperitie and felicitie: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47.1.

ARise, O Ierusalem: bee bright, for thy a light is come, and the glory of the Lord is risen vpon thee.

2 For behold, darkenesse shall couer the b earth, and grosse darkenesse the people: but the Lord shall arise vpon thee, and his glory shalbe seene vpon thee.

b Signifying, that all men are in darkenesse till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

3 And the Gentiles shall walke in c thy light, and Kings at the brightnesse of thy rising vp.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receiue light of her.

4 Lift vp thine eyes round about, and beholde: all d these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

d An infinite number from all countreys, as Chap. 49.18.

5 Then shalt thou see e & shine: thine heart shall be astonied and f enlarged, because the multitude of the sea shall be conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

e For ioy: as the heart is drawen in for sorowe.

f Meaning, that euery one shall honour the Lord with that wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that wee haue.

6 The g multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

g That is, the Arabians that haue great abundance of cattell.

7 All the sheepe of h Kedar shalbe gathered vnto thee: the rammes of Nabaioth shal serue thee: they shall come vp to be accepted vpon mine i altar: and I will beautifie the house of my glory.

h Because the altar was a figure of Christ, Hebr. 13.10. he sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it selfe.

8 Who are these k that flee like a cloud, and as the doues to their windowes?

i Shewing what great number shall come to the Church, and with what great diligence and zeale.

9 Surely the yles shall wait for me, and the shippes l of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer and their gold with them, vnto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

k The Gentiles that are now enemies, shall become friends and setters foorth of the Church.

10 And the sonnes of strangers shall build vp thy walles, and their m kings shall minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

l Meaning, and their siluer and their gold with them, that is, the Gentiles shall call thee, The citie of the Lord, Zion of the Holy one of Israel.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring vnto thee the riches of the Gentiles, and that their kings may be brought.

m Signifying, that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which will not serue and profit the same, shall be destroyed.

12 For the nation and the n kingdome, that will not serue thee, shall perish: and those nations shall be vtterly destroyed.

n There is nothing so excellent, which shall not serue the necessitie of the Church.

13 The o glorie of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my p feete.

o Signifying, that Gods magnificence is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall p downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the Holy one of Israel.

p To worship their head Christ by obeying his doctrine.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glorie, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the q breasts of Kings: and thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Iaakob.

q Both hie and low shalbe ready to helpe and succour thee.

17 For brasse will I bring golde, and for yron wil I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernement r peace, and thine exactours righteousnesse.

r Thy gouernors shall loue thee, & seeke thy wealth and prosperitie.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call s saluation thy walles, and prayse, thy gates.

s Meaning, not a temporal felicitie, but a spiritual which is fulfilled in Christs kingdome.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnesse of the t moone shine vnto thee: for the Lorde shalbe thine euerlasting light, and thy God, thy glory.

t Signifying, that al worldly means shall cease, and that Christ shall be all in all, as Reuel. 21.22. & 22.5.

20 Thy sunne shall neuer go downe, neither shall thy moone be hidde: for the Lorde shalbe thine euerlasting light, and the dayes of thy sorow shalbe ended.

21 Thy people also shall be all righteous, they shall possesse the lande for euer, the u graffe of my planting shall be the worke of mine hands, that I may be glorified.

u The children of the Church.

22 A little one shall become as a x thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 Hee propheseth that Christ shall be anoynted, and sent to preach. 13 The ioy of the faithfull.

THe *Spirit of the Lorde God is a vpon mee, therefore hath the Lord anoynted mee: he hath sent me to preach good tidings vnto the poore, to binde vp the b broken hearted, to preach libertie to the c captiues, and to them that are bound, the opening of the prison,

*Luke 4.18.

a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To them that are liuely touched with the feeling of their sinnes.

2 To preach the d acceptable yeere of the Lorde, and the day of e vengeance of our God, to comfort all that mourne,

c Which are in the bondage of sinne.

d The time when it pleased God to shewe his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4.4.

e For when God deliuereth his Church, he punisheth his enemies,

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might bee called e trees of righteousnesse, the planting of the LORD, that hee might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste throughout many h generations.

5 And the strangers shall i stand & feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shall be named k the Priests of the LORD, and men shall say vnto you, The ministers of our God: ye shall eate the l riches of the Gentiles, and shall bee exalted with their glory.

7 For your shame you shall receiue m double, and for confusion • they shall reioyce in • their portion: for in their land they shall possesse the p double: euerlasting ioy shall be vnto them.

8 For I the LORD loue iudgement and hate q robberie for burnt offering, and I will direct their worke in truth, and will make an euerlasting couenant with them.

9 And their r seed shalbe knowen among the Gentiles, and their budded among the people. All that see them, shall know them, that they are the seede which the LORD hath blessed.

10 ſ I will greatly reioyce in the LORD, and my soule shall bee ioyfull in my God: for hee hath clothed mee with the garments of saluation, and couered me with the robe of righteousnesse: hee hath decked mee like a bridegrome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth foorth her bud, and as the garden causeth to grow that which is sowen in it: so the LORD God will cause righteousnesse to grow, and praise before all the heathen.

f Which was the signe of mourning.
g Trees ſ bring forth good fruits, as Matth. 3.8.
h That is, for a long time.
i They shall be ready to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithfull are made Priestes & Kings, 1.Pet.2.9.reuel. 1.6.and 5.10.
l Reade Chap. 60.11,16.
m Abundant recompense, as this word is vied, Chap.40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shal haue double authoritie ouer them, & possesse twise so much.
q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.
r That is, of the Church.
ſ He sheweth what shal be the affection, when they feele their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastours to preach.

a The Prophet ſayth that hee will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to incourage all other ministers to the setting forth of Gods mercies toward his Church.
c Thou shalt haue a more excellent fame then thou hast had hitherto.
d Hee shal esteeme thee as deare and precious, as a king doth his crowne.

FOR Zions sake I will not a holde my tongue, and for Ierusalems sake I will not rest, vntill the righteousnesse thereof breake foorth as the b light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnesse, and all Kings thy glory: and thou shalt bee called by c a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a d crowne of glory in the hand of the LORD, and a royall diademe in the hand of thy God.

4 Ie shall no more bee ſayd vnto thee, • Forſaken, neither shall it be ſayd any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the LORD delighteth in thee, and thy land shall haue an f husband.

5 For as a yong man marrieth a virgine, so shall thy sonnes g marrie thee: and as a bridegrome is glad of the bride, so shall thy God reioice ouer thee.

6 I haue set h watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: i yee that are mindfull of the LORD, keepe not silence,

7 And giue him no rest, till hee repaire, and vntill he set vp Ierusalem the k praise of the world.

8 The LORDE hath ſworne by his right hand and by his strong arme, Surely I will no more giue thy corne to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eate it, and praysle the LORDE, and the gatherers thereof shall drinke it in the courtes of my Sanctuarie.

10 l Goe throughow, goe throughow the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, and set vp a standerd for the people.

11 Beholde, the LORDE hath proclaimed vnto the ends of the world: m tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages is with him, and n his worke is before him.

12 And they shal call them, The holy people, The redeemed of the LORD, & thou shalt be named, A • citty sought out, & not forsaken.

• Thou shalt no more be contemned as a woman forsaken of her husband.
‖ Or, my delight in her.
f Or, married.
f That it may be replenished with children.
g For asmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, inasmuch as Christ maketh her plentifull to bring foorth children vnto him.
h Prophets, pastours and ministers.
i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.
k For the restauration whereof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap.57.14.
m Ye Prophets and ministers shew the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zech.9.9. Matth.21.5.
n He shall haue all power to bring his purpose to passe, as Chap.40.10.
o That is, one, ouer whom God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

WHO is this that commeth a from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength. b I speake in righteousnesse, and am mighty to saue.

2 c Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

a This prophesie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set foorth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claimed to themselues the chiefe religion and hated the true worshippers, Psal.137.7.
b God answereth them that asked this question, Who is this? &c. and sayth, Ye see now performed indeed the vengeance which my Prophets threatned.
c Another question to the which the Lord answereth.

I will

d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.
e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence and ingratitude, yet hee himselfe wil deliuer his Church, and punish the enemies, reade Chap. 59 16.
f I will so astonish them, and make them so giddie, that they shall not know which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their affections and griefes, as though they had bene his owne.
k Which was a witnesse of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.
l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which hee had bestowed vpon their fathers in time past.
m Meaning, Moses.
n That is, in Moses, that hee might well gouerne the people: some referre the giuing of the Spirite to the people.
o Peaceably and gently, as an horse is led to his pasture.
p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection which thou bareſt toward vs.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our father.

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vpholde: therefore mine owne [e] arme helped mee, and my wrath it selfe sustained me.

6 Therefore I wil tread downe the people [f] in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lord, and the prayses of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he sayd, Surely they are my [h] people, children that wil not lie: so he was their sauiour.

9 In all their troubles he was [i] troubled, and the Angel [k] of his presence saued them: in his loue and in his mercie hee redeemed them, and he bare them and carried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he turned to be their enemie, and he fought against them.

11 Then he [l] remembred the olde time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the [m] shepheard of his sheepe? where is hee that put his holy Spirit within [n] him?

12 Hee led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euerlasting Name.

13 Hee led them through the deepe, as an [o] horse in the wildernes, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and beholde from the dwelling place of thine holinesse, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from [r] me.

16 Doubtlesse thou art our father: though [s] Abraham bee ignorant of vs, and Israel knowe vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name is for euer.

17 O Lorde, why hast [t] thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy [u] seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it but a little [x] while: for our aduersaries haue troden downe thy Sanctuarie.

19 Wee haue beene as they, ouer whom thou neuer bareſt rule, and vpon whom thy Name was not called.

t By taking away thy holy Spirit from vs by whō we were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, & didst punish sin by sinne according to thy iust iudgement.
u Meaning, for thy couenants sake made to Abraham, Izhak and Iaakob his seruants.
x That is, in respect of the promise which is perpetuall: albeit they had now possessed the land of Canaan a thousand and foure hundreth yeere: and thus they lament, to moouc God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 *The Prophet prayeth for the sinnes of the people.* 6 *Mans righteousnesse is like a filthy cloth.*

O That thou wouldest [a] breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burneth, as the fire causeth [b] the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not [c] heard nor vnderstoode with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meete him, [d] that reioyced in thee, and did iustly: they remembred thee in thy [e] wayes: behold, thou art angry, for wee haue sinned: yet in [f] them is continuance, and we [g] shall be saued.

6 But wee haue all bene as an vncleane thing, and all our [h] righteousnesse is as filthy cloutes, and wee all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neyther that stirreth vp himselfe to take holde of thee: for thou hast hidde thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the [i] clay, and thou art our potter, and we all are the worke of thine hands.

9 Bee not angry, O Lord, [k] aboue measure, neither remember iniquitie for euer: lo, we beseech thee, behold, we are all thy people.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.
b Meaning, the raine, haile, fire, thunder, and lightnings.
c Saint Paul vseth the same kinde of admiration, 1. Cor. 2. 9.
marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt haue pitie vpon vs.
h Wee are iustly punished and brought into captiuitie, because wee haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman.
i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet wee appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.
k For so the flesh iudgeth when God doeth not immediatly send succour.

l Which were dedicated to thy seruice and to call vpon thy Name.

m Wherein we reioyced and worshipped thee.

n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

10 l Thine holy cities lie waste: Zion is a wildernesse, and Ierusalem a desert.

11 The house of our Sanctuarie and of our glory, m where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still n at these things, O Lorde? wilt thou holde thy peace and afflict vs aboue measure?

CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect, and the punishment of the wicked.

a Meaning, the Gentiles, which knew not God, should seeke after him when he had moued their hearts with his holy spirit, Rom. 10.20.

b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets by whom he called them continually, and stretched out his hand to draw them.

c He sheweth that to delite in our owne fantasies, is the declining from God, and the beginning of all superstition and idolatrie.

d Which were dedicate to idoles.

e Meaning, their altars, which he thus nameth by contempt.

f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18 11. g Which was contrary to Gods commandement, Leuit. 11.7. deut. 14.8. h He sheweth that hypocrisie is euer ioyned with pride and contempt of others. i Their punishment shall neuer haue ende. k So that the remembrance thereof cannot be forgotten. l Shall be both punished together: and this declareth how the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when hee destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattell.

I Haue beene sought of them that a asked not: I was found of them that sought me not: I sayde, Beholde mee, beholde mee, vnto a nation that called not vpon my Name.

2 I haue b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations;

3 A people that prouoked mee euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.

4 Which remaine among the f graues, and lodge in the deserts, which eate f swines flesh, and the broth of things polluted are in their vessels.

5 Which say, g Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, & a fire that h burneth all the day.

6 Beholde, it is k written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities and the iniquities of your fathers (saith the Lord) together, which haue burnt incense vpon the mountaines, and blasphemed mee vpon the hilles: therefore will I measure their olde worke into their bosome.

8 Thus sayth the Lord, As the wine is found in the cluster, and one sayth, Destroy it not, for a m blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.

10 And n Sharon shall be a sheepeholde, and the valley of Achor shall bee a resting place for the cattell of my people, that haue sought me.

11 But yee are they that haue forsaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furnished the drinke offerings vnto the number.

12 Therefore will I p number you to the sworde, and all you shall bow downe to the slaughter, because I called, and yee did not answere: I spake, and yee heard not, but did euil in my sight, and did chuse that thing which I would not.

13 Therefore thus sayth the Lorde God, Beholde, my seruants shall q eate, and yee shall be hungry: beholde, my seruants shall drinke, and yee shall be thirstie: beholde, my seruants shall reioyce, and yee shall bee ashamed.

14 Beholde, my seruantes shall sing for ioy of heart, and yee shall crie for sorowe of heart, and shall howle for vexation of minde.

15 And yee shall leaue your name as a curse vnto my r chosen: for the Lorde God shall slay you, and call his seruants by s an other name.

16 He that shall blesse in the earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former t troubles are forgotten, and shall surely hide themselues from mine eyes.

17 For lo, I will create v new heauens and a new earth: and the former shall not be remembred nor come into minde.

18 But bee you glad and reioyce for euer in the things that I shall create: for beholo, I will create Ierusalem as a reioycing, and her people as a ioy,

19 And I will reioyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying.

20 There shall be no more there a childe of yeeres, nor an olde man that hath x not filled his dayes: for hee that shall be an hundreth yeeres olde, shal die as a yong man: but the sinner being y an hundreth yeeres old shall be accursed.

21 And they shall b build houses and inhabite them, and they shall plant vineyardes, and eate the fruite of them.

22 They shall not build, and another inhabite: they shal not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in olde age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lorde, and their budde

o By the multitude and number he meaneth their innumerable idoles of whome they thought they could neuer haue ynough.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets whom ye would not obey.

r By these words, Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.

s Meaning, that he would call the Gentiles, who should abhorre euen the very name of the Iewes for their infidelities sake.

t Then by the name of the Iewes.

u By blessing, and by swearing is meant the praysing of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but through all the worlde.

x I will no more suffer my Church to bee desolate as in times past.

y I will so alter and change the state of my Church, that it shall seeme to dwell in a new worlde.

z Meaning, in this wonderfull restauration of the Church, there should be no weakeneſſe of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shalbe wiped away.

a Whereby hee sheweth that the infidels and vnrepentant sinners haue no part of this benediction.

b Hee proposeth to the faithfull the blessings which are contained in the Law, and so vnder temporall things comprehendeth the spirituall promises.

with

with them.

24 Yea, before they call, I will answere, and whiles they speake, I will heare.

c Read Chap. 11.6.

25 The c wolfe and the lambe shall feede together, and the lion shale eate strawe like the bullocke: and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, sayeth the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands 3 Hee despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is everlasting.

Act.7.48,49. a My majestie is so great, that it filleth both heauen and earth, and therefore cannot be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacifices.

THus sayeth the Lorde, a The heauen is my throne, and the earth is my footestoole: where is that house that yee will build vnto mee? and where is that place of my rest?

b Seeing that both the Temple and the thing therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Psal. 50.10.

2 For all these things hath mine hande made, b and all these things haue bene, saith the Lord: and to him will I looke, euen to him that is poore, and of c a contrite spirite and trembleth at my words.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

3 Hee that killeth a bullocke, is as if hee d slewe a man: he that sacrificeth a sheepe, as if he cut off a dogs necke: he that offereth an oblation, as if hee offered swines blood: hee that remembreth incense, as if hee blessed an idole: yea, they haue chosen their own waies, and their soule delighteth in their abominations.

d Because the Iewes thought themselues holy by offering of their sacrifices,

4 Therefore will I e chuse out their delusions, and I will bring their feare vpon them, because I called, and none would answere: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the word of the Lord, all ye that tremble at his f worde. Your brethren that hated you, and cast you out for my names sake, said, Let the Lord be glorified: but he shall appeare to your ioy, and they shall bee ashamed.

6 g A voice soundeth from the citie, euen a voice from the Temple, the voyce of the Lorde, that recompenseth his enemies fully.

7 Before h shee trauelled, shee brought forth: and before her paine came, shee was deliuered of a man child.

8 Who hath heard such a thing? who hath seene such things? shall the earth bee brought forth in one i day? or shall a nation be borne at once? for assoone as Sion trauelled, she brought forth her children.

9 Shall I k cause to trauell, & not bring forth? shall I cause to bring forth and shalbe barren, saith thy God?

10 Reioyce ye with Ierusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That yee may sucke l and bee satisfied with the breasts of her consolation: that yee may milke out and bee delighted with the brightnesse of her glory.

12 For thus sayth the Lorde, Beholde, I will extend m peace ouer her like a flood, and the glory of the n Gentiles like a flowing streame: then shal ye sucke, ye shalbe o borne vpon her sides, and bee toyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shalbe comforted in Ierusalem.

14 And when ye see this, your heart shall reioice, and your p bones shall flourish like an herbe: and the hand of the Lord shall be knowen among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirle winde, that hee may q recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie r themselues, and purifie themselues in the gardens behinde one tree in the middes eating f swines flesh, and such abomination, euen the mouse shall be consumed together, sayeth the Lord.

18 For I will visite their works, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my s glory.

19 And I will set a t signe among them, and will send those that t escape of them, vnto the nations of u Tarshish, v Pul, and w Lud, and to them that draw the x bowe, to y Tubal, and z Iauan, I les a farre off, that haue not heard my fame, neither haue seene my glorie, & they shall declare my glory among the Gentiles.

20 And they shall bring all your a brethren for an offering vnto the Lord out of all

i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauelleth, and is deliuered: so hath he power to bring forth his Church at his time appointed.

l That ye may reioice for all the benefits that God bestoweth vpon his Church.

m I will giue her felicity and prosperitie in great abounda nce.

n Read Chap. 60.16.

o Ye shall be cherished, as her dearely beloued children.

p Ye shall haue new strength and new beautie.

q This vengeance God began to execute at the destruction of Babylon, and hath euer continued against the enemies of his Church, and will doe till the last day, which shalbe the accomplishment thereof.

r Meaning, the hypocrites.

s Whereby are meant them that did miraculously transgresse the Lawe, by eating beastes forbidden, euen to the mouse which nature abhorreth.

t The Gentiles shall bee partakers of that glory which before I shewed to the Iewes.

u I will make these that escape, that they perish not with the rest of the Infidels, whereby hee alludeth to the marking of the postes of his people, whome hee preserued, Exodus 12.7.

x I will scatter the rest of the Iewes which escape destruction into diuers nations.

y That is, Cilicia.

z Meaning Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, the Apostles, Disciples, & others, which he did first chuse of the Iewes to preach vnto the Gentiles.

f That is, the Gentiles, which by faith shalbe made the children of Abraham as you are.

g Whereby he meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospell.

h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after, to preach his word.

nations, vpon e horses and in charets, and in horse-litters, and vpon mules, and swift beasts, to Ierusalem mine holy mountaine, sayeth the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for h priests, and for Leuites, saith the Lord.

22 For as the newe heauens, and the new earth which I will make, shall remaine before me, sayth the Lord, so shal your seed and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth and looke vpon the k carkases of the men that haue transgressed against me: for their l worme shal not die, neither shall their fire bee quenched, and they shall bee an abhorring m vnto all flesh.

i Hereby hee signifieth the kingdome of Christ, wherein his Church shall be renewed: and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

k As he hath declared the felicity that shalbe within the Church for the comfort of the godly, so doth he shew what horrible calamitie shal come to the wicked, that are out of the Church.

l Meaning, a continual torment of conscience, which shal euer gnaw them and neuer suffer them to be at rest, Marke 9.44.

m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

Ieremiah.

THE ARGVMENT.

THE Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelation of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the said King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, & vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fortie yeeres, beside the time that he prophesied after the captiuitie. In this booke he declareth with teares & lamentation the destruction of Ierusalem, and the captiuity of the people for their idolatry, couetousnes, subtiltie, crueltie, excesse, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted & rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer of the Church, and when all meanes seeme to mans iudgement to bee abolished, then will he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthned of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 Hee commandeth him to preach his word without feare.

a That is, the sermons and prophesies.

b Which is thought to be he that found the booke of the Law vnder king Iosiah, 2. King. 22 8.

c This was a city about 3. miles distant from Ierusalem, and belonged to the priests the sonnes of Aaron, Iosh. 21. 18.

d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God.

e Meaning the Nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, & therefore is not mentioned, ne more is Ioachin that reigned no longer, in the fifth moneth.

THe a wordes of Ieremiah the sonne of b Hilkiah one of the Priestes that were at c Anathoth in the land of Beniamin.

2 To whome the d worde of the Lord came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the e sonne of Iosiah King of Iudah, vnto the ende of the eleuenth yeere of Zedekiah, the sonne of Iosiah king of Iudah, euen vnto the caryng away of Ierusalem captiue

4 Then the worde of the Lord came vnto me, saying,

5 Before I f formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the h nations.

6 Then said I, i Oh, Lord God, behold, I cannot speake, for I am a childe.

7 But the Lorde sayd vnto mee, Say not, I am a childe: for thou shalt goe to all that I shall sende thee, and what soeuer I commaunde thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

f Of the eleuenth yeere of Zedekiah, who was also called Matthaniah, and at this time the Iewes were caried away into Babylon by Nebuchadnezzar.

g The Scripture vseth this maner of speech to declare that God hath appointed his ministers to their offices before they were borne, as Iaiah 49.1. galatians 1. 15.

h For Ieremiah did not only prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations.

i Considering the great iudgements of GOD, which according to his threatnings should come vpon the worlde, he was mooued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing howe hard a thing it was to enterprise such a charge, as Iaiah 6 11. Exodus. 3.11. and 4.1.

and

k Which declareth, that God maketh them meete & assureth them, whom he calleth to set forth his glory: giuing them all meanes necessarie for the same, Exod.4.12. isa.6.7.

l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble and such as giue themselues to the obedience of Gods worde, 2.Cor.10.4. heb. 4.12. and these are the keyes which Christ hath left to loose and binde, Matt. 18.18.

m He ioyneth the signe with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes.

n Signifying, that the Caldeans and Assyrians should bee as a porte to bethe the Iewes, which boyled in their pleasures and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominions. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their ductie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16. r Signifying on the one part, that the more that Satan and the world rage against Gods ministers, the more prefent hee will be to helpe them, Iosh.1.5. hebr.13.5. and on the other part, that they are vtterly vanquished to serue God and his Church, which are afraid, and doe not resist wickednesse, whatsoeuer danger depend thereon, Isai 50.7. ezek.3.8.

and [k] touched my mouth, and the Lord sayd vnto me, Behold, I haue put my wordes in thy mouth.

10 Beholde, this day haue I set thee ouer the [l] nations and ouer the kingdomes, to plucke vp, and to roote out, and to destroy and throw downe, to build, and to plant.

11 After this the worde of the Lord came vnto mee, saying, Jeremiah, what seest thou? And I sayd, I see a [m] rod of an almond tree.

12 Then sayd the Lord vnto me, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the worde of the Lorde came vnto me the second time, saying, What seest thou? And I sayd, I see a seething [n] pot looking out of the North.

14 Then sayd the Lord vnto me, Out of the [o] North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdome of the North, sayeth the Lorde, and they shall come, and euery one shall set his throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my [p] iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I command thee: be not afrayd of their faces, lest I [q] destroy thee before them.

18 For I, behold, I this day haue made thee a defenced citie, and an [r] yron pillar, and walles of brasse against the whole land, against the kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

CHAP. II.

2 God rehearseth his benefits done vnto the Iewes. 8 Against the Priests and false prophets. 12 The Iewes are destroyed, because they forsake God.

MOreouer, the worde of the Lorde came vnto me, saying,

2 Goe, and crie in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the [a] kindnesse of thy youth, and the loue of thy marriage, when thou wentest after me in the wildernesse [b] in a land that was not sowen.

3 Israel was as a thing [c] hallowed vnto the Lord, and his first fruites: all they [d] that eate it, shall offend: euill shall come vpon them, sayeth the Lord.

4 Heare yee the worde of the Lorde, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, What iniquitie haue your fathers found in mee, that they are gone [e] farre from mee, and haue walked after vanitie, and are become [f] vaine?

6 For they sayd not, Where is the Lord that brought vs vp out of the lande of Egypt? that led vs through the wildernesse, through a desert and waste lande, through a drie land, and [g] by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruit thereof, and the commodities of the same: but when yee entred, yee [h] defiled my lande, and made mine heritage an abomination.

8 The Priests sayd not, [i] Where is the Lorde? and they that should minister the [k] law, knewe me not: the [l] pastours also offended against mee, and the Prophets prophesied in [m] Baal, and went after things that did not profit.

9 Wherefore I will yet [n] plead with you, sayth the Lord, and I will plead with your childrens childrē.

10 For goe yee to the yles of [o] Chittim, and behold, and send vnto [p] Kedar, and take diligent heede, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their [q] glory, for that which doeth not [r] profit.

12 Be [s] heauens be astonied at this: be afrayd, and vtterly confounded, sayeth the Lord.

13 For my people haue committed two [t] euils: they haue forsaken mee [u] the fountaine

a According to that grace and fauour, which I shewed thee from the beginning, when I did first choose thee to be my people, and married thee to my selfe, Ezek. 16.8.

b When I had deliuered thee out of Egypt.

c Chosen aboue all others to serue the Lord onely, and the first offered to the Lord of all other nations.

d Whosoeuer did challenge this people, or els did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blinde and insensible, as the idols that they serue.

g Where for lack of all things necessary for life, ye could looke for nothing euery houre, but present death.

h By your idolatrie and wicked maners, Psalm. 78.58. and 106.38.

i They taught not the people to seeke after God.

k As the Scribes, which should haue expounded the Law to the people.

l Meaning, the princes and ministers: signifying that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites are meant all idoles.

n Signifying, that he would not as he might, straightway condemne them, but sheweth them by euident example their great ingratitude, that they might be ashamed and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glory, and who maketh them glorious aboue all other people: reprooueth the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal. 106.36.

s Hee sheweth that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the same.

t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Ionah 2.8. zech. 10.2.

of lining waters, to dig them pits, euen broken pits, that can holde no water.

14 Is Israel a [x] seruant, or is he borne in the house? why then is he spoiled?

15 The [y] lyons roared vpon him and yelled, and they haue made his lande waste: his cities are burnt without [z] an inhabitant.

16 Also the children of [x] Noph and Tahapanes haue [a] broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when hee [b] ledde thee by the way?

18 And what hast thou now to doe in the way of [c] Egypt? to drinke the water of Nilus? or what makest thou in the way of Assur? to drinke the water of the [d] River?

19 Thine owne wickednesse shall [e] correct thee, and thy turnings backe shall reproue thee: knowe therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, sayeth the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an harlot thou runnest about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose ‡ plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with [e] nitre, and take thee much sope, yet thine iniquitie is marked before mee, sayeth the Lorde God.

23 How canst thou say, I am not polluted, neither haue I [h] followed Baalim? beholde thy wayes in the valley, and knowe, what thou hast done: thou are like a swift [i] Dromedarie, that runneth by his wayes:

24 And as a wilde [k] asse, vsed to the wilderneſse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not weare themselues, but will finde her in her [l] moneth.

25 Keepe thou thy feete from [m] barefootednesse, and thy throat from thirst: but thou saydest desperately, No, for I haue loued strangers, and them will I follow.

26 As the [n] theefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Saying to a tree, Thou art my [o] father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise, if they can helpe thee in the time of thy trouble: for according [p] to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will [q] yee plead with me? yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your [r] owne sword hath deuoured your Prophets like a destroying lion.

31 O generation, take heede to the word of the Lorde: haue I [s] beene as a wildernesse vnto Israel? or a lande of darkenesse? Wherefore sayeth my people then, Wee are lordes, [t] wee will come no more vnto thee?

32 Can a mayd forget her ornament, or a bride her attire? yet my people haue forgotten me, dayes without number.

33 Why doest thou prepare thy way, to [u] seeke amitie? euen therefore will I teach thee, that thy wayes are wickednesse.

34 Also in thy [x] wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltelesse, surely his wrath shall turne from mee: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, [y] as thou art confounded of Assur.

37 For thou shalt goe forth from thence, and thine hands vpon [z] thine head, because the Lorde hath reiected thy confidence, and thou shalt not prosper thereby.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod 4.22. therefore it is their fault onely, if the enemie spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue still ledde them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, reade Ier. 2.13.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isai. 3.9.

‡ When I deliuered thee out of Egypt, Exod. 19.8. deut. 5.27. iosh. 24 16. ezra 10.12. nehe. 8.6. *Or, seede was all true.* g Though thou vse all the purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to mee by faith and repentance. h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods service. i Hee compareth the idolaters to these beastes, because they neuer cease running to and fro: for both valleyes and hilles are full of their idolatrie. k Hee compareth the idolatrous to a wilde asse: for shee can neuer bee tamed, nor yet wearied: for as shee runneth, shee can take her winde at euery occasion. l That is, when shee is with foale, and therefore the hunters waite their time: so, though thou canst not bee turned backe now from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee. m Hereby he warneth them that they should not goe into strange countreyes to seeke helpe: for they should but spend their labour, and hurt themselues, which is heere meant by the bare foote and thirst, Isa. 57.10.

n As a theefe will not acknowledge his fault, till he be taken with the deede, and ready to be punished: so they will not confesse their idolatrie, till the plagues due to the same fall vpon them.

o Meaning, that idolaters spoyle God of his honour: and where as he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that they gods of blockes and stones could haue holpen thee because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11.13.

q As though I did you iniurie in punishing you, seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all things? t But will they not trust in our owne power and policie. u With strangers. x The Prophets and the faithfull are slaine in euery corner of your countrey. y For the Assyrians had taken away the tenne tribes out of Israel, and destroyed Iuda euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sundry sortes. z In signe of lamentation, as 2. Samuel 13.19.

CHAP. III.

God calleth his people to repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

THey [a] say, If a man put away his wife, and shee goe from him, and become another mans, shall her return [b] againe

a According as it is written, Deut. 24.4.

b If hee take such one to wife againe.
c That is, with idoles, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee according to my mercy.
e Which dwelleth in tents, and waiteth for them that passe by to spoile them.
f As God threatned by his law, Deut. 28.24.
g Thou wouldest neuer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will cry vnto God and vse outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58.3,4.
i Meaning, the ten tribes.
k And gaue her vnto the hands of the Assyrians.
l The Ebrewe word may either signifie lightnesse and wantonnesse, or noise & bruit.
m Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truely touched or wholly reformed, as appeared, when occasion was offered by any wicked Prince.
n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were rowe kept in captiuity by the Assyrians, to whom hee promiseth mercie, if they will repent.
p There was no way, which thou diddst not haunt to seeke after the idoles, and to trot a pilgrimage.

gaine vnto her? shall not this lande b be polluted? but thou hast plaied the harlot with many c louers: yet d turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the bie places, and beholde, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the e Arabian in the wildernesse; and thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showres haue bene restrained, and the f latter raine came not, and thou hadst a whores forehead: thou wouldest not be ashamed.

4 Didst thou not stil cry vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the end? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto mee, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? for shee hath gone vp vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayde, when shee had done al this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah sawe.

8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but shee went also, and played the harlot.

9 So that for the l lightnesse of her whoredome shee hath euen defiled the land: for shee hath committed fornication with stones and stocks.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with m her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward o the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voice, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lorde, and I will take you one of a citie, and two of a tribe, and will bring you to Sion,

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The q Arke of the couenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Ierusalem, r the throne of the Lord, and all the nations shall bee gathered vnto it, euen to the Name of the Lord in Ierusalem: and thenceforth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shal walke with the house of Israel, and they shall come together out of the lande of the s North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I saide, Howe did I take thee for children, and giue thee a pleasant lande, euen the glorious heritage of the armies of the heathen, and sayde, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her t husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 u A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O yee disobedient children, returne and I will heale your rebellions. x Beholde, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lorde our God is the health of Israel.

24 For confusion hath deuoured our y fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereth vs: z for we haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voice of the Lorde our God.

q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.
r Meaning, the Church, where the Lord will be present to the worlds ende, Mat. 28, 20.
s Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose. 3.1.
u Signifying that God whom they had forsaken, would bring their enemies vpon them, who should leade them captiue, and make them to cry and lament.
x This is spoken in the person of Israel to the shame of Iudah, which staied so long to turne vnto God.
y For their idolatrie, Gods vengeance hath light vpon them and theirs.
z They iustifie not themselues, or say that they would followe their fathers, but condemne their wicked doings, and desire forgiuenesse of the same, as Ezra. 9.7. Psal. 106.6 Isa 64.6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt b sweare, The Lord liueth, in truth, in iudgement, and in righ-

a That is, wholly and without hypocrisie, Ioel. 2. 12. not dissembling to turne and serue God as they doe which serue him by halfes, as Hosea 7.16.
b Thou shalt detest the name of idoles, Psal. 16.4 and thalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glory, and profit others: and here by sweating he meaneth the true religion of God.

teouſneſſe, and the nations ſhall be bleſſed in him, and ſhal glory in him.

3 For thus ſaith the Lorde to the men of Iudah, and to Ieruſalem,

4 Breake vp your fallow ground, and ſow not among the thornes: be circumciſed to the Lord, and take away the foreſkinnes of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leſt my wrath come forth like fire, and burne, that none can quench it, becauſe of the wickednes of your inuentions.

5 [d]Declare in Iudah, and ſhew forth in Ieruſalem, and ſay, Blowe the trumpet in the land: cry, and gather together, and ſay, Aſſemble your ſelues, and let vs goe into ſtrong cities.

6 Set vp the ſtandard in Zion: [e]prepare to flee, and ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The [f]lion is come vp from his denne, and the deſtroier of the Gentiles is departed, and gone forth of his place to lay thy land waſte, and thy cities ſhall bee deſtroyed without an inhabitant.

8 Wherefore gird you with ſackecloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſaith the Lord, the heart of the king ſhall periſh, and the heart of the Princes, and the Prieſts ſhal be aſtoniſhed, and the [g]prophets ſhal wonder.

10 Then ſaid I, Ah, Lorde God, ſurely thou haſt[h] deceiued this people, and Ieruſalem, ſaying, Yee ſhall haue peace, and the ſword pearceth vnto the heart.

11 At that time ſhall it be ſaid to this people and to Ieruſalem, A drie [i]winde in the high places of the wilderneſſe commeth toward the daughter of my people, but neither [k]to fanne, nor to cleanſe.

12 A mighty winde ſhall come vnto mee from thoſe places, and nowe will I alſo giue ſentence vpon them.

13 Beholde, hee ſhall come vp as the [l]cloudes, and his charets ſhall bee as a tempeſt: his horſes are lighter then eagles. [m]Woe vnto vs, for we are deſtroied.

14 O Ieruſalem, waſh thine heart from wickednes, that thou mayeſt be ſaued: how long ſhall thy wicked thoughts remaine within thee?

15 For a voyce declareth from [n]Dan, and publiſheth affliction from mount [o]Ephraim.

16 Make ye mention of the heathen, and publiſh in Ieruſalem, Beholde, the ſkoutes come from a farre countrey, and cry out againſt the cities of Iudah.

17 They haue compaſſed her about as the watchmen of the fielde, becauſe ſhe hath

o He willeth them to pucke vp the impiety and wicked affection and worldly reſpects out of their heart, that the true ſeed of Gods word may be ſowen therein, Hoſ. 10.12 and this is the true circumciſion of the heart, Deut. 10.16 rom. 2.29. eccl. 3.11.

d He warneth them of the great dangers that ſhal come vpon them by the Caldeans, except they repent, and turne to the Lord.

e He ſpeaketh this to admoniſh them of the great danger when euery man ſhall prepare to ſaue himſelfe, but it ſhalbe too late, 2. King. 25.4.

f Meaning, Nebuchad-nezzar king of Babylon, 2. King. 24.1.

g That is, the falſe prophets which ſtill propheſied peace and ſecuritie.

h By the falſe prophets, which promiſed peace and tranquilitie: and thus thou haſt puniſhed their rebellious ſtubbornes, by cauſing them to hearken vnto lies, which would not beleeue thy trueth, 1. King. 22.23 ezek. 14. 9. 2. theſ 2.11.

i The North winde, whereby he meaneth Nebuchad nezzar.

k But to carry away both corne and chaffe.

l Meaning that Nebuchad nezzar ſhould come as ſuddenly as a cloud that is caried with the winde.

m This is ſpoken in the perſon of all the people, who in their affliction ſhoulde cry thus.

n Which was a citie in the vtmoſt border of Iſrael Northward toward Babylon.

o Which was in the midway betwixt Dan and Ieruſalem.

p Which keepe the fruites ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah,

prouoked me to wrath, ſaieth the Lord.

18 Thy waies & thine inuentions haue procured thee theſe thinges, euen is thy wickednes: therefore it ſhall be bitter, therfore it ſhall pearce vnto thine heart.

19 My belly, [q]my belly, I am pained, euen at the very heart: my heart is troubled within me: I cannot bee ſtill: for my ſoule hath heard the ſound of the trumpet, and the alarme of the battell.

20 Deſtruction vpon deſtruction is cried, for the whole land is waſted: ſuddenly are my [r]tents deſtroied, and my curtaines in a moment.

21 How long ſhall I ſee the ſtandard, and heare the ſound of the trumpet?

22 For my people is fooliſh, they haue not knowen mee: they are foolliſh children, and haue none vnderſtanding: [s]they are wiſe to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and [t]voyd: and to the heauens, and they had no light.

24 I beheld the mountaines, and lo, they trembled, and all the hils ſhooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lorde ſayde, The whole land ſhall be deſolate: yet will I [u]not make a full ende.

28 Therefore ſhall the earth mourne, and the heauens aboue ſhall be darkened, becauſe I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie ſhall flee, for the noiſe of the horſemen and bowemen: they ſhal goe into thickets, and clime vp vpon the rockes: euery citie ſhall bee forſaken, and not a man dwell therein.

30 And when thou ſhalt bee deſtroyed, what wilt thou doe? Though thou [x]clotheſt thy ſelfe with ſkarlet, though thou deckeſt thee with ornaments of golde, though thou paintest thy face with colours, yet ſhalt thou trimme thy ſelfe in vaine: for thy louers will abhorre thee, and ſeeke thy life.

31 For I haue heard a noyſe as of a woman trauailing, or as one labouring of her firſt childe, euen the voice of the daughter Zion that ſighеth and ſtretcheth out her hands: [y]woe is me nowe: for my ſoule fainteth becauſe of the murtherers.

ceremonies nor rich giftes ſhall deliuer thee.

y As the Prophets were moued to pitie the deſtruction of their people, ſo they declared it to the people to moue them to repentance, Iſa. 22.4. chap 9.1.

q He ſheweth that the true miniſters are liuely touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgement againſt the people.

r Meaning the cities, which were as eaſily caſt downe as a tent.

s Their wiſedom and policie tend to their owne deſtruction, and pulleth them from God.

t By theſe manes of ſpeeches he ſheweth the horrible deſtruction that ſhould come vpon the land, & alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moued therewith as if the order of nature ſhould be changed, Iſa. 13, 10. and 24. 23. ezek. 32. 7. ioel. 2. 31. and 3. 15.

u But for his mercies ſake he will reſerue himſelfe a reſidue to be his Church, and to praiſe him in earth, Iſa. 2. 9.

x Neither thy

CHAP. V.

1 *In Iudah no righteous man founde neither among the people nor the rulers,* 15 *Wherefore Iudah is deſtroied of the Caldeans.*

RUnne to and fro by the ſtreetes of Ieruſalem, and beholde nowe, and knowe and inquire in the open places thereof, if

ye

yee can finde a man, or if there bee any that executeth iudgement, and seeketh the trueth, and I will spare it.

2 For though they say, The [b] Lorde liueth, yet doe they sweare falsly.

3 O Lorde, are not thine eyes vpon the [c] trueth? thou hast [d] stricken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I saide, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the iudgement of their God.

5 I will get me vnto the [e] great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.

6 Wherefore [f] a Lyon out of the forrest shall slay them, and [g] a wolfe of the wildernesse shall destroy them: a leoparde shall watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, and their rebellions are increased.

7 How shall I spare thee for this? thy children haue forsaken me, and sworne by them that are no gods: though I fed them to the full, yet they committed aduulteries, and assembled themselues by companies in the harlots houses.

8 [h] They rose vp in the morning like fed horses: for euery man neyed after his neighbours wife.

9 Shall I not visit for these things, saith the Lord? shall not my soule be auenged on such a nation as this?

10 [k] Clyme vp vpon their walles, and destroy them, but make not a full ende, [i] take away their battlements, for they are not the Lords.

11 For the house of Israel and the house of Iudah haue grieuously trespassed against me, saith the Lord.

12 They haue [k] denyed the Lorde, and sayde, It is not hee, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the prophets shalbe as [l] wind, and the word is [m] not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lorde God of hostes, Because ye speake such wordes, behold, I will put my wordes into [n] thy mouth, like a fire, and this people shall bee as wood, and it shall deuoure them.

15 Loe, I will bring a nation vpon you [o] from farre, O house of Israel, sayeth the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an [p] open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall deuoure thy sonnes, and thy daughters: they shall eate vp they sheepe and thy bullockes: they shall eate thy vines and thy figge trees; they shall destroy with the sworde thy fenced cities, wherein thou diddest trust.

18 Neuertheless at those dayes, saith the Lord, I will not make a full ende of you.

19 And when [q] yee shall say, Wherefore doeth the Lord your God do these things vnto vs? then [r] shalt thou answere them, Like as yee haue forsaken me and serued strange gods in your land, so shall ye serue strangers in a land that was not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people, and [s] without vnderstanding, which haue [t] eyes and see not, which haue eares and heare not.

22 Feare ye not mee, sayeth the Lord? or will ye not be afraid at my presence, which haue placed the sand for the [u] bounds of the sea by the perpetuall decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithfull and a rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lorde our God, that giueth raine both early and late in due season: hee reserueth vnto vs the appointed weekes of the harueste.

25 Yee your [x] iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pitte to catch men.

27 As a cage is full of birdes, so are their houses full of deceite: thereby they are become great and waxen rich.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: [y] they execute no iudgement, no not the iudgement of the fatherlesse: yet they [z] prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, saith the Lord? or shall not my soule be auenged such a nation as this?

30 An horrible and filthy thing is committed in the land.

31 The [a] prophets prophesie lyes, and the priests [b] receiue gifts by their hands, and my people delight therein. What will yee then doe in the ende thereof?

CHAP. VI.

1 The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

O Yee children of [a] Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in [b] Tekoa: set vp a standart vpon [c] Beth-haccerem: for a plague appeareth out of the North and great destruction.

a That is, the citie.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is contained the true religion.
c Doeth not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa 9.13
e He speaketh this to the reproch of them which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.
g He shewech, that to sweare by any thing then by God, is to forsake him. Ezek.22.11.
h He commandeth the Babylonians his enemies to destroy them.
i Reade Chap. 4.27.
k Because they gaue no credite to the wordes of his Prophets, as Isa.28.15.
l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who shall kill many with their arrowes.
q Here the Lord declareth his vnspeakeable fauour toward his Church, as Chap. 4.27. Chap. 16.10.
r Meaning, the Prophet Ieremiah.
s Ebr. without heart.
Isa. 6.9. matth. 13.14. acts 28.27. rom. 11.8. Ier. 26.10.
t If there be any stay, that wee receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1,2.
Isa. 1.23. Zech. 7.9.
x They feele not the plague of God for it.
u Meaning, that there could be nothing but disorder, where the ministers were wicked persons and corrupt.
y Or, beare rule.
a He speaketh to them chiefly, because they should take heede by the example of their brethren, the other halfe of their tribe, which was nowe caried away prisoners, b Which was a citie in Iudah fiue miles from Bethlehem, 2 Chronicles, 11,6. c Reade Nehemiah 3.14.

2 I haue compared the daughter of Zion to [d] a beautifull and daintie woman.

3 The pastors with their flockes * shall come vnto her: they shall pitch their tentes round about by her, and euery one shall feede in his place.

4 [f] Prepare warre against her: arise, and let vs goe vp towarde the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

4 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lorde of hosts said, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the midst of it.

7 As the fountaine casteth out her waters, so doth she cast out her malice: crueltie and spoile is continually heard in her before me with sorow and strokes.

8 Be thou instructed, [h] O Ierusalem, lest my soule depart from thee, lest I make thee desolate as a land that none inhabiteth.

9 Thus saith the Lord of hosts, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish, that they may heare? beholde, their eares are [k] vncircumcised, and they cannot hearken: behold, the worde of the Lorde is vnto them as a reproch: they haue no delite in it.

11 Therefore I am full of the wrath of the Lord: I am wearie with holding it: I will powre it out vpon the * children in the streete, and likewise vpon the assembly of the yong men: for the husband shall euen bee taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes, and wines also shall bee turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the lande, saieth the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnesse, and from the prophet euen vnto the priest, they all deale falsly.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, [n] Peace, peace, where there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shall fall among the ‡ slaine: when I shall visite them, they shall be cast downe, saith the Lord.

16 Thus saith the Lorde, Stand in the waies and beholde, and aske for [o] the olde way which is the good way, ‡ walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

17 Also I set [p] watchmen ouer you, which said, Take heed to the sound of the trumpet: but they said, We will not take heede.

18 Heare therefore, yee [q] Gentiles, and thou Congregation knowe, what is among them.

19 Heare, O earth, behold, I will cause a plague to come vpon this people, euen the fruite of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my law, but cast it off.

20 To what purpose bringest thou me incense from Sheba, and sweete calamus from a farre countrey? Your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

21 Therefore thus sayeth the Lorde, Beholde, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neighbour and his friend shall perish.

22 Thus saith the Lord, Beholde, a people commeth from the [r] North country, and a great nation shal arise from the sides of the earth.

23 With bowe and shield shall they bee weaponed: they are cruell, and will haue no compassion: their voice roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Zion.

24 Wee haue heard their fame, and our handes are waxe feeble: sorow is come vpon vs, as the sorow of a woman in trauell.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemie and feare is on euery side.

26 O daughter of my people, girde thee with sackecloth, and wallow thy selfe in the ashes: make lamentacion, and bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [t] thee for a defence and fortresse among my people, that thou mayest know and trie their waies.

28 They are all rebellious traitours, walking craftily: they are [u] brasse, and yron, they all are destroyers.

29 The [x] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

30 They shal call them reiected siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commaunded to shew vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they should obey his worde.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords House and cry this worde there, and say, Heare the word of the Lord, all ye of Iudah, that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hosts, the God of Israel, * Amende your waies and your workes, and I will let you dwell in this place.

4 Trust

d I haue intreated her gently, and giuen her abundance of all things.

e She shall be so destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

g He sheweth the cause why it should be destroyed, and how it commeth of themselues.

h He warneth them to amend by his corrections, and to turne to him by repentance.

i He exhorteth the Babylonians to be diligent to search out all and leaue none.

k They delight to heare vaine things, and to shut vp their eares to true doctrine.

l As the Lord had giuen him his worde to be as a fire of his indignation to burne the wicked, Chap. 5.14. so he kindleth it now when he seeth that all remedies are past.

m None shalbe spared.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

‡ *Ere them that fall.*

o Wherein the Patriarches and Prophets walked, directed by the worde of God: signifying, that there is no true way, but that which God prescribeth.

p Prophets which shoulde warne you of the dangers which were at hand.

q God taketh all the world to witnesse and the insensible creatures, of the ingratitude of the Iewes.

r Reade Isa. 11. and Amos 5.21.

s From Babylon by Dan, which was North from Ierusalem.

t For feare of the enemie he speaketh this in the person of the Iewes.

u Meaning, Ieremiah, whom God had appointed to trie out the godly from the wicked, as a founder doeth the pure mettall from the drosse.

x All the paine and labour that hath bene taken with them, is lost

Chap. 26.13.

a Beleeue not the false prophets, which say that for the Temples sake, & the sacrifices there, the Lord wil preserue you, and so nourish you in your sinne, and vaine confidence.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people vnto him, as he would be a faithful God to them.

c As theeues hid in holes and dennes, thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednesse, Matth. 21. 13.

d Because they depended so much on the Temple, which was for his promise, that hee would bee present, and defend them where the Arke was: hee sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1. Sam. 4. 11. Chap. 26, 6.

e That is, I neuer ceased to warne you, as Isa. 65. 2. Pro. 1. 23.

4 Trust not in a lying wordes, saying, The Temple of the Lorde, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend and redresse your wayes and your workes: if you execute iudgement betweene a man and his neighbour,

6 And oppresse not the stranger, the fatherlesse and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the lande that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profite.

9 Will you steale, murder, and commit adulterie, and sweare falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this House become c a denne of theeues, whereupon my Name is called before your eyes? Behold, euen I see it, sayth the Lord.

12 But goe ye now vnto my place which was in Shilo, d where I set my Name at the beginning, and beholde what I did to it, for the wickednesse of my people Israel.

13 Therefore now because yee haue done all these workes sayth the Lord (and I e rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answere)

14 Therefore wil I doe vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast f you out of my sight, as I haue cast out all your brethren, euen the whole seede of Ephraim.

16 Therefore thou shalt not g pray for this people, neither lift vp crie or praier for them, neither intreat me, for I wil not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to h the Queene of heauen, and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke mee to anger, sayth the Lord, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lorde God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruite of the grounde, and it shall burne and not be quenched.

21 Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings vnto your sacrifices, and eate the flesh.

22 For i I spake not vnto your fathers, nor commaunded them, when I brought them out of the lande of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shalbe my people: and walke ye in all the waies which I haue commaunded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbornesse of their wicked heart, and went backeward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto k this day, I haue euen sent vnto you all my seruaunts the Prophets, l rising vp earely euery day, and sending them,

26 Yet would they not heare me, nor incline their eare, but hardened their necke, and did worse then their fathers.

27 Therefore shalt thou speake all these wordes vnto them, but m they will not heare thee: thou shalt also cry vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lorde their God, nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine n haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lorde hath reiected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euil in my sight, sayeth the Lorde: they haue set their abominations in the house, whereupon my Name is called, to polute it.

31 And they haue built the high place of o Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I p commaunded them not, neither came it in mine heart.

32 Therefore beholde, the dayes come, saith the Lord, that it shall no more bee called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place.

33 And the karkeises of this people shall be meate for the foules of the heauen and for the beastes of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah and from the streetes of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the bride-

f He sheweth what is the onely remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4.

g I will send you into captuity as I haue done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, hee sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinacy against God, and will not vse the meanes that hee vseth to call them to repentance, Chap. 11. 14. and 14. 11.

i That is, thy sacrifice to the sunne, moone, and starres, which they called the Queene of heauen, Chap. 44. 17. 2. king 23. 5.

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices: but that they should regard wherefore they were ordained: to wit, to be ioyned to the word, as seales & confirmations of remission of sinnes in Christ for without the word they were vaine and vnprofitable.

l Which was about fourteene hundred yeres.

m Reade vers. 13.

n Whereby he sheweth that the Pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more faultie, and to prouoke his.

o In signe of mourning, as Iob. 1. 20. mich. 1. 16.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth reade 2 King. 23. 10.

r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

* Ezek. 26. 13.

grome and the voyce of the bride: for the land shalbe desolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord moueth the people to amendment.* 10 *Hee reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.*

AT that time, sayeth the Lorde, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their [a] graues.

2 And they shall spread them before the sunne and the moone, and all the hoste of the heauen, whom they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as dung vpon the earth.

3 And death shalbe desired [b] rather then life of all the residue that remayneth of this wicked familie, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus sayth the Lord, Shall they [c] fall & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they haue themselues to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery [d] one turned to their race, as the horse rusheth into the battell.

7 Euen the storke in the ayre knoweth her appointed times, and the Turtle, and the crane, and the swallow obserue the time of their comming, but my people knoweth not the [e] iudgement of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord is with vs? Loe, certenly in vaine made he it, the penne of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken: loe, they haue reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I giue their wiues vnto others, and their fields to them that shall possesse them: [f] for euery one from the least euen vnto the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsly.

11 For they haue healed the hurt of the daughter of my people with sweete wordes, saying, [h] Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine: when I shall visite them, they shall bee cast downe, saith the Lord.

13 I will surely consume them, sayeth the Lord: there shall bee no grapes on the vine, nor figs on the fig tree, and the leafe shall fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence, and giuen vs water with [k] gall to drinke, because wee haue sinned against the Lord.

15 [l] We looked for peace, but no good came, and for a time of health, and beholde troubles.

16 The neying of his horses was heard from Dan, the whole land trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie and those that dwell therein.

17 For beholde, I will [m] send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, sayeth the Lord.

18 I would haue [n] comforted my selfe against sorow, but mine heart is heauie in me.

19 Beholde, the voyce of the crie of the daughter of my people for feare of them of a farre country, Is not the Lord in Zion? is not her King in her? [o] Why haue they prouoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The [p] haruest is past, the summer is ended, and we are not holpen.

21 I am [q] sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme [r] at Gilead? is there no Physition there? Why then is not the health of the daughter of my people recouered?

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought wee onely to reioyce.* 26 *The vncircumcision of the heart.*

OH that mine head were full of [a] water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wilderness a [b] cottage of wayfaring men, that I might leaue my people and goe from them: for they be all [c] adulterers and an assemply of rebels.

3 And they bend their tongues like their bowes for [d] lyes: but they haue no courage for the truth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any [e] brother: for euery brother will vse deceite, & euery friend will deale deceitfully,

a The enemie for griedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and euery one followeth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to discerne the colde and heate, as Ia. 1.3.

f The law doth not profit you, neither needed it to haue bene written for ought that you haue learned by it.

g They that seeme wise may be ashamed of their ignorance, for all wisedome consisteth in Gods words. *Isa. 65.11. chap. 3.31. and 6.13.*

h Reade Chap. 6.14.

i He speaketh in the person of the people, who whe the enemy commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap 9. 15. and 23.15. *Chap. 14.19.*

l Read cha. 4. 15.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

n Read cha. 4.19

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this.

r Meaning, that no mans helpe, or meanes could saue them: for in Gilead was precious balme, Chap 46. 11. or els deriding the vaine confidence of the people, who looked for helpe at their Priestes, who should haue beene the Physicians of their soules, and dwelt at Gilead, Hose. 6.8.

a The Prophet sheweth the great compassion that hee had toward this people, seeing that hee could neuer sufficiently lament the destruction that hee saw to hang ouer them, Which is a speciall note to discerne the true pastors from the hirelings: Reade Chap. 4.19.

b He sheweth that this were more quietnesse, and greater safetie for him to dwell among the wilde beastes, then among the wicked people, saue that God hath enioyned him this charge.

c Vtterly turned from God.

d To belie and slander their neighbours.

e Meaning, that all were corrupt, and none could finde an honest man.

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leaue their wicked trade.

h With the fire of affliction. *Psal.* 28. 3. *and* 120. 4.

i Signifying, that all ỹ places about Ierusalem should be destroyed.

k Meaning, that they are all without sense and vnderstanding and that God hath taken his spirit from them.

l He sheweth that the children cannot excuse themselues by their fathers: for both father and child, if they be wicked, shall perish.

m Reade Chap. 8. 14.

n Seeing you can not lament your owne sinnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorow.

o As though they were weary of vs because of our iniquities. Leuit. 18. 28 & 20. 22.

p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements but when they thinke to be most sure, and most farre off, then are they soonest taken.

5 And euery one will deceiue his friend, and will not speake the trueth: for they haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Thine habitation is in the midst of deceiuers: ſ because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Beholde, I will [h] melt them, and try them: for what should I els doe for the daughter of my people?

8 Their tongue [l] is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth waite for him.

9 Shal I not visit them for these things, saith the Lord? or shal not my soule be auenged on such a nation as this?

10 Vpon the [i] mountaines will I take vp a weeping and lamentation, and vpon the faire places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them: neither can men heare the voyce of the flocke: both the foule of the ayre, and the beast are fled away, and gone.

11 And I will make Ierusalem an heape, & a den of dragons, & I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise to [k] vnderstand this? and to whom the mouth of the Lord hath spoken, that he shall declare it. Why doeth the land perish, and is burnt vp like a wildernesse, that none passeth through?

13 And the Lord saith, Because they haue forsaken my lawe, which I set before them, and haue not obeyed my voyce, neither walked hereafter,

14 But haue walked after the stubbornes of their owne heart, and after Baalims, which [l] their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will feed this people with wormewood, & giue them waters of gall [m] to drinke:

16 I will scatter them also among the heathen, whome neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, & call for the [n] mourning women, that they may come and send for skilfull women, that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids guih out of water.

19 For a lamentable noise is heard out of Zion, How are we destroyed, & vtterly confounded! for we haue forsaken the land, and our dwellings [o] haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, & [p] teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our [q] windowes, and is entred into our palaces, to destroy the children without, and the young men in the streetes.

22 Speake thus, saith the Lord, The carkeises of men shall lie euen as the dung vpon the fielde, and as the handfull after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the [r] wise man glory in his wisedome, nor the strong man glory in his strength: neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that hee vnderstandeth, and knoweth me: for I am the Lord which [s] shew mercie, iudgement, and right eousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the daies come, saith the Lord, that I will visite all them, which are [t] circumcised with the vncircumcised:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

r Forasmuch as none can saue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioice in him, who onely can deliuer vs, 1. Cor. 1. 31. 2. Cor. 10. 17.

s These three points are necessary to know aright: his mercie, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, where by he defendeth and maintaineth the faithfull.

t Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

CHAP. X.

1 *The constellations of the starres are not to be feared.* 5 *The weakenes of idoles and of the power of God.* 21 *Their pastors are become brutt beastes.*

HEare ye the worde of the Lorde that hee speaketh vnto you, O house of Israel.

2 Thus saith the Lorde, Learne not the way of the heathen, and be not afrayd for the [a] signes of heauen, though the heathen bee afrayd of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forrest (which is the worke of the handes of the carpenter) with axe,

4 And another decketh it with [c] siluer, and with golde: they fasten it with nailes and hammers, that it fall not.

5 The idoles stand vp as the plaine tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee, O King of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in al their kingdoms there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a [e] doctrine of vanitie.

a God forbiddeth his people to giue credit or feare the constellations & coniunctions of starrs and planets, which haue no power of themselues, but are gouerned by him, & their secret motions and influences are not knowen to man, & therfore there can be no certain iudgement thereof, Deut. 18. 9.

b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden Deut. 12. 30.

c The Prophets vse thus plainely & simply to set foorth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, read Isa 44. 12. d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, Reuel. 15. 4. e Because the people thought to haue images, was a meane to serue God, & to bring thē to the knowledge of him, hee sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therfore he calleth them the doctrine of vanitie, the worke of errors, verse 15. and Hab. 2. 18. calleth them the teachers of lyes: contrarie to that wicked opinion that they are the bookes of the lay people.

Whereas they ound the best gold, shewing that they thought nothing too deare for their idoles: some read Ophir, as 1. King 9.28.

¶ This declareth that all that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answere them to their shame which should exhort them to idolatry & therefore he writeth this sentence in the Caldeans tongue for a memorial, whereas all the rest of his writing is Ebrew.

b The more that man thinketh to doe any thing well by his owne wisedom, and not as God instructeth him, the more doeth he prooue himselfe to be a vile beast.

i By these words, portion and rod, he significth their inheritance: meaning that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpes and succours, as of idoles, &c. Deut. 32.9. Psal. 16.5.

9 Siluer plates are brought from Tarshish, and gold f from Uphaz, for the worke of the workeman, and the hands of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of troueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods g that haue not made the heauens and the earth shall perish from the earth, & from vnder these heauens)

12 He hath made the earth by his power, and established the worlde by his wisedome, and hath stretched out the heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: he turneth lightenings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a h beast by his owne knowledge: euery founder is confounded by the grauen images: for his melting is but falshood, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their visitation they shall perish.

16 The i portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 k Gather vp thy wares out of the lande, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throwe as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it so.

19 Woe is me for my destruction, and my grieuous plague: but I thought, Yet it l is my sorrow, and I will beare it.

20 m My tabernacle is destroyed, and all my cordes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastors n are become beastes, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Behold, the noise of the bruite is come, and a great commotion out of the o North countrey to make the cities of Iudah desolate, and a den of dragons.

23 O Lorde, I knowe, that p the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct me, but with q iudgement, not in thine anger, least thou bring me to nothing.

25 Powre out r thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob, and deuoured him & consumed him, and haue made his habitation desolate.

k The Prophet willeth the Iewes to prepare themselues to this captiuitie, shewing that it was nowe at hand, that they should feele the things whereof hee had tolde them.

l It is my iust plague, and therefore I will take it patiently: whereby hee teacheth the people howe to behaue themselues toward God.

m He sheweth how desolate Iudah shall lament.

n The gouernours and ministers.

o Read Chap. 4.15.

p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonities, but hearing of Zedekiahs rebellion, hee turned his power to goe against Ierusalem. Ezek. 21.21. therefore the Prophet sayeth, that this was the Lords direction.

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. hee onely prayeth, that he would punish them with mercie, which Iudah calleth in measure, Chap. 27.8. measuring his rods by their infirmitie, 1. Cor. 10.13. for here by iudgement is meant not only the punishment, but also the merciful moderation of the same, as Chap. 30.11.

r Forasmuch as God cannot onely bee knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

THe worde that came to Ieremiah from the Lorde, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, & to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lorde God of Israel, a Cursed bee the man that obeyeth not the wordes of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voyce, and do according to all these things, which I commaund you: so shall ye be my people, and I will be your God,

5 That I may confirme the othe that I haue sworne vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered b I and said, So be it, O Lord.

6 Then the Lord said vnto mee, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare yee the wordes of this couenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c rising early and protesting, saying, Obey my voyce.

8 Neuertheles they would not obey, nor incline their eare: but euery one walked in the stubburnesse of his wicked d heart: therefore I will bring vpon them all the e wordes of this couenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant which I made with their fathers.

a He calleth the Iewes to the consideration of Gods mercies who freely chose them, made a couenant of eternal felicitie with them, and how he euer performed it on his behalfe, & how they euer shewed themselues rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 27.26.

b Thus he speaketh in the person of the people which agreed to the couenant.

c Read Chap. 7.

d According to his own fantasie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the Law, Leuit. 26.14. Deut. 28. 16.

f That is, a generall consent to rebell against me.

11 There-

g Because they wil not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1.28.
h Reade Chap. 2.28.
i Reade Chap. 7. 16. and 14. 11.
k My people of Israel whom I haue hitherto so greatly loued.
l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes.
m Of the Babylonians and Caldeans.
n Which went about priuily to conspire my death.
o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meate with wood, meaning poyson.
p Thus he spake not for hatred, but being mooued with the spirite of God, he desireth the aduancement of Gods glory, and the verifying of his word which is by the destruction of his enemies.
q To wit, both the Priests & the rest of the people: for this towne was the Priests, and they dwelt in it, read Chap. 1. 1
r Not that they could not abide to heare God named: (for herein they would shew themselues most holy) but because they could not abide to be sharpely reproued and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Mich. 2. 11. and not to heare vice condemned, Amos. 7. 12.

11 Therefore thus saith the Lorde, Beholde, I will bring a plague vpon them, which they shall not bee able to escape, and though they cry vnto mee, g I will not heare them.
12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not bee able to helpe them in time of their trouble.
13 h For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue yee set vp altars of confusion, euen altars to burne incense vnto Baal.
14 Therefore thou shalt not pray i for this people, neither lift vp a crie, or prayer for them: for when they cry vnto me in their trouble, I will not heare them.
15 What should my k beloued carry in mine house, seeing they haue committed abomination with many? and the holy flesh l goeth away from thee: yet when thou doest euill, thou reioycest.
16 The Lorde called thy name, A greene olive tree, faire, and of goodly fruite: but with m noyse and great tumult hee hath set fire vpon it, and the branches of it are broken.
17 For the Lorde of hostes that planted thee, hath pronounced a plague against thee, for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke mee to anger in offering incense vnto Baal.
18 And the Lord hath taught mee, and I know it, euen then thou shewedst me n their practises.
19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deuised this against mee, saying, Let vs o destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.
20 But O Lord of hostes, p iudgest righteously, and tryest the reines and the heart, let me see thy r vengeance on them: for vnto thee haue I opened my cause.
21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophesie not in the name of the Lord, that thou die not by our hands)
22 Thus therefore sayeth the Lorde of hostes, Behold, I will visite them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,
23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yeere of their visitation.

keth against pastors and preachers, that seduce the people. 14 The Lorde threatneth destruction vnto the nation that troubled Iudah.

O Lord, if I dispute with thee, thou art a righteous: yet let mee talke with thee of thy iudgements: wherefore doth the way of the wicked b prosper? why are all they in wealth that rebelliously transgresse?
2 Thou hast planted them, and they haue taken roote: they growe, and bring forth fruite: thou art neere in their mouth, and farre from their c reines.
3 But thou, Lord, knowest me: thou hast seene me, and tryed mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.
4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednesse of them that dwell therein? the beastes are consumed and the birds, because they said, e He will not see our last end.
5 If thou hast run with the f footemen, and they haue wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iorden?
6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out all together vpon thee: but beleeue them not, though they speake faire to thee.
7 I haue forsaken g mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.
8 Mine heritage is vnto mee, as a h lyon in the forest: it cryeth out against me, therefore I haue hated it.
9 Shall mine heritage be vnto mee as a i bird of diuers colours? are not the birdes about her, saying, Come, assemble all the beastes of the field, come to eate her?
10 Many pastours haue destroyed my k vineyards, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wildernesse.
11 They haue laid it waste, and it being waste, mourneth vnto mee: and the whole lande lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.
b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperity and his deare children in aduersitie, as Iob. 21. 7. psal. 37. 1. and 73. 3. Hab. 1. 3.
c They professe God in mouth, but deny him in heart, which is here meant by the reines, Iia. 29. 13. matth. 15. 8.
d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth prosperitie, that afterward they should the more feele his heauie iudgement when they lacke their riches, which were a signe of his mercie.
e Abusing Gods lenitie and his promises, they flattered themselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened themselues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubburne rebellion against God.
f Some thinke that God reproueth Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footemen, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did.
g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.
h Euer ramping and raging against mee, and my Prophets.
i In stead of bearing my liuery and wearing onely my colours, they haue change and diuersitie of colours of their idols and superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them.
k Hee prophesieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

his

his minde on it.

12 The destroyers are come vpon all the high places in the wildernesse: for the sword of the Lorde shall deuoure from the one ende of the land, euen to the other end of the land: no flesh shall haue peace.

13 [m] They haue sowen wheate, and reaped thornes: they were [n] sicke, & had no profite: & they were ashamed of [o] your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lorde against all mine euill [p] neighbours, that touch the inheritance, which I haue caused my people Israel to inherite, Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I [q] will returne, and haue compassion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the [r] waies of my people, to sweare by my Name (The Lorde liueth, as they taught my people to sweare by Baal) then shall they be built [s] in the mids of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For in stead of amendment, you grew worse and worse as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blasphemed his name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I wil haue mercy vpon them.

r The true doctrine and maner to serue God: (Reade Chap. 4. 2.

s They shall be of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

1 *The destruction of the Iewes is prefigured.* 11 *Why Israel was receiued to be the people of God, and why they were forsaken.* 15 *Hee exhorteth them to repentance.*

THus saith the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lorde, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward [a] Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dates, the Lord saide vnto me, Arise, goe toward Perath & take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubburnesse of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall bee as this girdle, which is profitable to nothing.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.

11 For as the girdle cleaueth to the loynes of a man, so haue I caused to meet me the whole house of Israel, and the whole house of Iudah, saith the Lorde, that they might be my people: that they might haue a name and a praise, and glory, but they would not heare.

12 Therefore thou shalt say vnto them this worde, Thus saith the Lord God of Israel, Euery [b] bottle shalbe filled with wine, & they shall say vnto thee, Do we not know, that euery bottle shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this lande, euen the kings that sit vpon the throne of Dauid, & the Priests, and the Prophets, and all the inhabitants of Ierusalem with drunkennesse,

14 And I will dash [c] them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lorde your God before he bring [d] darkenesse, and or euer your feete stumble in the darke mountaines, and whiles ye looke for [e] light, hee turne it into the shadowe of death, and make it as darkenesse.

17 But if ye will not heare this, my soule shall [f] weepe in secret for your pride, & mine eye shall weepe and dropp downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the [g] King & to the Queen, Humble your selues, sit down, for the crowne of your glory shall come downe from your heads.

19 The cities of [h] the South shall be shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shall be wholy caried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the [i] flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast [k] taught them to bee captaines and as cheefe ouer thee) shal not sorowe take thee as a woman in trauaile?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skirts [l] discouered and thy heeles made bare.

23 Can the blacke More change his skin? or the leopard his spots? then may yee also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten mee, and trusted in lyes.

26 Therefore I haue also discouered thy skirts vpon thy face, [m] that thy shame may appeare.

27 I haue seene thine adulteries, and thy neyings,

b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke how to helpe your selues.

c It shalbe as easie for me to destroy the greatest, and § strongest, as it is for a man to breake earthen bottles

d That is, affliction and miserie by the Babylonians, Isa. 8. 22.

e Meaning, for helpe and support of the Egyptians.

f You shal surely be led away captiue, and I according to mine affection toward you, shall weepe and lament for your stubbornesse.

g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24. 12.

h That is, Iudah, which lyeth Southward from Babylon.

i He asketh the king where his people is become.

k By seeking to strangers for helpe, thou hast made them skilfull to fight against thee.

l Thy cloke of hypocrisie shalbe pulled off, and thy shame seene,

m As thine iniquities haue bene manifest to all the world: so shalt thy shame and punishment

n He compareth idolaters to horses inflamed after mares.
o There is no place so hie nor lowe, whereas the

neyings, the filthinesse of thy whoredome on the hilles in o the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not bee made cleane? when shall it once be?

markes and signes of thine idolatrie appeare not.

CHAP. XIIII.

1 *Of the dearth that should come.* 7 *The prayer of the people asking mercie of the Lord.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, and of false prophets that seduce the people,*

THE woord of the Lord that came vnto Ieremiah, concerning the a ‖ dearth.

2 Which came for lack of raine, as verse 4. ‖ *Or, restraint.*

2 Iudah hath mourned, and the gates thereof are desolate, they haue bin b brought to heauinesse vnto the ground, and the crie of Ierusalem goeth vp.

b The word signifieth to be made blacke, and so is here taken for extreme sorow.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and found no water: they returned with their vessels emptie: they were ashamed and confounded, and c couered their heads.

c To wit, with ashes in token of sorow.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the field, and forsooke d it, because there was no grasse.

d Meaning, that the bruit beasts for drought were compelled to forsake their yong contrary to nature, and to goe seeke water, which they could not find.

6 And the wilde asses did stand in the high places, and drewe in their winde like e dragons: their eyes did faile, because there was no grasse.

e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.

7 [f] O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

f He sheweth the only way to remedie Gods plagues, which is by vnfained confession of our sinnes, and returning to him by repentance.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a g stranger in the land, as one that passeth by to tarie for a night?

g That taketh no care for vs.

9 Why art thou as a man astonied, and as a h strong man that can not helpe? yet thou, O Lord, art in the middes of vs, and thy name is called vpon vs: forsake vs not.

h As one that hath strength to helpe, and yet is afrayd to put to his hand.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then sayd the Lord vnto me, [i] Thou shalt not pray to do this people good.

i Reade Chap. 7.16. & 11.14.

12 When they fast, I will not heare their crie, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the [k] Prophets say vnto them, Ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

k He pitieth the people, and accuseth the false prophets, which deceiued them: but the Lord answered, that both the Prophets which deceiued, and the people which suffered themselues to be seduced, shal perish, Chap. 23, 15. and 27.8, 9. and 29.8. *Chap.* 23.21. *and* 27.10, 15. *and* 29.9.

14 Then the Lord said vnto me, The prophets prophesie lies in my Name: * I haue not sent them, neither did I commaund them, neither spake I vnto them, but they prophesied vnto you a false vision, and diuination and vanity, and deceitfulnesse of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my Name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whō these prophets doe prophesie shall bee cast out in the streetes of Ierusalem because of the famine, and the sword, and there shall be none to bury them, both they and their wiues, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe [l] teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grieuous plague.

18 For if I goe into the field, behold the slaine with the sword: and if I enter into the citie, behold them that are sicke for hunger also: moreouer, the prophet also and the Priest goe a wandering [m] into a land that they know not.

19 Hast thou vtterly reiected n Iudah, or hath thy soule abhorred Zion? why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickednesse, and the iniquities of our fathers: for we haue sinned against thee.

21 Doe not abhorre vs: for thy Names sake cast not downe the throne of thy glory: remember and breake not thy couenant with vs.

22 Are there any among the p vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will wait vpon thee: for thou hast made all these things.

l The false prophets promised peace and assurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lam. 1.16. and 2.18.

m Both hie and lowe shalbe led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude which were hypocrites and bastard children, yet hee was assured that for his promise sake hee would haue still a Church for the which he praieth.

o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues.

p Meaning their idoles, reade Chap. 10.15.

CHAP. XV.

1 *The Lord would heare no prayer for the Iewes,* 3 *but threatneth to destroy them with foure plagues.*

THen sayd the Lord vnto mee, [a] Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

a Meaning, that if there were any man liuing mooued with so great zeale toward the people, as were these two, yet that he would not graunt this request, forasmuch as he had determined the contrary, Ezek. 14.14.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, * Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the [b] dogs to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

b The dogges birds and beasts should deuoure them that were slaine.

4 I will [c] scatter them also in al kingdoms

c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Kain.

d Not that the people was punished for the kings sinne only, but for their owne sinnes also, because they consented to his wickednesse, 2.King.21.9.

e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

‖*Or, mother.*

‖*Or, fearefully.*

h She that had many, lost all her children.

i Shee was destroyed in the middes of her prosperitie.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted me, and say'd that my last dayes should be quiet: and by the enemie hee meaneth heere, Nebuzar-adan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither hee would: or by the enemie he meaneth the Iewes, which should afterward know Ieremiahs fidelitie, and therefore fauour him.

n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiue.

‖*Or, ransome.*

o Hee speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whome hee knew to be hardened and incorrigible.

p I received them with as great ioy, as hee that is a starued, eateth meat.

q I had nothing adoe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.

of the earth, [d] because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall bee sory for thee? or who shall goe to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for [e] I am weary with repenting.

7 And I will scatter them with the fan [f] in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes [g] are increased by me aboue the sand of the sea: I haue brought vpon them, and against the ‖ assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and ‖ speedily.

9 She that hath borne [h] seuen, hath bene made weake: her heart hath failed: the sunne hath failed [i] her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, saith the Lord.

10 ¶ [k] Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury: yet euery one doth curse me.

11 The Lord said, [m] Surely thy remnant shall haue wealth: surely I will cause thine enemy to entreat thee in the time of trouble, and in the time of affliction.

12 Shall the [n] yron breake the yron, and the grasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoiled without [o] gaine, and that for all thy sinnes, euen in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visit me, and reuenge mee of my [p] persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 Thy words were found by me, and I did [p] eate them, and thy word was vnto mee the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hosts.

17 I sate not in the assembly of the mockers, neither did I reioyce, but sate alone [q] because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauinesse continuall? and my plague desperate and cannot bee healed? why art thou vnto me [r] as a lyar, and as waters that faile?

19 Therefore thus saith the Lord, If thou [s] returne, then will I bring thee againe, and thou shalt stand before mee: and if thou take away the [t] precious from the vile, thou shalt be [u] according to my word: let them returne [x] vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not [y] preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impaciencie is oftimes assailed, as Chap. 20.7.

s If thou forget these carnal considerations, and faithfully execute thy charge.

t That is, seeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap.1.18. and as here followeth verse 20.

x Conforme not thy selfe to their wickednesse, but let them follow thy godly example.

y I will arme thee with an inuincible strength and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

1 The Lorde forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe word of the Lord came also vnto me, saying,

2 Thou shalt not take [a] thee a wife, nor haue sonnes nor daughters in this place.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should but increase his sorow.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall bee as dung vpon the earth, and they shall bee consumed by the sword, and by famine, and their carkeises shall bee meate for the foules of the heauen, and for the beasts of the earth.

5 For thus sayeth the Lord, [b] Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, sayeth the Lord, euen mercy and compassion.

b Signifying, that y affliction should be so great that one should not haue leasure to comfort another.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, [c] nor cut themselues, nor make themselues bald for them.

c That is, should not rent their clothes in signe of mourning.

7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the [d] cup of consolation to drinke for their father or for their mother.

d For in these great extremities all consolation and comfort shal be in vaine.

8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.

9 For thus sayeth the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride.

10 And when thou shalt shew this people all

Chap.5.19.
c Because the wicked are alwayes rebellious and dissemble their own sinnes, and murmure against Gods judgements as though he had no iust cause to punish them, he sheweth him what to answere.
Chap.7.26.
Chap.23.7.
f Signifying the benefit of their deliuerãce out of Babylon should be so great, that it should abolish the remẽbrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daughters, which they offered to Molech.
i He wondereth at the great mercy of God, in this deliuerance, which shall not onely extend to the Iewes, but also the Gentiles.

all these words, and they shall say vnto thee, * Wherefore hath the Lord pronounced all this great plague against vs? or what is c our iniquitie? & what is our sinne that we haue committed against the Lord our God?
11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, & worshipped them, and haue forsaken me, and haue not kept my Lawe,
12 (*And ye haue done worse then your fathers: for behold, you walke euery one after the stubbornesse of his wicked heart, and will not heare me)
13 Therefore will I driue you out of this land into a land that yee know not, neither you, nor your fathers, and there shall ye serue other gods day and night: for I will shewe you no grace.
14 *Behold therefore, saith the Lord, the dayes come that it shall no more bee sayd, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,
15 But, The Lord liueth, that brought vp the children of Israel f from the land of the North, and from all the lands where he had scattered them, & I will bring them againe into their land that I gaue vnto their fathers.
16 Behold, saith the Lord, I will send out many g fishers, & they shal fish them, & after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hil, and out of the caues of the rockes.
17 For mine eies are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.
18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy h cartons and their abominations.
19 O Lord, thou art my i force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited k lies, and vanitie, wherein there was no profit.
20 Shall a man make gods vnto himselfe, and they are no gods?
21 Behold, therefore I will this once l teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

k Our fathers were most vile idolaters: therefore it commeth onely of Gods mercie, that he performeth his promise, and hath not vtterly cast vs off. l They shall once againe feele my power, and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 *The frowardnesse of the Iewes.* 5 *Cursed be those that put their confidence in man.* 9 *Mans heart is wicked.* 10 *God is the searcher of the heart.* 13 *The liuing waters are forsaken.* 21 *The right keeping of the Sabbath commanded.*

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

THe sinne of Iudah is a written with a pen of yron, and with the point of a diamond,

and grauen vpon the b table of their heart, and vpon the hornes of your c altars.
2 d They remember their altars as their children, with their grones by the greene trees vpon the hie hils.
3 e O my mountaine in the field, I will giue thy substance, and all thy treasures to be spoiled, for the sin of thy hie places throughout all thy borders.
4 And thou shalt rest f and in thee shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.
5 ¶ Thus saith the Lord, g Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.
6 For he shalbe like the heath in ỳ wildernes, & shall not see when any good commeth, but shall inhabite the parched places in the wilderne, in a salt land, and not inhabited.
7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.
8 h For he shall be as a tree that is planted by the water, which spreadeth out her roots by the riuer, and shal not feele when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall ceale from yeelding fruit.
9 i The heart is deceitfull and wicked aboue all things, who can know it?
10 I the Lord search the heart, and trie the reines, euen to giue euery man according to his waies, and according to the fruite of his workes.
11 k As the partrich gathereth the yong, which shee hath brought forth: so hee that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shall be a foole.
12 As a glorious throne l exalted from the beginning, so is the place of our Sanctuarie.
13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written m in the earth, because they haue forsaken the Lorde the fountaine of liuing waters.
14 Heale mee, O Lord, and I shall bee whole: n saue mee, and I shall be saued: for thou art my praise.
15 Behold, o they say vnto mee, Where is the word of the Lorde? let it come now.

b Is ingraued in the table of God, they haue written it in their hart and all abominations in their heart.
c Your hearts appeare in all the altars that you haue erected to idoles.
d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.
e Zion that was my mountaine, shall not be left as a waste field.
f Because thou wouldest not giue the lande rest at such times, dayes, and yeeres as I appointed, thou shalt bereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptians, Isai 31.3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isai. 2.22. Chap. 48.6,7. h Reade Psalme 1.3. i Because the wicked haue euer some excuse to defend their doings, hee sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their hearts, 1. Sam. 16.7. 1. Chr. 28.9. Psalme 7.10. Chap. 11,20. and 20.12. Reuelat. 2.23. k As the partrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsly. l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple. m Their names shall not be registred in the booke of life. n Hee desired God to preserue him that hee fall not into tentation, considering the great contempt of Gods word, and the multitude that fall from God. o The wicked say, that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11.20.

s Whereas thy doctrine may be best vnderstood both of hie and lowe.

t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are conteined herein.

Chap. 22.4.

16 But p I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Bee not r terrible vnto me: thou art mine hope in the day of aduersitie.

17 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afeard: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go and stand in the s gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus sayth the Lord, Take heede to your soules, and beare no burden in the t Sabbath day, nor bring it in by the gates of Ierusalem,

22 Neither carie foorth burthens out of your houses in the Sabbath day: neither do yee any worke but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheles, if ye will heare me, saith the Lord, and beare no burthen through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the kings and the princes enter in at the gates of this citie, and shall sit * vpon the throne of Dauid, and shal ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and the citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offrings and sacrifices, and meate offrings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burthen, nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not bee quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that is in his power to destroy the despisers of his word, 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe word which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then went I downe to the potters house, and behold, he wrought a worke on the wheeles.

4 And the vessell that he made of a clay, was broken in the hand of the potter: so hee returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

8 I will speake suddenly against a nation or against a kingdom to plucke it vp, and to roote it out, and to destroy it,

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it,

10 But if it do euil in my sight, and heare not my voice, I will repent of the good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lorde, Behold, I prepare a plague for you, & purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said c desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? d or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, & their prophets haue caused them to stumble in their wayes from the e ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate & a perpetuall derision, so that euery one that passeth thereby, shall bee astonished and wagge his head,

17 I will scatter them with an Eastwind before the enemie: I will shewe them the backe, and f not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe s shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot hee will, or to breake them when hee hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45.9. wisdom. 15.7. rom. 9.20, 21.

b When the Scripture attributeth repentance vnto God, it is not that hee doth contrary to that which hee hath ordained in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer containeth a condition in it) taketh no place: and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne lusts will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, and leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Lawe, reade Chrpter 6.16.

f I will shewe mine anger, and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God, The Church cannot erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1. Kings 22.24. chapter 7.4 and 20.2. malachi 2.4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost,

him

h Let vs slander him, and accuse him: for we shall be beleeued.

him with the h tongue, and let vs not giue heede to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

i Seeing the obstinate malice of the aduersaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayeth for their destruction, because he knewe that it should tend to Gods glory, and profite of his Church.

21 Therefore i deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wiues be robbed of their children, and be widowes: and let their husbands bee put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crie bee heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against mee tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

Hee propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus sayde the Lorde, Goe, and buy an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the ‖ East gate: and thou shalt preach there the words, that I shall tell thee,

‖ *Or gate of the sunne.*

3 And shalt say, Heare ye the word of the Lord, O a Kings of Iudah, & inhabitants of Ieruſalem, Thus sayth the Lord of hostes, the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall b tingle.

a By kings here and in other places are meant counsellers and gouernours of the people: which he called the ancients, verse 1.

b Reade of this phrase, 1. Sam. 3.11.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whome neither they, nor their fathers haue knowen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire for burnt offrings vnto Baal, which I c commanded not, nor spake it, neither came it into my minde)

c Whereby is declared, that whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

6 Therefore behold, the dayes come, saith the Lorde, that this place shall no more bee called d Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

d Reade Chap. 7.31. and 2. king. 23.10. isa. 30.33.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the field.

8 *And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shalbe astonished and hisse because of all the plagues thereof.

*Chap. 18.16. and 49.13. & 50.13. Deut. 28.53. Lament. 4.10.

9 *And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friende in the siege and straitnesse, wherewith their enemies, that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hosts, Euen so will I breake this people and this citie, as one breaketh a e potters vessell, that cannot bee made whole againe, and they shall bury them in Topheth till there be no place to bury.

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatned by his Prophet.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah shall bee defiled as the place of Topheth, because of all the f houses vpon whose rooffes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they pollured their owne houses therewith, as we see yet among the Papists.

14 Then came Ieremiah from Topheth, where the Lorde had sent him to propheſie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hosts, the God of Israel, Beholde, I will bring vpon this city, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their necks, and would not heare my words.

g Reade Deut. 22.8.

CHAP. XX.

Ieremiah is smitten and cast into priſon for preaching of the worde of God. 3 Hee propheſieth the captiuitie of Babylon. 7 He complaineth that hee is a mocking ſtocke for the worde of God. 9 Hee is compelled by the ſpirit to preach the word.

WHen Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah propheſied these things,

2 Then Pashur smote Ieremiah the Prophet, and put him in the a stockes that were in the high gate of Beniamin which was by the house of the Lord.

a Thus we see that the thing which neither the king, nor the princes nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Cha. 18.18. ‖ *Or, feare round about.*

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then sayd Ieremiah vnto him, The Lord hath not called thy name Pashur, but ‖ Magor-missabib.

4 For thus sayeth the Lorde, Behold, I will make thee to bee a terror to thy selfe, and to all thy friendes, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreouer, I will deliuer all g substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy b friendes, to whome thou hast

b Which haue suffered themselues to be abused by thy false prophesies.

prophesied lies.

7 O Lord, thou hast deceiued me, and I am c deceiued: thou art stronger then I, and hast d preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaimed e desolation: therefore the worde of the Lorde was made a reproch vnto me, and in derision dayly.

9 Then I sayd, I wil not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay.

10 For I had heard the railing of many, and feare on euery side. f Declare, sayd they, and wee will declare it: all my familiars watched for mine halting, saying, It may bee that he is deceiued: so wee shall preuaile against him, and we shall execute our vengeance vpon him.

11 g But the Lord is with me like a mightie gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, and shall be greatly confounded: for they haue done vnwisely, and their euerlasting shame shal neuer be forgotten.

12 * But, O Lord of hosts, that triest the righteous, and seest the reines and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye ỹ Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 ¶ h Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man bee as the i cities, which the Lord hath ouerthrowen and repented not: and let him heare the cry in the morning, and the shouting at noontide,

17 Because hee hath not slaine mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall k conception.

18 Wherefore is it, that I came forth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

c Herein appeareth the impatiencie which oftentimes ouercommeth the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse, reade Chap. 15. 18.

d Thou diddest thrust me forth to this worke against my will.

e He sheweth that he did his office in that he reprooued the people of their vices, and threatned them with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Ier. 29. 21.

g Here he sheweth how his faith did striue against temptation, and sought to the Lord for strength.

h Iob 3. 1. & chap. 15. 10.

i Alluding to the destruction of Sodom and Gomorah, Gene. 19. 25.

k Meaning, that the fruite thereof might neuer come to profite.

1. Sam. 16. 7. 1. Chron. 28. 9. psal. 7. 9. chap. 11. 20. and 17. 10.

h How the children of God are ouercome in this battell of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, reade Iob 3. 1. & chap. 15. 10.

CHAP. XXI.

Hee propheseth that Zedekiah shall bee taken, and the citie burned.

THe worde which came vnto Ieremiah from the Lorde, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that hee may returne vp from vs.

3 Then sayd Ieremiah, Thus shall you say to Zedekiah,

4 Thus sayeth the Lord God of Israel, Behold, I will b turne backe the weapons of warre that are in your hands, where with ye fight against the King of Babel, and against the Caldeans, which beseige you without the walles, and I wil assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hande, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, sayeth the Lord, I will deliuer Zedekiah the king of Iudah, and his seruants, and the people, and such as are left in this city, from the pestilence, from the sworde, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and he shal smite them with the edge of ỹ sword: he shal not spare them, neither haue pitie nor compassion.

8 ¶ And vnto this people thou shalt say, Thus sayeth the Lord, Behold, I set before you the c way of life, and the way of d death.

9 * He that abideth in this city, shal die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that beseige you, he shall liue, and his life shall be vnto him for a e pray.

10 For I haue set my face against this citie, for euill & not for good, sayeth the Lord: it shall be giuen into the hand of the king of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord, * Execute iudgement f in the morning, and deliuer the oppressed out of the hande of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, g O inhabitant of the valley, and rocke of the plaine, sayth the Lord, which say, Who shall come downe against vs? or who shall enter into our habitations?

14 But I will visite you according to the fruite of your workes, sayeth the Lorde, and I wil kindle a fire h in the forest thereof, and it shall deuoure round about it.

a Not that the King was touched with repentance of his sinnes, and so sought to God, as did Hezekiah when he sent to Isaiah, 2. King. 19. 1. Isai 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By resisting him. *Chap.* 38. 2.

e As a thing recouered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5. *Chap.* 22. 3.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

CHAP. XXII.

Hee exhorteth the king to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophesied.

THus sayth the Lorde, Goe downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the word of the Lord,

D King of Iudah, that sittest vpon ꝑ throne of Dauid, thou and thy seruants, & thy people that enter in by these gates.

3 Thus saith the Lorde, * Execute yee iudgement and a righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if yee doe this thing, then shal the kings sitting vpon the throne of Dauid enter in by the gates of this House, * and ride vpon chariots, and vpon horses, both he and his seruants and his people.

5 But if ye will not heare these words, I b sweare by my selfe, saith the Lord, that this House shalbe waste.

6 For thus hath the Lorde spoken vpon the Kings house of Iudah, Thou art c Gilead vnto mee & the head of Lebanon, yet surely I will make thee a wildernesse, & as cities not inhabited,

7 And I wil prepare destroiers against thee, euery one with his weapons, and they shall cut downe thy chiefe c cedar trees, and cast them in the fire.

8 f And many nations shall passe by this city, and they shal say euery mā to his neighbour, Wherefore hath the Lorde done thus vnto this great citie?

9 Then shal they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not mooned for them, but weepe for him that goeth out: for he shall returne no more, nor see his native countrey.

11 For thus saith the Lorde, as touching h Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, he shal not returne thither,

12 But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by i vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so he will make himselfe large windowes, and seeling with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in cedar? did not thy k father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shed innocent blood, and for oppression, and for destruction, euen to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Iudah, They shall l not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or Ah, his glory.

19 He shall be buried as an asse m is buried, euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Goe vp to n Lebanon, & cry: shout in o Bashan and cry by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidest, I wil not heare. this hath bene thy maner from thy youth, that thou wouldest not obey my voice.

22 The wind shall feed all thy pastours, p and thy louers shall go into captiuitie: and then shalt thou bee ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the q cedars, how beautifull shalt thou bee when sorrowes come vpon thee, as the sorrow of a woman in trauel?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-rezzar King of Babel, and into the hand of the Caldeans.

26 And I will cause them to cary thee away, and thy mother that bare thee into an other country, where ye were not borne, and there shal ye die.

27 But to the land, whereunto they desire to returne, they shal not returne thither.

28 Is not this man Coniah as a despised and broken idole? or as a vessel, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out into a land that they know not?

29 O r earth, earth, earth, heare the word of the Lord.

30 Thus saieth the Lorde, Write this s man destitute of children, a man that shall not prosper in his dayes: for there shal be no man of his seed that shal prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

Chap.22.12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about forty yeeres.
Chap.17.25.
b Shewing that there is none greater then he is, Heb.6.13. and that he wil most certainly performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.
d The Ebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke. Isa.13.3. Chap.6.4 and 12.3.
e Thy buildings made of Cedar trees.
f As they that wonder at a thing which they thought would neuer haue come so to passe, Deut. 29.24. 1.Kin.9.8.
g Signifying that they should lose their King: for Iehoiachin went foorth to meet Nebuchadnezzar, & yeelded himselfe and was caried into Babylon, 2 King. 24.12.
h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth this was Iehoiakim, as verse 18.
i By bribes and extortion.
k Meaning Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did onely delite in setting foorth Gods glory and to do iustice to all.
l Yet euery one shall haue inough to lament for himselfe.
m Not honorably, as they his fathers, but as cariō are cast in a hole because their stinke should not infect, read 2. king. 24.9. Iosephus Antiq.10.8. writeth that the enemie slew him in the city. & commanded him to be cast before the wals vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out to Egypt and to Assyria: whereby is ment that all helps should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours & they that should helpe thee, shall vanish away as winde.
q Thou that are built of the faire cedar trees of Lebanon.
r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore, for the promise sake, could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingdome.
s He sheweth that all posteritie shalbe witnesses of this iust plague, as though it were registred for perpetuall memory.
t Not that he had no children (for after hee begate Salathiel in the captiuitie, Matth.1.12.) but that none shoulde reigne after him as King.

CHAP. XXIII.

1 *Against false pastors.* 5 *A propheste of the great pastour Iesus Christ.*

WOe be vnto the a pastors that destroy and scatter b the sheepe of my pasture, saith the Lord.

2 Therefore thus saieth the Lorde God of Israel vnto the pastours that c feede my

a Meaning, the princes, gouernors, and false prophets, as Ezek.34.2.
b For the which pastures for them.
c Whose charge is to feede the flocke, but they eate the fruit thereof, Ezekiel 34.3.

people, Yee haue scattred my flocke & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I wil gather the [d] remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their folds, and they shal grow and increase.

4 And I will set vp shepheardes ouer them, which shall feed them: and they shall dread no more nor be afraid, neither shal any of them be lacking, saith the Lord.

5 Behold, the daies come, saith the Lord, that I will raise vnto Dauid a righteous [e] branch, & a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shalbe saued, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnes.

7 Therefore beholde, the dayes come, saith the Lorde, that they shall no more say, The [f] Lorde liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the seede of the house of Israel out of the North countrey and from all countreys where I had scattered them, and they shall dwel in their owne land.

9 Mine heart breaketh within mee, because of the [g] prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath ouercome) for the presence of the Lord, and for his holy words.

10 For the land is full of aduulterers, and because of othes the lande mourneth, ỹ pleasant places of the wilderneſſe are dried vp, and their [h] course is euill, and their force is not right.

11 For both the prophet and the priest ‖ do wickedly: & their wickednes haue I found in mine [i] House, saith the Lord.

12 Wherefore their way shal be vnto them as slippery waies in the darkenes: they shalbe driuen foorth and fal therein: for I wil bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem [k] filthines: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, and the inhabitants thereof, as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Beholde, I will feede them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednes gone forth into al the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you and teach you vanitie: they speake the [n] vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shal haue peace, and they say vnto euery one that walketh after the stubburnnesse of his owne heart, No euil shal come vpon you.

18 For [o] who hath stood in the counsel of the Lord that hee hath perceiued and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlewind shal fal downe vpon the head of the wicked.

20 The anger of the Lord shal not returne vntil he haue executed, and till hee haue performed the thoughts of his heart: in the latter daies ye shal vnderstand it plainly.

21 * I haue not sent these Prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stoode in my counsell, and [p] had declared my words to my people, then they should haue turned them frō their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, saith the Lorde, and not a God far off?

24 Can any bide himselfe in secret places, that I shall not see him, saith the Lord? Do not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I [q] haue dreamed, I haue dreamed.

26 How long? ‡ Do the prophets belie to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause [r] my people to forget my Name by their dreames, which they tel euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, & hee that hath my word, let him speake my word faithfully: [s] what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I wil come against the prophets, saith the Lord, that [t] steale my word euery one from his neighbour.

31 Behold, I wil come against ỹ prophets, saith the Lorde, which haue sweete tongues, and say, [u] He saith.

32 Behold, I wil come against them that prophesie false dreames, saith the Lord, and doe tel them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profite vnto this people, saieth the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the [x] burden of the Lorde? thou shalt then

d Thus the Prophets euer vse to mixe the promises with ỹ threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God wil gather his Church after this dispersion.

e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, read Isa.11.1. and 45.8. chap.33.15. dan.9.24. *Deut.33.28. Chap.33.16.*

f Read Chap. 3. 14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, read Chap.14.13.

‡ *Ebr. passed ouer, or troubled.*

h They runne headlong to wickednes, and seeke vaine helpe.

‖ *Or, are hypocrites.*

i My temple is full of their idolatry and superstitions.

k They which should haue profited by my rods against Samaria, are become worse then they.

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Read Chap.8. 14.

‖ *Or, hypocrisie.*

n Which they haue inuented of their owne braine.

o Read Chap. 6. 14 and 8. 11.

p Thus they did deride Ieremiah as though the word of God were not reueiled vnto him: so also spake Zidkiah to Michah, 1. King. 22.24.

q Both that God had sent me, and that my word shall be true. *Chap.14 13,14. and 17.15. and 29.8.9.*

r He sheweth the difference betweene the true prophets and the false, betweene the hireling and the true minister.

s Doe not I see your falshood, howsoeuer you cloke it, and whersoeuer you commit it?

t I haue a prophesie reueiled vnto me, as Numb.12.6.

‡ *Ebr. is it in the heart of the prophets?*

u He sheweth that Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his own fantasie, and not flander my word as though it were a cloke to couer his lies.

y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleaging it, and that it may appeare to bee applied to the same purpose that it was spoken, Ezek 3.17.1. Corinth 2.13. and 4.2.2. Tim. 2.15 1. Pet. 4.10,11.

z Which set foorth in my Name that which I haue not commanded. a To wit, the Lord. b The Prophets called their threatnings Gods burden, which the sinners were not able to susta ne: therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grieuous burden.

say

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The ᶜ burden of the Lord, I will euen visite euery such one, and his house.

35 Thus shall yee say euery one to his neighbour, & euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lorde shall yee mention no more: for euery mans ᵈ worde shall bee his burden: for yee haue peruerted the words of the liuing God, the Lorde of hostes our God.

37 Thus shalt thou say to the prophet, What hath the Lorde answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shal not say, The burden of the Lord,

39 Therefore beholde, I, euen I will vtterly forget you, and I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And wil bring ᵉan euerlasting reproch vpon you, and a perpetual shame which shall neuer be forgotten.

ᶜ Because this word was brought to contempt and derision, he will teach them an other maner of speach, and will cause this word Burden to cease, & teach them to aske with reuerence, What saith the Lord?

ᵈ The thing which they mocke and contemne, shall come vpon them.

‖Or take you away.

Chap.20.11.

CHAP. XXIIII.

1 The vision of the baskets of figs, 5 signifieth that part of the people should be brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be caried away.

THe Lorde shewed mee, and beholde, two ᵃbaskets of figges were set before the Temple of the Lorde, after that Nebuchadnezzar king of Babel had caried away captiue Ieconiah, the sonne of Iehoiakim king of Iudah, & the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then sayd the Lord vnto mee, What seest thou, Jeremiah? And I said, Figs: the good figs very good, and the naughtie very naughtie, which cannot be eaten, they are so euil.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lorde, the God of Israel, Like these good figges, so will I know them, that are caried away captiue of Iudah to bee good, whom I haue sent out of this ᵇplace, into the land of the Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this land, and I wil build them, and not destroy them, and I will plant them, and not roote them out,

7 And I will giue them an ᶜheart to know me, that I am the Lord, and they shall be my ᵛpeople, and I will be their God: for they shall returne vnto me with their whole heart.

8 ᵛAnd as the naughtie figges which cannot bee eaten, they are so euill (surely thus saith the Lord) so will I giue Zedekiah the king of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that ᵈdwell in the lande of Egypt:

9 I will euen ᵉgiue them for a terrible plague to all the kingdomes of the earth, and for a reproch, and for a prouerbe, for a common talk, and for a curse, in all places, where I shall cast them.

10 And I wil send the sword, the famine, and the pestilence among them, till they bee consumed out of the land, that I gaue vnto them and to their fathers.

ᵃ The good figs signified them that were gone into captiuitie, & so saued their life, as Cha.21 8. and the naughtie figs them that remained, which were yet subiect to the sword, famine and pestilence.

ᵇ Whereby he approueth the yeelding of Ieconiah, & his company, because they obeyed the Prophet, who exhorted them thereunto.

ᶜ Which declareth that man of himselfe can know nothing, til God giue the heart and vnderstanding.

Chap.31.33. heb.8.10. Chap.29.17.

ᵈ Which fled thither for succour.

CHAP. XXV.

1 He propheseth that they shall be in captiuitie seuentie yeres, 12 And that after the seuentie yeres the Babylonians should be destroyed. 15 The destruction of all nations is propheseid.

THe worde that came to Jeremiah, concerning all the people of Iudah in the ᵃfourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yere of Nebuchad-rezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto al the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirteenth yere of Iosiah the sonne of Amon King of Iudah, euen vnto ᵇthis day (that is the three and twentieth yeere) the word of the Lorde hath come vnto mee, & I haue spoken vnto you ᶜrising early and speaking, but ye would not heare.

4 And the Lorde hath sent vnto you all his seruants the Prophets, rising earely and sending them, but ye would not heare, nor incline your eares to obey.

5 They ᵈsaid, Turne againe now euery one from his euil way, and from the wickednes of your inuentions, & ye shall dwel in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke mee not to anger with the works of your hands, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the workes of your handes to your owne hurt.

8 Therefore thus saith the Lord of hosts, Because ye haue not heard my words,

9 Behold, I will send and take to me all the ᵉfamilies of the North, saith the Lorde, and Nebuchad-rezzar the king of Babel my ᶠseruant, & I will bring them against this land, and against the inhabitants thereof, and against all these nations ᵍrounde about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation.

10 ᵛMoreouer, I will ‖take from them the voyce of mirth, and the voyce of glad-

ᵃ That is, in the third yeere accomplished, & in the beginning of the fourth: for though Nebuchad nezzar began to reigne in the end of the third yere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan 1.1.

ᵇ Which was the fift yere and the ninth moneth of Iehoiakims reigne.

ᶜ That is, I haue spared no diligence nor labour, Chap.7.13.

ᵈ He sheweth that the Prophets wholly with one content did labour to pull the people from those vices, which then reigned: to wit, from idolatry, and the vaine confidence of men: for vnder these two all other were conteined, 2.Kin.17. 13.chap.11.12. and 35.15. Ionah 3.8.

ᵉ The Caldeans, and all their power. ᶠ So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. ᵍ As the Philistims, Ammonites, Egyptians and others. Chap.10.9. ‖Or, destroy.

ne Te,

neſſe, the voyce of the bridegrome, and the voyce of the bride, the noyſe of the [h] milſtones, and the light of the candle.

11 And this whole land ſhall be deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the king of Babel ſeuentie yeeres.

11 And when the [i] ſeuentie yeeres are accompliſhed, I wil viſite [k] the King of Babel and that nation, ſayeth the Lorde, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall deſolation,

13 And I will bring vpon that lande all my words which I haue pronounced againſt it, euen all that is written in this booke, which Ieremiah hath propheſied againſt all nations.

14 For many nations and great kings ſhall euen [l] ſerue themſelues of them: thus will I recompenſe them according to their deedes, and according to the workes of their owne handes.

15 For thus hath the Lord God of Iſrael ſpoken vnto me, [m] Take the cup of wine of this mine indignation at mine hande, and cauſe all the nations to whom I ſende thee, to drinke it.

16 And they ſhall drinke, and be moued, and be mad, becauſe of the ſword, that I will ſend among them.

17 Then tooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iudah, and the Kings thereof, and the princes thereof, to make them deſolate, an aſtoniſhment, an hiſſing and a curſe, [n] as appeareth this day:

19 Pharaoh alſo king of Egypt, and his ſeruaunts, and his princes, and all his people:

20 And all ſorts of people, & all the kings of the land [o] of Uz: and all the kings of the lande of the Philiſtims, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod:

21 [q] Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the Kings of Zidon, and the kings of the [r] Iles, that are beyond the Sea,

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vtteremoſt corners,

24 And all the Kings of Arabia, and all the Kings of Arabia, that dwell in the [t] deſert,

25 And all the Kings of Zimri, and all the Kings of ‖Elam, and all the kings of the Medes,

26 And all the Kings of the North, farre and neere one to another, and all the kingdoms of the world, which are vpon the earth, and the King of [u] Sheſhach ſhall drinke after them.

27 Therefore ſay thou vnto them, Thus ſayth the Lord of hoſtes, the God of Iſrael, Drinke and be drunken, and ſpew and fall, and riſe no more, becauſe of the ſword, which I wil ſend among you.

28 ¶ But if they refuſe to take the cup at thine hand to drinke, then tell them, Thus ſaith the Lord of hoſtes, Yee ſhall certainely drinke.

29 For loe, I begin to plague the [x] citie, where my Name is called vpon, and ſhould you go free? Ye ſhall not goe quite: for I wil call for a ſworde vpon all the inhabitants of the earth, ſaith the Lord of hoſtes.

30 Therefore propheſie thou againſt them all theſe wordes, and ſay vnto them, * The Lord ſhall roare from aboue, and thruſt out his voyce from his holy habitration: he ſhall roare vpon his habitation, and cry aloud, as they that preſſe the grapes, againſt all the inhabitants of the earth.

31 The ſound ſhall come to the ends of the earth: for the Lord hath a controuerſie with the nations, and will enter into iudgement with all fleſh, and he will giue them that are wicked to the ſword, ſaith the Lord.

32 ¶ Thus ſaith the Lord of hoſtes, Behold, a plague ſhall goe forth from nation to nation, and a [a] great whirle winde ſhalbe raiſed vp from the coaſtes of the earth,

33 And they [y] ſlaine of the Lord ſhall be at that day from one end of the earth, euen vnto the other end of the earth: they ſhall not be mourned, neither gathered nor buried, but ſhall be as the dung vpon the ground.

34 Howle, [z] ye ſhepeheards, and cry, and wallow your ſelues in the aſhes, ye principall of the flocke: for your dayes of ſlaughter are accompliſhed, and of your diſperſion, and yee ſhall fall like [a] pleaſtous veſſels.

35 And the [b] flight ſhall faile from the ſhepheards, and the eſcaping from the principall of the flocke.

36 A voyce of the cry of the ſhepheards, and an howling of the principal of the flocke ſhall be heard: for the Lorde hath deſtroyed their paſture.

37 And the ‡ beſt paſtures are deſtroyed becauſe of the wrath and indignation of the Lord.

38 He hath forſaken his couert, as the lion: for their lande is waſte, becauſe of the wrath of the oppreſſour, and becauſe of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 He is taken of the falſe propheſes and prieſtes, and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the ſonne of Ioſiah King of Iudah, came this word from the Lord, ſaying,

2 Thus ſaith the Lorde, Stand in the [a] court of the Lords Houſe, and ſpeake vnto all the cities of Iudah, which come to worſhip in the Lords Houſe, all the wordes that I command thee to ſpeake vnto them: keepe not [b] a word backe,

3 If ſo bee they will hearken, and turne euery

h Meaning, that bread & al things that ſhould ſerue vnto their feaſts, ſhould be taken away.

i This reuelation was for the confirmation of his propheſie, becauſe he tolde them of the time, that they ſhould enter and remaine in captiuitie, 2. Chron. 36.22. ezra 1.1. chap. 29.10 dan. 9.2.

k For ſeeing the iudgement began at his owne houſe, the enemies muſt needs be puniſhed moſt grieuouſly, Ezek. 9.6. 1. pet. 4.17.

l That is, of the Babylonians, as Chap. 27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Pſa. 75.8. Iſa. 51.17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue til it be accompliſhed.

o Read Iob 1.1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey, and Uz for a part thereof.

r As Grecia, Italy, and the reſt of thoſe countreys.

s These were people of Arabia, which came of Dedan the ſonne of Abraham and Keturah. t For there were two counterys ſo named, the one called plentifull, and the other barren, or deſert. ‖ Or, Perſia.

u That is, of Babylon, as Chap. 51.41.

x That is, Ieruſalem, reade verſ. 12.

y They which are ſlaine at the Lords appointment.

z Ye that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

‡ Ebr. peaceable.

a That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice

b To the intent that they ſhould pretend no ignorance, as Act. 20. 27.

curſy

h Meaning, that bread & al things that ſhould ſerue vnto their feaſts, ſhould be taken away.

i This reuelation was for the confirmation of his propheſie, becauſe he tolde them of the time, that they ſhould enter and remaine in captiuitie, 2. Chron. 36.22. ezra 1.1. chap. 29.10 dan. 9.2.

k For ſeeing the iudgement began at his owne houſe, the enemies muſt needs be puniſhed moſt grieuouſly, Ezek. 9.6. 1. pet. 4.17.

l That is, of the Babylonians, as Chap. 27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Pſa. 75.8. Iſa. 51.17. and this cup which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

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‡ Ebr. peaceable.

a That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice

b To the intent that they ſhould pretend no ignorance, as Act. 20. 27.

curſy

Ioel 3.16. amos 1.2.

Chap. 30.23.

c Reade Chap. 18.8.

every man from his euill way, that I may c repent mee of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus sayth the Lord, If yee will not heare mee to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

d Reade Chap. 7.12.

6 Then will I make this House like d Shiloh, and will make this citie e a curse to all the nations of the earth.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

7 So the Priests and the Prophets, and all the people heard Ieremiah speaking these words in the house of the Lord.

8 Now when Ieremiah had made an ende of speaking all that the Lord had commaunded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

f Because of Gods promise to the Temple, Psal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, & therefore thought it blasphemie to speake against it, Matt. 26.61. Actes 6. 13. not considering that this was meant of the Church where God will remaine for euer.

9 Why hast thou prophesied in ‡ Name of the Lord, saying, This f House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the House of the Lord.

g So called, because it was repaired by Ioatham, 2. Kings 15.35.

10 And when the g Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sate downe in the entry of the ‡ new gate of the Lords House.

‡ Ebr. iudgements of death belongeth to this man.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, ‡ This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.

12 Then spake Ieremiah vnto all the princes, and to all the people, saying, The Lord hath h sent me to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lorde your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But knowe ye for certaine, that if yee put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent me vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for hee hath spoken to vs in the Name of the Lorde our God.

17 ¶ Then arose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

* Micah. 1.1. and 3.12.

18 Micah the Morashite * prophesied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lorde of hostes. Zion shall be plowed like a fielde, and Ierusalem shall be an heape, and the mountaine of the i House shalbe as the high places of the forest.

i That is, of the House of the Lord, to wit, Zion: and these examples the godly alledged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bene satisfied, but by his death.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? Did hee not feare the Lorde, and prayed before the Lorde, and the Lord repented him of the k plague, that hee had pronounced against them? thus might wee procure great euill against our soules.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanecherib.

20 And there was also a man that prophesied in the Name of the Lorde, one Uriah the sonne of Shemaiah, of Kiriath-iarem, who prophecied against this citie, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the Princes heard his wordes, the King sought to slay him. But when Uriah heard it, he was afraid, and fled, and went into Egypt.

l Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they preuaile nothing, but prouoke Gods iudgments so much the more.

22 Then Iehoiakim the King l sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Uriah out of Egypt, and brought him vnto Iehoiakim the King, who slew him with the sword, and m cast his dead body into the graues of the children of the people.

m As in the first, Hezekiahs example is to be followed, so in this other, Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his household.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah that they should not giue him into the hand of the people to put him to death.

n Which declareth that nothing could haue appeased their furie, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commandement of the Lorde sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebushad-nezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but didset somewhat before, which should be after, and contrariwise: which if the reader marke wel, it shal auoyd many doubts, and make the reading much more easie.

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this worde vnto Ieremiah from the Lord, saying,

2 Thus sayth the Lord to me, Make thee bbonds, and yokes, and put them vpon thy necke,

b By such signes the Prophets vsed sometime to confirme their prophesies, which notwithstanding they could not doe of themselues, but in as much as they had a reuelation for the same, Isa. 20.2. and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1 Kings 22.11.

3 And send them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon by the hande of the messengers, which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

great

great power, and by my outstretched arme, and haue giuen it vnto whome it pleased mee.

6 But now I haue giuen all these lands into the hande of Nebuchad-nezzar the King of Babel my e seruant, and the beasts of the fielde haue I also giuen him to serue him.

e Reade Chap. 25.9.

7 And all nations shall serue him, and his d sonne, and his sonnes sonne, vntill the very time of his land come also: then many nations and great Kings shall e serue themselues of him.

d Meaning, Euil merodach, and his sonne Belshazzar.

e They shall bring him, and his kingdome in subiection, as Chap. 25 14.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shal not serue the king of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your lande, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serue him, those will I let remaine still in their owne lande, saith the Lorde, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will yee die, thou, and thy people by the sworde, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the wordes of the prophets, that speake vnto you, saying, Yee shall not serue the King of Babel: for they prophesie a lie vnto you.

Chap. 14.14. and 23.21. and 29.9.

15 For I haue not f sent them, saith the Lorde, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

f Which were taken when Ieconiah was led captiue into Babel.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold, g the vessels of the House of the Lord shall now shortly be f brought againe from Babel, for they prophesie a lie vnto you.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people, Gene. 20 7. Which these could not doe because they had no expresse word: for God had prouounced the contrary.

17 Heare them not, but serue the king of Babel, that yee may liue: wherefore shoulde this city be desolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them s intreate the Lorde of hostes, that the vessels which are left in the house of the Lorde, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saieth the Lorde of hostes, concerning the h pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar king of Babel tooke not, when hee carried i away captiue Ieconiah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

2. King. 25. 13.

2. King. 24. 12, 15.

21 For thus sayeth the Lorde of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall bee brought to Babel, and there they shal be vntil the day that I visite k them, saith the Lorde: then will I bring them vp, and restore them vnto this place.

h That is, for the space of seuenty yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 12 Ieremiah reproueth Hananiah, and propheseth.

AND that same yeere, in the beginning of the a reigne of Zedekiah King of Iudah in the b fourth yeere, and in the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of c Gibeon, spake to me in the house of the Lord, in the presence of the priests, and of all the people, and sayd,

a When Ieremiah began to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25.2.

c This was a city in Beniamin, belonging to the sonnes of Aaron, Iosh. 21. 17.

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ‡Within two yeres space I will bring into this place all the vessels of the Lordes house, that Nebuchad-nezzar King of Babel tooke away from this place, and carried them into Babel.

‡ *Ebr. two yeeres of dayes.*

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, d went into Babel, saieth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayd vnto the e prophet Hananiah in the presence of the Priests, & in the presence of al the people that stood in the house of the Lord,

d He was so esteemed, though he was was a false prophet.

6 Euen the Prophet Ieremiah sayd, So be it: the f Lord so doe, the Lord confirme thy words which thou hast prophesied, to restore the vessels of the Lordes house, and all that is caried captiue from Babel, into this place.

e That is, I would with the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, g prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies. Also beit God maketh to come to passe sometime that

9 And the Prophet which prophesieth of peace, when the worde of the Prophet shall come to passe, then shall the Prophet bee knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs

which the false prophet speaketh, to trie the faith of his, Deut. 13.3.

neckе,

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruel seruitude.

i Signifying, that all should be his, as Dan.2.38.

k Seeing this thing was euident in the eyes of the people, & yet they returned not to the Lord, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

necke, and s brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus sayth the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the worde of the Lorde came vnto Ieremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe, and tell Hananiah, saying, Thus sayth the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus sayth the Lord of hostes, the God of Israel, I haue put a h yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the i beastes of the fielde also.

15 Then said the Prophet Ieremiah vnto the prophet Hananiah, Heare now Hananiah, the Lorde hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus sayth the Lorde, Behold, I wil cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet k died the same yeere in the seuenth moneth.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophesieth their returne after seuentie yeeres. 16 He prophesieth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee threatneth the prophets that seduce the people. 25 The death of Shemaiah is prophesied.

NOwe these are the wordes of the ‖booke that Ieremiah the Prophet sent from Ierusalem vnto a the residue of the Elders which were caried away captiues, and to the Priestes, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

‖*Or, letter.*

a For some died in the way.

2 (After that Iechoniah the King, and the b Queene, and the Eunuches, the c princes of Iudah, and of Ierusalem, and the workemen and cunning men were departed from Ierusalem)

b Meaning, Iechoniahs mother, *Chap.24.1.*

3 By the hande of Elasah the sonne of Shaphan, and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah d sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

c To intreate of some equall conditions.

4 Thus hath the Lord of hosts, the God of Israel spoken vnto all that are caried away captiues, whom I haue d caused to be caried away captiues from Ierusalem vnto Babel:

d To wit, the Lord, whose worke this was.

5 Build you houses to dwel in, and plant you gardens, and eate the fruits of them.

6 Take you wiues, and beget sonnes and daughters: and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may bee increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to bee caried away captiues, and e pray vnto the Lorde for it: for in the peace thereof shall you haue peace.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance which God had appointed most certaine: for else not onely the Israelites, but all the worlde, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa.14.4.

8 ¶ For thus saith the Lord of hosts the God of Israel, Let not your prophets and your soothsayers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, sayeth the Lord.

10 But thus sayth the Lorde, That after seuenty yeeres bee accomplished at Babel, I will visite you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought towards you, sayth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you,

13 And you shall seeke mee, and finde mee, because yee shall seeke mee with all f your heart.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuenty yeeres of your captiuitie shall be expired, 2. Chron.36.22. ezra 1.1. chap.25.12. dan.9.2.

14 And I will be found of you, sayth the Lorde, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and will bring you againe vnto the place, whence I caused you to be carted away captiue.

15 ¶ Because yee haue sayd, The Lord hath raised vs vp e prophets in Babel,

16 Therefore thus sayth the Lorde of the king, that sitteth vpon the throne of Dauid, and of all the people that dwell in the citie, your brethren that are not gone forth with you into captiuitie:

17 Euen thus sayth the Lord of hosts, Behold, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile i figges, that cannot be eaten, they are so naughtie.

g As Ahab, Zedekiah, and Shemaiah.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I wil make them a terrour to all kingdomes of the earth, and k a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

h Whereby he assureth them, that there shall be no hope of returning before the time appointed.

19 Because they haue not heard my wordes, sayth the Lorde, which I sent vnto them by my seruants the Prophets, l rising vp early, and sending them, but ye would not heare, saith the Lord.

20 ¶ Heare ye therefore the worde of the Lorde all yee of the captiuitie, whom I haue sent from Ierusalem to Babel.

i According to the comparison, Chap. 4.1,2.

k Reade Chap. 26.6.

l Reade Chap.7.13, and 25.3. and 26.5.

21 Thus

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and hee shall slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire.

23 Because they haue committed [n] villanie in Israel, and haue committed aduulterie with their neighbours wiues, and haue spoken lying words in my name, which I haue not commanded them, euen I know it, and testifie it, saith the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for [o] Iehoiada the Priest, that ye should be officers in the house of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast thou not reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause hee sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seede: he shall not haue a man to dwell among this people, neither shall he behold the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 Hee meaneth the enemies, 21 and comforteth the Church.

THe worde that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, sayeth the Lorde: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus sayeth the Lorde, Wee haue heard a [b] terrible voyce, of feare, and not of peace.

6 Demaund nowe and beholde, if man trauaile with childe. Wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into paleneſſe?

7 Alas, for that [c] day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

8 For in that [d] day, sayeth the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselues of [f] him.

9 But they shall serue the Lorde their God, and [g] Dauid their King, whom I will raise vp vnto them.

10 Therefore feare not, O my seruaunt Iaakob, saith the Lorde, neither be afraide, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the land of their captiuitie, and Iaakob shall turne againe, and shalbe in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, sayeth the Lorde, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and [i] thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue stricken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 [l] Therefore all they that deuoure thee, shall bee deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall bee spoyled, and all they that robbe thee, will I giue to bee robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lord, because they called thee, The castaway, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places: and the citie shalbe builded vpon her owne heape, [m] and the palace shall remaine after the maner therof.

m Because they gaue the people hope of speedy returning.
n Which was adulterie, and falsifying the word of God.
‖ Or, *dreamer.*
o Shemaiah the false prophet flattereth Zephaniah the chiefe priest as though God had giuen him the spirit & zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.
p Hee and his seede shalbe destroyed, so that none of them should see the benefit of this deliuerance.
a Because they should be assured, and their posterity confirmed in the hope of this deliuerance promised.
b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauaile, as Isa. 13.8.
c Meaning, that the time of their captiuitie should be grieuous.
d When I shall visit Babylon.
e Of the King of Babylon,
f To wit, of Iaakob.
g That is, Messiah, which should come of the stocke of Dauid, according to the flesh, and should be the true pastour, as Ezekiel 34.23, who is set forth, and his kingdome that should be euerlasting in the person of Dauid, Hosea 3.5.
h Reade Chap. 10.24.
i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.
k The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.
l Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33.1.
m Meaning that the citie and the Temple should be restored to their former state.

19 And

n He sheweth how the people shall with praise & thankesgiuing acknowledge this benefit.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

p Signifying, that Christ doth willingly submit him selfe to the obedience of God his Father.

q Lest the wicked hypocrites should flatter themselues with these promises, § Prophet sheweth what shalbe their portion.

19 And out of them shal proceed n thanksgiuing, and the voyce of them that are toyons, and I will multiply them, and they shall not be few: I will also glorifie them, & they shall not be diminished,

20 Their children also shall bee as afore time, and their congregation shall bee established before mee: and I will visit all that vexe them.

21 And their o noble ruler shal be of themselues, and their gouernour shall proceede from the middes of them, and I will cause him to draw neere, and approch vnto mee: for who is this that directely his p heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, q the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne, vntill hee haue done, and vntill hee haue performed the intents of his heart: in the r latter dayes ye shall vnderstand it.

r When this Messiah and deliuerer is sent.

CHAP. XXXI.

1 Hee rehearseth Gods benefites after their returne from Babylon, 23 and the spirituall ioy of the faithfull in the Church.

AT the s same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus sayeth the Lord, The people which b escaped the sword, found grace in the wildernesse: c he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me d of olde, saying: e Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawen thee.

4 Againe I will build thee, & thou shalt be builded, O virgine Israel: thou shalt still f be adorned with thy tymbrels, and shalt go forth in the dance of them that be toyfull.

5 Thou shalt yet plant vines vpon the mountaines of g Samaria, and the planters that plant them, h shall make them common.

6 For the dayes shall come that the i watchmen vpon the mount of Ephraim shall crie, Arise, and let vs go vp vnto Zion, to the Lord our God.

7 For thus saith the Lord, Reioice with gladnesse for Iaakob, & shout for ioy among the chiefe of the l Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Behold, I will bring them from the North country, and gather them from the coasts of the world, with the blind and the lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come m weeping, and with mercie will I bring them againe: I will leade them by the riuers of n water in a straight way, wherein they shal not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 ¶ Heare the word of the Lord, O ye Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him as a shepherd doth his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand p of him, that was stronger then he.

12 Therefore they shall come and reioice in the height of Zion, and shall runne to the bountifulnesse of the Lord, euen for the q wheate, and for the wine, and for the oyle, and for the increase of sheepe and bullocks: and their soule shall be as a watered garden, and they shall haue haue no more sorow.

13 Then shall the virgine reioyce in the r dance, and the yong men, and the olde men together: for I will turne their mourning into ioy, and will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priest with s fatnes, and my people shall be satisfied with my goodnesse, sayth the Lord.

15 Thus saith the Lord, A voice was heard on hie, a mourning and bitter weeping, t Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus sayeth the Lorde, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded (saith the Lorde) and they shall come againe from the land of the enemie.

17 And there is hope of thine end, (sayeth the Lord) that thy children shall come againe to their owne borders.

18 I haue heard u Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an x vntamed calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: and after that I was instructed, I smote vpon my z thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim a my deare sonne or pleasant childe? yet since I spake vnto him, I still b remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp c signes: make thee heapes:

s When this noble gouernour shall come: meaning Christ, not only Iudah and Israel, but the rest of the world shal be called.

b Which were deliuered from the cruelties of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficiall to thē now, as he had bene of old.

e Thus the Lord answereth, that his loue is not changeable.

f Thou shalt haue still occasion to reioice: which is meant by tabrets and dancing, as their custome was after notable victories, Exodus 15.20. iudg.5.2. and chap.11.34.

g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel.

h That is, shal eate the fruit thereof, as Leuit. 19.23. deut.20.6.

i The ministers of the word.

k They shall exhort all to the imbracing of the Gospel, as Isa.2.3.

l He sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not giuen eare to the Prophets, and therefore it followeth that God receiued them to mercie, Chap.50.4. Some take it that they should weepe for ioy.

n Where they found no impediment, but aboundance of all things.

o That is, my dearely beloued, as the first childe is to the father.

p That is, from the Babylonians and other enemies.

q By these temporall benefits he meaneth the spirituall graces which are in the Church, and whereof there should be euer plentie, Isa.58.11,12.

r In the companie of the faithfull, which euer praise God for his benefits.

s Meaning, the spirit of wisedom, knowledge, and zeale.

t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites or Israelites: that is, vterly destroyed, and caried away, insomuch that if Rahel the mother of Beniamin coulde haue risen againe to seeke for her children, shee shoulde haue founde none remaining.

n That is, the people that were led captiue.

x Which was wanton, and could not bee subiect to the yoke.

y Hee sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselues.

z In signe of repentance, and detestation of my sinne.

a As though hee would say, No: for by his iniquity, he did what lay in him to cast me off.

b To wit, in pitying him for my promise sake.

c Marke by what way thou diddest goe into captiuitie, and thou shalt returne againe by the same.

set

set thine heart toward the path e way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter? for the LORD hath created a new thing in the earth: A WOMAN shall compasse a man.

23 Thus saith the LORD of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The LORD bl esse thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the weary soule, and I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweet vnto me.

27 Beholde, the dayes come, saieth the LORD, that I will sow the house of Israel, and the house of Iudah with the seede of man and with the seed of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the LORD.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, and the childrens teeth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the sowre grape, his teeth shall be set on edge.

31 ¶ Beholde, the dates come, saith the LORD, that I will make a new couenant with the house of Israel, & with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an husband vnto them, saith the LORD.

33 But this shall bee the couenant that I will make with the house of Israel, After those dayes, saith the LORD, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the LORD, for they shall all know mee from the least of them vnto the greatest of them, saith the LORD: for I will forgiue their iniquity, and will remember their sinnes no more.

35 Thus saith the LORD, which giueth the Sunne for a light to the day, and the courses of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the LORD of hostes.

36 If these ordinances depart out of my sight, saieth the LORD, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the LORD, If the heauens can be measured, or the foundations of the earth bee searched out beneath, then will I cast off all the seed of Israel, for all that they had done, saith the LORD.

38 Behold, the dayes come, saith the LORD, that the citie shalbe built to the LORD from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall bee holy vnto the LORD, neither shall it be plucked vp nor destroyed any more for euer.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue & beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth, that Ierusalem which is like a barren woman in her captiuitie should be fruitfull, as she that is ioyned in marriage, and whom God blesseth with children.

e Hauing vnderstood this vision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, I reioyced.

f I will multiply, and enrich them with people and cattell.

g The wicked vsed this prouerbe, when they did murmure against Gods iudgments pronounced by the Prophets, saying that their fathers had committed the fault, and that the children were punished, Eze. 18.3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, & the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.

i And so were the occasion of their owne disorderment through their infidelitie, Isa. 50.1. ‖Or, waster.

k In the time of Christ, my Lawe shall in stead of tables of stone bee written in their hearts by mine holy Spirit, Heb. 8.8,10.

l Vnder the kingdome of Christ there shall none be blinded with ignorance, but I will giue them faith and knowledge of God for remission of their sinnes, and dayly increase the same: so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54.13 but the full accomplishing hereof is referred to the kingdome of Christ, when we shalbe ioyned with our head.

m If the Sunne, Moone & starres cannot but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I wil leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3.1. By this description hee sheweth that the citie should be as ample and beautifull as euer it was: but hee alludeth to the spirituall Ierusalem, whose beautie shalbe incomparable.

CHAP. XXXII.

Ieremiah is cast into prison because hee prophesied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

THe word that came vnto Ieremiah from the LORD, in the tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-rezzar.

2 For then the host of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah king of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus saieth the LORD, Behold, I will giue this citie into the handes of the king of Babel, and he shall take it:

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the handes of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall behold his eyes,

5 And he shall leade Zedekiah to Babel, and there shall hee bee, vntill I visit him, saieth the LORD: though yee fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah sayd, The word of the LORD came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and say, Buy vnto thee my field, that is in Anathoth: for the title by kinred appertaineth vnto thee to buy it.

8 So Hanameel mine vncles sonne, came to

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah, vnto the last yere saue one of Zedekiahs reigne, which was almost forty yeeres. *Chap. 29.16,17. and 34.2.*

b Till I take Zedekiah away by death: for he shal not die by the sword, as Chap. 34.4.

c Whereby was meant that the people should returne againe out of captiuitie, and enioy their possessions and vineyards, as verse 15. and 44.

‖Or, right to redeeme it.

d Because he was next of kinred, as Ruth 4.4.

e Of the possession of the Leuites, Read Leuit.25.32.

f Which mounteth to of our money about ten shillings fixe pence, if this shekel were the common shekel, reade Gen.23.15 for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekell: for twentie made the shekel.

g According to the custome, the instrument, or euidence was sealed vp with the common seale, & a copie thereof remained, which conteined the same in effect, but was not so authenticall as the other, but was left open to be seene, if any thing should be called in doubt.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance. ‖Or, hid. Exod.34.7. deut.5.9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, shall be punished both for their owne wickednesse, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

to me in the court of the prison, according to the word of the Lord, and sayde vnto mee, Buy my f field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, euen seuen f shekels, and ten pieces of siluer.

10 And I witte it in the booke, and signed it, and tooke witnesses, and weighed him the siluer in the ballances.

11 So I tooke the booke of the possession, being sealed g according to the Lawe, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the soone of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus sayth the Lorde of hostes the God of Israel, Take the writtings, euen this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen h vessell, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fields and vineyards shall be possessed againe in this land.

16 ¶ Nowe when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lorde, saying,

17 Ah Lorde God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing ‖hard vnto thee.

18 * Thou shewest mercie vnto thousands, and recompensest the iniquitie of the fathers into the bosome of their i children after them: O God the great and mightie, whose Name is the Lord of hosts,

19 Great in counsell, & mightie in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to euery one according to his wayes, and according to the fruit of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this k day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terrour,

22 And hast giuen them this land, which thou diddest sweare to their fathers to giue them, euen a land that floweth with milke and hony,

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the l mountes, they are come vnto the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it, by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast sayde vnto me, O Lord God, Buy vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lorde vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all m flesh: is there any thing too hard for mee?

28 Therefore thus sayeth the Lord, Beholde, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchad-rezzar king of Babel, & he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before me from their n youth: for the children of Israel haue surely prouoked mee to anger with the workes of their handes, sayth the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe & not the face: though I taught them, o rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house, whereupon my Name was called, to defile it,

35 And they built the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes and their daughters to r passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Iudah to sinne.

36 And now s therefore, thus hath the Lord God of Israel spoken concerning this citie, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword, and by the famine, and by the pestilence,

37 * Beholde, I will gather them out of all countreys, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

l The word signifieth any thing that is cast vp, as a mount or rampart and is also vsed for engins of warre, which were layd on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to liberty.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou.1.24.isa.65.2, chap.7.13.& 25.3.& 26.5.& 29.19.& 35.14. and 44.4.2.chro, 36.15.

p That is, the altars which were made to offer sacrifice vpon to their idoles.

q Reade Chap.7.31.2.King.23.10.

r Reade 2.King.16.3.

s Reade Chap.30.16. Deut.30.3.

Chap.30.22.

t One consent and one religion, as Ezek.11.19. and 36.27.

u Reade Chap. 31.32,33.

38 And they shall be t my people, and I will be their God.

39 And I will giue them t one heart and one way, that they may feare mee for euer for the wealth of them, and of their children after them.

40 And I will make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayth the Lorde, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall bee possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, vers. 8.

44 Men shall buy x fieldes for siluer, and make writings, and seale them, & take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 *The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised.* 8 *God forgiueth sinnes, for his owne glory.* 15 *Of the birth of Christ.* 20 *The kingdome of Christ in the Church shall neuer be ended.*

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I will answere thee, and shewe thee great and mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword,

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my e face from this city, because of all their wickednesse.

f In the mids of his threatnings, God remembreth his, and comforteth them.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

6 ¶ Behold, f I will giue it health and amendment: for I will cure them, and will reuelle vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

10 Thus sayth the Lorde, Againe there shall be heard in this place (which ye say shal bee desolate, without man, and without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioy and the voyce of gladnesse, the voyce of the bridegroome, and the voyce of the bride, the voyce of them that shall say, i Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shalbe dwelling for the pheasants to rest their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Behold, the dayes come, sayeth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time will I cause l the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

16 In those dayes shall Iudah bee saued, and Ierusalem shall dwel safely, and he that shall call m her, is the Lord our n righteousnes.

17 For thus sayeth the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer o burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

22 As the armie of heauen cannot bee numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lorde came to Ieremiah, saying,

24 Considerest thou not what q this people hath spoken, saying, The two families,

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16.8. psal. 105. 1. isa. 12. 4. psal. 106. 1. and 107. 1. & 118. 1. and 136. 1.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophecie is ment, as telleth all the Iewes, and that which is written, Chap. 23.5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousnes, sanctification and redemption, 1. Cor. 1.30.

o This is chiefly meant of the spirituall sacrifice of thanksgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

p Read Chap. 31.35.

q Meaning the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendement.

a Which was in the kings house at Ierusalem, as Chap. 32.1,2.

b To wit, of Ierusalem, who as he made it, so will he preserue it, reade Ps. 37 16.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

lies, which the Lord hath chosen, hee hath euen cast them off: thus haue they despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 Hee threatneth that the citie and the King Zedekiah shall bee giuen into the hands of the King of Babylon. 11 Hee rebuketh their cruelty toward their seruants.

THE word which came vnto Ieremiah from the Lord (when [a] Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus sayeth the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, [*] I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hand, but shall surely bee taken, and deliuered into his hand, and thine eyes shal behold the face of the king of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus sayth the Lord of thee, thou shalt not die by the sword,

5 But thou shalt die in [b] peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh [c] lord: for I haue pronounced the word, sayth the Lord.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels host fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the worde that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Ierusalem, [d] to proclaime libertie vnto them,

9 That euery man should let his [e] seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they [‡] repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants & handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of [‖] seruants, saying,

14 [*] At the terme of seuen yeres let ye go, euery man his brother an Ebrew which hath bene sold vnto thee: and when he hath serued thee sixe yeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before me in [f] the House, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, & euery man his handmaid, whom yee had set at liberty at their pleasure, to returne and hold them in subiection to be vnto you as seruants and handmaids.

17 Therefore thus saith the Lorde, Yee haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, sayth the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before mee, when they [h] cut the calfe in twaine, and passed betweene the partes thereof:

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, & into the hand of the king of Babels hoste, which [i] are gone vp from you.

22 Behold, I will command, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord, in the dayes of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 *Chro.36.19. chap.29.16,17. and 32.3.*

* Meaning, in the Temple, to declare that it was a most solemne and strait couenant made in the Name of the Lord.

b That is, I giue the sword liberty to destroy you.

c The Iewes shall lament for thee their Lord and King.

d Not of any violent death.

d When the enemie was at hand, and they sawe themselues in danger, they would seem holy & so began some kind of reformation: but soone after they vttered their hypocrisie.

e According to the Law, Exo.21. 2. Deut.15.12.

‡ *Or, returned.*

‖ *Or, bondage. Deut.15.1,12.*

f Meaning, in the Temple, to declare that it was a most solemne and strait couenant made in the Name of the Lord.

g That is, I giue the sword liberty to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressor of the same couenant should be so diuided in pieces, read Gen.15.10.

i To fight against the Egyptians, as Chap.37.11.

a For the disposition and order of these prophesies, reade chap.27.1.

Chap. 30.22.

t One consent and one religion, as Ezek.11.19. and 36.27.

u Reade Chap. 31.32,33.

38 And they shall be* my people, and I will be their God.

39 And I will giue them t one heart and one way, that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus sayth the Lorde, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shall bee possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, verse 8.

44 Men shall buy x fieldes for siluer, and make writings, and seale them, & take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet admonished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

a Which was in the kings house at Ierusalem, as Chap.32.1,2.

MOreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the a court of the prison) saying,

b To wit, of Ierusalem, who as he made it, so will he preserue it, reade Isa.37 16.

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his Name.

c Reade Chap. 32.24.

3 Call vnto me, and I will answere thee, and shewe thee great and mightie things, which thou knowest not.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword,

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my e face from this city, because of all their wickednesse.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings, God remembreth his, and comforteth them.

6 ¶ Behold, f I will giue it health and amendment: for I will cure them, and will reuelle vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against mee, and whereby they haue rebelled against me.

9 And it shall be to me a name, a h ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth, that I shew vnto this citie.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus sayth the Lorde, Againe there shall be heard in this place (which ye say shal bee desolate, without man, and without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appointed for the Leuites to prayse God by, 1.Chro. 16 8. psal. 105.1. Isa. 12. 4. psal. 106 1. and 107.1. & 118.1. and 136.1.

11 The voyce of ioy and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, Prayse the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of prayse in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shalbe dwelling for shepheards to rest their flocke.

13 In the cities of the k mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophecie is ment, as testifie all the Iewes, and that which is written, Chap. 23.5.

14 Behold, the dayes come, sayeth the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In those dayes and at that time will I cause l the branch of righteousnesse to growe vp vnto Dauid, and he shall execute iudgement, and righteousnesse in the land.

m To wit, Christ is our Lord God, our righteousnes, sanctification and redemption, 1.Cor.1.30.

16 In those dayes shall Iudah bee saued, and Ierusalem shall dwell safely, and he that shall call m her, is the Lord our righteousnes.

n This is chiefly meant of he spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest, and the euerlasting sacrifice, figured by the sacrifices of the Law.

17 For thus sayeth the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer n burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

o Read Chap. 31.35.

19 ¶ And the word of the Lord came vnto Ieremiah, saying,

20 Thus sayeth the Lord, If you can breake my couenant of the o day, and my couenant of the night, that there should not be day and night in their season,

21 Then may my couenant bee broken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priestes my ministers.

p Meaning the Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel, or Beniamin, because he did correct them for a time for their amendement.

22 As the armie of heauen cannot bee numbred, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that ministe vnto me.

23 ¶ Moreouer, the word of the Lorde came to Ieremiah, saying,

24 Considerest thou not what p this people hath spoken, saying, The two families,

lies, which the Lord hath chosen, hee hath euen cast them off for euer: haue they despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 Hee threateneth that the citie and the King Zedekiah shall bee giuen into the hands of the King of Babylon. 11 Hee rebuketh their cruelty toward their seruants.

THE word which came vnto Ieremiah from the Lord (when a Nebuchad-rezzar King of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand, and all people fought against Jerusalem, and against all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

2 Thus sayeth the Lord God of Israel, Goe, and speake to Zedekiah king of Iudah, and tell him, Thus saith the Lord, Behold, b I will giue this citie into the hand of the king of Babel, and he shall burne it with fire,

b 2. Chro. 36. 19. chap. 29. 16, 17. and 32. 3.

3 And thou shalt not escape out of his hand, but shalt surely bee taken, and deliuered into his hand, and thine eyes shal behold the face of the king of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus sayth the Lord of thee, thou shalt not die by the sword,

5 But thou shalt die in c peace: and according to the burning for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh lord: for I haue pronounced the word, sayth the Lord.

d Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

6 Then Ieremiah the Prophet spake all these wordes vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Jerusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the worde that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with all the people which were at Jerusalem, d to proclaime libertie vnto them,

d When the enemie was at hand, and they sawe themselues in danger, they would seem holy & so began some kind of reformation: but soone after they vttered their hypocrisie.

9 That euery man should let his e seruant goe free, and euery man his handmaid, which was an Ebrew or an Ebrewesse, and that none should serue himselfe of them, to wit, of a Iew his brother.

e According to the Law, Exo. 21. 2. Deut. 15. 12.

10 Now when all the princes, and all the people which had agreed to the couenant, heard that euery one should let his seruant goe free, and euery one his handmaid, and that none should serue themselues of them any more, they obeyed and let them goe.

11 But afterward they ‡ repented, and caused the seruants and the handmaides, whom they had let goe free, to returne, and held them in subiection as seruants & handmaids.

‡ Ebr. returned.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

‖ Or, bondage. Deut. 15. 1, 12.

14 f At the terme of seuen yeres let ye go, euery man his brother an Ebrew which hath bene sold vnto thee: and when he hath serued thee sixe yeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

f Meaning, in the Temple, to declare that it was a most solemne and strait couenant made in the Name of the Lord.

15 And yee were now turned, & had done right in my sight in proclaiming liberte, euery man to his neighbour, and ye had made a couenant before me in g the House, whereupon my Name is called.

16 But yee repented, and polluted my Name: for ye haue caused euery man his seruant, & euery man his handmaid, whom yee had set at liberty at their pleasure, to returne and hold them in subiection to be vnto you as seruants and handmaids.

17 Therefore thus saith the Lorde, Yee haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you sayth the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword liberty to destroy you.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before mee, when they h cut the calfe in twaine, and passed betweene the partes thereof:

19 The princes of Iudah, and the princes of Jerusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe,

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shalbe for meat vnto the foules of the heauen, and to the beasts of the earth.

h As touching this maner of solemne couenant which the ancient vsed by passing between the two parts of a beast, to signifie that the transgressor of the same couenant should be so diuided in pieces, read Gen. 15. 10.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, & into the hand of the king of Babels hoste, which i are gone vp from you.

i To fight against the Egyptians, as Chap. 37. 11.

22 Behold, I will command, sayeth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

Hee proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

THE word which came vnto Ieremiah from the Lord, in the dayes a of Iehoiakim the sonne of Iosiah King of Iudah, saying,

a For the disposition and order of these prophecies, reade chap. 27. 1.

2 Go vnto the house of the b Rechabites, and speake vnto them, and bring them into the house of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man c of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and d I said vnto them, Drinke wine.

6 But they said, We will drinke no wine: For e Ionadab the sonne of Rechab our father commanded vs, saying, f Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall ye build house, nor sowe seede, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voice of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our daies, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue wee vineyard, nor field, nor seede,

10 But wee haue remained in tents, and haue obeyed, and done according to g all that Ionadab our father commanded vs.

11 But when Nebuchad-rezzar King of Babel came vp into the land, wee said, Come, and let vs goe vp to Ierusalem, from the host of the Caldeans, and from the host of Aram: so we h dwell at Ierusalem.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Go, and tel the men of Iudah, and the inhabitants of Ierusalem, Will i ye not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that hee commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, k rising early, & speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, & sending them, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but yee would not incline your eare, nor obey me.

16 Surely, the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue l spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah said vnto the house of the Rechabites, Thus sayth the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Ionadab the sonne of Rechab shall m not want a man to stand before me for euer.

CHAP. XXXVI.

1 Baruch writeth, as Ieremiah endicteth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth a yeere of Iehoiakim the sonne of Iosiah king of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roll of booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euen b from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgiue their iniquitie, and their sinne.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote c at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roll, or booke.

5 And Ieremiah commaunded Baruch, saying, I am d shut vp, and cannot goe into the house of the Lord.

6 Therefore go thou, and reade the roll, wherein thou hast written at my mouth the wordes of the Lord, in the audience of the people in the Lords house vpon the e fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will f pray before the Lord, and euery one returne from his euil way, for great is the anger, and the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke, the wordes of the Lord in the Lords

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioined with them in the seruice of God.

c That is, a Prophet.

‖ *Or, doores.*

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured his zeale, 2.k 10. 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandement of their father. k I haue most diligently exhorted and warned you both by my selfe and my Prophets. *Chap.* 18.11. *and* 25.5.

l That is, by his Prophets & ministers: which sheweth that it is as much as thoughhe should speake to vs himselfe, when hee sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

a Reade Chap. 25.1.

b Which were twentie & three yeeres, as Cha. 25 3. counting from the thirteenth yeere of Iosias reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians as their custome was whē they feared warre or any great plague of God.

f Hee sheweth that fasting without prayer & repentance auaileth nothing, but is meere hypocrisie,

Lords house.

9 ¶ And in the fift yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the House of the Lorde, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the higher court at the entrie of the [h] new gate of the Lords house, in the hearing of all the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the kings house into the Chancellours chamber, and loe, all the Princes sate there, euen Elishama the Chancellour, and Delaiah the sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemia, the sonne of Cushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they sayde vnto him, Sit downe now, and reade it, that wee may heare. So Baruch read it in their audience.

16 Nowe when they had heard all the wordes, they were [i] afrayde, both one and other, and sayd vnto Baruch, We will certifie the king of all these words.

17 And they examined Baruch, saying, Tel vs now, how diddest thou write all these words at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes vnto mee with his mouth, and I wrote them with ynke in the booke.

19 Then said the Princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the King to the court, but they layde vp the roule in the chamber of Elishama the Chancellour, and tolde the king all the wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and hee tooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which stood beside the king.

22 Now the King sate in the winterhouse, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure sides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, vntill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent [m] their garments, neither the king, nor any of his seruants, that heard all these words.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had besought the king, that hee would not burne the roule: but hee would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the king had burnt the roule and the words which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe another roule, and write in it all the former words that were in the first roule which Iehoiakim the king of Iudah hath burnt,

29 And thou shalt say to Iehoiakim king of Iudah, Thus sayeth the Lord, Thou hast burnt this roule, saying, [p] Why hast thou written therein, saying, that the king of Babel shall certeinely come [q] destroy this land, and shall take thence both man and beast?

30 Therefore thus sayeth the Lord of Iehoiakim king of Iudah, He shall haue [r] none to sit vpon the throne of Dauid, and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will visit him and his seede, and his seruants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim king of Iudah had burnt in the fire, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiah succeeded Iechoniah. 3 Hee sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 Hee is beaten, and put in prison.

AND * King Zedekiah the sonne of Iosiah reigned for [a] Koniah the sonne of Iehoiakim, whom Nebuchad-rezzar King of Babel, [b] made King in the lande of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the words of the Lord, which hee spake by the ‡ ministerie of the Prophet Ieremiah.

3 And Zedekiah the King [c] sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in and out among the people: for they had not put him [e] into the prison.

g The fast was then proclaimed, and Baruch read this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captiues.

h Which is the East gate of the Temple.

i The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues.

l Which conteined part of November and part of December.

m Shewing that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his word.

n Thus we see the continuall care that God hath euer ouer his to preserue them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

p These are Iehoiakims words.

q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.

r Reade Chap. 22, 19.

2. *King.* 24. 17. 2. *Chron.* 36. 10. *chap.* 52. 1.

a Who was called Iehoiachin, or Iechoniah.

b And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24. 17.

‡ *Ebr. hand.*

c Because he was afraid of the Caldeans that came against him.

d That is, was out of prison, and at libertie.

e To helpe the Iewes.

‡ Ebr. went vp.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they ‡ departed from Ierusalem)

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus sayeth the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it, and burne it with fire.

‖ Or, lift not vp your mindes.

9 Thus sayeth the Lord, ‖ Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

f As some thinke to goe to Anathoth his owne towne.

12 Then Ieremiah went out of Ierusalem to goe into the f lande of Beniamin, separating himselfe thence from among the people.

g By the which men went into the countrey of Beniamin.

13 And when hee was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou ‡ fleest to the Caldeans.

‡ Ebr. fallest.

14 Then sayd Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriah tooke Ieremiah, and brought him to the princes.

15 ¶ Wherefore the princes were angrie with Ieremiah, and smote him, and laid him in prison in the house of Ionathan the scribe: for they had made that the h prison.

h Because it was a vile and streit prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, & tooke him out, and the king asked him secretly in his house, and sayd, Is there any word from the Lorde? And Ieremiah sayd, Yea: for, sayd he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah sayd vnto King Zedekiah, ¶ What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

Chap. 28.4.

‡ Er. fall.

19 *Where are now your prophets, which prophesied vnto you, saying, The king of Babel shal not come against you, nor against this land?

i That is, so long as there was any bread in the city: thus God prouideth for his, that he wil cause their enemies to preserue them to that ende, whereunto he hath appointed them.

20 Therefore heare now, I pray thee, O my lord the king: let my prayer ‡ be accepted before thee, that thou cause me not to returne to the house of Ionathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should giue him dayly a piece of bread out of the Bakers streete vntill all the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the king commanded Ieremiah to bee brought foorth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey now when Nebuchadnezzar came, as Chap. 21.1.

2 Thus sayeth the Lord, He that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a b pray, and shall liue.

b Reade Chap. 21.9. and 45.5.

3 Thus saith the Lord, This citie shall surely bee giuen into the hand of the king of Babels armie, which shall take it.

‖ Or, discourageth.

4 Therefore the Princes sayde vnto the King, We beseech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

c Thus we see how the wicked when they can not abide to heare the trueth of Gods word, seeke to put the ministers to death as transgressours of policies.

5 Then Zedekiah the king said, Behold, he is in your handes, for the king can denie d you nothing.

d Wherein he grieuously offended in that that not onely hee would not heare the trueth spoken by the Prophet, but also gaue him to the lusts of the wicked, to be cruelly intreated.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cords: and in the dungeon there was no water but mire: so Ieremiah stacke fast in the mire.

‡ Ebr. Cushite, or Ethiopian.

7 Now when Ebed-melech the ‡ blacke Moze, one of the Eunuchs, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king sate in the e gate of Beniamin)

e To heare matters, and giue sentence.

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.

10 Then the King commaunded Ebed-melech the blacke Moze, saying, Take from hence thirtie men ‡ with thee, and take Ieremiah the Prophet out of the dungeon before he die.

‡ Ebr. vnder thine hand.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasurie, and tooke there olde rotten ragges, and olde worne cloutes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze sayde vnto Ieremiah, Put now these olde rotten ragges and worne, vnder thine armeholes, betweene the cordes. And Ieremiah did so.

13 So they drewe vp Ieremiah with cordes, and tooke him vp out of the dungeon, and

and Jeremiah remained in a the court of the prison.

g Where the king had set him before to be at more libertie, as Chap. 37.21.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the thirde entrie that is in the house of the Lorde, and the king said vnto Jeremiah, I wil aske thee a thing: hide nothing from me.

15 Then Jeremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay mee? and if I giue thee counsel, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah, Thus saith the Lorde God of hostes, the God of Israel, If thou wilt goe foorth vnto the king of Babels b princes, then thy soule shall liue, and this city shall not bee burnt vp with fire, and thou shalt liue, and thine house.

h And yeelde thy selfe vnto them.

18 But if thou wilt not goe foorth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Jeremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Jeremiah saide, They shall not deliuer thee: hearken vnto the voice of the Lorde, I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe foorth, this is the word that the Lorde hath shewed me.

22 And beholde, all the women that are k left in the king of Judahs house, shal bee brought forth to the king of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee, thy feete are fastened in the myre, and they are turned backe.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, saith the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the mire.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babel: and this citie shalt thou cause to bee burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man know of these wordes, and thou shalt not die.

25 But if the princes vnderstande that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee,

l Herein appeareth the infirmity of the prophet, who did dissemble, to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

26 Then shalt thou say vnto them, I humbly l besought the king that hee would not cause mee to returne to Jehonathans house to die there.

27 Then came all the Princes vnto Jeremiah and asked him. And hee told them according to all these wordes that the king had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Jeremiah abode still in the court of the prison, vntill the day that Jerusalem was taken: and hee was there, when Jerusalem was taken.

CHAP. XXXIX.

1 Nebuchadnezzar besiegeth Ierusalem. 4 Zedekiah fleeing, is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN the ninth yeere of Zedekiah king of Judah, in the tenth moneth, came Nebuchadnezzar king of Babel and all his hoste against Jerusalem, and they besieged it. 2. *King.* 25.1. *chap.* 52.4.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the king of Babel came in, and sat in the middle gate, euen Nergal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal, Sharezer, Rabmag, with al the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah sawe them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the b gate between the two walles, and he went toward the wilderneſſe.

b Which was a posterne doore, ieade 2. Kings 25.4.

5 But the Caldeans host pursued after them, and ouertooke Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-rezzar king of Babel vnto c Riblah in the lande of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreouer he put out Zedekiahs eies, and bound him in chaines, to carry him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Jerusalem.

9 Then Nebuzar-adan the ‖ chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

‖ *Or, captaine of the gard.*

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing, in the lande of Judah, and gaue them vineyardes and fields at the same ‡ time.

d For the rich and the mighty which put their trust in their shifts & meanes, were by Gods iust iudgements most rigorously handled.

‡ *Ebr. by the hand of.*

11 Now Nebuchad-rezzar king of Babel gaue charge concerning Jeremiah ‡ vnto Nebuzar-adan the chiefe steward, saying,

‡ *Ebr. set thine eyes vpon him.*

12 Take him, and ‡ looke well to him and doe him no harme, but doe vnto him euen as he shall say vnto thee.

e Thus God preserued his Prophet by his meanes, whom he made the scourge to punish the king, and them that were his enemies.

13 So Nabuzar adan the chiefe steward sent, and Nebushazban, Rab-saris, and Nergal, Sharezer, Rabmag, and all the king of Babels princes:

14 Euen they ſent, and tooke Jeremiah out of the court of the priſon, and committed him vnto f Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that hee ſhould carry him home: ſo he dwelt among the people.

f Whom the king of Babel had now appointed gouernour ouer the reſt of the Iewes that he left behind.

15 Now the word of the Lord came vnto Jeremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Goe and ſpeake to Ebed-melech the blacke Moze, ſaying, Thus ſaith the Lorde of hoſtes the God of Iſrael, Beholde, I will bring my words vpon this citie for euill, and not for good, and they ſhalbe accompliſhed in that day before thee.

17 But I will deliuer thee in that day, ſaith the Lord, & thou ſhalt not be giuen into the hand of the men whom thou feareſt.

g Thus God recompenſed his zeale and fauour, which he ſhewed to his Prophet in his troubles.

18 For I will ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhall bee for a praye vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

CHAP. XL.

Ieremiah hath licence to goe whither hee will. 6 Hee dwelleth with the people that remaine with Gedaliah.

THe word which came to Jeremiah from the Lorde after that Nabuzar-adan the chiefe ſtewarde had let him goe from Ramath, when hee had taken him being bound in chaines among all that were caried away captiue of Jeruſalem and Judah, which were caried away captiue vnto Babel.

2 a And the chiefe ſtewarde tooke Jeremiah, and ſayde vnto him, The Lorde thy God hath pronounced this plague vpon this place.

a From this ſecond verſe, vnto chap. 42. 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtorie beginneth againe, and this viſion is declared what it was.

3 Nowe the Lorde hath brought it, and done according as hee hath ſaid: becauſe yee haue b ſinned againſt the Lord, and haue not obeyed his voice, therfore this thing is come vpon you.

b God mooued this infidel to ſpeake this, to declare the great blindneſſe and obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

4 And nowe beholde, I looſe thee this day from the chaines which were on thine hands: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with mee into Babel, ‡tary ſtill: beholde, all the lande is ‖ before thee: whither it ſeemeth good, and conuenient for thee to goe, thither goe.

‡ Ebr. ceaſe. ‖ Or, at thy commandement.

5 For yet hee was not returned: therefore he ſaid, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whome the king of Babel hath made gouernour ouer all the cities of Judah, and dwell with him among the people, or goe whereſoeuer it pleaſeth thee to goe. So the chiefe Stewarde gaue him vitailes and a reward, and let him goe.

c Which was a citie of Iudah.

6 Then went Jeremiah vnto Gedaliah the ſonne of Ahikam, to c Mizpah, & dwelt there with him among the people that were left in the land.

d Which were ſcattered abroad for feare of the Caldeans.

7 Nowe when all the Captaines of the hoſte, d which were in the fieldes, euen they and their men heard, that the King of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the lande, that were not caried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen e Iſhmael the ſonne of Nethaniah, and Johanan, and Jonathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Jezaniah the ſonne of Maachathi, they and their men.

e Who was of the kings blood, and after ſlew him, Chap. 41. 2.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan * ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the lande, and ſerue the king of Babel, and it ſhall bee well with you.

* 2. King. 25. 24.

10 As for mee, beholde, I will dwel at Mizpah to ‖ ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſummer fruits, and oyle, and put them in your veſſels, and dwell in your cities, that ye haue ‖ taken.

‖ Or, to receiue them, or to entreat them for you. ‖ Or, choſen to dwell in.

11 Likewiſe when all the Iewes that were in f Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant in Judah, and that hee had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

f Which were fled alſo for feare of the Caldeans.

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Judah to Gedaliah vnto Mizpah, and gathered wine and ſummer fruits, very much.

13 Moreouer Johanan the ſonne of Kareah, and all the captaines of the hoſte, that were in the fieldes, came to Gedaliah to Mizpah,

14 And ſaid vnto him, Knoweſt thou not that g Baalis the king of the Ammonites, hath ſent Iſhmael the ſonne of Nathaniah to ſlay thee? but Gedaliah the ſonne of Ahikam beleeued them not.

g For vnder the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

15 Then Jehonan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhould he kill thee, that all the Iewes which are gathered vnto thee, ſhould be ſcattered, and the remnant in Judah perish?

16 But Gedaliah the ſonne of Ahikam ſaide vnto Johanan the ſonne of Kareah, Thou ſhalt h not doe this thing: for thou ſpeakeſt falſly of Iſhmael.

h Thus the godly which thinke no harme to others, are ſooneſt deceiued, and neuer lacke ſuch as conſpire their deſtruction.

CHAP. XLI.

1 Iſhmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Iſhmael.

BVt in the a ſeuenth moneth came Iſhmael the ſonne of Nethaniah, the ſonne of Elithama of the ſeed royall, and the princes of the b king, and tenne men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did c eate breade together in Mizpah.

a The citie was deſtroied in the fourth moneth: and in the ſeuenth moneth which conteined part of September and part of October, was the gouernour Gedaliah ſlaine. b Meaning, Zedekiah. c They did eate together as familiar friends.

2 Then aroſe Iſhmael the ſonne of Nethaniah with theſe tenne men that were

with

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knewe it,

5 There came men from Shechem, from Shiloh, and from Samaria, euen fourescore men, hauing their beards shauen, and their clothes rent and cut, with [d] offrings and incense in their handes to offer in the house of the Lord.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meete them, weeping as hee went: & when he met them, he saide vnto them, Come to [e] Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slew them, and cast them into the middest of the pit, hee and the men that were with him.

8 But ten men were found among them, that saide vnto Ishmael, Slay vs not: for wee haue treasures in the fielde, of wheate, and of barley, and of oyle, and of honie: so hee stayed, and slewe them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Asa the king had [f] made because of Baasha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caried away captiue all the residue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, heard of all the euil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, & went to fight with Ishmael the sonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Ishmael caried away captiue, sawe Iohanan the sonne of Kareah, and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the sonne of Kareah.

15 But Ishmael the sonne of Nethaniah escaped from Iohanan with eight men, and went to the [h] Ammonites.

16 Then tooke Iohanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people, whom Ishmael the sonne of Nethaniah had caried away captiue from Mizpah, (after that hee had slaine Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon:

17 And they departed and dwelt in Geruth [i] Chimham, which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Caldeans: for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made gouernour in the land.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorow.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple: but after slew them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1. King. 15, 22.

g Which had bene captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murther.

i Which place Dauid of old had giuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 19. 38.

CHAP. XLII.

1 *The captaines aske counsell of Ieremiah what they ought to doe.* 7 *Hee admonisheth the remnant of the people not to goe into Egypt.*

THen all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremiah the Prophet, [a] Heare our prayer, wee beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein we may walke, and the thing that we may [b] doe.

4 Then Ieremiah the Prophet said vnto them, I haue heard you: behold, I will pray vnto the Lorde your God, according to your words, and whatsoeuer thing the Lord shall answere you, I wil declare it vnto you: I will keepe nothing backe from you.

5 Then they saide to Ieremiah, [b] The Lorde be a witnesse of trueth, and faithfull betweene vs, if we doe not, euen according to all things, for the which the Lorde thy God shall send thee to vs.

6 Whether [c] it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ [c] And so after tenne dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And said vnto them, Thus sayeth the Lord God of Israel, vnto whom ye sent mee to present your prayers before him,

10 If yee will dwell in this land, then I will builde you, and not destroy you, and I will plant you, and not roote you out: for I [d] repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom yee are afraide: bee not afrayd of him, sayeth the Lorde: for I am with you to saue you, and to deliuer you [e] from his hand,

12 And I will graunt you mercy, that he may haue compassion vpon you, and he shall cause you to [f] dwell in your own land.

13 But if yee say, Wee will not dwell in this lande, neither heare the voyce of the Lord

a This declareth the nature of hypocrites, which would know of Gods word what they should doe, but will not follow it, but in as much as it agreeeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, cha. 40. 1.

d Reade Chap. 18. 8.

e Because all kings hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prouerb. 21. 1.

f Or, returne.

Lord your God,

14 Saying, Nay, but wee will goe into the land of Egypt, where wee shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will wee dwell,

15 And now therefore heare the word of the Lord, yee remnant of Iudah: thus saith the Lord of hostes, the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there,

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, Chap. 46.25.

16 Then the sword that yee feared, shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall ye die,

17 And all the men that set their faces to enter into Egypt to dwell there, shall die by the sworde, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague that I will bring vpon them.

18 For thus saith the Lorde of hostes the God of Israel, As mine anger and my wrath hath beene powred foorth vpon the inhabitants of Ierusalem: so shall my wrath be powred foorth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a scorne, and a reproch, and yee shall see this place no more.

g Reade Chap. 26.6. & 44.12. shewing that this should come vpon them for their infidelitie and stubburnenesse.

19 O ye remnant of Iudah, the Lord hath saide concerning you, Goe not into Egypt: knowe certainely that I haue admonished you this day.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrary.

20 Surely ye [h] dissembled in your hearts when yee sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainely that ye shall die by the sword, by the famine, and by the pestilence, [i] in the place whither yee desire to goe and dwell.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah prophesieth the destruction of Egypt.

NOw when Ieremiah had made an ende of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lorde their God had sent him to them, euen all these words,

a Who was also called Iezaniah, Chap. 42.1.

2 Then spake [a] Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah, and all the [b] proud men, saying vnto Ieremiah, [c] Thou speakest falsly: the Lord our God hath [d] not sent thee to say, Go not into Egypt to dwell there,

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they burst foorth into open rage: for they can abide nothing but flatteries, reade Isa. 30.10.

d He sheweth what is the nature of hypocrites: to wit, to feigne that they would obey God and imbrace his word, if they were assured that his messengers spake the truth: though indeed they be most far from all obedience,

3 But Baruch the sonne of Neriah [e] prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander and speak wickedly of all them that support or fauour the godly.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voice of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoste tooke all the remnant of Iudah, that were returned from all [f] nations, whither they had bene driuen, to dwell in the land of Iudah:

f As from the Moabites, Ammonites, and Edomites, Chap. 40.11.

6 Euen men and women, and children, and the kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah [g] the Prophet, and Baruch the sonne of Neriah.

g Whom these wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to [h] Tahpanhes.

h A citie in Egypt neere to Nilus.

8 ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

i Which signified that Nebuchad-nezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

10 And say vnto them, Thus saith the Lord of hostes the God of Israel, Beholde, I will sende and bring Nebuchad-rezzar the king of Babel [k] my seruant, and will set his throne vpon these stones that I haue hid, and hee shall spread his pauilion ouer them.

k Reade Chap. 25.9.

11 And when he shall come, he shall smite the land of Egypt: [l] such as are appointed for death to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15.2.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them, and carie them away captiues, and he shall aray himselfe with the land of Egypt, as a [m] shepheard putteth on his garment, and shall depart from thence in peace.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

13 Hee shall breake also the images of [n] Beth-shemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

n Or, the house of the sunne.

CHAP. XLIIII.

Hee reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lord are chastened. 26 The destruction of Egypt, and of the Iewes therein, is prophesied.

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

a These were all famous & strong cities in Egypt, where the Iewes that were fled, dwelt for their safetie: but the Prophet declareth that there is no hold so strog, that can preserue them from Gods vengeance.

2 Thus saith the Lord of hostes the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and beholde, this day they are desolate, and no man dwelleth therein,

3 Because

7 Because of their wickednes which they haue committed, to prouoke mee to anger, in that they went to burne incense, and to serue other gods, whom they knewe not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets [b] rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore [c] my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus sayth the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your Fathers, and the wickednesse of the [d] kings of Iudah, and the wickednesse of their wiues, and your owne wickednes, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not ‖humbled vnto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lorde of hostes the God of Israel, Behold, I will set my face against you * to euill, and to destroy all Iudah.

12 And I will take the remnant of Iudah, that [e] haue set their faces to goe into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall euen bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation, and an astonishment, and a [f] curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they ‡ haue a desire to returne to dwell there: for none shall returne, but [g] such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, ‡ all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken vnto vs in the name of the Lorde, wee will [h] not heare it of thee.

17 But we will do whatsoeuer thing goeth out of our own mouth, as to burne incense vnto [i] the Queene of heauen, and to powre out drinke offerings vnto her, as wee haue done, both wee and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for then ‡ had we [k] plentie of victuales and were well and ‖felt none euill.

18 But since wee left off to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had ‖scarcenesse of all things, and haue beene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and powred out drinke offerings vnto her, did wee make her cakes to ‡ make her glad, and powre out drinke offerings vnto her without [l] our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lorde remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the lande, and ‡ hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, and because of the abominations, which ye haue committed: therefore is your lande desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because yee haue burnt incense, and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lorde, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer, Ieremiah sayde vnto all the people, and to all the women, Heare the word of the Lorde, all Iudah that are in the land of Egypt.

25 ¶ Thus speaketh the Lorde of hostes, the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and ‖fulfilled with your [m] hande, saying, Wee will performe our vowes that we haue vowed to burne incense to the Queene of heauen, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that yee haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwell in the land of Egypt. Behold, I haue sworne by my great Name, sayeth the Lorde, that my Name

b Reade Chap. 7.25. and 25.3. and 26.5 & 29. 19, and 32.33.

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for then they should be double punished.

d He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering the, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes & rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.

‖Or, beaten downe.

Amos 9.4.

e Which haue fully set their mindes, and are gone thither on purpose. Where by he excepteth the innocents, as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26.6 & 42.18.

‡Ebr. lift vp their soules.

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and follow our owne fantasies: for Satan euer soliciteth such, and doeth not leaue them till he haue brought them to extreme impudencie and madnesse, euen to iustifie their wickednesse against God and his Prophets.

i Reade Chap. 7.18. It seemeth that the Papists gathered of this place, their *Salue Regina, & Regina cœli lætare*, calling the virgin Mary Queene of heauen, and so of the blessed virgine and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

‡Ebr, We were satisfied with bread.

k This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods works, who sendeth both plentie an dearth, health, and sickenesse, they attribute it to their idoles, and so dishonour God.

‖Or, saw.

‖Or, want.

‖Or, to appease her.

l This teacheth vs how great danger it is for ỹ husbands to permit their wiues any thing whereof they bee not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Iu. 3.25.

‡Ebr. Is it not come vp into his heart?

m You haue committed double euill in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.

o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie: till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth, that fiue yeere after the taking of Ierusalem, Nebuchadnezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slewe the king, and so brought these Iewes, and other into Babylon.

shall no more be called vpon by the mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God liueth.

27 Beholde, I will watch ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, vntil they be vtterly destroyed.

28 Yet a small number that escape the sworde, • shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.

29 And this shall bee a signe vnto you, sayeth the Lorde, when I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Behold, I will p giue Pharaoh Nophra king of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-rezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

2 Ieremiah comforteth Baruch, assuring him that he shuld not perish in the destruction of Ierusalem.

a Which was Ieremiahs d sciple, and wrote his prophesies vnder him.

b Wherof reade Chap. 36. 10.

c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for ỹ destruction of the people and the Temple, maketh this lamentation, as Psal 6. 6.

d Meaning, that God might destroy this people because he had planted them.

THe word that Ieremiah the Prophet spake vnto a Baruch the sonne of Neriah, when he had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus sayeth the Lorde God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath layde sorrow vnto my sorrow: I c fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lorde sayeth thus, Beholde, that which I haue built, will I d destroy, and that which I haue planted will I plucke vp, euen this whole land.

5 And seekest e thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, sayth the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

e Thinkest thou to haue honour & credit? wherein he sheweth his infirmitie.

CHAP. XLVI.

1 Here prophesieth she destruction of Egypt. 27 deliuerance is promised to Israel.

a That is, nine nations, which are round about the land of Egypt.

b Reade 2. King. 23. 29. and 24. 7. and 2. Chron. 35. 20.

THe wordes of the Lord, which came to Ieremiah the prophet against the a Gentiles,

2 As against Egypt, against the army of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-rezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 c Make ready buckler and shield, and go forth to battell.

4 Make ready the horses, and let the horsemen get vp, and stand vp with your helmets, furbish the speares, and put on the habergandines.

5 dWherefore haue I seene them afraid, and driuen backe? for their mightie men are smitten, & are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the e North by the riuer Perath.

7 Who is this, that commeth vp as f a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee sayth, I will go vp, and will couer the earth: I will destroy the city with them that dwell therein.

9 Come vp, yee horses, and rage yee charets, and let the valiant man come forth, g the blacke Moores, and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may auenge him of his enemies: for the sworde shall deuoure, and it shall bee satiate, and made drunke with their blood: for the Lord God of hostes hath h a sacrifice in the North countrey i by the riuer Perath.

11 Go vp vnto Gilead, kand take balme, O virgin, the daughter of Egypt: in vaine shalt thou vse many mmedicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, & thy crie hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 ¶ The word that the Lorde spake to Ieremiah the Prophet, how Nebuchad-rezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lorde did driue them.

16 He made many to fall, & one fell vpon another: and they sayd, Arise, let vs goe againe to our n own people, and to the land of our natiuitie from the sword of the violent.

17 They did crie there, Pharaoh king of Egypt, and of a great multitude o hath passed the time appointed.

18 As I liue, saith the king, whose Name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall p it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be wasted and desolate, without an inhabitant.

c He warneth the Egyptians to prepare themselues to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shal discomfit them at the riuer Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth ỹ countrey of Egypt.

g For these nations tooke part with the Egyptians.

h Hee calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth pleale him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did growe most soueraigne balme for wounds.

l So called, because Egypt had not yet bene ouercome by the enemie.

m He sheweth that no salue or medicine can preuaile, whereas God giueth the wound.

n As they that should repent that they helped the Egyptians.

o He derideth them which shall impute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.

p To wit, that the Egyptians shalbe destroyed,

q They haue abundance of all things, and therfore are disobedient and proud.
r As verse 9.
s They shall be scarce able to speake for feare of the Caldeans.
t Meaning, Egypt.
u That is, they shall slay the great and mighty men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrewe word Amon for the kings name of No, that is, of Alexandria.
z Meaning that after the space of fortie yeere, Egypt should be restored, Isa. 19. 23. ezek. 29. 13.
a God comforteth all his that were in captiuitie, but especially the smal Church of the Iewes whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Iai. 44. 2. chap. 30. 10.

20 Egypt is like a q faire calfe, but destruction commeth: out of the North it commeth.
21 Also her hired men r are in the mids of her like fat calues: they are also turned backe and fled away together: they could not stand, because the day of their destruction was come vpon them, and the time of their visitation.
22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against t her with axes, as hewers of wood.
23 They shall cut downe u her forrest, saith the Lord: for they cannot bee counted, because they are more then the x grashoppers, and are innumerable.
24 The daughter of Egypt shall be confounded: she shalbe deliuered into the hands of the people of the North.
25 ¶ Thus sayeth the Lord of hosts, the God of Israel, Behold, I wil visit the y common people of No, and Pharaoh, & Egypt, with their gods and their kings, euen Pharaoh, and all that trust in him,
26 And I wil deliuer thē into the hands of those that seeke their liues, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his seruants, and afterward she shall dwell as z in the olde time, sayth the Lord.
27 ¶ a Vse feare not thou, O my seruant Iaakob, and be thou not afrayd, O Israel: for behold, I will deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, and Iaakob shall returne and bee in rest and prosperitie, and none shall make him afrayd.
28 Feare thou not, O Iaakob my seruant, sayth the Lord: for I am with thee, & I will vtterly destroy all the nations, whither I haue driuen thee: but I will not vtterly destroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe wordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote a Azzah.
2 Thus sayth the Lord, Behold, waters rise vp out of b the North, and shall bee as a swelling flood, and shal ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle,
3 At the noise and stamping of the hookes of his strong horses, at the noyse of his charets, and at the rumbling of his wheeles: the fathers shall not c looke backe to their children, for feeblenesse of d hands,
4 Because of the day that commeth to destroy all the Philistims, & to destroy Tyrus and Zidon, and all the rest that take their part: for the Lorde will destroy the Philistims, the remnant of the ile of e Caphtor.
5 f Baldnesse is come vpon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut thy selfe?
6 O thou sword of the Lord, how long wil it be or thou cease? turne againe into thy scabberd, rest and be still.
7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.

s Which was also called Gaza, a citie of the Philistims.
b He meaneth ỹ armie of the Caldeans, Isa 8. 7, 8.
c The great feare shall take away their natural affection.
d Their heart shal so faile them.
e For the Caphtorim, which are also called Cappadocians had destroyed in old time the Philistims and dwelt in their land, euen to Gaza, Deut. 2. 23.
f They haue pulled off their haire for sorow & heauinesse.
g As the heathen vsed in their mourning, which the Lord forbade his people to do, Deut. 14. 1.
h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 because of their pride and crueltie.

COnceerning Moab, thus sayth the Lord of hosts, the God of Israel, Woe vnto a Nebo, for it is wasted: Kiriathaim is confounded and taken: Migab is confounded and afrayd.
2 Moab shall boast no more of Heshbon: for they haue deuised euil against it. b Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, c O Madmen, and the sword shall pursue thee.
3 A voyce of crying shalbe from Horonaim with desolation and great destruction.
4 Moab is destroyed: her little ones haue caused their cry to be heard.
5 For at the going vp of d Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction,
6 Flee and saue your liues, and bee like vnto the e heath in the wildernesse.
7 For because thou hast trusted in thy f workes, and in thy treasures, thou shalt also be taken, and g Chemosh shall goe forth into captiuitie with his priests and his princes together.
8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may flee & get away: for the cities thereof shalbe desolate, without any to dwell therein.
10 h Cursed be he that doeth the worke of the Lord negligently, and cursed be he that keepeth backe his sword from blood.
11 Moab hath bin at rest from his youth, and he hath setled on his lees, and hath not bene i powred from vessell to vessell, neither hath hee gone into captiuitie: therefore his taste remained in him, and his sent is not changed.
12 ¶ Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall carry him away, and shall empte his vessels, and breake their bottels.

a These were cities of the Moabites which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shall the Babylonians incourage one an other.
c Reade Isa. 25. 10.
d Horonaim and Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17. 6.
f That is, the idols which are the workes of thine hands. Some read, in thy possessions: for so the worde may signifie, as 1. Sam. 25. 2.
g Both thy great idole, and his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for help at idoles, Isa 15 2
h Hee sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa. 10. 12. {Or, deceitfully.
i Hath not bene remooued as the Iewes haue, but hath liued at ease, and as a wine that feedeth on his lees.

13 And

k As the calfe of Beth-el was not able to deliuer the Israelites: no more shal Chemosh deliuer the Moabites.

‡ *Ebr gone vp, or destroyed.*

l How are they destroyed that put their trust in their strength and riches!

m Thus they that flee, shall answere.

n That is, his power and strength.

o He willed the Caldeans to lay afflictions ynow vpon them, till they be like drunken men that fall downe to their shame and are derided of all.

‖ *Or, shalbe fill, or clap his hands.*

p Thou reioycest to heare of his miserie.

Isa. 16.6.

q He shall not execute his malice against his neighbours.

r Reade Isa. 16.7

s Which city was in the vtmost border of Moab: and here by he signifieth that the whole land should be destroyed, and the people caried away.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of k Beth-el their confidence.

14 How thinke you thus, We are mightie and strong men of warre?

15 Moab is destroyed, ‡ his cities ‡ burnt vp, and his chosen yong men are gone down to slaughter, sayth the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all yee that knowe his name, say, l Howe is the strong staffe broken, and the beautifull rod!

18 Thou daughter that dwellest inhabite Dibon, come downe from thy glory, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and hee shall destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 m Moab is confounded: for it is destroyed: howle, and cry, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon ỹ plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, ‡ vpon Bethgamul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the lande of Moab farre or neere.

25 The n horne of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him o drunken: for he magnified himselfe against the Lord: Moab shall swallow in his vomite, and he also shalbe in derision.

27 For didst not thou deride Israel, as though hee had bene found among theeues? for when thou speakest of him, thou art p moued.

28 O yee that dwell in Moab, leaue the cities, and dwel in the rocks, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 q Wee haue heard the pride of Moab (hee is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the hautinesse of his heart.

30 I know his wrath, saith the Lord, but it shall not be so: and his dissimulations, for they doe not right.

31 r Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plantes are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon thy summer fruites, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentifull field ‡ from the land of Moab: and I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shalbe no shouting.

34 From the cry of Heshbon vnto Elaleh, and vnto Iahaz haue they made their noyse: from Zoar vnto Horonaim, the t heifer of three yeere olde shall goe lowing: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offreth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a u shawme, and mine heart shall sound like a shawme for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 *For euery head shall bee ‖ balde, and euery beard plucked: vpon all the handes shall bee cuttings, and vpon the loynes sackcloth.

38 And mourning shall be vpon all the house tops of Moab and in all the streetes thereof: for I haue broken Moab like a vessel wherein is no pleasure, sayth the Lord.

39 They shall howle, saying, How is hee destroyed? Howe hath Moab turned the backe with shame? so shall Moab be a derision and a feare to all them about him.

40 For thus saith the Lord, Behold, x he shall flee as an eagle, ‡ shal spread his wings ouer Moab.

41 The cities are taken, and the strong holes are wonne, ‡ the mightie mens hearts in Moab at that day shall be as the heart of a woman in trauell.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 y Feare, and pit and snare shalbe vpon thee, O inhabitant of Moab, sayth the Lord.

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

45 They that fled, stoode vnder the shadow z of Heshbon, because of the force: for a fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Woe be vnto thee, O Moab: the people of b Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the c latter dayes, sayth the Lord. Thus farre of the iudgment of Moab.

CHAP. XLIX.

1 *The worde of the Lorde against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.*

VNto the children of a Ammon thus sayth the Lorde, Hath Israel no sonnes? or hath hee none heire? Why then hath their king possessed Gad? and his people dwelt in e his cities?

2 Therefore beholde, the dayes come, sayth the Lorde, that I will cause a noyse of warre

t Read Isa. 15.5.

u Their custome was to play on flutes or instruments heauie and graue tunes at burials and in the time of mourning, as Mat. 9. 23. *Isa. 15.2.3. ezek 7.18.*

‖ *Or, shauen.*

x That is, Nebuchad nezzar, as Chap. 49.22.

y He that escapeth one danger, shall be taken of another, Isa. 24. 17.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vanted themselues of their idole, as though he could haue defended them.

c That is, they shalbe restored by the Messiah.

a They were separated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad. b To wit, of the Ammonites. c Meaning of the Israelites.

warre

d Which was one of the chiefe cities of the Ammonites as were Heshbon and Aithere was also a citie called Heshbon among the Moabites.

e In thy plentifull countrey.

f Signifying, that power and riches cannot preuaile when as God wil execute his iudgements.

g That is, without looking backe, & as euery one can finde a way to escape.

h In time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shal turne backe, and inuade your land, and possesse it.

l Meaning, that God would vtterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theeues seeke but til they haue enough, Obad. 1. 5.

m The destruction shall be so great that there shall be none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pitie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

[Or, idole.

warre to bee heard in d Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: gird you with sackecloth: mourne and runne to and fro by the hedges, for their king shall goe into captiuitie, and his Priests, and his Princes like wise.

4 Wherefore gloriest thou in the e valleys? thy valley floweth away, O rebellious daughter: thee trusted in her treasures, saying, Who shall come vnto me?

5 Behold, I will bring a f feare vpon thee, saieth the Lord God of hostes, of all those that be about thee, and ye shall be scattered euery man g right foorth, and none shall gather him that fleeth.

6 And h afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saieth the Lord of hostes, Is wisedome no more in i Teman? Is counsell perished from their children? Is their wisedome vanished?

8 Flee, ye inhabitants of Dedan (k they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the l grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vncouered his secrets, and hee shall not bee able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leaue thy m fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lorde, n Beholde, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saieth the Lord, that o Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassador is sent vnto the heathen, saying, Gather you together, and come against p her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy q feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof,

18 As in the ouerthrow of Sodome, and of Gomorah, and the places thereof neere about, saith the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, r hee shall come vp like a lion from the swelling of Jorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make s him to haste away from her, and who is a chosen man that I may appoint against her? for who is like mee? and who will appoint mee the time? and who is the t shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely hee u shall make their habitations desolate with them.

21 The earth is mooued at the noyse of their fall: the crie of their voice is heard in the red sea.

22 Behold, he shall come vp, and flie as the eagle, x and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

23 ¶ Vnto y Damascus he sayth, Hameth is confounded, and Arpad, for they haue heard euil tidings, and they are faint hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth herselfe to flight, z and feare hath seased her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious a citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fall in her streetes, and all her men of warre shalbe cut off in that day, sayth the Lord of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Ben-hadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus sayeth the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shall they take away: yea, they shall take to themselues their d curtaines, and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off (e they haue consulted to dwell) O yee inhabitants of Hazor, sayth the Lorde: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, and get you vp vnto the wealthie nation, that dwelleth without care, saith the Lord, which hath neither gates nor barres, but dwell alone.

32 And their camels shalbe a booty, & the multitude of their cattell a spoile, and I will scatter them into all windes, g to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

q To wit, Nebuchad nezzar, after hee hath ouercome Iudah which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petie captaines.

u To wit, the enemie.

x As Chap 48. 40. was sayd of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sudden comming of the enemie.

a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Benhadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that perteine thereunto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there. And in these prophesies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, concerning g Elam in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayeth the Lord of hostes, Behold, I will breake the h bow of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & will scatter them towards all these winds, and there shall be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be afraide before their enemies, and before them that seeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.

38 And I will set my i throne in Elam, and I will destroy both the King and the princes from thence, saith the Lord: but k in the latter dayes I wil bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He propheseth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the ‡ ministerie of Ieremiah the Prophet.

‡ *Ebr. hand.*

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, a Babel is taken, Bel is confounded, b Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there c commeth vp a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man & beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shal d come, they, and the children of Iudah together, going, and e weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleaue to the Lord in a perpetual couenant that shall not be forgotten.

6 ¶ My people haue bene as lost sheepe: their f shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from g mountaine to hill, and forgotten their resting place.

7 All that found them, haue deuoured them, and their enemies sayd, We offend not, because they haue sinned against the Lord, h the habitation of iustice, euen the Lord the hope of their fathers.

8 i Flee from the middest of Babel, and depart out of the land of the Caldeans, and be ye as the hee goates k before the flocke.

9 For lo, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North countrey, and they shal set themselues in aray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoile: all that spoile her, l shall bee satisfied, sayth the Lord.

11 Because yee were glad and reioiced in destroying mine heritage, and because ye are growen fat, as the calues in the grasse, m and neyed like strong horses,

12 Therefore your mother shall bee sore confounded, and she that bare you, shall bee ashamed: beholde, the vttermost of the nations shall be a desert, a drie land and a wilderneese.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholy desolate: euery one that goeth by Babel, shall be astonished, and n hisse at all her plagues.

14 • Put your selues in aray against Babel round about: all yee that bend the bow, shoote at her, spare no arrowes: for she hath p sinned against the Lord.

15 Cry against her round about: shee hath ‖ giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the q sower from Babel, and him that handleth the sickle in the time of haruest: because of the sword of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the King r of Assur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken s his bones.

18 Therefore thus sayeth the Lord of hostes, the God of Israel, Behold, I wil visite the King of Babel, and his land, as I haue visited the King of Assur.

19 And I will bring Israel againe to his habitation: her shall feede on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lord, the iniquitie of Israel shall bee sought for, and there shall be none: and the sinnes of Iudah, and they shall not be found: for I will be mercifull vnto them, whom I reserue.

21 Goe vp against the lande of the t rebels, euen against it, and against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, sayeth the Lord, and doe according to all that I haue commaunded thee.

22 A crie of battell is in the lande, and of great destrucion.

23 Howe is the u hammer of the whole world destroyed and broken! howe is Babel become desolate among the nations!

24 I haue

k That is, most forward, and without feare.

l Shall be made rich thereby.

m For ioy of the victorie, that ye had against my people.

n In signe of contempt and disdaine.

o He speaketh to the enemies the Medes and Persians.

p Though the Lord called the Babylonians his seruants, & their worke, his worke, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.

‖ *Or, yeelded, or, made peace.*

q Destroy her so that none be left to labour the ground or to take the fruite thereof.

r Meaning, Tiglath-Pelezar, who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

t That is, Babylon: thus the Lord raiseth vp Cyrus. *Ezek. 23. 23.*

‖ *Or, of them that should be visited.*

u Nebuchad-nezzar, who had smitten downe all the princes, and people of the world.

i When God shall deliuer you by Cyrus.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the LORD.

25 The LORD hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord GOD of hostes in the land of the Caldeans.

‡ Ebr. from the end.

26 Come against her ‡ from the vtmost border: open her store houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her x bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

x Her princes and mightie men.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the LORD our GOD, and the vengeance of his Temple.

y Of the Iewes which should be deliuered by Cyrus.

29 Call vp the archers against Babel: all yee that bend the bowe, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene proud against the LORD, euen against the holy one of Israel.

Reue. 18.6.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, saith the LORD.

31 Beholde, I come vnto thee, O proude man, sayeth the Lord GOD of hostes: for thy day is come, euen the time that I will visite thee.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus sayth the LORD of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, helde them, and would not let them goe.

‡ Ebr. lyars.

34 But their strong Redeemer, whose Name is the LORD of hostes, hee shall maintaine their cause, that hee may giue rest to the land, a and disquiet the inhabitants of Babel.

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

35 A sword is vpon the Caldeans, sayeth the LORD, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

b Reade Isa. 13.31.

36 A sword is vpon the ‡ soothsayers, and they shall dote: a sword is vpon her strong men, and they shalbe afraid.

‡ Ebr. sonnes of the ostriches, or yong. Gene. 19.24. Isa. 13.19.

37 A sword is vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall bee like women: a sword is vpon her treasures, and they shalbe spoyled.

38 A * drought is vpon her waters, and they shall bee dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the b Iims with the Iims shall dwell there, and the ‡ ostriches shall dwel therein: for it shall bee no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As GOD destroyed * Sodom and Gomorah with the places thereof neere about, sayth the LORD: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coastes of the earth.

42 They shall holde the bowe and the buckler: they are cruell and vnmercifull: their voyce shall roare like the sea, and they shall ride vpon horses, and bee put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes d waxed feeble: sorow came vpon him, euen sorow as of a woman in trauaile.

c Meaning, that the Persians should gather their armie of many nations.

44 Behold, he * shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like mee, and who will appoint mee the time? and who is the e shepheard that will stand before me?

d Which is meant of Belshazzar, Dan. 5.6. Chap. 49.19.

45 Therefore heare the counsell of the LORD that hee hath deuised against Babel, and his purpose that hee hath conceiued against the land of the Caldeans: surely the least of the flocke shal draw them out: surely hee shall make their habitation desolate with them.

e Read Chap. 49.19.

46 At the noyse of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed, 41 The vaine confidence of the Babylonians. 59 Ieremiah giueth his booke to Sheraiah.

THus sayth the LORD, Beholde, I will raise vp against Babel, and against the inhabitants ‖ that lift vp their heart against mee, a destroying a wind,

‖ Or, of the land that riseth vp.

2 And will send vnto Babel fanners that shall fanne her, and shall empte her land: for in the day of trouble they shall be against her on euery side.

a The Medes & Persians that shal destroy them as the winde doeth the chaffe.

3 Also to the bender that bendeth his bow, and to him that lifteth himselfe vp in his brigandine, will I say, Spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husband were dead.

5 For Israel hath bene no b widow, nor Iudah from his God, from the LORD of hostes, though their land was filled with sinne against the Holy one of Israel.

c He sheweth ỹ there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17.6. and 48.6.

6 ¶ c Flee out of the midst of Babel, and deliuer euery man his soule: bee not destroyed in her iniquitie: for this is the time of the LORDS vengeance: he will render vnto her a recompense.

d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

7 Babel hath bene as a golden cup in the d LORDS hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations * rage.

e For the great afflictions ỹ they haue felt by the Babylonians. Isa. 21.9. Reue. 14.8.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee

e Thus the people of God exhort one another to goe to Zion and praiſe God.
f In approouing our cauſe and punishing our enemies.
‖Or, fill, or, multiply.
g For the wrong done to his people, and to his Temple, chap. 50.28.

could not be healed: forſake her, and let e vs goe euery one vnto his owne countrey: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lorde hath brought foorth our f righteouſneſſe: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖gather the ſhields: the Lord hath raiſed vp the ſpirit of the king of the Medes: for his purpoſe is againſt Babel to deſtroy it, becauſe it is the g vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the ſtandard vpon the walles of Babel, make the watch ſtrong: ſet vp the watchmen: prepare the ſhooters: for the Lorde hath both deuiſed, and done that which hee ſpake againſt the inhabitants of Babel.

i For the land of Caldea was full of riuers which ranne into Euphrates.

13 O thou that dwelleſt vpon many i waters, abundant in treaſures, thine ende is come, euen the ende of thy couetouſneſſe.

14 The Lorde of hoſtes hath ſworne by ‡ him ſelfe, ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crie and ſhoute againſt thee.

‖Or, meaſure. ‡Ebr. his ſoule. Amos 6.8. Chap. 10.12.

15 *He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 He giueth by his voyce the multitude of waters in the heauen, and hee cauſeth the cloudes to aſcende from the endes of the earth: he turneth lightnings to raine, and bringeth foorth the winde out of his treaſures.

k Reade Chap. 10.14.

17 Euery man is a beaſt by his owne k knowledge: euery founder is confounded by the grauen image: for his melting is but falſhood, and there is no breath therein.

l When God ſhall execute his vengeance.

18 They are vanitie, and the worke of errours: in the time of their l viſitation they ſhall periſh.

m That is, the true God of Iſrael is not like to theſe idoles: for he can helpe when all things are deſperate.

19 The m portion of Iaakob is not like them: for he is the maker of all things, and Iſrael is the rod of his inheritance: the Lorde of hoſts is his Name.

n He meaneth the Medes and Perſians, as he did before call the Babylonians his hammer, Chap. 50.23.

20 Thou art mine n hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes,

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will alſo breake by thee the ſhepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſaith the Lord.

o Not that Babylon ſtood on a mountaine, but becauſe it was ſtrong, and fenced inuincible.

25 Behold, I come vnto thee, O deſtroying o mountaine, ſayth the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and rolle thee downe p from the rockes, and will make thee a burnt mountaine.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt bee deſtroyed for euer, ſayth the Lord.

27 Set vp a ſtandard in the land: blowe the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of q Ararat, Minni, and Aſchchenaz againſt her: appoint the prince againſt her: cauſe horſes to come vp as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorow: for the deuice of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the king of Babel, that his citie is taken on a r ſide thereof,

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith the Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a little while, and the time of her harueſt ſ ſhall come.

34 Nebuchad-nezzar the king of Babel hath t deuoured me, and deſtroyed mee: hee hath made me an emptie veſſell: he ſwallowed me vp like a dragon, and filled his belly with my delicates, and hath caſt u me out.

35 The ſpoyle of me, and that which was left of me, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſayeth the Lord, Behold, I will maintaine thy u cauſe, and take vengeance for thee, and I will dry vp the ſea, and dry vp her ſpringes.

37 And Babel ſhalbe as heapes, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lyons, and yell as the lyons whelpes.

39 In their x heate I will make them feaſtes, and I will make them drunken, that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambes to the ſlaughter, and like rammes and goates.

41 How is y Sheſhach taken! and howe is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The z ſea is come vp vpon Babel: ſhee is couered with the multitude of the waues thereof.

p From thy ſtrong holds and fortreſſes.

q By theſe three nations he meaneth Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the courſe of the riuer, one ſide was made open, and the reedes that did grow in the water, were deſtroyed, which Cyrus did by the counſell of Gobria & Gabbatha Belſhazzars captaines.

ſ When ſhe ſhall be cut vp and threſhed.

t This is ſpoken in the perſon of the Iewes, bewailing their ſtate and the crueltie of the Babylonians.

u Thus the Lord eſteemeth the iniurie done to his Church as done to himſelfe, becauſe their cauſe is his.

x When they are inflamed with ſurfeting and drinking, I will feaſt with them, alluding to Belſhazzars banker, Dan. 5.2.

y Meaning, Babel, as chap. 25. 26.

z The great armie of the Medes and Perſians.

43 Her cities are desolate: the land is dry and a wildernesse, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visite Belin Babel, and I will bring out of his mouth, that which a he hath swallowed vp, and the nations shal run no more vnto him, and the wall of Babel shall fall.

45 My people, goe out of the mids of her, and deliuer yee euery men his soule from the fierce wrath of the Lord,

46 Lest your heart faint, & ye feare the rumor, that shall be heard in the land: the rumor shall come this yeere, and after that in the other b yeere shall come a rumor, and cruelte in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visit the images of Babel, and the whole land shall bee confounded, and all her slaine shall fall in the mids of her.

48 Then the heauen and the c earth, and all that is therein, shall reioice for Babel: for the destroyers shall come vnto her from the North, sayeth the Lord.

49 As Babel caused the d slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that e haue escaped the sword, goe away, stand not still: remember the Lord afarre off, and let Ierusalem come into your minde.

51 We are f confounded because we haue heard reproch: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lords house.

52 Wherefore beholde, the dayes come, sayth the Lord, that I will visit her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though shee should defend her strength on high, yet from me shall her destroyers come, sayth the Lord.

54 A sound of a crie commeth from Babel, and great destruction from the lande of the Caldeans,

55 Because the Lorde hath layed Babel waste, & destroyed from her the great voice, and her waues shall roare like great waters, and a sound was made by their noise:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.

57 And I will b make drunke her princes, and her wise men, her dukes and her nobles and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, sayeth the king, whose Name is the Lord of hostes.

58 Thus sayth the Lord of hostes, The i thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Ieremiah the Prophet commanded Seraiah the son of Nerriah, the sonne of Maaseiah, when he went with Zedekiah the king of Iudah into Babel, in the k fourth yeere of his reigne: and this Seraiah was a peaceable prince.

60 So Ieremiah wrote in a booke al the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah sayde to Seraiah, When thou comest vnto Babel, and shalt see, and shalt reade all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an ende of reading of this booke, thou shalt bind a l stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel bee drowned, and shal not rise from the euil, that I wil bring vpon her: and they shal m be wearie. Thus farre are the words of Ieremiah.

a That is, his gifts & presents which he had receiued as part of the spoile of other nations, & which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: for ỹ first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policie of Zopyrus, and hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioice and praise God for the destruction of Babylon the great enemie of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f Hee sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the wals were two hundreth foot high.

h I wil so astonish them by afflictions, that they shall not know which way to turne them.

i The thickenesse of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S. Iohn in his Reuelation alludeth to this place, when he sayth that ỹ Angel tooke a millstone and cast it into the Sea, signifying thereby the destructiō of Babylon, Reu. 18

m They shall not be able to resist, but shall labour in vaine.

21.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought forth of prison, and fed like a king.

ZEdekiah * was one and twentie yeere old when he began to reigne, and he reigned eleuen yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2. *King.* 24. 18. 2. *Chron.* 36. 11.

2 And he did euill in the sight of the Lord, according to all that Iehoiakim had done.

3 a Doubtlesse because that the wrath of the Lorde was against Ierusalem and Iudah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enemie vpon him to leade him away and his people.

4 * But in the ninth yeere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, he and all his hoste against Ierusalem, and pitched against it, and built fortes against it round about.

2. *King.* 25. 1. & *chap.* 39. 1.

5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, & went out of the citie by night, by the b way of the gate betweene the two wals, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildernes.

b Read Chap. 39. 4.

8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king and carried him vp vnto the king of Babel to Riblah in the land of Hamath, c where he gaue iudgement vpon him.

c Reade 2. King. 25. 6. and Chap. 39. 5.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

and the king of Babel bound him in chaines, and carted him to Babel, and put him in prison, till the day of his death.

d In the 2. king. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

12 Now in the fift moneth in the d tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which e stood before the king of Babel in Jerusalem,

e That is, which was his seruant, as 2. King. 25.8.

13 And burnt the house of the Lord, & the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward carted away captiue certaine of the poore of the people, & the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dresse the vines, and to till the land.

f Of these pillars, read 1. king. 7.15

17 Also the f pillars of brasse that were in the house of the Lord, and the bases, & the brasen sea that was in the house of the Lord, the Caldeans brake, and carted all the brasse of them to Babel.

g Which were also made of brasse, as 1. King. 7.45.

18 The pots also and the beloms, and the instruments of musicke, & the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the aspyans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of gold, & that was of siluer, tooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brasen buls, that were vnder the bases, which king Salomon had made in the house of the Lord: the brasse of all these vessels was without h weight.

h It was so much in quantitie,

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compasse it, and the thicknes thereof was foure fingers: it was hollow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with net worke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & fiue pomegranates on a side: and all the pomegranates vpon the net worke were an i hundreth round about.

i But because of the roundnesse no more could be seen but ninetie and fiue.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, and the three keepers of the doore.

k Which serued in the hie Priests stead, if he had any necessary impediment.

25 He tooke also out of the citie an eunuch which had the ouersight of the men of warre, and l seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste who mustered the people of the land, and three score men of the people of the land, that were found in the mids of the citie.

l In the 2. king. 25.19 is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was carted away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar carted away captiue, in the m seuenth yeere, euen three thousand Iewes and three and twentie.

m Which was the latter end of the seuenth yere of his reigne, and the beginning of the eight.

29 In the eighteenth yere of Nebuchad-nezzar he carted away captiue from Jerusalem eight hundreth thirtie & two ‡ persons.

n In the latter end also of that yeere, and the beginning of the nineteenth.

‡ Ebr. Soules.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward carted away captiue of the Iewes seuen hundreth fortie and fiue persons: all the persons were foure thousand and six hundreth.

o That is, restored him to libertie and honour.

31 And in the seuen and thirtieth yeere of the captiuity of Iehoiakin king of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the first yere of his reigne, o lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

p And gaue him princely apparel,

32 And spake kindely vnto him, & set his throne aboue the throne of the kings, that were with him in Babel,

q That is, he had allowance in the Court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

33 And changed his prison p garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a q continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life, vntill he died.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begin euery verse according to the letters of the Ebrew Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

a The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed & desolate.

HOw doth a the citie remaine solitary that was full of people? she is as a widow: shee that was great among the nations, and b princesse among the prouinces, is made tributary.

b Which had chiefe rule ouer many prouinces and countreys.

2 She weepeth continually in the c night, and her teares run downe by her cheekes: among all her d louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

d Meaning, the Egyptians and Assyrians which promised helpe.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

e For her cruelty toward the poore & oppression of seruants, Ier. 34.11

4 The wayes of Zion lament, because no

f As they vsed to come vp with mirth and ioy, Psal.42.4.
‡Ebr.bitternesse,
g That is, haue rule ouer her, Deut.28.44.

h As men pined away with sorow and that haue no courage.
i In her miserie she considered the great benefits and commodities that she had lost.
k At her religion & feruing of God, which was the greatest griefe to the godly.
‖Or, driuen away.
l She is not ashamed of her sinne, although it be manifest.
‡Ebr, hath magnified himselfe,
m God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them he comprehendeth all enemies, Deu. 23.3.
n Thus Ierusalem lamenteth, mooning others to pitie her, and to learne by her example.
o This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seeke vnto him for remedie.
p Mine heauie sinnes are continually before his eyes, as he that vieth a thing to his hand for a remembrance.
q He hath troden them vnder foot, as they that tread grapes in the winepresse. Iere.14.17. chap. 2,18.

no man commeth f to the solemne feasts: all her gates are desolate: her Priestes sigh: her virgins are discomfited, and she is in ‡ heauinesse.

5 Her aduersaries g are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become h like Harts that find no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people i fell into the hand of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her k Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is ‖ in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, she sigheth and turneth backe ward.

9 l Her filthinesse is in her skirts: she remembred not her last ende, therefore she came downe wonderfully: she had no comforter: O Lord, beholde mine affliction: for the enemie ‡ is proud.

10 The enemie hath stretched out his hand vpon all her pleasant things: for she hath seene the Heathen enter into her Sanctuarie, whome m thou diddest commaund, that they should not enter into thy Church.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? beholde, and see, if there bee any n sorow like vnto my sorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath o he sent fire into my bones, which preuaileth against them: he hath spred a net for my feete, and turned me backe: hee hath made me desolate, and daily in heauinesse.

14 The p yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lord hath deliuered me into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the midst of mee: he hath called an assemblie against me to destroy my young men: the Lorde hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Zion stretched out her handes, and there is none to comfort her: the Lorde hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstruous woman in the midst of them.

18 The Lord is righteous: for I haue rebelled against his ‡ commandement: heare, I pray you, all people, and beholde my sorowe: my virgins and my young men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priestes and mine Elders perished in the city while they s sought their meat to refresh their soules.

20 Beholde, O Lorde, how I am troubled: my bowels swell: mine heart is turned within mee, for I am full of heauinesse: the sword spoileth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.

22 t Let all their wickednesse come before thee: ‖ doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauy.

r Which because of her pollution was separated from her husband, Leuit. 15.19. and was abhorred for the time.
‡Ebr.mouth,
s That is, they died for hunger.

t Of desiring vengeance against the enemie, reade Ier.11. 20. and 18.21.
‖Or, gather them like grapes.

CHAP. II.

HOw hath the Lord a darkned the daughter of Zion in his wrath! and hath cast downe from b heauen vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob, and not spared: hee hath throwen downe in his wrath the strong holdes of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes therof.

3 Hee hath cut off in his fierce wrath all the d horne of Israel: he hath drawen backe his e right hand from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 Hee f hath bent his bowe like an enemy: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath deuoured Israel, and consumed all his palaces: hee hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden, hee hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath dispersed in the indignatiō of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemie the walles of her palaces: they haue made a noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: he hath not withdrawen his hand from destroying: therefore hee made

a That is, brought her from prosperitie to aduersitie.
b Hath giuen her a most sore fall.
c Alluding to the Temple, or to the Arke of the couenant, which was called the footestoole of the Lord because they should not set their minds so lowe, but lift vp their hearts toward the heauens.
d Meaning, the glory & strength, as 1. Sam. 2. 1.
e That is, his succour which he was wont to send vs, when our enemies oppressed vs.
f Shewing that there is no remedie but destruction, where God is the enemy.
g As the people were accustomed to praise God in the solemne feasts with a loud voyce: so now the enemies blaspheme him with howling and crying.

the rampart [b] and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets ‖ receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselues with sackecloth: the virgines of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings ‖ swoone in the streetes of the citie.

12 They haue sayde to their mothers, Where is ‡ bread and drinke? when they swooned, as the wounded in the streetes of the citie, and when they ‡ gaue vp the ghost in their mothers bosome.

13 [i] What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 The prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false ‖ prophesies, and causes of banishment.

15 All that passe by the way, clappe their handes at thee: they hisse and wagge their head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of old time: he hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart * cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lorde: lift vp thine handes toward him for the life of the young children, that faint for hunger in the corners of all the streetes.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a span long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The yong & the old lie on the ground in the streetes: my virgines and my yong men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my ‡ terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemie consumed.

b This is a figuratiue speech, as that was, when he said the wayes did lament, Chap 1.4. meaning that this sorow was so great, that the insensible things had their part thereof.

‖ Or, saint.

‡ Ebr. wheat and wine.

‡ Ebr. powred out the soule.

i Meaning, that her calamitie was so euident, that it neede no witnesses.

k Because the false prophets called themselues Seers, as the other were called, therefore he sheweth, that they saw amisse, because they did not reproue the peoples faults, but flattered the in their sinnes, which was the cause of their destruction.

‖ Or, burdens. Lam. 2.6. 15, 25. deut. 28. 15, 25.

Ier. 14. 17. & hab. 2. 16.

‖ Or, brought vp in their owne hands.

‖ Or, enemies, whom I feared.

CHAP. III.

I Am the man that hath seene [a] affliction in the rod of his indignation.

2 He hath led me, and brought me into darkenesse, but not to light.

3 Surely hee is turned against me: hee turneth his hand against me all the day.

4 My flesh and my skin hath hee caused to waxe olde, and he hath broken my bones.

5 He hath [b] builded against me, and compassed me with gall, and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about me, that I cannot get out: hee hath made my chaines heauie.

8 Also when I crie and shout, hee shutteth out my [c] prayer.

9 He hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 * He was vnto me as a beare lying in wait, and as a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe, and made me a marke for the arrow.

13 He caused ‡ the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitternesse, and made me drunken with [e] wormewood.

16 Hee hath also broken my teeth with stones, and hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I sayd, My strength and mine hope is perished from the Lord.

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes [i] mercies that we are not consumed, because his compassions faile not.

23 They are renued [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, sayeth my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 20. 2.

b Hee speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore seeketh them out with this diuersitie of words.

c This is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the ofner.

d And keepeth me in holde, as a prisoner.

e He hath no pitie on me.

‡ Ebr. sonnes.

f With great anguish and sorow he hath made me to lose my sense.

g This with paine he was driuen to & fro betweene hope and despaire, as the godly oft times are, yet in the end the Spirit getteth

the victorie. h Hee sheweth that God thus vseth to exercise his, to the intent, that hereby they may know themselues, and feele his mercies. i Considering the wickednesse of man, it is maruell that any remaineth aliue: but onely that God for his owne mercies sake, and for his promise will euer haue his Church to remaine, though they be neuer so few in number, Isa. 1.9. k We feele thy benefites daily. l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

in him, and to the soule that seeketh him.

26 It is good both to trust and to waite for the salvation of the Lord.

27 It is good for a man that he beare the yoke in his [m] youth.

28 He sitteth alone, [n] and keepeth silence, because he hath borne it vpon him.

29 He putteth his [o] mouth in the dust, if there may be hope.

30 Hee giveth the cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for ever.

32 But though he send affliction, yet will hee have compassion according to the multitude of his mercies.

33 For he doeth not [p] punish [‡] willingly, nor afflict the children of men,

34 To stamping vnder his feete all the prisoners of the earth,

35 To overthrowing the right of a man before the face of the most High,

36 To subverting a man in his cause: the Lord [q] seeth it not.

37 Who is he then that sayth, and it commeth to passe, and the Lord [r] commandeth it not?

38 Out of the mouth of the most High proceedeth not [s] evill and good?

39 Wherefore then is the living man sorowfull? a man suffereth for his sinne.

40 Let vs search and trie our wayes, and turne againe vnto the Lord.

41 Let vs lift vp [t] our hearts with our hands vnto God in the heavens.

42 Wee have sinned, and have rebelled, therefore thou hast not spared.

43 Thou hast covered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast covered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the [u] offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lord looke downe, and behold from heaven.

51 Mine eye [x] breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased mee sore like a bird without cause.

53 They have shut vp my life [y] in the dungeon, and cast a stone vpon me.

54 Waters flowed over mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voice: stop not thine eare from my sigh, and from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou saydest, Feare not.

58 O Lord, thou hast maintained the cause of my [z] soule, & hast redeemed my life.

59 O Lord, thou hast seene my wrong, judge thou my cause.

60 Thou hast seene all their vengeance, and all their devises against me.

61 Thou hast heard their reproch, O Lord, and all their imaginations against me:

62 The lips also of those that rose against me, and their whispering against mee continually.

63 Behold, their sitting downe and their rising vp, how I am their song.

64 * Give them a recompense, O Lord, *Psal.28.4.* according to the worke of their hands.

65 Give them ‖ sorowe of heart, euen thy curse to them. ‖ *Or, an obstinate heart.*

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

m He sheweth that we can never begin too timely to be exercised vnder the crosse, that when the afflictions growe greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doth it of necessitie for our amendement, when he suffereth the wicked to oppresse the poore.

‡ *Or, with his heart.*

q He doeth not delite therein.

r Hee sheweth that nothing is done without Gods prouidence.

s That is, aduersitie, and prosperitie, Amos 3.6.

t When God afflicteth him.

u That is, both hearts & hands: for els to lift vp the hands is but hypocrisie. 1. *Cor.* 4.13.

x I am ouercome with sore weeping for all my people.

y Reade Ierem. 37.16. how hee was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger.

CHAP. IIII.

HOwe is the [a] golde become so ‖ dimme? the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of every streete.

2 The noble ‖ men of Sion comparable to fine golde, howe are they esteemed as earthen [b] pitchers, euen the worke of the hands of the potter!

3 Euen the dragons [c] drawe out the brests, and give sucke to their yong, but the daughter of my people is become cruell like the [d] ostriches in the wildernesse.

4 The tongue of the sucking childe cleaveth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was [e] destroyed as in a moment, and ‖ none pitched campes against her.

7 Her [f] Nazarites were purer then the snowe, and whiter then the milke: they were more ruddie in body, then the red precious stones: they were like polished saphir.

8 Nowe their [g] visage is blacker then a cole: they cannot know them in the streets: their skinne cleaveth to their bones: it is withered like a stocke.

9 They that be slaine with the sword, are better then they that are killed with hunger: for they pine away as they were striken through for the [f] fruits of the field.

10 The hands of the pitifull women have sodden their owne children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Sion, which hath devoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not have beleeved that the aduersary & the enemy should have entred into the gates of Ierusalem:

13 For the sinnes of her prophets, and the iniquities of her priests, that have shed the blood of the iust in the midst of her.

a By the golde he meaneth the Princes, as by the stones hee vnderstandeth the Priests. ‖ *Or, ibid.* ‖ *Or, sonnes.*

b Which are of small estimation, and haue none honour.

c Though the dragons be cruel, yet they pitie their yong and nourish them, which thing Ierusalem doeth not.

d The women forsake their children as the Ostrich doth her egs, Iob 39.17. *Gen.* 19.25. ‖ *Or, no strength was against her. Nauh.* 6.2.

e They that were before most in Gods favour, are now in greatest abomination vnto him.

f For lacke of foode they pine away and consume.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

14 They haue wandred as blind men [h] in the ſtreetes, and they were polluted with blood, ſo that [i] they would not touch their garments.

15 But they cried vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandred: they haue ſayd among the heathen, They ſhall no more dwell there.

16 The ‖anger of the Lord hath ſcattered them, hee will no more regard them: [k] they reuerenced not the face of the Prieſts, nor had compaſſion of the Elders.

17 Whiles we waited for our vaine help, our eyes failed: for in our waiting wee looked for [l] a nation that could not ſaue vs.

18 They hunt our ſteps that wee cannot goe in our ſtreetes: our ende is neere, our dayes are fulfilled, for our ende is come.

19 Our perſecuters are ſwifter then the eagles of the heauen: they purſued vs vpon the mountaines, and layd waite for vs in the wilderneſſe.

20 The [m] breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whom wee ſayde, Vnder his ſhadowe wee ſhall be preſerued aliue among the heathen.

21 Reioice and be glad, [n] O daughter Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſſe through vnto thee: thou ſhalt be drunken ‖ and vomit.

22 Thy puniſhment is accompliſhed, O daughter Zion: hee [o] will no more carry thee away into captiuitie, but hee will viſit thine iniquitie, O daughter Edom, hee will diſcouer thy ſinnes.

h Some referre this to the blind men, which as they went, ſtumbled on ‖ blood, whereof the citie was full.

i Meaning, the heathen which came to deſtroy them, could not abide them.

‖ Or, face.

k That is, the enemies.

l He ſheweth two principall cauſes of their deſtruction: their cruelty and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

m Our king Ioſiah, in whom ſtood our hope of Gods fauour, and on whom depended our ſtate and life, was ſlaine, whom hee called anointed, becauſe he was a figure of Chriſt.

n This is ſpoken by deriſion.

‖ Or, ſhew thy nakednesſe.

o He comforteth the Church by that after ſeuentie yeeres their ſorowes ſhall haue an ende, whereas the wicked ſhould be tormented for euer.

CHAP. V.

The prayer of Jeremiah.

REmember, O Lord, what is come vpon vs: [a] conſider, and beholde our reproch.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 Wee are fatherleſſe, euen without father, and our mothers are as widowes.

4 Wee haue dronke our [b] water for money, and our wood is ſold vnto vs.

5 Our necks are vnder perſecution: we are weary, and haue no reſt.

6 We haue giuen our [c] hands to the Egyptians, and to Aſſhur, to bee ſatiſfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 Wee gate our bread with the perill of our liues, becauſe of the ſword [e] of the wilderneſſe.

10 Our ſkin was blacke like an ouen, becauſe of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate, and the yong men from their ſongs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: woe now vnto vs that we haue ſinned.

17 Therefore our heart is heauy for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion which is deſolate: the foxes run vpon it.

19 But thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for euer, and forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lorde, and we ſhall be turned: renew our dayes as of olde.

22 But thou haſt vtterly reiected vs: thou art exceedingly angry with vs.

a This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt, remained, and ſome went into Egypt and other places for ſuccour: albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

b Meaning, their extreme ſeruitude and bondage.

c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

d As our fathers haue beene puniſhed for their ſinnes, ſo we that are culpable of the ſame ſinnes, are puniſhed.

e Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer vs to go and ſeeke our neceſſarie foode.

f That is, by the enemies hand.

g Their ſlauery was ſo great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 31. 18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captiuitie with his mother and diuers of his princes and of the people certaine began to repent and murmure that they had obeyed the Prophets counſell, as though the thing which they had propheſied ſhould not come to paſſe: and therefore their eſtate ſhould bee ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former propheſies, declaring by newe viſions and reuelations ſhewed vnto him, that the citie ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plagues, in ſo much that they that remained, ſhould bee brought into cruell bondage. And leſt the godly ſhould deſpaire in theſe great troubles, hee aſſureth them that God will deliuer his Church at his time appointed, and alſo deſtroy their enemies which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould chiefly bee performed vnder Chriſt, of whom in this Booke are many notable promiſes, and in whom the glory of the new Temple ſhould perfectly be reſtored. Hee propheſied theſe things in Caldea, at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 He is inspired. 5 The vision of the foure beasts. 26 The vision of the throne.

IT came to passe in the a thirtieth yeere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, and I saw visions of c God.

2 In the fift day of the moneth (which was the fift yeere of King Ioiachins captiuitie)

3 The word of the Lorde came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lorde was vpon him.

4 And I looked, and behold, a e whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the midst thereof, to wit, in the midst of the fire came out as the likenesse of ‖amber.

5 Also out of the midst thereof came the likenesse of foure f beastes, and this was their forme: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feet were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, and when they went foorth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as h the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went straight forward: they went whither their i spirite led them, and they returned not when they went foorth.

13 The similitude also of the beastes, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and i returned like vnto lightning.

15 ¶ Now as I beheld the beastes, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The fashion of the wheeles and their worke was like vnto a k chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also ‖ rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

19 And when the beastes went, the wheeles went with them: & when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirite led them, they went, & thither did the spirit of the wheeles leade them, and the wheeles were lifted vp beside them: for the spirit of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stood, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp beside them: for the spirit of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chrystall, spread ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went foorth, I heard the noyse of their l wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voyce of speach, as the noise of an hoste: and when they stoode, they m let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a sapphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire n round about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lorde: and when I sawe it, I fell o vpon my face, and I heard a voyce of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND a he sayd vnto me, b Sonne of man, stand vp vpon thy feete, & I will speake vnto thee.

a After that the booke of the law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates, so called.

c That is, notable and excellent visions, so that it might be known, it was no naturall dreame, but came of God.

d That is, the Spirit of prophesie, as Chap. 3 22 and 37. 1.

e By this diuersitie of words he signifieth the fearefull iudgement of God, and the great afflictions that should come vpon Ierusalem.

‖ Or, *pale yellow*.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

i Ebr. *whither their spirit, or will was to goe*, afore they returned not, till God had changed the state of things.

k The Ebrew word is Tarshish: meaning, that the colour was like the Cilician sea, or a precious stone so called.

‖ Or, *the trone*.

l Which declared the swiftnes, and the fearefulnesse of Gods iudgements.

m Which signified that they had no power of themselues, but only waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth,

o Considering the Maiestie of God, and the weakenesse of flesh.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

2 And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are ‡impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayeth the Lord God.

5 But surely they will not heare, neither indeede will they cease: for they are a rebellious house: yet shall they know that [d]there hath bene a Prophet among them.

6 And thou sonne of man, [e]feare them not, neither be afraid of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their wordes, nor bee afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my words vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and [f]eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and lo, a rowle of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, [g]Lamentations, and mourning, and woe.

‡Ebr. hard of face.

[d] This declareth on the one part Gods great affect on toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the word of God shall be either to their saluation or greater condemnation.

[e] Reade Iere. 1. 17: he sheweth that for none afflictions they should cease to doe their duetie.

[f] He doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith hee may be able to execute it.

[g] Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer hee sayd vnto mee, Sonne of man, eate that thou findest: [a]eate this rowle, and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this rowle to eate.

3 And he sayd vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this rowle that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.

4 And he sayd vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an vnknowen tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknowen tongue, or of an hard language, whose words thou canst not vnderstande: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face [b]strong against their faces, and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afraid at their lookes: for they are a rebellious house.

10 He sayd moreouer vnto me, Sonne of man, [c]receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, & tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

12 Then the Spirit tooke me vp, and I heard behind mee a noise of a great rushing, saying, [d]Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the rattling of the wheels that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away, and I [e]went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them seuen dayes.

16 And at the ende of seuen dayes, the worde of the Lorde came vnto mee, saying,

17 Sonne of man, I haue made thee a [f]watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie, but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, he shall die in his iniquitie, but thou hast deliuered thy soule.

20 Likewise if a [g]righteous man turne from his righteousnesse, and commit iniquitie, I will lay a [h]stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: he shall die in his sinne, and his righteous deedes, which hee hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, hee shall liue because hee is admonished: also thou hast deliuered thy soule.

22 And the [m]hand of the Lord was there vpon mee, and hee sayd vnto mee, Arise, and

[a] Whereby is meant, that none is meete to bee Gods messenger before he haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delight therein, as Iere. 15. 16. reuel. 10. 10.

‡Ebr. deepe lips.

[b] God promiseth his assistance to his ministers, and that he will giue them boldnesse and constancie in their vocation, Ila. 50. 7. Iere. 1. 18. Micah. 3. 8.

[c] He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely which they haue receiued of the Lord.

[d] Whereby he signifieth, that Gods glorie should not be diminished, although he departed out of his Temple: for this declared, that the citie and Temple should be destroyed.

[e] This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, and also Gods grace, who euer assisteth him, and ouercommeth their rebellious affections.

[f] Which was a place by Euphrates, where the Iewes were prisoners.

[g] Declaring hereby, that Gods ministers must withaduisement and deliberation vtter his iudgements.

[h] Of this reade Chap. 33. 8.

[i] If he that hath bene instructed in the right way turne backe.

[k] I will giue him vp into a reprobate minde, Rom. 1. 28.

[l] Which seemed to haue beene done in faith, and were not.

[m] That is, the spirit of prophesie,

[f]Or, valley.

n Meaning, the vision of the Cherubims, and the wheeles.

o Reade Chap. 2.2.

p Signifying, that not only he should not profit, but they should grieuously trouble & afflict him.

q Which declareth the terrible plague of ℣ Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it. *Reuel.22.11.*

goe into the [f]fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the field, behold, the [n] glory of the Lord stood there, as the glory which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the spirit entred into me, which [o] set me vp vpon my feete, and spake vnto me, and layd to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue [q] cleaue to the roofe of thy mouth, that thou shalt be dumbe, and thou shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayeth the Lord God, He that heareth, let him heare, and hee that leaueth off, [r] let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuity of Israel. 16 An hunger is prophesied to come.

THou also sonne of man, take thee a bricke, and lay it before thee, and purtray vpon it the citie, euen Ierusalem.

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [a] yron panne, and set it for a wall of yron betweene thee and the citie: and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layd vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine [d] arme shal be vncouered, and thou shalt prophesie against it.

8 And beholde, I will lay [e] bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentils, and millet, and [f] fitches, and put them in one vessel, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen [g] three hundreth & ninety dayes shalt thou eate therof.

10 And the meate, whereof thou shalt eate, shall be by weight, euen [h] twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the [i] sixt part of an Hin from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it [k] in the dung that commeth out of man, in their sight.

13 And the Lord layd, So shall the children of Israel eat their defiled bread among the Gentiles whither I will cast them.

14 Then layd I, Ah, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

15 Then hee layd vnto mee, Loe, I haue giuen thee bullocks [m] dung for mans dung, and thou shalt prepare thy bread therewith.

16 Moreouer, hee layd vnto me, Sonne of man, beholde, I will breake [n] the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shall drinke water by measure, and with astonishment:

17 Because that bread and water shall faile, they shalbe astonied one with another, and shall consume away for their iniquitie.

a Which signified the stubbornnesse and hardnesse of their heart.

b Hereby he representeth the idolatry and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred & ninetie yeeres.

c Which declared Iudah, who had now from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedie vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should be glad to eate whatsoeuer they could get.

g Which were fourteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarsitie of fuel, and matter to burne.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force & strength wherewith it should nourish, Isa. 3.1. Chap. 5. 17, and 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

ANd thou sonne of man, take thee a sharpe knife, or take thee a barbours rasor, and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them vp in thy [c] lap.

4 Then take of them againe, and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come foorth into all the house of Israel.

5 Thus sayeth the Lord God, This is Ierusalem: I haue set it in the mids of the nations and countreys, that are round about her.

6 And she hath changed my [e] iudgements

a To shaue thine head and thy beard.

b To wit, of the citie which hee had purtrayed vpon the bricke, Chap.4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchad-nezzar. By the sword those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those that fled into Egypt and into other parts after the citie was taken.

c Meaning, that a very few should be left, which the Lord would preserue among all these stormes, but not without troubles, and triall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My word and law into idolatrie and superstitions.

into

into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus sayeth the Lord God, Because your [f] multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus sayeth the Lord God, Beholde, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will do any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shal mine eye spare thee, neither will I haue any pitie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to reale in them, and I will be [s] comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the ‖euill [h] arrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 *So will I send vpon you famine, and euill beasts, and they shall spoile thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

f Because your idoles are in great number, and your superstitions moe then among the professed idolaters, reade Isai. 65.11. or he condemneth their ingratitude in respect of his benefits.

Leuit.26.29. deut.28.53. 2.king 6.29. Lament.4.10. baruch.2.3.

s That is, I will not be pacified till I be reuenged, Isa.1.24.

‖*Or, dangerous.*

h Which were the grashoppers, mildewe, and whatsoeuer were occasions of famine. *Chap.14.13.*

CHAP. VI.

1 He sheweth that Ierusalem shalbe destroyed for their idolatrie. 8 Hee prophesieth the repentance of the remnant of the people, and their deliuerance.

AGaine the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towards the * mountaines of Israel, & prophesie against them,

Chap.36.1.

3 And say, Yee mountaines of Israel, heare the word of the Lord God: thus sayth the Lord God to the [a] mountaines and to the hilles, to the riuers and to the valleys, Behold, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your altars shall be desolate, and your [b] images of the sunne shall be broken: and I will cast downe your slaine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their [c] idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the high places shall be layd waste, so that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, [d] that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreys.

9 And they that escape of you shall remember him among the nations, where they shall bee in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they * shalbe displeased in themselues for the euils which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not layd in vaine, that I would do this euill vnto them.

11 Thus sayth the Lorde God, [e] Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then [g] yee shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tree, and vnder euery thicke oke, which is the place where they did offer sweet sauour to all their idoles.

14 So will I [h] stretch mine hand vpon them, and make the lande waste, and desolate [i] from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

b Reade 2. King. 23.11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23.20.

d He sheweth that in al dangers God will preserue a few, which shall be as the seed of his Church, and call vpon his Name.

e They shal be ashamed to see, that their hope in idoles was but vaine, and so shall repent.

f By these signes he would shat the Prophet should signifie the great destruction to come.

g That is, all nations, when yee shall see my iudgements. *Chap.5.14.*

h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning the whole countrey.

CHAP. VII.

The ende of all the lands of Israel shall suddenly come.

MOreouer the word of the Lord came vnto me, saying,

2 Also

2 Also thou sonne of man, thus sayth the Lord God, An end is come vnto the land of Israel: the ende is come vpon the foure corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shalbe in the mids of thee, and ye shall know that I am the Lord.

5 Thus sayth the Lord God, ‖ Beholde, one euill, euen one euill is come.

6 An ende is come, the end is come, it [b] watched for thee: beholde, it is come.

7 The [c] morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, & not the [d] sounding againe of the mountaines.

8 Now I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall bee in the mids of thee, and ye shall know that I am the Lord that smiteth.

10 Beholde, the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded:

11 [g] Cruelty is risen vp into a rod of wickednes: none of them shall remaine, nor of their riches, nor of any of theirs, neither shal there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the buyer [i] reioyce, nor let him that selleth, [k] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not [l] returne to that which is sold, although they were yet aliue: for the [m] vision was vnto all the multitude thereof, & they returned not, [n] neither doeth any encourage himselfe in the punishment of his life.

14 [o] They haue blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shal die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the vallets: all they shall mourne, euery one for his iniquitie.

17 * All hands shall bee weake, and all knees shall fall away as water.

18 * They shall also gird themselues with sackcloth, and feare shall couer them, and shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shal cast their siluer in ỹ streets, and their gold shall bee cast farre off: their * siluer and their golde cannot deliuer them in the day of the wrath of the Lord: they shal not satisfie their soules, neither fil their bowels: for this ruine is for their iniquitie.

20 Hee had also set the beauty of his [p] ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the handes of the [q] strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [r] secret place: for the destroyers shall enter into it, & defile it.

23 ¶ Make a [s] chaine: for the land is full of the [t] iudgement of blood, and the city is full of crueltie.

24 Wherefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the pompe of the mighty to cease, and their [u] holy places shall be defiled.

25 When destruction commeth, they shal seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shalbe vpon rumour: then shall they seeke a vision of the Prophet: but the Law shal perish from the Priest, and counsel from the Ancient.

27 The king shal mourne, and the prince shalbe clothed with desolation, & the handes of the people in the land shalbe troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the Spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the [a] first yere, in the [b] first moneth, & in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before mee, the hand of the Lorde God fell there vpon me.

2 Then I beheld, and lo, there was a likenesse, as the appearance of [c] fire to looke to, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, & tooke me by an hairie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought mee [‡] by a Diuine [d] vision to Ierusalem, into the entrie of the inner [e] gate that lieth toward the North, where remained the idole of [f] indignation, which prouoked indignation.

4 And beholde, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then

a I will punish thee as thou hast deserued for thine idolatrie. [Or, behold, euill commeth after euill.]

b He sheweth ỹ the iudgements of God euer watch to destroy ỹ sinners, which notwithstanding be delayeth till there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voyce of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.

g This cruel enemie shall be a sharpe scourge for their wickednesse.

h Their owne affliction shall be so great, that they shall haue no regard to lament for others.

i For the present profit,

k For he shall lose nothing.

l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the Law, Leui. 25. 13. for they should all be caried away captiues.

m This vision signified, that all should be caried away, and none should returne for the Iubile.

n No man for all this endeuoureth himself, or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euill.

o The Israelites made a bragge, but their hearts failed them. *Isa. 13. 7. Iere. 6. 24. Iez. 15. 3. Iere. 48. 37.*

Pro. 11. 4. Zeph. 1. 18. Ezech. 5. 8.

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the hie Priest.

s Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple, that was deuided into three parts, Psal. 68. 35.

a Of the captiuitie of Ieconiah.

b Which containeth part of August, and part of September.

c As Chap. 1. 27.

‡ *Chr. in the visions of God.*

d Meaning, that he was thus caried in spirit, and not in body.

e Which was the porch of ỹ court, where the people assembled.

f So called, because it prouoked Gods indignation, which was the idole of Baal.

g Read cha. 3. 22.

5 Then said he vnto me, Sonne of man, lift vp thine eyes nowe towarde the North. So I lift vp mine eyes toward the North, and beholde, Northward at the gate of the
b That is, in the court where the people had made an altar to Baal.
b altar, this idole of indignation was in the entrie.

6 He sayd furthermore vnto me, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth here to cause me to depart from
i For God will not be where idoles are,
i my Sanctuarie? but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he said vnto mee, Goe in, and beholde the wicked abomination that they doe here.

10 So I went in, and saw, and behold, there was euery similitude of creeping things and
k Which were forbidden in the Law, Leuit. 11.4.
k abominable beastes, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie
l Thus they that should haue kept all the rest in the feare & true seruice of God, were the ringleaders to all abomination, and by their example pulled others frō God.
l men of the Ancients of the house of Israel, and in the mids of them stoode Iaazaniah, the sonne of Shaphan, with euery man his censor in his hand, and the vapour of the incense went vp like
m It was in such abundance.
m a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel
n For besides their common idolatry, they had particular seruice, which they had in secret chambers.
n doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he sayde also vnto me, Turne thee againe, & thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entry of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for
o The Iewes write that this was a prophet, of the idoles, who after his death was once a yere mourned for in the night.
o Tammuz.

15 Then said he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & behold, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with crueltie, and haue returned to prouoke me: and lo, they haue cast out
p Declaring that the censings, and seruice of the idolaters are but infection & villany before God. Pro. 1, 28. isa. 46. 7. ier. 11. 11. micah. 3. 4.
p stinke before their nostes.

18 Therfore will I also execute my wrath: mine eye shall not spare them, neither will I haue pitie, and * though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shal be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

HE cryed also with a loud voyce in mine eares, saying, The visitations of
a The time to take vengeance.
a the citie draw neere, and euery man hath a weapon in his hand to destroy it.

2 And beholde, fiue
b Which were Angels in the similitude of men.
b men came by the way of the hie gate, which lieth toward the
c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.
c North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers
d To marke them that should be saued.
d inkehorne by his side, and they went in and stood beside the brasen altar.

3 And the glory of the God of Israel was
e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.
e gone vp from the Cherub, whereupon hee was, and stoode on the
‖ Or, threshold.
‖ doore of the house, and he called to the man clothed with linnen, which had the writers inkehorne by his side.

4 And the Lord sayde vnto him, Goe
f He sheweth what is the marke of Gods children, whom he marketh to saluation: to wit, to mourne & cry out against the wickednesse, which they see committed against Gods glory.
f through the mids of the citie, euen through the mids of Ierusalem, and
‖ Or, marke with Thau.
‖ set a marke vpon the foreheads of them that
g Thus in all his plagues the Lord preserueth his small number, which he marketh, as Exod. 12. 22. reue. 7. 3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerlasting.
g mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he sayd, that I might heare, Go ye after him through the city, and smite: let your eye spare none, neither haue pitie.

6 Destroy vtterly the old, and the yong, and the maids, and the children, and the women, but touch no man vpon whom is the
h Which were forbidden in the Law, Leuit. 11. 12. 4.
h marke, and begin at my Sanctuarie. Then they began at the
i Because they were the chiefe occasion of all these euils, as Chap. 8. 11.
i Ancient men, which were before the house.

7 And he said vnto them, Defile
k That is, with all kind of wickednesse, read isa. 1. 15.
k the house, and fill the courts with the slaine, then goe foorth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of corrupt iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkehorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beastes, and of the Cherubims.

And

Chap. 1. 22.

AND as I looked, beholde, in the * firmament that was aboue the head of the a Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphir stone.

a Which in the first chap. vers 5. he called the foure beasts.

2 And hee spake vnto the man clothed with linnen, and sayd, Goe in betweene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betweene the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

b This signified that the citie should be burnt.

3 Now the Cherubims stood vpon the right side of the house, when the man went in, and the cloud filled the inner Court.

4 Then the glory of the Lord c went vp from the Cherub, and stoode ouer the dooze of the house, and the house was filled with the cloude, and the court was filled with the brightnesse of the Lords glory.

c Meaning, that the glory of God should depart from the Temple.

5 And the d sound of ỹ Cherubims wings was heard into the vtter Court, as the voice of the Almightie God, when he speaketh.

d Reade Chap. 1. 24.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched foorth his hand from betweene the Cherubims vnto the fire, that was betweene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles was as the colour of a e Chrysolite stone.

e Reade Chap. 1. 16.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went foorth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they f turned not as they went.

f Vntil they had executed Gods iudgements.

12 And their whole bodie, and their g rings, and their hands and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

g Or, rents.

13 And the Cherub cried to these wheeles in mine hearing, saying, O wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

Chap. 1. 5.

15 And the Cherubims were lifted vp: * this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted themselues vp also: for the h spirit of the beast was in them.

h There was one consent between the Cherubims and the wheeles.

18 i Then the glory of the Lord departed from about the dooze of the house, and stoode vpon the Cherubims.

i Reade Chap. 9. 3.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entrie of the gate of the Lords house, at the East side, and the glory of the God of Israel was vpon them on high.

20 * This is the k beast that I saw vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

Chap. 1. 15.

k That is, the whole body of the foure beasts, or Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans hands was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went euery one straight forward.

CHAP. XI.

1 *Who they were that seduced the people of Israel.* 5 *Against these he propheseith, shewing them how they shalbe dispersed abroad.* 19 *The renewing of the heart commeth of God.* 21 *He threatneth them that leane vnto their owne counsels.*

MOreouer, the Spirit lift mee vp, and brought mee vnto the East gate of the Lords house, which lyeth Eastward, and beholde, at the entry of the gate were fiue and twenty men: among whom I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themselues still to their pleasures.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, a It is not neere, let vs build houses: this citie is the b caldron, and we be the flesh.

b Wee shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sod.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lorde fell vpon me, and sayd vnto me, Speake, Thus sayth the Lord, O ye house of Israel, this haue yee sayde, and I knowe that which riseth vp of your mindes.

c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.

6 Many haue ye murthered in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus sayth the Lorde God, They that ye haue slaine, and haue layde in the middes of it, they are c the flesh, and this citie is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the d handes of strangers, and will execute iudgement among you.

d That is, of the Caldeans.

10 Ye shall fall by the sworde, and I will iudge you in the border of * Israel, and yee shall know that I am the Lord.

e That is, in Riblah. Reade 2. King. 25. 6.

11 This citie shall not be your caldron, neither shal ye be the flesh in the mids therof, but I will iudge you in the border of Israel,

12 And

12 And ye shal know that I am the Lord: for yee haue not walked in my statutes, neither executed my iudgements, but haue done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of f Benaiah died: then fell I downe vpon my face, and cried with a loude voyce, and sayd, Ah Lorde God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lorde came vnto me, saying,

15 Sonne of man, thy g brethren, euen thy brethren, the men of thy kinred, and all the house of Israel, wholly are they vnto whome the inhabitants of Ierusalem haue sayde, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreys, yet will I be to them as a little h Sanctuarie in the countreys where they shall come.

17 Therefore say, Thus sayth the Lord God, I will gather you againe from the people, and assemble you out of the countreyes where ye haue beene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the tooles thereof, and all the abominations thereof from thence.

19 * And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the i stonie heart out of their bodies, and I will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall be my people, and I will bee their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lorde went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of ỹ people.

g They that remained still at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off, and forsaken of God.

h They shall be yet a litle church, shewing that the Lord will euer haue some to call vpon his Name, whom he will preserue and restore, though they be for a time afflicted. *Iere.* 32. 39. *ebap.* 36. 26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces,

k When Iecoiniah was led away captiue.

CHAP. XII.

1 *The parable of the captiuitie.* 18 *Another parable whereby the distresse of hunger and thirst is signified.*

THe word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in ỹ mids of a rebellious house, which haue eyes to see, and see not: they haue eares to heare, and heare not: for they are a rebellious house.

a That is, they receiue not the fruite of that which they see and heare.

3 Therefore thou sonne of man, ‡ prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

‡ *Ebr. make thee vessels to go into captiuitie.*

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a b signe vnto the house of Israel.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

7 And as I was cõmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, sayd vnto thee, What c doest thou?

c Doe not they deride thy doings?

10 But say thou vnto them, Thus sayth the Lord God, This ‖ burden concerneth the chiefe in Ierusalem, and all the house of Israel, that are among them.

‖ *Or, prophesie.*

11 Say, I am your signe: like as I haue done, shall it be done vnto them: they shall goe into bondage and captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall dig through the wall, to cary out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon d him, and hee shall be taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet shall he not see it, though he shall die there.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17, 20. and 32, 3.

14 And I will scatter toward euery winde all that are about him to helpe him, and all his garnisons, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a e little number of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall know, that I am the Lord.

e Which should beare his name, and should be his Church, reade Chap. 11. 16.

17 ¶ Moreouer, the word of the Lorde came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the lande, Thus sayth the Lorde God of the inhabitants of Ierusalem, and of the lande of Israel, They shall eate their bread with care-

carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abonndance, because of the cruelte of them that dwell therein.

20 And the cities that are inhabited, shall be left voyde, and the land shall bee desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes [f] are prolonged, and all visions ‖ fatle?

23 Tell them therefore, Thus sayeth the Lorde God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lorde: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, saith the Lord God.

26 Againe the word of the Lorde came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth, is for many dayes to come, and he prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus sayth the Lord God, All my words shal no longer bee delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of [a] Israel, that prophesie, and say thou vnto them, that prophesie out of their [a] owne hearts, Heare the word of the Lord.

3 Thus sayth the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes [b] in the waste places.

5 [c] Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanity, and lying diuination, saying, The Lord saith it, and the Lorde hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? [d] yee say, The Lorde sayeth it, albeit I haue not spoken.

8 Therefore thus sayth the Lorde God, Because yee haue spoken vanitie, and haue seene lies, therefore beholde, I am against you, saith the Lord God,

9 And mine hand shall bee vpon the prophets that see vanitie, and diuine lies: they shall not bee in the assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, [f] Peace, and there was no peace: and one built vp a [g] wall, and beholde, the others daubed it with vntempered morter,

11 Say vnto them which daube it with vntempered morter, that it shall fall: for there shall come a great showre, and I will send haile stones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not bee sayde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayeth the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall bee in mine anger, and haile stones in mine indignation to consume it.

14 So I will destroy the wall that yee haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shall be consumed in the middes thereof, & ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with [h] vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saieth the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus sayth the Lord God, Woe vnto the wome [i] that sow pillowes vnder al armeholes, and make vailes vpon the head of euery one that standeth vp, to hunt soules: will ye hunt the soules of my people, and will yee giue life to the soules that come vnto you?

19 And will yee pollute mee among my people for handfuls of [k] barley, and for pieces of bread to slay the soules of them that should not die, and [l] to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Beholde, I will haue to doe with your pillowes, wherewith yee hunt the [m] soules to make them to flie, and I will teare them from your armes, and will let the soules go, euen the soules, that yee hunt to make them to flie.

21 Your vailes also will I teare, and deliuer my people out of your hand, and they shall be no more in your handes to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the [n] righteous sad, whome I

f Because they did not immediatly see the prophesies accomplished, they contemned them, as though they should neuer be fulfilled.

‖ Or, take none effect.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernors and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written. ‖ Reade Ierem. 6. 14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet sayd, (which is here called the building of the wall) another false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the authoritie of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillowes to leane vpon, and kerchiefes to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophesied,

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

haue not made sadde, and strengthened the hands of the wicked, that hee should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vnto me, and [a] sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [b] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus sayth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to the [c] Prophet, I the Lorde will answere him that commeth, according to the multitude [d] of his idoles:

5 That [e] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayeth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquity before his face, and commeth to a Prophet, for to inquire of him for mee, I the Lorde will answere him ‖ for my selfe,

8 And I will set my face against that man, and wil make him an example and prouerbe, and I will cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the prophet be [f] deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shal beare their punishment: the punishment of the prophet shall bee euen as the punishment of him that asketh,

11 That the house of Israel may goe no more astray from mee, neither bee polluted any more with all their transgressions, but that they may be my people, and I may bee their God, sayth the Lord God.

12 ¶ The word of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, [h] and wil breake the staffe of the bread therof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, [i] Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their [k] righteousnesse, sayth the Lord God.

15 If I bring noysome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall bee deliuered, but the land shalbe waste.

17 Or if I bring a sword vpon this land, and say, Sword, goe through the land, so that I destroy man and beast out of it,

18 Though these three men were in the middes thereof, As I liue, sayeth the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall bee deliuered themselues.

19 Or if I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnesse.

21 For thus sayeth the Lorde God, How much more when I send my [l] foure sore iudgments vpon Ierusalem, euen the sword, and famine, and the noysome beast, & pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a [l] remnant of them that shall be carried away both sonnes and daughters: behold, they shall come forth vnto you, and yee shall see their way, and their enterprises: and yee shall bee comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when yee see their way and their enterprises: and yee shall knowe, that I haue not done without cause all that I haue done in it, sayeth the Lord God.

CHAP. XV.

As the unprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the [a] trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the endes of it, and the middes of it is burnt. Is it meet for any worke?

5 Beholde, when it was whole, it was meete

a Hee sheweth the hypocrisie of the idolaters, who wil dissemble to heare the prophets of God, though in their heart they folow nothing lesse then their admonitions, and also how by one meanes or other, God doth discouer them.

b They are not onely idolaters in heart, but also worship their filthie idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Ier. 10.15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shalbe led with lies: according as he delighted therein, 2. Thess. 2.10.

e That is, conuince them by their owne conscience.

‖ Or, by my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies rather then in the truth of God, and thus he punisheth sinne by sinne, 1. King. 22. 20, 22. and destroyeth aswell those prophets as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Reade Chap. 4.16, and 5,17. Isa. 3.1.

i Though Noah and Iob were now aliue, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15.1.

k Meaning, that a very few (which bee calleth the remnãt, ver. 22.) should escape these plagues whom God hath sanctified and made righteous, & that this righteousnesse is a signe that they are the Church of God, whom he would preserue for his own sake. *Chap. 5.17.*

l Reade Chap. 5.3.

a Which bringeth forth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem, which bare the name of his Church, did not bring forth fruit, it should be vtterly destroyed.

meete for no worke: how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus sayth the Lord God, As the vine tree that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

b Though they escape one danger, yet another shall take them.

7 And I will set my face against them: they shall goe out from one b fire, and another fire shall consume them: and ye shall know, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, sayth the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednes of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine, the word of the Lorde came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

a Thou boastest to be of the seede of Abraham, but thou art degenerate and followest the abominations of the wicked Canaanites, as children doe the maners of their father, Isa.1.4. and 57.3.

3 And say, Thus sayth the Lord God vnto Ierusalem, Thine habitation and thy kinred is of the land a of Canaan: thy father was an Amorite, and thy mother an Hittite.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

4 And in thy natiuitie when thou wast b borne, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in cloutes.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse and death.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person in the day that thou wast borne.

d These words, as blood, pollution, nakednes, and filthines, are oftentimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued them to mercy, fauoured them, and couered their shame.

6 And when I passed by thee, I sawe thee polluted in thine c owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haire is growen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spread my skirtes ouer thee, and couered d thy filthinesse: yea, I sware vnto thee, and entred into a couenant with e thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with f water: yea, I washed away thy blood from thee, and I s anointed thee with oyle.

10 I clothed thee also with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I couered thee with silke.

e That thou shouldest be a chast wife vnto me, and that I should maintaine thee and endue thee with all graces.

f I washed away thy sinnes.

g I sanctified thee with mine holy spirit.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull h crowne vpon thine head.

h Hereby hee sheweth how he saued his church, enriched it, and gaue it power and dominion to reigne.

13 Thus wast thou decke with gold and siluer, and thy raiment was of fine linnen, and silke and broidered worke: thou diddest eate fine floure, and honie and oile, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

i He declareth wherein the dignitie of Ierusalem stood: to wit, in that that the Lord gaue them of his beauty & excellency.

14 And thy name was spread among the heathen for thy beauty: for it was perfect through my i beauty which I had set vpon thee, saith the Lord God.

k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatry.

15 Now thou diddst k trust in thine owne beauty, and playedst the harlot, because of thy renowme, and hast powred out l thy fornications on euery one that passed by, thy desire was to him.

l There was none idolatrie so vile, wherewith thou didst not pollute thy selfe.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, m and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

m This declareth how the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and n madest to thy selfe images of men, and diddest commit whoredome with them,

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

18 And tookest thy broidered garments, and coueredst them: and thou hast set mine oile and my perfume before them.

19 My meate also which I gaue thee, as fine floure, oile and honie wherewith I fedde thee, thou hast euen set it before them for a sweet sauor: thus it was, saith the Lord God.

o Meaning, by fire, reade Leuit. 18.21.2.King. 23.10.

20 Moreouer, thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to o bee deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe thorow fire for them?

22 And in all thine abominations and whoredomes, thou hast not remembred the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe woe vnto thee, sayth the Lord God)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery ‖ corner of the way, & hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

‖ Or, head.

26 Thou hast also committed fornication with the p Egyptians thy neighbours, which haue great members, and hast increased thy whoredome to prouoke me.

p He noteth the great impiety of this people, who first falling from God to seeke helpe at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amity more strong.

27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the ‖ daughters of the Philistims, which are ashamed of thy wicked way.

‖ Or, cities.

28 Thou hast played the whore also with

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the lande of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Howe weake is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a ‖ presumptuous whorish woman?

‖ *Or, that will beare rule.*

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not bene as an harlot q that despiseth a reward,

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others: signifying that the idolaters bestow all their substance, which they receiue of God for his glory, to serue their vile abominations.

32 But as a wife that playeth the harlot, and take others for her husband:

33 They giue giftes to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy ‖ shame was powred out, and thy filthinesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

‖ *Or, nether parts,*

37 Beholde, therefore I will gather all r thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthinesse vnto them, that they may see all thy filthinesse.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

38 And I will iudge thee after the maner of them that are [illegible], and of them that shed blood, and I giue thee the blood of wrath and iealousie.

s I will iudge thee to death, as the adulterers and murtherers,

39 I will also giue thee into their hands, and they shall destroy thine hie place, and shall breake downe thine hie places: they shall strip thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they t shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: ¶ I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

2. *King.* 25. 9.

t I will vtterly destroy thee, and so my iealousie shall cease.

42 So will I make my wrath towarde thee to rest, and my u iealousie shall depart from thee, and I will cease and bee no more angry.

u I haue punished thy faults, but thou wouldest not repent.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue x brought thy way vpon thine head, saieth the Lorde God: yet hast not thou had consideration of all thine abominations.

x As were the Canaanites, and the Hittites, and others your predecessours, so are you their successours.

44 Beholde, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, y so is her daughter.

y That is, of Samaria and Sodom.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy z sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

z That is, her cities.

46 And thine elder sister is Samaria, and her a daughters, that dwell at thy left hand, and thy ‡ yong sister, that dwelleth at thy right hand, is Sodome, & her daughters.

‡ *Ebr. thy sister yonger then thou.*

47 Yet hast thou b not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

a But done farre worse.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither shee nor her daughters, as thou hast done and thy daughters.

b He alledgeth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

49 Behold, this was the iniquitie of thy sister Sodom, c Pride, fulnesse of bread, and abundance of idlenes was in her, and in her daughters: neither did shee strengthen the hand of the poore and needy.

c Which worshipped the calues in Bethel and Dan.

50 But they were hauty, and committed abomination before mee: therefore I tooke them away, as pleased me.

51 Neither d hath Samaria committed halfe of thy sinnes, but thou hast exceeded them in thine abominations, and hast e iustified thy sisters in all thine abominations, which thou hast done.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

e This he speaketh in comparison, saying, that he would restore Ierusalem when Sodome should be restored, that is neuer: and this is meant of the greatest part of the Iewes.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sins, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

53 Therefore I will bring againe g their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

g Meaning, that it should neuer come to passe.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast f comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, ‡ when thou and thy daughters shall returne to your former state.

‡ *Ebr. was not a rumour in thy mouth.*

56 For thy sister Sodom ‡ was not heard of h by thy report in the day of thy pride,

h Thou wouldest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements.

57 Before thy wickednesse was i discouered, as in that same time of the reproch of the daughters of Aram, & of all the daughters of the Philistims round about k her which despite thee on all sides.

i That is, till thou wast brought vnder by the Syrians & Philistims, 2. Chr. 28. 19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

58 Thou

58 Thou hast borne therefore thy wickednesse, and thine abomination, saith the Lord.

59 For thus sayth the Lord God, I might euen deale with thee, as thou hast done: when thou diddest despise the l othe, in breaking the couenant.

60 Neuerthelesse, I will m remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue n thy sisters, both thy elder and thy younger, and I will giue them vnto thee for daughters, but not o by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou mayest remember, and bee p ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, sayth the Lord God.

l When thou brakest the couenant, which was made betweene thee and me, as verse 8.

m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here hee declareth how hee will call the Gentiles.

o But of my free mercie. p This declareth what fruits Gods mercies worke in his, to wit, sorow, and repentance for their former life.

CHAP. XVII.

The parable of the two Eagles.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, put forth a parable and speake a prouerbe vnto the house of Israel,

3 And say, Thus sayeth the Lorde God, The great a eagle with great wings, & long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the hiest branch of the cedar,

4 And brake off the toppe of his twigge, and caryed it into the lande b of merchants, and set it in a citie of merchants.

5 He tooke also of the c seede of the land, and planted it in a fruitful ground: he placed it by great waters, & set it as a willow tree.

6 And it budded vp, & was d like a spreading vine of e lowe stature, whole branches turned towarde it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also f another great eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and spread forth her branches toward it, that shee might water it by the trenches of her plantation.

8 It was planted in a good soyle by great g waters, that it should bring foorth branches, and beare fruite, and bee an excellent vine.

9 Say thou, Thus sayth the Lord God, Shall h he prosper? Shall he not pull vp the rootes thereof, and destroy the frutte thereof, and cause them to die? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreouer the worde of the Lord came vnto me, saying,

12 Say nowe to this rebellious house, Knowe ye not what these things meane? tell them, Beholde, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and leade them with him into Babel,

13 And hath taken one of the kings seede, and made a couenant with him, and hath taken an l othe of him: hee hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall hee prosper? shall hee escape, that doeth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, sayth the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, and whose couenant made with him, he brake.

17 Neither shal Pharaoh with his mighty hoste, and great multitude of people, maintaine him in the warre, when they haue cast vp mounts, and builded ramparts to destroy many persons.

18 For he hath despised the othe, and broken the couenant: (yet loe, he had giuen m his hand) because hee hath done all these things, he shall not escape.

19 Therefore thus sayth the Lorde God, As I liue, I will surely bring mine othe that hee hath despised, and my couenant that hee hath broken, vpon his owne head.

20 n And I will spread my net vpon him, and hee shall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sworde, and they that remaine, shall bee scattered towarde all the windes: and yee shall know that I the Lord haue spoken it.

22 Thus sayth the Lord God, I will also take off the toppe o of this hie cedar, and will set it, and cut off the o toppe of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: & it shall bring forth boughs and beare fruite, and bee an excellent cedar, and vnder it shall remaine all birdes, and euery p foule shall dwell in the shadow of the branches thereof.

24 And all the q trees of the fielde shall knowe that I the Lord haue brought downe the hie tree, and exalted the low tree: that I haue dried vp the greene tree, and made the dry tree to flourish: I the Lord haue spoken it, and haue done it.

a That is, Nebuchad-nezzar, who hath great power, riches, and many countreys vnder him, shall come to Ierusalem, and take away Ieconiah the king, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2. King. 24.17. Iere. 37.1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebell against Babylon, as verse 14.

f Meaning, the king of Egypt of whom Zedekiah sought succour against Nebuchad-nezzar.

g They thought to bee moysfened by the waters of Nilus. h Shall not Nebuchad-nezzar destroy it?

i By this dry winde, he meaneth the Babylonians.

k That is, Iechoniah, 2. King. 24. 15.

l For his subiection and obedience.

m Because hee tooke the Name of God in vaine, and brake his oth which hee had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. *Coap. 12. 13. and 32. 3.*

n This promise is made to the Church which shall be as a small remnant, and as the top of a tree.

o I will trimme it and dresse it.

p Both the Iewes and Gentiles shal be gathered into it.

q All the world shall know that I haue pluckt downe the proud enemies, and set vp my Church which was low and contemned.

CHAP. XVIII.

2 *He sheweth that euery man shall beare his owne*

Ez.iii. *sinne,*

sinne. 21 *To him that amendeth, is saluation promised.* 24 *Death is professed to the righteous, which turneth backe from the right way.*

THE worde of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel, saying, [a] The fathers haue eaten soure grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten [b] vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath * defiled his neighbours wife, neither hath ‡ lien with a * menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungry, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, hee shall surely liue, sayeth the Lord God.

10 ¶ If he beget a sonne, that is ‖ a thiefe, or a shedder of blood, if hee doe any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall hee liue? hee shall not liue: seeing he hath done all these abominations, [c] he shal die the death, and his blood shalbe vpon him.

14 ¶ Marke hee beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neyther hath spoyled by violence, but hath giuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neyther shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall bee vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my [d] statutes, and doe that which is lawfull and right, hee shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be ‖ mentioned vnto him, but in his [e] righteousnesse that he hath done, he shall liue.

23 [f] Haue I any desire that the wicked should die, sayth the Lord God? ‖ or shall he not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and doe according to all the abominations that the wicked man doeth, shall hee liue? all his [g] righteousnesse that hee hath done, shall not bee mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall hee die.

25 Yet yee say, The way of the Lorde is not [h] equall: heare how, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, hee shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, and doeth that which is lawfull and right, he shall saue his soule aliue.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, hee shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore & cause others to turne away from all your transgressions: so iniquity shal not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make [i] you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the king of Iudah signified by*

[a] The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31.29.

[b] If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby. *Leuit.* 18 20.

‡ *Ebr. come neere. Leuit* 20.18.

Iſa. 58 7. *mat.* 25.35. *Exod.* 22.25. *leuit.* 25.37. *deut.* 23.19. *pſal.* 15.5.

‖ Or, *a cruell man.*

[c] He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked, as his father was, & doeth not repent, hee shalbe punished as his father was, or els not.

Deut. 24.16. 2. *king.* 14.6. 2. *chro.* 25.4.

[d] He ioyneth the obseruation of the commandements with repentance: for none can repent in deede, except hee labour to keepe the law.

‖ Or, *not layd to his charge.*

[e] That is, in the fruites of his faith which declare that God doth accept him.

[f] He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the ende of his counsell was not their death onely, but chiefly his owne glory. And also because he doeth not approoue sinne, therefore it is here sayd that he would haue them to turne away from it, that they might liue.

‖ Or, *rather that he may returne from his wayes and liue.*

[g] That is, the false opinion that the hypocrites haue of their righteousnesse.

[h] In punishing the father with the children.

[i] Hee sheweth that man cannot forsake his wickednesse, till his heart be chaged, which is only the worke of God.

the lyons whelpes, and by the lyon. 10 *The prosperitie of the citie of Ierusalem that is past, & the miserie thereof that is present.*

THou also, take vp a lamentation for the [a] princes of Israel,

2 And say, Wherefore lay thy [b] mother as a lionesse among the lions? she nourished her yong ones among the lyons whelps,

3 And she brought vp one of her whelpes and it became a lion, & it learned to catch the pray, and it deuoured men.

4 The nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she sawe that she had waited, and her hope was lost, she tooke another of her [d] whelpes, and made him a lion.

6 Which went among the lyons, and became a lyon, and learned to catch the pray, and he deuoured [e] men.

7 And he knew their widowes, and hee destroied their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the [f] nations set against him on euery side of the countreys, and laied their nets for him: so he was taken in their pit.

9 And they put him in prison & in chains, and brought him to the king of Babel, and they put him in holds, that his voice should no more bee heard vpon the mountaines of Israel.

10 Thy [g] mother is like a vine in thy blood, planted by the waters: thee brought foorth fruite and branches by the abundant waters,

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, & the [h] East winde dried vp her fruite: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernes in a drie and thirsty ground.

14 And fire is gone out [i] of a rod of her branches, which had deuoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

a That is, Iehoahaz, and Iehoiakim Iosiahs sonnes, who for their pride and cruelty are compared vnto lions.
b To wit, Iehoahaz mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2. King. 23. 33.
d Which was Iehoiakim.
e He slew of the Prophets, and them that feared God, & rauished their wiues.
f Nebuchad nezzar with his great army, which was gathered of diuers nations.
g He speaketh this in ſ reproch of this wicked king, in whose blood, that is, in the race of his predecessors Ierusalem should haue ben blessed, according to Gods promise, & flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 The Lorde denieth that hee will answere them when they pray, because of their vnkindnes. 33 *He promiseth that his people shall returne from captiuitie.* 46 *By the forest that should bee burnt, is signified the burning of Ierusalem.*

AND in the [a] seuenth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the LORD, and sate before me.

2 Then came the word of the LORDE vnto me, saying,

3 Sonne of man, Speake vnto the Elders of Israel, and say vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause [b] them to vnderstand the abominations of their fathers,

5 And say vnto them, Thus saieth the Lord God, In the day when I chose Israel, and [c] lift vp mine hande vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the land of Egypt, when I lift vp mine hand vnto them, and layde, I am the Lord your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the land of Egypt, into a land that I had prouided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, and defile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of [d] their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the mids of the land of Egypt.

9 But I had respect to my [e] Name, that it should not bee polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the land of Egypt.

10 Nowe I caried them out of the lande of Egypt, and brought them into the wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, * which if a man do he shal liue in them.

12 Moreouer, I gaue them also my * Sabbaths to bee a signe betweene me and them, that they might know that I am the Lorde, that sanctifie them.

13 But the house of Israel rebelled against mee in the wildernesse: they walked not in my statutes, and they cast away my iudgements, which if a man doe, hee shall liue in them, and my Sabbaths haue they greatlie polluted: then I thought to powre out mine indignation vpon them [f] in the wildernes to consume them.

14 But I had respect to my Name, that it should not be polluted before the [g] heathen, in whose sight I brought them out.

15 Yet neuertheles I lift vp mine hande vnto them in the wildernesse, that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleasant aboue all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my [h] Sabbaths: for their heart went after their idoles.

17 Neuertheless mine eye spared them, that I would not destroy the, neither would I consume them in the wildernes.

18 But I sayd vnto their children in the wildernes, Walke ye not in the ordinances

a Of the captiuitie of Iecoiah.
b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.
c I sware that I would be their God: which maner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be true.
d God had forbidden them to make mention of the idoles. Exod. 23. 13. psal. 16. 4.
e Which thing declareth ſ wickednesse of mans heart, which iudge God seruice by their cies and outward ieasties.
f God had euer this respect to his glory, that he would not haue his name euill spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32. 12. Numb. 14. 13. *Leuit* 18. 5 *rom.* 10. 5. *gal* 3. 12. *Exod.* 20. 8. *and* 31. 13. *deut.* 5. 12. *Num* 14. 28, 29 *and* 26 65.
g Who might thereby take an occasion to blaspheme my Name, and to accuse mee of lacke of ability, or els that I had sought a meanes more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue mee according to their owne fantasies.

i Whereby the holy Ghoſt conſuteth them that ſay that they will folow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be approueable thereby or no.

of your i fathers, neither obſerue their maners, nor defile your ſelues with their idoles.

19 I am the Lorde your God: walke in my ſtatutes, and keepe my iudgements and doe them,

20 And ſanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that yee may know that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt mee: they walked not in my ſtatutes, nor kept my iudgements to doe them, whiche if a man doe he ſhall liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, and to accompliſh my wrath againſt them in the wildernesſe.

22 Neuertheles I withdrew mine hand, and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift vp my hande vnto them in the wilderneſſe, that I would ſcatter them among the heauen, & diſperſe them throwe the countreys,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eyes were after k their fathers idoles.

k Meaning, that they ſet their delight vpon them.

25 Wherefore I gaue them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not liue.

l I condemned thoſe thinges, and counted thē as abominable which they thought had bene excellent, & to haue declared moſt zeale, Luke 15.15. for that which God required as moſt excellent, that gaue they to their idoles.

26 And I polluted them in their owne m gifts, in that they cauſed to paſſe by the fire all that firſt openeth the womb, that I might deſtroy them, to the ende that they might know that I am the Lord.

m Not onely in the wildernesſe, when I brought them our of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeeing that by no admonitions he can be drawen backe.

27 Therefore ſonne of man ſpeake vnto the houſe of Iſrael, and ſay vnto thē, Thus ſaith the Lord God, Yet in this your fathers haue blaſphemed me, though they had before grieuouſly tranſgreſſed againſt me.

28 n For when I had brought them into the land, for ꝓ which I lifted vp mine hande to giue it to them, then they ſawe euery high hil, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of prouocation: there alſo they made their ſweete ſauour, and powred out there their drinke offerings.

n Which ſignifieth an high place, declaring that they vanted themſelues of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould haue no altar lifted vp on hie by ſtaires, Exod. 20.26. ‡ *Ebr. in the way.*

29 Then I ſaid vnto them, What is the high place whereunto ye go? And the name thereof was called o Bamath vnto this day.

o Wherefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, Are ye not polluted ‡ after the maner of your fathers? and commit ye not whoredom after their abominations?

p Hee ſheweth that the ingratitude of the people deſerueth that God ſhoulde cut them off, and that they ſhould not haue the comfort of his word.

31 For when you offer your gifts, & make your ſonnes to paſſe through the fire, you pollute your ſelues with all your idoles vnto this day: ſhall I anſwere you when I am aſked, O houſe of Iſrael? As I liue, ſaieth the Lorde God, p I will not anſwere you when I am aſked.

32 Neither ſhall that bee done that commeth into your minde: for ye ſay, We will be as the heathen, and as the families of the countreys, and ſerue wood and q ſtone.

q He declareth that man of nature is wholy enemie vnto God and to his owne ſaluation, and therefore God calleth him to the right way, partly by chaſtening, but chiefly by his mercie in forgiuing his rebellion and wickedneſſe.

33 As I liue, ſayeth the Lord God, I will ſurely rule you with a mighty hande, and with a ſtretched out arme, and in my wrath powred out,

34 And I wil bring you from the people, and will gather you out of the countreys, wherin ye are ſcattered with a mighty hand, and with a ſtretched out arme, and in my wrath powred out.

r I wil bring you among ſtrange nations, as into a wilderneſſe, and there will viſite you, and ſo call you to repentance, and then bring the godly home againe, Iſa. 65.9.

35 And I wil bring you into the r wilderneſſe of the people, & there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the lande of Egypt, ſo will I plead with you, ſaith the Lord God.

37 And I will cauſe you to paſſe vnder the rod, and will bring you into the bond of the couenant.

38 And I will ſ chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and you ſhal know that I am the Lord.

ſ Signifying that he will not burne the corne with the chaffe, but chuſe out the wicked to punish them when he will ſpare his.

39 As for you, O houſe of Iſrael, Thus ſayeth the Lord God, t Goe you, and ſerue euery one his idole, ſeeing that ye will not obey me, & pollute mine holy Name no more with your gifts and with your idoles.

t That is ſpoken to the hypocrites.

40 For in mine holy mountaine, euen in the hie mountaine of Iſrael, ſayth the Lorde God, there ſhall all the houſe of Iſrael, and all in the land, ſerue me: there will I accept them, & there will I require your offerings, and the firſt fruites of your oblations, with all your holy things.

41 I wil accept your ſweet ſauour, when I bring you from the people, & gather you out of the countreys, wherein ye haue bene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhal know, that I am ꝓ Lord, when I ſhall bring you into the lande of Iſrael, into the land, for the which I lifted vp my hand to giue it to your fathers.

43 And there ſhal ye remēber your waies, and all your workes, wherein yee haue bene defiled, and ye u ſhall iudge your ſelues worthy to be cut off, for all your euils, that yee haue committed.

u Your owne conſciences ſhall conuict you after that you haue felt my mercies.

44 And ye ſhall know that I am ꝓ Lord, when I haue reſpect vnto you for my names ſake, & not after your wicked wayes, nor according to your corrupt works, O ye houſe of Iſrael, ſaieth the Lord God.

45 ¶ Moreouer, the worde of the Lorde came vnto me, ſaying,

46 Sonne of man, ſet thy face towarde the way of Teman, & drop thy word toward x the South, and propheſie toward the foreſt of the field of the South,

x For Iudah ſtood South from Babylon.

47 And ſay to the foreſt of the South, Heare the word of the Lord: thus ſayeth the Lord God, Beholde, I will kindle a fire in thee, & it ſhall deuoure all the y greene wood in thee, and all the drie wood: the continuall flame ſhall not bee quenched, and euery face

y Both ſtrong and weake in Ieruſalem.

z The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof.

face from the South to the North ſhall bee burnt therein.

48 And all fleſh ſhall ſee, that I the Lord haue kindled it, and it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of me, Doeth not he ſpeake z parables.

CHAP. XXI.

3 He threatneth the ſword, and deſtruction to Ieruſalem, 25 He ſheweth the fall of king Zedekiah, 28 How is commanded to propheſie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchadnezzar.

a Speake ſenſibly, that all may vnderſtand.
b That is, ſuch which ſeeme to haue an outward ſhew of righteouſneſſe by obſeruation of the ceremonies of the Law.
c Meaning, through all the land.
d As though thou were in extreme anguiſh.
e Becauſe of the great noyſe of the armie of the Caldeans.
f And ſo cauſe a feare.
g Meaning, the ſcepter: ſhewing that it will not ſpare the king, who ſhould beare the Sonne of God, and in his place.
h That is, the reſt of the people.
i To wit, vnto the armie of the Caldeans.
k Read Iere. 31. 19.
l Ezekiel mooued with compaſſion, thus complaineth, fearing the deſtruction of the kingdom, which God had confirmed to Dauid, and his poſteritie by promiſe: which promiſe God performed, although here it ſeemeth to mans eye that it ſhould vtterly periſh.
m That is, incourage the ſword.

THe word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, a and drop thy word toward the holy places, and propheſie againſt the land of Iſrael,

3 And ſay to the lande of Iſrael, Thus ſaith the Lord, Behold, I come againſt thee, and will draw my ſword out of his ſheath, and cut off from thee both the b righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therfore ſhall my ſworde goe out of his ſheath againſt all fleſh from the South to the c North,

5 That all fleſh may knowe that I the Lorde haue drawen my ſworde out of his ſheath, and it ſhall not returne any more.

6 Mourne therefore, thou ſonne of man, as in the paine of thy d reines, & mourne bitterly before them.

7 And if they ſay vnto thee, Wherefore mourneſt thou? then anſwere, Becauſe e of the bruite: for it commeth, and euery heart ſhall melt, and all hands ſhall be weake, and all minds ſhall faint, and all knees ſhall fall away as water: behold, it commeth, and ſhal be done, ſaith the Lord God.

8 ¶ Againe, the worde of the Lord came vnto me, ſaying,

9 Sonne of man, propheſie, & ſay, Thus ſayth the Lord God, ſay, A ſworde, a ſworde both ſharpe and furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, and it is furbiſhed that it may f glitter: how ſhall we reioyce? for it contemneth the g rod of my ſonne, as h all other trees.

11 And he hath ginen it to bee furbiſhed, that he may handle it: this ſword is ſharpe, and is furbiſhed, that he may giue it into the hand of the i ſlaier.

12 Cry, and howle, ſonne of man: for this ſhall come to my people, & it ſhall come vnto all the Princes of Iſrael: the terrors of the ſword ſhalbe vpon my people: k ſmite therefore vpon thy thigh.

13 For it is a triall, l and what ſhall this be, if the ſworde contemne euen the rod? It ſhall be no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, propheſie, and ſmite m hand to hand, & let the ſworde bee doubled: let the ſword that hath killed, returne the third time: it is the ſword of the great ſlaughter entring into their priuie chambers.

15 I haue brought the feare of the ſworde vnto all their gates to make their heart to faint, and to multiply their ruines. Ah it is made bright, & it is dreſſed for the ſlaughter.

16 Get thee n alone: goe to the right hand, or get thy ſelfe to the left hand, whitherſoeuer thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe. I the Lord haue ſayd it.

18 ¶ The worde of the Lord came vnto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee o two wayes, that the ſworde of the King of Babel may come: both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſworde may come to Rabbah of the Ammonites, and p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtoode at the q parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: he conſulted with idols, and looked in the r liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to lift vp their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, and to build a fortreſſe.

23 And it ſhall bee vnto them ſas a falſe diuination in their ſight for the othes made vnto them: but he will call to remembrance their iniquitie, to the intent they ſhould bee taken.

24 Therefore thus ſayth the Lord God, Becauſe yee haue made your iniquitie to bee remembred, in diſcouering your rebellion, that in all your works your ſinnes might appeare: becauſe, I ſay, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou t Prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhall haue an ende,

26 Thus ſayeth the Lord God, I will take away the u diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, & it ſhall be no more vntill he x come, whoſe right it is, and I will giue it him.

28 ¶ And thou ſonne of man, propheſie, and ſay, Thus ſaieth the Lorde God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſworde, the ſworde is drawen foorth, and furbiſhed to the ſlaughter, to conſume, becauſe of the glittering:

29 Whiles they ſee y vanitie vnto thee,

n Prouide for thy ſelfe: for thou ſhalt ſee Gods plague on all parts of this countrey.
o This was ſpoken becauſe that when Nebuchad-nezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.
p That is, to the tribe of Iudah, that kept themſelues in Ieruſalem.
q To know whether he ſhould go againſt the Ammonites or them of Hieruſalem.
r He vſed coniuring and ſorcerie.
ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.
t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them.
u Meaning, Zedekiah, who praciſed with the Egyptians to make himſelfe hie, and able to reſiſt the Babylonians.
x Some referre this to the Prieſtes attire: for Iehozadck the Prieſt went into captiuitie with the King.
y That is, vnto the comming of the Meſſiah: for though the Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Greekes, and Romans, yet this reſtitution was not till Chriſts comming, and at length ſhould bee accompliſhed, as was promiſed, Geneſis 49.10.
z Though the Iewes and Ammonites would not beleeue, that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſayd that the Prophets, which threatned, ſpake lyes, yet thou ſhalt as ſurely come, as though thou wereſt already vpon their neckes.

and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blowe against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall bee in the mids of the land, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reproued for cruelties. 25 Of the wicked doctrine of the false prophets & priests, and of their vnsatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

MOreouer the worde of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus sayeth the Lorde God, The citie sheadeth blood in the mids of it, that her [b] time may come, & maketh idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that bee farre from thee, shal mock thee, which art vile in [d] name, and sore in afflictions.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shead blood.

7 In thee haue they despised father and mother: in the mids of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shead blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one *hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shead blood: thou hast taken vsury and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lord God.

13 Beholde, therefore I haue smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands [g] be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from ther.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto mee, as [k] drosse: all they are brasse, and tinne, and iron, and lead in the mids of the fornace: they are euen the drosse of siluer.

19 Therefore thus sayth the Lorde God, Because ye are all as drosse, beholde, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and iron, and lead, and tinne into the mids of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, & will put you there [l] and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall yee bee melted in the mids thereof, and ye shall know that I the Lorde haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, [m] and not rained vpon in the day of wrath.

25 There is a conspiracie [n] of her prophets in the mids thereof like a roaring lion, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the *mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus sayth the Lorde God, when the Lorde had not spoken.

29 The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should [q] make vp the hedge, and stand

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murthereth the Prophets and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kinde of wickednesse, which was not commited in Ierusalem, & therefore the plagues of God should speedily come vpon her. *Leu.20.11,18. Iere.5,8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby, that the godly should be tryed, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine mere probable,

o They haue neglected my seruice. *Micah.3.11, Zeph.3.3.

p They which should haue reproued them, flattered them in their vices, and couered their doings with lies, Chap.13.10.

q Which would shewe himselfe zealous in my cause by resisting vice, Isa.59.16. and 63.5. and also pray vnto me to withhold my plagues, Psal. 106.23.

in the gappe before mee for the lande, that I ſhould not deſtroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and conſumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, ſayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Jeruſalem, vnder the names of Aholah and Aholibah.

THe worde of the Lord came againe vnto me, ſaying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication [b] in Egypt, they committed fornication in their youth: there were their breaſtes preſſed, and there they bruſed the teates of their virgintie.

4 And the names of [c] them were Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes and daughters: thus were their names: Samaria is Aholah, and Jeruſalem Aholibah.

5 And Aholah played the harlot ‡ when [d] ſhe was mine, and ſhe was ſet on fire with her louers, to wit, with the Aſſyrians her neighbours,

6 Which were clothed with blewe ſilke, both captaines and princes: they were all pleaſant yong men, and horſemen riding vpon horſes.

7 Thus ſhee committed her whoredome with them, euen with all them that were the choſen men of Aſſhur, and with all on whom ſhee doted, and defiled her ſelfe with all their idoles.

8 Neyther left ſhee her fornications, learned of the Egyptians: for in her youth they [e] lay with her, and they bruſed the breaſtes of her virgintie, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the handes of her louers, euen into the handes of the Aſſyrians, vpon whom ſhe doted.

10 Theſe diſcouered her ſhame: they tooke away her ſonnes and her daughters, and ſlew her with the ſwoꝛd, and ſhe had an euill name among women: for they had executed iudgement vpon her.

11 And when her ſiſter Aholibah ſawe this, ſhee marred her ſelfe with inordinate loue, more then ſhee, and with her fornications more then her ſiſter with her fornications.

12 Shee doted vpon the Aſſyrians her neighbours, both captaines and princes clothed with diuers ſuits, horſemen riding vpon horſes: they were all pleaſant young men.

13 Then I ſaw that ſhe was defiled, and that they were both after one ſoꝛt,

14 And that ſhee increaſed her fornications: for when ſhe ſawe men [f] painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their natiuitie.)

16 Aſſoone, I ſay, as ſhe ſawe them, ſhee doted vpon them, and ſent meſſengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and ſhee was polluted with them, and her luſt departed from them.

18 So ſhee diſcouered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhe increaſed her whoredom more, and called to remembrance the dayes of her youth, wherein ſhee had played the harlot in the land of Egypt.

20 For ſhee doted vpon their ſeruantes, whoſe members are as the members of aſſes, and whoſe iſſue is like the iſſue of horſes.

21 Thou calledſt to remembrance the wickednes of thy youth, when thy teates were bruſed by the Egyptians: therefore the pappes of thy youth are thus.

22 Therefore, O Aholibah, thus ſayeth the Lorde God, Beholde, I will raiſe vp thy louers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on euery ſide,

23 To wit, the Babylonians, and all the Caldeans, [h] Peked, and Shoah, and Koa, and all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowned, riding vpon horſes.

24 Euen theſe ſhall come againſt thee with charets, wagons, and wheeles, and with a multitude of people, which ſhall ſet againſt thee, buckler and ſhield, and helmet round about: and ‡ I will leaue the puniſhment vnto them, and they ſhall iudge thee according to their ‖ iudgements.

25 And I will lay mine indignation vpon thee, and they ſhall deale cruelly with thee: they ſhall cut off thy [i] noſe and thine eares, and thy remnant ſhall fall by the ſwoꝛd: they ſhall carry away thy ſonnes and thy daughters, and thy reſidue ſhal be deuoured by the fire.

26 They ſhall alſo ſtrippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to ceaſe from thee, and thy fornication out of the lande of Egypt: ſo that thou ſhalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliuer thee into the hande of them, whom thou hateſt: euen into the handes of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhall take away all thy [k] labour, and ſhall leaue thee naked & bare, and the ſhame of thy fornications ſhall be diſcouered, both thy wickednes and thy whoredome.

30 I will doe theſe things vnto thee, becauſe thou haſt gone a whoring after the heathen, and becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore will I giue her [m] cup into thine hand.

32 Thus

a Meaning Iſrael and Iudah, which came both out of one familie.

b They became idolaters after the maner of the Egyptians.

c Aholah ſignifieth a manſion or dwelling in her ſelf, meaning Samaria, which was the royall citie of Iſrael: And Aholibah ſignifieth my manſion in her, whereby is meant Ieruſalem where Gods Temple was.

‡ *Ebr. vnder me.*

d When the Iſraelites were named the people of God, they became idolaters, and forſooke God, and put their truſt in the Aſſyrians.

e The holy Ghoſt vſeth theſe tearmes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred, that vaneth any ſhould abide to beare the name thereof mentioned.

f Meaning, the Aſſyrians.

g This declareth that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy ghoſt here compareth them to thoſe which in their raging loue and filthy luſtes dote vpon the images and paintings of the afore whom they luſt.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

‡ *Ebr. I will giue iudgement before them.*

‖ *Or, lawes.*

i They ſhall deſtroy thy princes and prieſtes with the reſt of thy people.

k All thy treſures and riches which thou haſt gotten by labour.

l All the world ſhall ſee thy ſhame: and forſaking of God to ſerue idoles.

m I will execute the ſame iudgements and vengeance againſt thee, & that with greater ſeuerity.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorne and had in derision, because it containeth much.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

33 Thou shalt bee filled with n drunkennesse and sorowe, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheardes thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus sayth the Lord God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 ¶ The Lord sayd moreouer vnto me, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto mee, to passe by the fire to bee their o meate.

o That is, to be sacrifices to their idoles, Reade Chap. 16. 20.

38 Moreouer, thus haue they done vnto mee: they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and loe, thus haue they done in the middes of mine house.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

40 And how much more is it that they sent for men to come from p farre vnto whom a messenger was sent, and loe, they came? for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

q He meaneth the altar, that was prepared for the idoles.

41 And sattest q vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

r Which should teach the maner of worshipping their gods,

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great were brought men of r Saba from the wildernesse, which put bracelets vpon their handes, and beautifull crownes vpon their heads.

43 Then I saide vnto her that was olde in adulteries, Now shall shee and her fornications come to an ende.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women.

s That is, worthy death, read chap. 16. 38.

45 And ỹ righteous men they shall iudge them, after the maner of s harlots, and after the maner of murtherers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoile,

47 And the multitude shall stone them with stones, & cut them with their swordes: they shal slay their sonnes, and their daughters, and burne vp their houses with fire.

t Meaning all other cities, and countreys.

48 Thus will I cause wickednes to cease out of the lande, that all t women may bee taught, not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and yee shall beare the sinnes of your idoles, and ye shal know that I am the Lord God.

CHAP. XXIIII.

1 *He sheweth the destruction of Ierusalem by a parable of a seething pot.* 16 *The parable of Ezekels wife being dead.*

AGaine in the a ninth yeere, in the tenth b moneth, in the tenth day of the moneth came the worde of the Lorde vnto mee, saying,

a Of Ieconiahs captiuity, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babel set himselfe against Ierusalem this same day.

c Whereby was meant Ierusalem.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a c pot, prepare it, and also powre water into it.

4 Gather the d pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and burne also the e bones vnder it, and make it boyle well, and seeth the bones of it therein.

‖ Or, heape.

e Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloody citie, euen to the pot, f whose skomme is therein, and whose skomme is not gone out of it: bring it out e piece by piece: let no h lot fall vpon it.

f Whose iniquities, and wicked citizens there yet remaine.

7 For her blood is in the middes of her: she set it vpon an high i rocke, and powred it not vpon the ground to couer it with dust,

g Signifying, that they should not be destroyed all at once, but by litle and litle.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be couered.

h Spare none estate or condition.

9 Therefore thus sayth the Lorde God, *Woe to the bloody citie, for I will make ‖ the burning great.

i The citie shewed her cruelty to all the worlde, and was not ashamed thereof, neither yet hid it.

10 Heape on much wood: k kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

*Nahum. 3. 1. Habak. 2. 12.

‖ Or, an heape of wood.

11 Then set it empty vpon the coales thereof, that ‖ the brasse of it may be hot, and may burne, and that the filthinesse of it may bee molten in it, and that the skomme of it may be consumed.

k Meaning, that the citie should

12 l Shee hath wearied her selfe with lyes, and her great skomme went not out of her: therefore her skomme shall be consumed with fire.

l The citie hath flattered her selfe in vaine.

13 Thou remainest in thy filthines and wickednesse: because I would m haue purged thee, and thou wast not purged, thou shalt not bee pnrged from thy filthinesse, till I haue caused my wrath to light vpon thee.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.

14 I the Lorde haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall n they iudge thee, sayth the Lord God.

n That is, the Babylonians.

bee vtterly destroyed, and that bee would giue the enemies an appetite thereunto. ‖ Or, bottome.

15 ¶ Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the o pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares run downe.

o Meaning, his wife in whom he delited, as verse 18.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, p and put on thy shooes vpon thy feete, and couer not thy lips, and eate q not the bread of men.

p For in mourning, they went bare headed and bare footed, and also couered their lips.

q That is, which the neighbours sent to them that mourned.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in r the morning, as I was commanded.

r Meaning, the morning following.

19 And the people sayde vnto mee, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Beholde, I will s pollute my sanctuary, euen the t pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

s By sending the Caldeans to destroy it, as Chap. 7, 22.

t Wherein you boast and delite.

22 And yee shall doe as I haue done: yee shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tire shalbe vpon your heads, and your shoes vpon your feete: yee shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall doe: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of their eyes, and the ‡ desire of their heart, their sonnes and their daughters,

‡ Ebr. lifting vp of their soules.

26 That hee that escapeth in that day, shal come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake and be no more dumbe, and thou shalt be a signe vnto them, and they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

THe word of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus sayth the Lord God, Because thou saydest, a Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

a Because ye reioyced when the enemie destroied my citie and Temple.

4 Beholde, therefore I will deliuer thee to the b men of the East for a possession, and they shall set their c palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

b That is, to the Babylonians.

c They shall chase thee away and take thy goodes houses to dwell in.

5 And I wil make d Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and yee shall knowe that I am the Lord.

d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduits, 2. Sam. 12. 27.

6 For thus saieth the Lorde God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy delyte against the lande of Israel,

7 Beholde, therefore I will stretch out mine hande vpon thee, and will deliuer thee to be spoyled of the heathen, and I wil roote thee out from the people, and I will cause thee to bee destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus sayth the Lorde God, Because that Moab and Seir doe say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities e of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baal-meon, and Kariathaim.

e So that no power or strength should be able to resist the Babylonians.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lorde God, I will also stretch out mine hande vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I wil execute my vengeance vpon Edom by the hande of my people Israel, and they shal do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus sayth the Lorde God, Because the Philistims haue executed vengeance, and reuenged themselues with a despiteful heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Beholde, I will stretch out mine hand vpon the Philistims, and I will cut off the f Cherethims, and destroy the remnant of the sea coast.

f Which were certaine garisons of Philistims, whereby they ofte times molested the Iewes. Of the Cherethims Dauid also had a gard, 2. Sam. 8. 18.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchants for the destruction of Tyrus.

And

AND in the a eleuenth yeere, in the first day of the moneth, the worde of the Lorde came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the b gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be c replenished,

3 Therefore thus sayth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the midst of the sea: for I haue spoken it, sayth the Lord God, and it shall be a spoyle to the nations.

6 And her d daughters which are in the fielde, shall be slaine by the sworde, and they shall know that I am the Lord.

7 For thus sayth the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings, from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shal slay with the sword thy daughters in the fielde, and he shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheeles, and of the charets, when hee shall enter into thy gates, as into the entrie of a citie that is broken downe.

11 With the hoofes of his horses shall hee tread downe all thy streetes: he shall slay thy people by the sword, and the e pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 * Thus will I cause the sounde of thy songs to cease, and the sound of thine harpes shalbe no more heard.

14 I will lay thee like the top of a rocke: f thou shalt bee for a spreading of nets: thou shalt be built no more: for I the Lorde haue spoken it, saith the Lord God.

15 Thus sayth the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall, and at the crie of the wounded, when they shall be slaine and murthered in the midst of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broydred garments, and shall clothe themselues with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited b of the sea men, the renowmed citie which was strong in the sea, both she and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus sayth the Lorde God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descende into the pit, with the people i of olde time, and shall set thee in the low partes of the earth, like the old ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the lande of the k liuing,

21 I will ‖ bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

a Either of the captiuity of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art, & by labour of men was won out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume. *Iere.* 7.24.

f I wil make thee so bare that thou shalt haue nothing to couer thee.

g The gouernors and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction sho ld be so horrible, that all the world should beare thereof, and be afraid.

h Meaning, merchants, which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe,

k Meaning in Iudea, when it shalbe restored.

‖ *Or, make thee a terrour.*

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authority thereof in time past.

THE worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart a of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast sayde, I am of perfit beautie.

4 Thy borders are in the ‡ midst of the sea, and thy builders haue made thee of perfit beautie.

5 They haue made all thy ship boards of firre trees of b Shenir: they haue brought cedars from Lebanon, to make maste for thee.

6 Of the okes of Bashan haue they made thine ores: the company of the Assyrians haue made thy bankes of yuorie, brought out of the yles of c Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy sayle, blue silke and purple, brought from the yles of Elishah, was thy couering.

8 The inhabitants of Zidon and Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy ‖ pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy d calkers: all the shippes of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, & of Lud, and of Phut were

a Which serueth al the world with thy merchandise.

‡ *Ebr. heart.*

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italy.

‖ *Or, shipmasters.*

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5.18.

were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon the walles round about, and the e Gammadims were in thy towers: they hanged their shieldes vpon thy walles round about: they haue made thy beautie perfit.

12 They of Tarshish were thy merchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of f Iauan, Tubal and Meshech were thy merchants, g concerning the liues of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of h Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many yles were in thine hands: they brought thee for a present, i hornes, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy ‖ wares: they occupied in thy faires with ‖ emeraudes, purple, and broydred worke, and ‖ fine linnen, and coral, and pearle.

17 They of Iudah and of the land of Israel were thy merchants: they brought for thy marchandise wheate of k Minnith, and Pannag, and hony, and oyle, and ‖ balme.

18 They of Damascus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white woll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar ‖ occupied with thee in lambes, and rammes, and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Haran and Canneh, and Eden, the merchants of Sheba, Asshur and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broydered worke, and in coffers for the rich apparel, which were bound with cordes: chaines also were among thy merchandise.

25 The ships of Tarshish ‖ were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy ‖ robbers haue brought thee into great waters: the l East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, and all the multitude which is the mids of thee, shal fall in the mids of the sea, in the day of thy ruine.

28 The m suburbs shal shake at the sound of the crie of thy pilots.

29 And all that handle the oze, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land,

30 And shal cause their voice to be heard against thee, and shall crie bitterly, and shall cast dust vpon their heads, & wallow themselues in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shal weepe for thee, with sorow of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depthes of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their kings shal be sore afraide and troubled in their countenance.

36 The merchants among the people shall hisse at thee: thou shalt bee a terrour, and neuer shalt be n any more.

CHAP. XXVIII.

2 The word of God against the king of Tyrus for his pride. 21 The word of the Lord against Zidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, Say vnto the prince of Tyrus, Thus sayth the o Lord God, Because thine heart is exalted, and thou hast sayd, a I am a god, I sit in the seat of God in the middes of the sea, yet thou art but a man and not God, and ‡ though thou didst thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then b Daniel: there is no secret, that they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches,

6 Therefore thus sayeth the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall drawe their swordes against

e That is, they of Cappadocia, or Pigmeyes and dwarfes, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italie, and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia minor.

i Meaning Vnicornes hornes and Elephants teeth.

‖ *Or, workes.*

‖ *Or, carbuncle.*

‖ *Or, silke.*

k Where the best wheat growed.

‖ *Or, turpentine, or vtricle.*

‖ *Or, were merchants, whose merchandise passed thorow thine hands.*

‖ *Or, came in company toward thee.*

‖ *Or, rowers.*

l That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was prophesied to be destroyed but seuenty yeres, as Isai. 23. 15.

a I am safe that none can come to hurt mee, as God is in the heauen.

‡ *Ebr. though thou set thine heart as the heart of God.*

b Thus he speaketh by derision: for Daniel had declared notable signes of his wisdome in Babylon, when Ezekiel wrote this,

against the beautie of thy wisedome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt bee a man, and no God, in the hands of him that slayeth thee.

10 Thou shalt die the death of the c vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer, the worde of the Lorde came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and say vnto him, Thus sayeth the Lord God, Thou sealest vp the summe, and art full of d wisedome and perfect in beautie.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze & the ‖diamond, the chrysolite, the onix, and the iasper, the saphir, emerand, and the carbunkle and gold: the workemanship of thy cymbrels, and of thy pypes was prepared in thee in the day that thou wast created.

14 Thou art e the anointed Cherub, that couereth, and I haue set thee f in honour: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the g stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast h created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they haue filled the midst of thee with cruelte, and thou hast sinned: therefore I will cast thee as prophane out of the i mountaine of God, and I will destroy thee, O couering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted vp, because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy k sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring foorth a fire from the midst of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt bee a ‖terrour, and neuer shalt thou bee any more.

20 ¶ Againe, the word of the Lord came vnto me, saying,

21 Sonne of l man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayeth the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shal haue executed iudgements in her, and shalbe sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slaine shal fall in the mids of her: m the enemie shall come against her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shal be n sanctified in them in the sight of the heathen, then shall they dwel in the land, that I haue giuen to my seruant Iaakob.

26 And they shall dwell safely therin, and shall build houses and plant vineyards: yea, they shall dwel safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

‖Or, Iasper.

‖Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to y Cherubims, which coursed the Arke: and by this word *Anoynted*, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

‖Or, brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchad-nezzar.

n Hee sheweth for what cause God wil assemble his Church, and preserue it still though hee destroy his enemies: to wit, that they should praise him, and giue thanks for his great mercies.

CHAP. XXIX.

Hee prophesieth against Pharaoh and Egypt. 13 The Lord promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt u the reward of king Nebuchad-nezzar for the labor which he tooke against Tyrus.

IN the a tenth veere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus sayth the Lord God, Behold, I come against thee Pharaoh king of Egypt, the great b dragon, that lieth in the middes of his riuers, which hath sayd, The riuer is mine, and I haue made it for my selfe.

4 But c I will put c hookes in thy iawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernesse, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the foules of the heauen.

6 And all the inhabitants of Egypt shal knowe that I am the Lorde, because they haue bene a staffe of d reed to the house of Israel.

7 When they tooke hold of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to ‖stande e vpright.

8 Therefore thus sayth the Lorde God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, and waste, and they shall knowe that I am the Lord: because he hath sayd, f The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometime standeth after the latter, read Iere. 27.1.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa 51.9.

c I will send enemies against thee, which shall pluck thee, and thy people, which trust in thee, out of thy fare places.

d Reade 2. King. 18.21. Isa. 36.6.

‖Or, shake.

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone,

from the tower of Seueneh, euen vnto the borders of the ‡ blacke Moxes.

‡Ebr. Cush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fourty yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall bee desolate among the cities that are desolate, for fourty yeeres: and I will scatter the Egyptians among the nations, and will disperse them throughe the countreys.

Ier.46.26.

13 Yet thus sayeth the Lorde God, *At the end of fortie yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I wil bring againe the captiuity of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and they shall bee there a small kingdome.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their b iniquitie to remembrance by looking after them, so shal they know, that I am the Lord God.

h Lest I should by this meanes punish their sinnes.

17 ¶ In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth came the word of the Lord vnto me, saying,

i Counting from the captiuitie of Ieconiah.

18 Sonne of man, Nebuchad-nezzar king of Babel caused his arme to serue a great k seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, l nor his arme for Tyrus, for the seruice that hee serued against it.

k He tooke great paines at the siege of Tyrus and his army was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus.

19 Therefore thus sayeth the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shall bee the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued ‖ against it, because they wrought ‖ for mee, sayth the Lord God.

‖ Or, in it.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

‖ Or, against me.

CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus sayeth the Lord God, Howle and crie, Wo be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shal be the time of the heathen.

4 And the sword shal come vpon Egypt, & feare shall be in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken downe.

a By Phut and Lud are meant Affrica and Libya.

5 a Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus sayeth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of b Seueneh shall they fall by the sword, saith the Lord God.

b Which was a strong citie of Egypt, chap. 29. 10.

7 And they shalbe desolate in the middes of the countreys that are desolate, and her cities shall bee in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall their messingers goe forth from mee in ships, to make the careless Moxes afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lorde God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, euen the terrible nations shall bee brought to destroy the land: and they shall drawe their swordes against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus sayth the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shall bee no more a Prince of the land of Egypt, and I will send a feare in the land of Egypt.

‖ Or, Memphis, or, Alkaira.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

‖ Or, Tanis.

15 And I will powre my wrath vpon ‖ Sin, which is the strength of Egypt: and I will destroy the multitude of ‖ No.

‖ Or, Pelusium. ‖ Or, Alexandria.

16 And I will set fire in Egypt: Sin shal haue great sorow, and No shalbe destroyed, and Noph shall haue sorowes dayly.

17 The yong men of ‖ Auen, & of ‖ Phibeseth shal fall by the sword: and these cities shall goe into captiuitie.

‖ Or, Heliopolis. ‖ Or, Tubastum.

18 At Tehaphnehes the day c shall restraine his light, when I shal breake there the d barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 ¶ And in the e eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lorde came vnto mee, saying,

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

21 Sonne of man, f I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roll to binde it, and so make it strong, to hold the sword.

f For Nebuchadnezzar destroyed Pharaoh Necho at Carchemish, Ier.46.26.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh, king of Egypt, and will breake g his arme, that

g His force and power.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shal cast out sighings, as the sighings of him that is wounded before him.

25 But I wil strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, [b] when I shall put my sword into the hand of the king of Babel, and hee shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall knowe, that I am the Lord.

h Hereby wee see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will, they must cease.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 He propheseth a like destruction to them both.

AND in the [a] eleuenth yeere, in the third moneth, and in first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughs, and hot vp very hie, and his top was among the thicke boughs.

4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plants, and sent out her [c] little riuers vnto all the trees of the ‖ field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughs, and vnder his branches did all the beastes of the fielde bring foorth their yong, and vnder his shadowe dwelt all mightie nations.

7 Thus was hee faire in his greatnesse, and in the length of his branches: for his root was neere great waters.

8 The cedars of the garden [d] of God could not hide him: no firre tree was like his branches, and the chesnut trees were not like his boughs: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus sayth the Lord God, Because ‖ he is lift vp on high, and hath shot vp his top among the thicke boughs, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the [e] mightiest among the heathen: he shall handle him, for I haue cast him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughs are [f] broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Upon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shall bee exalted by their height, neither shall shoot vp their top among the thick boughs, neither shall their leaues stand vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether partes of the earth in the middes of the children of men, among them that goe downe to the pit.

15 Thus sayth the Lord God, In the day when he went downe to hell, I caused them to mourne, and I [g] couered the deep for him, and I did restraine the floods thereof, & the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall [h] be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that bee slaine [i] with the sword, and his arme, and they that dwelt vnder his shadow in the mids of the heathen.

18 To whome [i] art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the mids of the [k] vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame,

c Many other nations were vnder their dominion.

‖ *Or, countrey.*

d Signifying, that there was no greater power in the world then his was.

‖ *Or, thou wast lift vp.*

e That is, of Nebuchad-nezzar, who afterward was the monarch and only ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were couered with sackcloth.

h To cause this destruction of the king of Assyria to seeme more horrible, he setteth forth other kings and Princes which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Reade Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 12 He propheseth that destruction shall come vnto Egypt through the king of Babylon.

AND in the [a] twelfth yeere in the twelfth moneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a [b] lyon of the nations, and art as a ‖ dragon in the sea: thou castedst out thy riuers [c] and troubledst the waters with thy feete, and stampedst in their riuers.

3 Thus sayeth the Lord God, * I will therefore spread my net ouer thee with a great multitude of people, & they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill all

a Which was the first yeere of the generall captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruell and huge beasts, which deuoure all that be weaker then they, and such as they may ouercome.

‖ *Or, whale.*

c Thou preparedst great armies. *Chap. 12, 13. and 27, 20.*

all the beastes of the field with thee.

5 And I will lay thy flesh vpon the mountaines, and fil thy valleys [d] with thine height.

6 I will also water with thy blood the land wherein thou [e] swimmest, euen to the mountaines, and the riuers shall bee full of thee.

7 And when I shall [f] put thee out, I will couer the heauen, and make the starres thereof darke: * I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring [g] darkenesse vpon thy land, saith the Lord God.

9 I will also trouble the hearts of many people, when I shall bring thy destruction among the nations, and vpon the countreys which thou hast not knowen.

10 Yea, I will make many people amazed at thee, and their kings shalbe astonished with feare for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus sayth the Lord God, The sword of the king of Babel shall come vpon thee.

12 By the swordes of the mighty will I cause thy multitude to fall: they all shall bee terrible nations, and they shall destroy the [h] pompe of Egypt, and all the multitude thereof shall be consumed.

13 I will destroy also all the beasts thereof from the great waters fines, neither shall the foote of man trouble them any more, nor the hooues of beasts trouble them.

14 Then will I make [i] their waters deepe, and cause their riuers to run like oyle, sayth the Lord God.

15 When I shal make the land of Egypt desolate, and the country with all that is therein, shall be layed waste: when I shall smite all them, which dwel therein, then shal they know that I am the Lord.

16 This is the mourning wherwith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, sayth the Lord God.

17 ¶ In the twelfth yeere also, in the fifteenth day of the moneth, came the word of the Lord vnto me, saying,

18 Some of man, lament for the multitude of Egypt, and [k] cast them downe, euen them and the daughters of the mightie nations vnto the nether parts of the earth, with them that goe downe into the pit.

19 Whom dost thou passe [l] in beauty? go downe and sleepe with the vncircumcised.

20 They shal fal in the mids of them that are slaine by the sword: [m] shee is deliuered to the sword: draw her downe, and all her multitude.

21 The most mighty and strong shall speake to [n] him out of the mids of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that bee slaine by the sword.

22 Asshur is there and all his company: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are round about his graue: all they are slaine and fallen by the sword, which caused feare to bee in the land of the liuing.

24 There is [o] Elam and all his multitude round about his graue: al they are slaine and fallen by the sword, which are gone downe with the vncircumcised into the nether parts of the earth, which caused themselues to be feared in the land of the [p] liuing, yet haue they borne their shame with them that are gone downe to the pit.

25 They haue made his bed in the mids of the slaine [q] al his multitude: their graues are round about him: all these vncircumcised are slaine by the sword: though they haue caused their feare in the land of the liuing, yet haue they borne their shame with them that goe downe to the pit: they are layed in the mids of them that be slaine.

26 There is [q] Meshech, Tubal, and all their multitude: their graues are round about them: all these vncircumcised were slaine by the sword, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant [r] of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layd their swords vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mighty in the land of the liuing.

28 Yea, thou shalt bee broken in the mids of the vncircumcised: and lie with them that are slaine by the sword.

29 There is Edom, his kings, and all his princes, which with their strength are layed by them that were slaine by the sword: they shall sleepe with the vncircumcised, & with them that goe downe to the pit.

30 There be al the princes of the [s] North, with all the Sidonians, which are gone down with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slaine by the sword, and beare their shame with them that goe downe to the pit.

31 Pharaoh shall see them, and he shal be [t] comforted ouer all his multitude: Pharaoh and all his armie shall be slaine by the sword, sayth the Lord God.

32 For I haue caused my [u] feare to be in the land of the liuing: & he shalbe layd in the mids of the vncircumcised with them that are slaine by the sword, euen Pharaoh and all his multitude, sayth the Lord God.

CHAP. XXXIII.

2 The office of the ouermours and ministers. 14 He strengtheneth them that dispaire, and boldeneth them with the promise of mercie. 30 The worde of the Lord against the mockers of the Prophet.

AGaine the word of the Lorde came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them, When

d With heapes of the carkales of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflow it.

f The word signifieth to be put out as a candle is put out. *Isa.* 13.10. *ioel* 2, 31. & 3.15. *matth.* 24.29.

g By this maner of speech is ment the great sorow that shall be for the slaughter of the king and his people.

h This came to passe in lesse then foure yeeres after this prophesie.

i To wit, the Caldeans thine enemies, which shall quietly enioy all thy commodities.

k That is, prophesie, that they shall bee cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade Iere. 1.10. I Haue not other kingdoms, more beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh, who the dead shall meet & mariel at him, reade Isa. 14.9.

o Meaning, the Persians.

p Whom in this life all the world feared.

q That is, the Cappadocians & Italians, or Spaniards, as Iosephus writeth.

r Which died not by cruell death, but by the course of nature, and are honourably buried with their coat armour and signes of honour.

s The kings of Babylon.

t As the wicked reioice whē they see others partakers of their miseries.

u I will make the Egyptians afraid of me, as they caused others to feare them.

‖Or, of their coastes.

a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then be will not obey, he shal deserue double punishment. *Chap.* 3. 17.

c Which teacheth that hee eth at receiueth not his charge at the Lords mouth, is a spy, and not a true watchman.

d The watchman must answere for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies, and murmure.

f Reade Chap. 18. 23.

g Reade of this righteousnesse, Chap. 18. 22, 24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselues such by their fruits, that is, in obeying Gods commandements and by godly life.

I bring the sword vpon a land, if the people of the land take a man ‖ from among them, and make him their a watchman,

3 If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall bee vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shalbe vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sworde come, and blowe not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his b iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my c mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I d require at thine hand.

9 Neuertheless, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, hee shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou son of man, speake vnto the house of Israel, Thus yee speake and say, If our transgressions e our sinnes be vpon vs, and we are consumed because of them, f how should we then liue?

11 Say vnto them, As I liue, sayeth the Lord God, g I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you frō your euill wayes, for why will ye die, O yee house of Israel?

12 Therefore thou sonne of man, say vnto the children of thy people, The h righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fal therein, in the day that he returneth from his wickednesse, neither shall the righteous liue for his righteousnesse in the day that hee sinneth.

13 When I shall say vnto the righteous, that he shal surely liue, if he trust to his owne righteousnesse, and commit iniquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he shall die for the same.

14 Againe, when I shal say vnto the wicked, Thou shalt die the death, if hee turne from his sinne, and do that which is lawfull and h right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely liue, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned vnto him, because he hath done that which is lawfull & right, he shall surely liue.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is vnequall. *Chap.* 18. 25.

18 When the righteous turneth from his righteousnes, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall liue thereby.

20 Yet ye say, the way of the Lord is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of i our captiuitie, in the tenth moneth, and in the fift day of the moneth, one that had escaped out of Ierusalem, came vnto me, and sayd, The citie is smitten.

22 Now the k hand of the Lord had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my l mouth, I was no more dumbe.

23 Againe the word of the Lord came vnto me, and sayd,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, m Abraham was but one, and he possessed the land: but we are many, therfore the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lord God, Yee eate with the n bloud, and lift vp your eyes toward your idoles, and shed blood: should yee then possesse the land?

26 Yee leane vpon your o swordes: yee worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lord God, As I liue, so surely they that are in the desolate places, shal fall by the sword: and him that is in the open field, will I giue vnto the beasts to be deuoured: and they that be into the forts and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the p pompe of her strength shall cease: and the mountaines of Israel shall be desolate, and none shall passe thorow. *Chap.* 7. 24. & 34 21. & 30. 6, 7.

29 Then shall they know that I am the Lord, when I haue layed the land desolate and waste, because of all their abominations that they haue committed.

30 Also thou sonne of man, the children of thy people that q talke of thee by the wals and in the doores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that commeth from the Lord.

31 For they come vnto thee, as the people vseth to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make q iestes, and their heart goeth after their couetousnesse.

32 And loe, thou art vnto them, as a ‖ iesting song of one that hath a pleasant voice, and can sing well: for they heare thy words, but

i When the prophet was led away captiue with Ieconiah.

k I was indued with the spirit of prophesie, Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake til God giue them courage & open their mouthes, *Cha.* 24. 27. & 29 21. *ephe.* 6. 19.

m Thus the wicked thinke themselues more worthy to inioy Gods promise then the Saints of God, to whom they were made: and would bind God to bee subiect to them, though they would not bee bound to him.

n Contrary to the Law, Leuit. 17. 14.

o As they that are ready stil to shed blood. *Chap* 7. 24. & 34 21. & 30. 6, 7.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection that we should in all points obey it, els we abuse the word to our own condemnation, and make of his ministers as though they were iestes to serue mens foolish fantasies.

‖ Or, *pleasant, and louse song.*

but they doe them not.

33 And when this commeth to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIIII.

a Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lorde sayeth that hee will visit his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

AND the word of the LORD came vnto me, saying,

2 Some of man, prophesie against the shepheards of Israel, prophesie and say vnto them, Thus sayth the Lorde God vnto the shepheards, *Woe be vnto the [a] shepheards of Israel, that feede themselues: should not the shepheards feede the flocks?

3 Ye eate the [b] fat, and ye cloth you with the woll: ye kill them that are fed, but yee feede not the sheepe.

4 The [c] weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with crueltie, and with rigor haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were [d] deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and vpon euery high hill: yea, my flocke was scattred thorow all the earth, and none did seeke or search after them.

7 Therefore ye shepheards, heare the word of the LORD.

8 As I liue, sayth the Lord God, surely because my flocke was spoyled, & my sheepe were deuoured of all the beastes of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselues, and fed not my sheepe,

9 Therefore heare yee the worde of the Lord, O ye shepheards.

10 Thus sayth the Lorde God, Behold, I come against the shepheards, and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselues any more: for I will deliuer my sheepe from [e] their mouthes, and they shall no more deuoure them.

11 For thus sayth the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in [f] the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shall they lie in a good folde, and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, sayth the Lord God.

16 I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with [g] iudgement.

17 Also you my sheepe, Thus sayeth the Lorde God, Beholde, I iudge betweene sheepe and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good [h] pasture, but ye must tread downe with your feete the residue of your pasture? and to haue drunke of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eate that which ye haue troden with your feet, and drinke that which ye haue troubled with your feete.

20 Therefore thus sayeth the Lorde God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pushed all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore wil I helpe my sheepe, and they shal no more be spoiled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shal feed them, euen my seruant [k] Dauid, he shall feede them, and he shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shal [l] dwell safely in the wildernesse, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I wil cause raine to come downe in due season, and there shall be raine of blessing.

27 And the [m] tree of the field shall yeelde her fruit, and the earth shall giue her fruite, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coards of their yoke, and deliuered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoyled of the heathen, neither shall the beastes of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will rayse vp for them a [n] plant of renowme, and they shalbe no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, sayth the Lord God.

Ieremi.23.1.

a By the shepheards he meaneth the king, the magistrates, priests, and Prophets.

b Ye seeke to inrich your selues by their commodities, & to spoile their riches and substance.

c He describeth the office and dutie of a good Pastour, who ought to loue and succour his flocke, and not to bee cruell toward them.

d For lacke of good gouernement & doctrine they perished.

e By destroying the couetous hirelings, and restoring true shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction & miserie: and this promise is to cõfort the Church in all dangers.

g Meaning, such as lift vp themselus aboue their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by putting difference betweene ỹ good and the bad, and so giue to either as they deserue.

i By good pasture & deepe waters, is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Iere. 30.9. hose. 3.5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in ỹ Church where they should neuer perish.

m The fruits of Gods graces shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Ishai, Isa. 11.1.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the word of the LORD came vnto me, saying,

2 Sonne of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say vnto it, Thus saith the Lord GOD, Behold, O mount Seir, I come against thee, and I wil stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

5 Because thou hast had a perpetuall hatred and hast put the children of Israel to flight by the force of the sworde in the time of their calamitie, when their [b] iniquitie had an end,

6 Therefore as I liue, saieth the Lorde GOD, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hilles, and in thy valleys, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and ye shall know that I am the LORD.

10 Because thou hast saide, [e] These two nations, and these two countreyes shall bee mine, and we will possesse them (seeing the LORD was [f] there)

11 Therefore as I liue, saieth the Lorde GOD, I wil euen do according to thy [g] wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them when I haue iudged thee.

12 And thou shalt know, that I the LORD haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes yee haue boasted against mee, and haue multiplied your wordes against mee: I haue heard them.

14 Thus saieth the Lord GOD, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know, that I am the LORD.

CHAP. XXXVI.

8 Hee promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God reneweth our hearts, that wee may walke in his commandements.

ALso thou sonne of man, prophesie vnto the [a] mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the LORD.

2 Thus saieth the Lord GOD, Because the [a] enemie hath sayde against you, Aha, euen the [b] hie places of the world are ours in possession,

3 Therefore prophesie, & say, Thus saith the Lorde GOD, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, and yee are come vnto the lips and [c] tongues of men, and vnto the reproch of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord GOD, Thus saieth the Lord GOD to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saieth the Lord GOD, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which [d] haue taken my land for their possession, with the ioy of all their heart, and with despightfull mindes to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleyes, Thus saieth the Lord GOD, Behold, I haue spoken in mine indignation, & in my wrath, because yee haue suffered the [e] shame of the heathen,

7 Therefore thus saieth the Lorde GOD, I haue [f] lifted vp mine hande, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall [g] shoote forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruite, and I will cause you to dwell after your olde estate, and I will doe you benefites vpon you more then [h] at the first, and ye shall know that I am the LORD.

12 Yea, I will cause men to walke vpon [i] you, euen my people Israel, and they shall possesse you, and ye shalbe their inheritance, and ye shall no more henceforth bereaue them of men.

13 Thus saieth the Lord GOD, Because they say vnto you, Thou [k] land deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saieth the Lord GOD,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neyther shalt cause thy folke to fall any more, saieth the Lord GOD.

16 ¶ More-

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie,

d To wit, to their former estate.

e Meaning, Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

Chap. 32.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, & therefore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because you haue beene a laughing stocke vnto them.

f By making a solemne othe, reade Chap. 20.5.

g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporall deliuerances did direct them,

i That is, vpon the mountaines of Ierusalem.

[g] Or, shee.

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

16 ¶ Moreouer the worde of the Lorde came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne lande, they defiled it by their owne waies, and by their deedes: their way was before mee as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed throwe the countreys: for according to their waies, and according to their deedes, I iudged them.

Isa.52.5. rom.2.24.

20 *And when they entred vnto the heathen, whither they went, they polluted my holy Name, when they sayd of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy [l] Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, thus sayth the Lord God, I doe not this for your sakes, O house of Israel, but for mine [m] holy Names sake, which yee polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, a-mong whom you haue polluted it, and the heathen shal know that I am the Lord, saith the Lord God, when I shall be sanctified in you before [‖] their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I powre cleane [n] water vpon you, and ye shall bee cleane: yea, from all your filthinesse, and from all your idoles will I cleanse you.

26 *A new heart also will I giue you, and a newe spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you an heart of flesh.

27 And I will put my spirite within you, and cause you to walke in my statutes, and yee shall keepe my iudgementes and doe them.

28 And ye shall dwell in the land, that I gaue to your fathers, and ye shal be my people, and I wil be your God.

29 I will also deliuer you from all your filthinesse, & I will call for [o] corne, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the fielde, that yee shall beare no more the reproch of famine among the heathen.

31 Then shall yee remember your owne wicked waies, and your deedes that were not good, and shall iudge your selues worthy to haue bene [p] destroyd for your iniquities, and for your abominations.

32 Be it knowen vnto you that I doe not this for your sakes, sayeth the Lorde God: therefore, O yee house of Israel, be ashamed, and confounded for your owne waies.

33 Thus saieth the Lorde God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, and the desolate places shalbe builded.

34 And the desolate land shall bee tilled, whereas it lay waste in the sight of all that passed by.

35 For they saide, This waste land was like the garden of Eden, and these waste and desolate & ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall [q] knowe that I the Lorde builde the ruinous places, and plant the desolate places: I the Lorde haue spoken it, and will doe it.

37 Thus saith the Lorde God, I will yet for this bee sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feastes, so shall the desolate cities be filled with flockes of men, and they shall know, that I am the Lord.

CHAP. XXXVII.

1 He propheſieth the bringing againe of the people being in captiuitie. 16 Hee sheweth the vnion of the ten tribes with the two.

THe hand of the Lord was vpon mee, and carried mee out in the spirit of the Lord, and set me downe in the mids of the [‖] fielde, which was full of [a] bones.

2 And hee led me round about by them, and beholde, there were very many in the open field, and loe, they were very dry.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe, hee sayd vnto mee, Propheſie vpon these bones and say vnto them, O yee dry bones, heare the word of the Lord.

5 Thus sayth the Lorde God vnto these bones, Behold, I wil cause breath to enter into you, and ye shal liue.

6 And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skin, & put breath in you, that yee may liue, and ye shal know that I am the Lord.

7 So I propheſied as I was commanded: and as I propheſied, there was a noise, and beholde, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, loe, the sinewes, and the flesh grewe vpon them, and aboue the skinne couered them, but there was no breath in them.

9 Then said he vnto me, Propheſie vnto the winde: propheſie, Sonne of man, and say to the winde, Thus saith the Lorde God, Come from the foure [b] windes, O breath, and breath vpon these slaine, that they may liue.

10 So I propheſied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore propheſie, & say vnto them, Thus sayth the Lorde God, Behold, my people, I will open your graues, and cause

Still you

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and meane to reserue any thing by seeing that God referreth the whole to him selfe, and that onely for the glory of his holy Name.

‖ *Or, your.*

n That is, his spirite whereby he reformeth the heart and regenereth his, *Isai.44.3. Iere.32.39. chap.11.19.*

o Vnder the abundance of temporall benefites, he concludeth the spirituall graces.

p Ye shall come to true repentance, and thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soile or plentifulnesse of the earth that any countrey is rich, and abundant, but only to Gods mercies, as his plagues and curses declare when he maketh it barren.

‖ *Or, valley.*

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

b Signifying all parts, whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnitie of spirit, and doctrine, whersoeuer they are scattered thorow the world.

you to come vp out of your ſepulchres, and bring you into the land of Iſrael,

13 And ye ſhal know that I am the Lord, c when I haue opened your graues, O my people, and brought you vp out of your ſepulchres,

c That is, when I haue brought you out of thoſe places, & townes where you are captiues.

14 And ſhall put my ſpirite in you, and yee ſhall liue, and I ſhall place you in your owne land: then yee ſhall know that I the Lord haue ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came againe to me, ſaying,

16 Moreouer, thou ſonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Iſrael his companions: then take d another piece of wood, and write vpon it, Vnto Ioſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.

d Which ſignifieth the ioyning together of the two houſes of Iſrael, and Iudah.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhall be as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew vs what thou meanest by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Beholde, I will take the tree e of Ioſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they ſhalbe one in mine hand.

e That is, the houſe of Iſrael.

20 And the pieces of wood whereon thou writteſt, ſhalbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſayeth the Lord God, Beholde, I wil take the children of Iſrael from among the heathen whither they be gone, and will gather them on euery ſide, and bring them into their owne land.

22 And I will make them one people in the lande, vpon the mountaines of Iſrael, * and one king ſhall be king to them all: and they ſhall bee no more two peoples, neither bee deuided any more hencefoorth into two kingdomes.

* Iohn. 10. 16.

23 Neither ſhall they bee polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and will cleanſe them: ſo ſhall they bee my people, and I wil be their God.

24 And Dauid my * ſeruant ſhalbe King ouer them, and they all ſhall haue one ſheepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

* Iſa. 40. 11. Ier. 23. 5. Ezek. 34. 23. Dan. 9. 24.

25 And they ſhall dwel in the f land, that I haue giuen vnto Iaakob my ſeruaunt, wherin your fathers haue dwelt, and they, ſhall dwel therein, euen they, & their ſonnes, and their ſonnes ſonnes for euer, and my ſeruant Dauid ſhalbe their prince for euer.

f Meaning, that the elect by Chriſt ſhal dwel in the heauenly Ieruſalem, which is meant by the land of Canaan. * Pſal. 109. 4. and 116. 8.

26 Moreouer, I will make * a couenant of peace with them: it ſhall be an euerlaſting couenant with them, and I will place them, and multiply them, and will ſet my ſanctuarie among them for euermore.

27 My Tabernacle alſo ſhall bee with them: yea, I will bee their God, and they ſhalbe my people.

28 Thus the heathen ſhall know, that I the Lord do ſanctifie Iſrael, when my Sanctuarie ſhall be among them for euermore.

CHAP. XXXVIII.

2 *Hee propheſieth that Gog and Magog ſhall fight with great power againſt the people of God.* 21 *Their deſtruction.*

AND the word of the Lord came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt a Gog and againſt the lande of Magog, the chiefe prince of Meſhech and Tuball, and propheſie againſt him,

3 And ſay, Thus ſayth the Lorde God, Beholde, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hookes in thy tawes, and I will bring thee forth and all thine hoſte, both horſes, and horſemen, all clothed with all ſorts of armour, euen a great multitude with bucklers & ſhields, all b handling ſwords.

5 They of c Paras, of Cuſh, and Phut with them, euen all they that beare ſhield and helmet.

6 d Gomer and all his bandes, and the houſe of Togarmah of the North quarters, and all his bandes, and much people with thee.

7 Prepare thy ſelfe, and e make thee readie, both thou, and all thy multitude, that are aſſembled vnto thee, and bee thou their ſafegard.

8 After many daies ſhalt thou bee viſited: for in the latter yeeres thou ſhalt come into the land, that hath bene deſtroyed with the ſword, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lyen waſte: yet ‖ they haue bene brought out of the people, and they ſhal dwel all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt be like a cloud to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lorde God, Euen at the ſame time ſhall many thinges come into thy minde, and thou ſhalt thinke f euill thoughts.

11 And thou ſhalt ſay, I wil goe vp to the lande that hath no walled towers: g I will goe to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to ſpoile the praie, & to take a bootie, to turne thine hand vpon the deſolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the middes of the land.

13 Sheba and Dedan, and the merchants of Tarthiſh with all the lyons thereof ſhall ſay vnto thee, h Art thou come to ſpoyle

a Which was a people that came of Magog the ſonne of Iapher, Gen. 10. 2. Magog alſo here ſignifieth a certaine countrey, ſo that by theſe two countreys, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20. 8.

b He ſheweth that the enemies ſhould bend themſelues againſt the Church, but it ſhould be to their owne deſtruction.

c The Perſians, Ethiopians, and men of Affrica.

d Gomer was Iaphets ſonne, and Togarmah the ſonne of Gomer, and are thought to be they that inhabit Aſia minor.

e Signifying, that all the people of the world ſhould aſſemble themſelues againſt ſ Church and Chriſt their head.

‖ *Or, is meaning the land of Iſrael.*

f That is, to moleſt and deſtroy the Church.

g Meaning, Iſrael, whih had now bene deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depende on the prouidence and goodneſſe of God.

h One enemie ſhall enuie another, becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

ſpoyle

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

k Meaning, in the last age, and from the comming of Christ vnto the ende of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36. 23. and 37. 28.

m Hereby he declareth that none affliction can come to the Church, whereof they have not bene aduertised aforetime, to teach them to indure all things with more patience, when they know that God hath so ordeined.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog. *Chap. 36. 23. and 37. 28.*

spoile the praie? hast thou gathered thy multitude to take a boote? to cary away siluer and golde, to take away cattell and goods, and to spoyle a great praie?

14 Therefore, sonne of man, prophesie, and say vnto Gog, Thus sayth the Lorde God, In that day when my people of Israel i dwelleth safe, shalt thou not know it,

15 And come from thy place out of the North partes, thou and much people with thee? all shall ride vpon horses, euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer ỹ land: thou shalt be in thy k latter dayes, and I will bring thee vpon my lande, that the heathen may know me, when I l shal be sanctified in thee, O Gog, before their eyes.

17 Thus sayth the Lorde God, Art not thou he, of whom I haue spoken m olde time, by the hand of my seruantes the Prophets of Israel, which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against ỹ land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shalbe a great shaking in the land of Israel.

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the fielde, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth shall tremble at my presence, and the mountaines shall bee ouerthrowen, and the n staires shall fall, and euery wall shall fall to the ground.

21 For I will cal for a sword against him o throughout all my mountaines, sayth the Lord God: euery mans sword shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a sore raine, and haile stones, fire, and brimstone.

23 Thus will I be magnified, and sanctified, and knowen in the eyes of many nations, ỹ they shall know that I am the Lorde.

CHAP. XXXIX.

1 *Hee sheweth the destruction of Gog and Magog.* 11 *The graues of Gog and his hoste.* 17 *They shall be deuoured of birdes and beastes.* 23 *Wherefore the house of Israel is captiue.* 24 *Their bringing againe from captiuitie is promised.*

THerefore thou sonne of man, prophesie against God, & say, Thus sayth the Lorde God, beholde, I come against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee a and leaue but the fift part of thee, and will cause thee to come vp from the North partes, and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

a Or, destroy thee with sixe plagues, as chap. 38. 22.

4 Thou b shalt fal vpon the mountaines of Israel, and all thy bands, and the people, that is with thee: for I will giue thee vnto the birdes and to euery feathered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open fielde: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the c Iles, and they shall know that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lorde, the holy One of Israel.

8 Beholde, d it is come, and it is done, sayth the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall e goe forth, and shall burne and set fire vpon the weapons, and on the shieldes, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forests: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, saith the Lord God.

11 And at the same time will I giue vnto Gog, f a place there for buriall in Israel, euen the valley whereby men goe toward the East part of the Sea: and it shal cause them that passe by, to stoppe their g noles, and there shall they bury Gog with all his multitude: and they shall call it the valley of ‖ Hamon-gog.

12 h And seuen moneths long shal the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land, shall burie them, and they shal haue a name when I shall be glorified, saith the Lord God.

14 And they shal chuse out men to go continually thorow the land with them that trauaile, to burie those that remaine vpon the ground, and cleanse it: they shall search to the end of seuen moneths.

15 And the trauailers that passe thorowe the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-gog.

16 And also the name of the citie shall be ‖ Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the Lorde God, Speake vnto euery feathered foule, and to all the beastes of the field, Assemble your selues, and come: k gather your selues on euery side to my sacrifice, for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh and drinke blood.

18 Ye shall eate the flesh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullocks, euen of all fatte beasts of Bashan.

19 And yee shall eate fat till you bee full, and

b Meaning, that by the vertue of Gods word the enemie shalbe destroyed whetesoeuer he assayleth his Church.

c That is, among all nations where the enemies of my people dwel, seeme they neuer so farre separate,

d That is, this plague is fully determined in my counsell, and cannot be changed.

e After this destruction the Church shal haue great peace and tranquilitie, and burne all their weapons because they shall no more feare the enemie: and this is chiefly meant of the accomplishment of Christs kingdome, when by their head Christ all enemies shall be ouercome.

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises.

‖ *Or, the multitude of Gog.*

h Meaning, a long time.

i Partly that the Holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby he signifieth the horrible destruction that should come vpon the enemies of his Church.

and drinke blood, till yee bee drunken of my ſacrifice, which I haue ſacrificed for you.

20 Thus you ſhall bee filled at my table with horſes and chariots, with valiant men, and with all men of warre, ſayth the Lorde God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my iudgement, that I haue executed, and mine hand, which I haue layd vpon them.

22 So the houſe of Iſrael ſhall knowe, that I am the Lord their God from that day and ſo forth.

23 And the heathen ſhall knowe, that the houſe of Iſrael went into captiuity for [1] their iniquitie, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gaue them into the hande of their enemies: ſo fell they all by the ſword.

24 According to their vncleanneſſe, and according to their tranſgreſſions haue I done vnto them, and hid my face from them.

25 Therefore thus ſaith the Lorde God, Nowe will I bring againe the captiuitie of Iaakob, & haue compaſſion vpon the whole houſe of Iſrael, and will bee ielous for mine holy Name,

26 After that they haue borne their ſhame, and all their tranſgreſſion, whereby they haue tranſgreſſed againſt mee, when they dwelt ſafely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am * ſanctified in them in the ſight of many nations,

28 Then ſhall they knowe, that I am the Lorde their God, which cauſed them to bee led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirite vpon the houſe of Iſrael, ſayth the Lord God.

1 The heathen ſhall know that they ouercame not my people by their ſtrength, neither yet by the weakenes of mine arme, but that this was for my peoples ſinnes.

Chap.36.23.

CHAP. XL.

The reſtoring of the Citie and the Temple.

IN the fiue and twentieth yeere of our being in captiuitie, in the [a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was ſmitten, in the ſelfe ſame day, the hande of the Lord was vpon mee, and brought mee thither.

2 Into the land of Iſrael brought he me by ‖ a diuine viſion, and ſet me vpon a very hie mountaine, whereupon was as the building of a citie, toward the South.

3 And he brought mee thither, and beholde, there was a [b] man, whoſe ſimilitude was to looke to, like braſſe, with a linnen thread in his hande, and a reede to meaſure with: and he ſtood at the gate.

4 And the man ſaid vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and ſet thine heart vpon all that I ſhall ſhew thee: for to the intent, that they might be ſhewed thee, art thou brought hither: declare all that thou ſeeſt, vnto the houſe of Iſrael.

a The Iewes counted the beginning of the yeere after two ſorts: for their feaſts they began to count in March, and for their other affaires in September: ſo that this is to be vnderſtood of September.

‖ *Or, viſions of God.*

b Which was an Angel in fourme of a man that came to meaſure out this building.

5 And beholde, I ſawe a wall on the outſide of the houſe rounde about: and in the mans hand was a reede to meaſure with, of ſixe cubites long, by the cubite, and an hand breadth: ſo hee meaſured the breadth of the building with one reed, and the height with one reede.

6 Then came hee vnto the gate, which looketh toward the Eaſt, and went vp the ſtaires thereof, and meaſured the ‖ poſte of the gate, which was one reede broad, and ‖ the other poſte of the gate, which was one reede broad.

‖ *Or, threſhold.*

‖ *Or, vpper poſte.*

7 And euery chamber was one reed long, and one reed broad, and betweene the chambers were fiue cubites: and the poſte of the gate by the porch of the gate within was one reede.

8 Hee meaſured alſo the porch of the gate within with one reede.

9 Then meaſured hee the porche of the gate of eight cubites, and the ‖ poſts thereof, of two cubites, and the porch of the gate was inward.

‖ *Or, pentiſes.*

10 And the chambers of the gate Eaſtwarde, were three on this ſide, and three on that ſide: they three were of one meaſure, and the poſts had one meaſure on this ſide, and one on that ſide.

11 And hee meaſured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The ſpace alſo before the chambers was one cubite on this ſide, and the ſpace was one cubite on that ſide, and the chambers were ſixe cubites on this ſide, and ſixe cubites on that ſide.

13 Hee meaſured then the gate from the roofe of a chamber to the top of the gate: the breadth was fiue and twentie cubites, doore againſt doore.

14 Hee made alſo poſtes of threeſcore cubites, and the poſtes of the court, and of the gate had one meaſure round about.

15 And vpon the forefront of the entry of the gate vnto the forefront of the porch of the gate within were fifty cubites.

16 And there were narrowe windowes in the chambers, and in their poſtes within the gate round about, and likewiſe to the arches: and the windowes were round about within: and vpon the poſts were palme trees.

17 ¶ Then brought hee me into the outward court, and loe, there were chambers, and a pauement made for the court rounde about, and thirtie chambers were vpon the pauement.

18 And the pauement was by the ſide of the gates ouer againſt ỹ length of the gates, and the pauement was beneath.

19 Then hee meaſured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eaſtward and Northward.

20 And the gate of the outwarde court, that looked toward the North, meaſured he after the length and breadth thereof.

21 And the chambers thereof were, three on this ſide, and three on that ſide, and the poſtes thereof and the arches there-

of

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of the gate that looketh toward ỳ East, and the going vp vnto it had seuen steppes, and the arches thereof were before them.

23 And the gate of the inner court stoode euer against the gate towarde the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate towarde the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & he measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes therreof, and the going vp to it had eight steps.

32 ¶ Againe he brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, & the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, & in the arches thereof round about, it was fiftie cubites long, and fiue and twentie cubites broad.

34 And the arches thereof were towarde the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After, hee brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein rounde about: the height was fiftie cubites, and the breadth fiue and twenty cubites.

37 And the postes thereof were towarde the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euerie chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entry of the North gate stood two tables, & on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon also they laid the instrumentes wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hande broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was towarde the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he sayd vnto me, This chamber whose prospect is toward the South, is for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui, which may come neere to the Lorde to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought mee to the porch of the house, and measured the postes of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps whereby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 *The disposition and order of the building of the Temple and the other things thereto belonging.*

AFterward, hee brought me to the Temple and measured the postes, fiue cubites broad on the one side, and fiue cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

3 Then went hee in, and measured the postes

postes of the entrie two cubites, and the entrieſtye cubites, and the breadth of the entrie ſeuen cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And hee sayd vnto me, This is the most holy place.

5 After, hee measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubits round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, that the postes might be fastned therein, and not be fastened in the wall of the house.

7 And it was large, and went rounde mounting vpward to the chambers: for the stairs of the house was mounting vpward round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to ẏ highest by the mids.

8 I sawe also the houseẏe round about: the foundations of the chambers were a full reede of sixe great cubits.

9 The thicknesse of the wall which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites round about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore towarde the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place toward the West corner, was seuentie cubites broad, and the wall of the building was fiue cubites thicke, round about, and the length ninetie cubites.

13 So he measured the house an hundred cubites long, and the separate place and the building with the walles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house, and of the separate place towarde the East, was an hundreth cubites.

15 And hee measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side, and on theother side an hundred cubites with the temple within, and the arches of the court.

16 The postes & the narrow windowes, & the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the greonnd vp to the windowes, and the windowes were sieled.

17 And frō aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made thorow all the house round about.

20 From the grounde vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he sayd vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

THen brought hee me into the vtter court by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites, was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubits which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chamber was a gallery of tenne cubites wide, and within was a way of one cubite, and their doores towarde the North.

5 Nowe the chambers aboue were narrower: for those chambers ſemed to eate vp these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundred cubites.

9 And

9 And vnder these chambers was the entrie, on the Eastside, as one goeth into them from the outward court.

10 The chambers were in the thicknes of the wall of the court toward the East, ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the way, euen the way directly before the wall toward the East, as one entreth.

13 Then saide he vnto mee, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherin the Priests that approch vnto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meate offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vtter court, but there they shal lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approch to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, hee brought mee foorth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring rod, fiue hundreth reedes, euen with the measuring reede round about.

17 He measured also the Northside, fiue hundreth reedes, euen with the measuring reede round about.

18 And he measured the South ‖ side fiue hundreth reedes with the measuring reed. ‖Or, wind.

19 He turned about also to the West side, and measured fiue hundreth reedes with the measuring reede.

20 Hee measured it by the foure sides: it had a wall round about, fiue hundreth reedes long, and fiue hundreth broad to make a separation betweene the Sanctuary and the prophane place.

CHAP. XLIIII.

1 He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed & brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate, euen the gate that turneth towarde the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

Chap.9.3.

3 And the vision which I saw was * like the vision, euen as the vision that I saw when I came to destroy the citie: and the visions were like the vision that I sawe by the riuer Chebar: and I fell vpon my face.

* When I prophesied the destruction of the citie by the Caldeans.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

b Which was departed afore, Chap.10.4. and 11.22.

5 So the Spirit tooke me vp, & brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto mee, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I will dwel among the children of Israel for euer, and the house of Israel shall no more c defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkales of d their kings in their hie places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they set their threshold by my threshold, and their postes by my postes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkales of their Kings farre from me, and I will dwel among them for euer.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the ‡ description of the house, Ie shall bee vpon the top of the mount: all the limits thereof round about shall be most holy. Beholde, this is the description of the house. ‡ Ebr. law.

13 And these are the measures of the Altar, after the cubites: the cubite is a cubite and an hand breadth, euen the bottome shall be a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about shalbe a span: and this shalbe the height of the altar.

14 And from the bottome which touched the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar vpwarde shalbe foure hornes.

16 And the altar shall bee twelue cubites long, and twelue broad, and foure square in the foure corners thereof.

17 And the frame shall bee fourteene cubites long, and fourteene broad in the foure square corners thereof, and the border about it shall bee halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 ¶ And

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring theron, and to sprincle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seede of Sadok, which approch vnto me, to minister vnto me, sayeth the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, & burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offring, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goat for a sinne offring: they shal also prepare a yong bullocke and a ramme out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and ‡ consecrate it. ‡ *Eb. fill his hand.*

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offrings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

THen he brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shalbe • shut, & shall not be opened, & no man shal enter by it, because the Lord God of Israel hath entred by it, and it shall be shut. a Meaning, from the commō people, but not from the Priests nor the Prince, read Chap. 46.8,9.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he mee towarde the North gate before the House: & when I looked, behold, the glory of the Lorde filled the house of the Lord, and I fell vpon my face.

5 And the Lord said vnto mee, Sonne of man, ‡ marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lorde, and all the lawes thereof, and marke well the entring in of the house with euery going foorth of the Sanctuarie. ‡ *Ebr. set thine heart.*

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus sayeth the Lorde God, O house of Israel, yee haue enough of all your abominations,

7 Seeing, that ye haue brought into my Sanctuary b strangers, vncircumcised in heart, & vncircumcised in flesh, to bee in my Sanctuary, to pollute mine House, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations. b For they had brought idolaters, which were of other countreys, to teach them their idolatry, Chap. 23.40.

8 For yee haue not kept the c ordinances of mine holy things: but you your selues haue set other to take the charge of my sanctuarie. c Ye haue not offered vnto me according to my Law.

9 Thus saith the Lorde God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the d Leuites that are gone backe from mee, when Israel went astray, which went astray from mee after their idoles, but they shall beare their iniquitie. d The Leuites which had committed idolatry, were put from their dignitie, and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe ỹ doores, read 2. King. 23.9

11 And they shall serue in my Sanctuarie, and keepe the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fal into iniquitie: therefore haue I lift vp mine hand against them, sayth the Lorde God, and they shall beare their iniquitie,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice therof, and for all that shall be done therein.

15 But the Priestes of the Leuites, the sonnes of Sadok, that e kept the charge of my Sanctuarie, when ỹ children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer mee the fatte and the blood, sayth the Lord God. e Which obserued the Law of God, and fell not to idolatrie.

16 They shall enter into my Sanctuary, and shall come neere to my table to serue me, and they shall keepe my charge.

17 And when they shal enter in at ỹ gates of the inner court, they shall be clothed with linnen garments, & no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loines: they shall not gird themselues in the sweating places.

19 But when they goe foorth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie

tifie the people with their garments.

f As did the infidels and heathen. *Leuit.*10.9.

20 They shal not also f shaue their heads, nor suffer their locks to growe long, but round their heads.

21 * Neither shal any Priest drinke wine when they enter into the inner court.

*Leuit.*21.13,14.

22 Neither shall they take for their * wiues a widowe, or her that is diuorced: but they shal take maidens of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shal teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stande to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

*Leuit.*21.1,2,11

25 * And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they g be defiled.

g They may be at their buriall, which was a defiling.

26 And when he is cleansed, they shal reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offering, saith the Lord God.

*Deut.*18.1. *num.*18.20.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall yee giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespasse offering, and euery dedicate thing in Israel shall be theirs.

*Exod.*13.2. *and*22.29. *and*34.19. *num.*3.13.

30 * And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shalbe the Priests. Yee shall also giue vnto the Priestes the first of your dough, that hee may cause the blessing to rest in thine house.

*Exod.*22.31. *leuit.*22.8.

31 The Priests shal not eate of any thing, that is * dead, or torne, whether it bee foule or beast.

CHAP. XLV.

1 *Out of the land of promise are there separate foure portions, of which the first is giuē to the priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince.* 9 *An exhortation vnto the heads of Israel.* 10 *Of iust weights and measures.* 13 *Of the first fruits, &c.*

MOreouer when yee shall diuide the land for inheritance, yee shall offer an oblation vnto the Lorde an * holy portion of the land, fiue and twenty thousand reeds long, and ten thousand broade: this shall bee holy in all the borders thereof round about.

2 Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shall be for the Sanctuarie fiue hundreth in length, with fiue hundreth in breadth, all square round about, and fifte cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of fiue and twenty thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall bee the priests, which minister in the Sanctuarie, which come neere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, and the tenne thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the citie, fiue thousand broad, and fiue & twentie thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And a portion shall bee for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shalbe by one of the portions from the West border vnto the East border.

8 In this land shall bee his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus sayth the Lord God, Let it b suffice you, O princes of Israel: leaue off cruelties & oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

b The Prophet sheweth that the heads must be first reformed, afore any good order can be established among the people.

10 Ye shall haue iust balances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

c Ephah and Bath were both of one quantitie, saue that Ephah contained in dry things, that which Bath did in liquor, Leuit. 5.11. 1.King. 5.11. *Exod.*30.13. *leuit.*27.25. *num.*3.47.

12 *And the shekel shalbe twenty gerahs, and twenty shekels, and d fiue and twentie shekels and fifteene shekels shall be your Maneh.

d That is, threescore shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Coz, (tenne Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering & for peace offerings, to make reconciliation for them, sayth the Lord God.

16 All the people of the land shal giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offrings, & meate offrings, and drinke offrings in the solemne feasts, & in the newe moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shal prepare the sinne offring, and the meat offring, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In ꝑ first moneth, in the first day of e the moneth, thou shalt

e Which was Nisan, conteining part of March and part of April.

shall take a yong bullocke without blemish, and clense the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the postes of the house, and vpon the foure ‖ corners of the frame of the altar, and vpon the posts of the gate of the inner court.

‖ Or, Coast.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

Exod. 12.18. Leuit. 23.5.

21 *In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, and yee shall eate vnleauened bread.

22 And vpon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullocks, and seuen rammes without blemish dayly for seuen dayes, and an hee goat dayly for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an f Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offring, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe moones. 8 Therew which doores they must goe in, or come out of the Temple, &c.

THus sayeth the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the fiue working dayes: but on the Sabbath it shall bee opened, and in the day of the newe moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall goe foorth, but the gate shall not bee shut till the euening.

3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offering that the prince shall offer vnto the Lorde on the Sabbath day, shall be fiue lambes without blemish, and a ramme without blemish.

5 And the meat offring shall be an Ephah for a ramme: and the meate offring for the lambes a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone it shall be a yong bullocke without blemish, and fiue lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offring, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes b according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shal thinke good

8 And when the prince shal enter, he shall goe in by the way of the porch of that gate, and he shall goe foorth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemne feastes, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe foorth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in, but they shall goe foorth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in when they goe in, and when they goe foorth, they shall goe foorth together.

11 And in the feasts, and in the solemnities the meate offring shall bee an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offering or peace offerings freely vnto the Lorde, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe foorth, and when he is gone foorth, one shall shut the gate.

13 Thou shalt dayly make a burnt offering vnto the Lorde of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shal be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continuall burnt offering.

16 ¶ Thus sayth the Lorde God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shal be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the c yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

c Which was at the Iubile, Leuit. 25.9.

18 Moreouer the prince shall not d take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people bee not scattered euery man from his possession.

d But be content with that portion that God hath assigned him, as Chap. 45.8.

19 ¶ After, he brought me thorow the entrie, which was at the side of the gate, into the holy chambers of the Priestes, which stood toward the North: and beholde, there was a place at the West side of them.

20 Then saide he vnto me, This is the place where the priests shall seethe the trespasse offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, e to sanctifie the people.

e That the people should not haue to do with those things which appertaine to the Lord, and thinke it lawfull for them to eate them.

21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners

corners of the court: and beholde, in every corner of the court, there was a court.

22 In the fourr corners of the court there were courts ioyned of fourtie cubites long, and thirtie broad: these fourr corners were of one measure.

23 And there went a wall about them, euen about these fourr, and kitchins were made vnder the walles round about.

24 Then he sayd vnto me, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coastes of the land of promise, and the division thereof by tribes.

AFterward hee brought mee vnto the doore of the house: and beholde, [a] waters issued out from vnder the threshold of the house Eastward: for the forefront of the house stoode toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then he brought mee out toward the North gate, and led mee about by the way without vnto the vtter gate, by the way that turneth Eastward: and beholde, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought mee through the waters: the waters were to the ancles.

4 Againe he measured a thousand, and brought me through the waters: the waters were to the knees: againe hee measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a [b] riuer that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not bee passed ouer.

6 And he sayd vnto me, Sonne of man, hast thou seene this? Then hee brought me, and caused mee to returne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many [c] trees on the one side, and on the other.

8 Then sayd he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.

9 And euery thing that liueth, which moueth, whereseuer the riuers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and euery thing shall liue whither the riuer commeth.

10 And then the [f] fishers shall stand vpon it, and from En-gedi euen vnto En-eglaim, they shall spread out their nettes: for their fish shalbe according to their kindes, as the fish of [h] the maine sea, exceeding many.

11 But [i] the myrie places thereof, and the marises thereof shal not be wholesome: they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall growe all [g] fruitfull trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth newe fruits according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shall bee for [g] medicine.

13 ¶ Thus saith the Lord God, This shal be the border, whereby yee shall inherite the land according to the twelue tribes of Israel: Ioseph shall haue two portions.

14 And ye shall inherite it, one as well as an other: [k] concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall bee the border [l] of the land toward the Northside, from the maine sea toward Hethlon as men go to Zedad:

16 Hamath, Berothah, Sibraim, which is betweene the border and Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shall be the East part.

19 And the Southside shall bee toward Teman from Tamar to the waters of [m] Meriboth in Kadesh, and the riuer to the maine sea: so shalbe the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, and they shall beget children among you, and they shall bee vnto you as borne in the country among the children of Israel, [n] they shall part inheritance with you in the mids of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priestes, of the Temple, of the Levites, of the citie, and of the Prince are rehearsed.

NOw these are the names of the [a] tribes: From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Dan from the East part euen vnto the West part, a portion for Naphtali.

T t 4 And

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdome of Christ.
b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.
c Meaning, the multitude of the that should be refreshed by the spirituall waters.
d Shewing that the abundance of these graces should be so great, that all the world should bee full therof, which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum, Zec.14.8.
e The waters which of nature are salt and vnholsome, shalbe made sweete and comfortable.
f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked & reprobate.

k Or, for bruise and seres.

Gen.48.22.

Gen.12.7.& 13. 15.& 15.18. and 26.4. deut.34.4.

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iew nor Gentile, but that al should be partakers of this inheritance in their head Christ.

a The tribes, after that they entred into the land vnder Ioshua diuided the land somewhat otherwise then is here set foorth by this vision.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East part vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah, from the East part vnto the West part, shall bee the offering which they shall offer of fiue and twentie thousand reedes broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shall be in the midst of it.

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shall be diuided into three parts: for the Priests, for the Prince, and for the citie.

9 The oblation that ye shall offer vnto the Lord, shall bee of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priestes shalbe this holy oblation, toward the North fiue and twentie thousand long, and toward the West ten thousand broade, and toward the East ten thousand broade, and toward the South fiue and twentie thousand long, and the Sanctuarie of the Lord shall bee in the midst thereof.

11 It shall be for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

* Chap. 44. 15.

12 Therefore this oblation of the land that is offered, shall bee theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests, the Leuites shall haue fiue and twentie thousand long, and ten thousand broade: all the length shall be fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall bee a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part * fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

c Meaning, that it should be square.

17 And the suburbes of the citie shall bee toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousand Westward: and it shall be ouer against the oblation of the holy portion, and the encrease thereof shall bee for foode vnto them that serue in the citie.

19 And they that serue in the citie, shall be of all the tribes of Israel that shall serue therein.

20 All the oblation shall be fiue and twentie thousand with d fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

d Euery way it shall be fiue and twenty thousand.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation toward the East border, and Westward ouer against the fiue and twentie thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shalbe in the middes thereof.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shalbe the prince: betweene the border e of Iudah, and betweene the border of Beniamin shalbe the princes.

e So that Iudah was on the North side of the princes and Leuites portions, and Beniamin on the South side.

23 And the rest of the tribes shall bee thus: from the East part vnto the West part, Beniamin shalbe a portion.

24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.

26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward f Temath, the border shalbe euen from g Tamar vnto the waters of Meribath in Kadesh, and to the h riuer, that runneth into the maine sea.

f Which is here taken for Idumea.

g Which was Iericho, the citie of Palme trees.

h Meaning, Nilus, that runneth into the sea called Mediterraneum.

29 This is the land, which yee shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the iounds of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, & three gates, and one gate of Ioseph, one gate of Beniamin, and one gate of Dan.

33 And at the South side, fiue hundreth and foure thousand measures, & three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, ‡ The Lord is there.

‡ Ebr. Iehouah shammah.

¶ Daniel.

Daniel.

THE ARGVMENT.

THe great prouidence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries & afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelation of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the foure monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from ỹ beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the kings ordinary appointed, 8 but they abstaine from it.

IN the a third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem, and besieged it.

a Reade 2. King. 24.1. and Iere. 25.1.

2 And the LORD gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.

3 And the king spake vnto c Aspenaz the master of his d Eunuches, that hee should bring certaine of the children of Israel, of the e Kings seede, and of the princes:

c Who was as master of the wards.

d Hee calleth them eunuches whom the King nourished and brought vp to be rulers of other countreys afterward.

4 Children in whom was no blemish, but well f fauoured, and instructed in al wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom they might teach the g learning, and the tongue of the Caldeans.

e His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to bee able to serue him as gouernours in their land: moreouer by this meanes the Iewes might bee better kept in subiection; fearing otherwise to procure hurt to these noble men.

f The King required three things, that they should be of noble birth, that they should bee wittie and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: this hee did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this hee is worthy prayse, that hee esteemed learning, and knew that it was a necessary meane to gouerne by.

g That they might forget their owne religion and countrey fashions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points hee refused the abuse of things and superstition, insomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

5 And the king appointed them prouision euery day of a h portion of the kings meate, and of the wine which he dranke, so nourshing them i three yere, that at the end thereof, they might stand k before the king.

h That by their good entertainement, they might learne to forget the mediocritie of their owne people.

i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the eunuches l gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

k As well to serue at the table, as in other offices.

8 ¶ But Daniel had determined in his heart, that hee would not m defile himselfe with the portion of the kings meat, nor with the wine which hee dranke: therefore he required the chiefe of the Eunuches that hee might not defile himselfe.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion therefore this was a great tentation and a signe of seruitude which they were not able to resist.

m Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but because the king should not entise him by this sweete poyson, to forget his religion and accustomed sobrietie, and that in his meate and drinke he might dayly remember of what people hee was: and Daniel bringeth this in to shewe howe God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

9 (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches sayd vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking then the other children, which are of your sort, then shall ye make mee lose mine head vnto the king.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah,

12 Proone thy seruants, I beseech thee, n ten dayes, and let them giue vs p pulse to eate, and water to drinke.

n He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein he reprehendeth them which are of no religion, for neither hee would condemne theirs, nor maintaine his owne.

13 Then let our countenances be looked vpon before thee: and the countenances of the children that eate of the portion of

o Meaning, that within this space hee might haue the triall, and that no man should be able to discerne it: and thus hee spake, being mooued by the Spirit of God.

p Not that it was a thing abominable to eate daintie meates and drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King, and haue refused their owne religion, that meate and drinke had bene accursed.

the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and prooued them ten dayes.

15 And at the end of tenne dayes, their countenances appeared fairer, and in better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning: and wisedome: also hee gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the King.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, hee found them ten times better then all the inchanters & astrologians, that were in all his realme.

21 And Daniel was vnto the first yere of King Cyrus.

q This bare feeding and that also of Moses, whe he fled from the court of Egypt, declareth that we must liue in such sobrietie as God doth call vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

‡ *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall acts which are forbidden, Deut. 18. 11.

s So that he only was a Prophet, and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12. 6. t Of the three yeres aboue mentioned, vers. 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stood.

CHAP. II.

1 *The dreame of Nebuchad-nezzar.* 13 *The king commandeth all the wise men of Babylon to be slaine, because they could not interpret his dream.* 16 *Daniel requireth time to solue the question.* 24 *Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof.* 44 *Of the euerlasting kingdome of Christ.*

a The father and the sonne were both called by this name, so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not for he had many dreames, but because many matters were contained in this dreame.

AND in the second yeere of the reigne of a Nebuchad-nezzar, Nebuchad-nezzar dreamed b dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians & the sorcerers, and the Caldeans for to shewe the King his dreames: so they came and stood before the King.

3 And the King sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the f Aramites language, O king liue for euer: shew thy seruants thy dreame, and we shall shew the interpretation.

c because it was so rare & strange a dreame that he had not had the like. d He was so heauie with sleep, that he began to sleep againe. Some read, & his sleepe was broken from him. e For all these astrologers and sorcerers called themselues by this name of honour, as though all the wisedome and knowledge of the country depended vpon them, and that all other countreys were voide of the same. f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speak it: as the Iewish writers doe this day.

5 And the King answered and said to the Caldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall be drawen in pieces, & your houses shalbe made a takes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the King shewe g his seruants the dreame, and we will declare the interpretation thereof.

8 Then the King answered and sayd, I knowe certainly that yee ‡ would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt words, to speake before me till the time be changed: therefore tell mee the dreame, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and sayde, There is no man vpon earth, that can declare the Kings matter: yea, there is neither king nor prince nor lord that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angrie and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they i sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the Kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and sayd vnto Arioch the kings captaine, Why is this sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would giue leasure, and that hee would shewe the King the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret that Daniel and his fellowes should not perish with the rest of the wisemen of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, k The Name of God be praised for euer and euer: for wisedom and strength are his.

21 And hee changeth the times and seasons: he taketh away kings: hee setteth vp kings: hee giueth wisedome vnto the wise, and

g This is a iust reward of their arrogancy (which vanted of themselues that they had the knowledge of all things) that they should be proued fooles, and that to their perpetual shame and confusion.

h Herein appeared their ignorance that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, & so as deluders of the people, they were worthy to die.

‡ *Ebr. redeeme the time.*

i Which declareth, that God would not haue his seruant ioyned in the company of these sorcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

‖ *Or, the captaine of the guard.*

Psal. 113. 2. and 115. 18.

and vnderstãding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darknes, and the [k] light dwelleth with him.

23 I thanke thee and prayse thee, O thou God of my [l] fathers, that thou hast giuen me wisedome and [m] strength, and hast shewed me nowe the thing that wee desired of thee: for thou hast declared vnto vs the Kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordained to destroy the wisemen of Babel: hee went and sayd thus vnto him, Destroy not [n] the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the king the interpretation.

26 Then answered the king and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe mee the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and sayd, The secret which the king hath demaunded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in [o] heauen that reuealeth secrets, and sheweth the king Nebuchad-nezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter. and hee that reuealeth secrets, telleth thee what shall come.

30 As [p] for mee, the secret is not shewed mee for any wisedome that I haue, more then any other liuing, but onely to shewe the king the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O king, thou sawest, and behold, there was a great [q] image: this great image whose glory was [q] excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine [q] gold, his breast and his armes of siluer, his belly and his thighs of brasse,

33 His legs of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindnes and ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excludeth all other gods.

m Meaning, power to interpret it.

n Whereby appeareth that many were slaine, as verse 13. and the rest at Daniels offer were preserued on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, and not considering if their science were lawfull or no.

o He affirmeth that man by reason & arte is not able to attaine to the cause of Gods secrets, but the vnderstanding only thereof must come of God: whereby he inciteth the king with a certaine feare & reuerence of God, that he might bee the more apt to receiue the high mysteries that should bee reueiled.

p Because he had sayd that God onely must reueile the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that hee was but Gods minister, and had no gifts, but such as God had giuen him to set foorth his glory.

q By golde, siluer, brasse and yron, are meant the Caldean, Persian, Macedonian & Romane kingdome, which should successiuely rule all the world till Christ (which here is called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the end of this fourth Monarchie.

without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to peeces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken altogether, and became like the chaffe of the Summer flowers, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and wee will declare before the king the interpretation thereof.

37 ¶ O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of gold.

39 And after thee shall rise another kingdome, inferiour to thee, of siluer, and another [s] third kingdome shall be of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdome shall bee strong as yron: for as yron breaketh in peeces, and subdueth all things, and as yron bruiseth all these things, so shall it breake in [t] peeces, and bruise all.

41 ¶ Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall bee [x] diuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselues with [y] the seede of men: but they shall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdome, which [z] shall neuer bee destroyed: and this kingdome shall not bee giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest that the [a] stone was cut off the mountaine without handes, and that it brake in peeces the yron, the brasse, the clay, the siluer and the golde: so the hardnesse thereof, but the vilenesse in respect of siluer, u That is, the Romane empire shall subdue these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians. x They shall haue ciuill warres, and continuall discords among themselues. y They shall by marriages and affinities, thinke to make themselues strong, yet shall they neuer be ioyned in hearts. z His purpose is to shew that all the kingdoms of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer. a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning shoulde be small and without beautie to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shal bee eternall: for the spirit that is in them, is life eternall, Rom. 8, 10.

r Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and generall empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderfull alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wicked and cruell.

s Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse, touching ambition, cruelty, and all kind of vice: shewing, that the world should growe worse and worse, till it was restored by Christ.

t That is, of the Macedonians shall be of brasse, not alluding to

the great God hath shewed the king what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweet odours vnto him.

47 Also the king answered vnto Daniel, and sayd, I know of a truth that your [c] God is a God of gods, and the Lord of kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great [d] gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the king, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the [f] gate of the king.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuity, and also he receiued them, lest he should offend this cruell king, which willingly gaue them.

e Hee did not this for their priuate profit, but that the whole Church which was then there in affliction, might haue some release & ease by this benefit.

f Meaning, that either he was a Iudge, or that hee had the whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king setteth vp a golden image. 8 Certaine are accused because they despised the kings commaundement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

[a] NEbuchad-nezzar the king made an image of golde, whose height was threescore cubites, and the breedth thereof sixe cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent foorth to gather together the nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image, which Nebuchad-nezzar the [c] king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cried alowde, To you it is rowen to you, O people, [d] nations, and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre bee cast into the middes of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harp, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe and worship the golden image,

11 And whosoener falleth not downe, and worshippeth, that he should be cast into the midst of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harp, sackebut, psalterie, and dulcimer, and all instruments of musick, to fall downe, and worship the image, which I haue made? for if ye worship it not, ye shall be cast immediatly into the middes of an hote fierie fornace: for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and sayde to the king, O Nebuchad-nezzar, wee are not carefull to answere thee in this matter.

17 Behold, our God whom wee serue, is able

a Vnder pretence of religion and holinesse, in making an image to his idole Bel, he sought his owne ambition & vaine glorie: and this declareth, that he was not touched with y true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome with the greatnesse of his works. The Greeke interpreters write that this was done eighteene yeeres after the dreame, and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his common wealth, and therefore hee meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glorie.

b Shewing that the idole is not knowen for an idole so long as he is with the workeman: but when the ceremonies and customes are reuited & vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god.

c This was sufficient with the wicked at all times to approue their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the crueltie of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonied them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

c It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude,

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniurie to God if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause.

h They ground on two points, first on the power and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that ỹ more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruel punishments, the more is God glorified by his seruants to whom he giueth patience & constancie to abide the cruelty of their punishment: for either hee deliuereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whom God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the Arke till the Lord called him foorth.

m He was moo-

h able to deliuer vs from the hote fiery fornace, and hee will deliuer vs out of thine hand, O King.

18 But if not, bee it knowen to thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commaunded that they should heate the fornace at once seuen i times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hot fiery fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the midst of the hote fiery fornace.

22 Therefore, because the kings commandement was straite, that the fornace should be exceeding hote, the flame of the fire slewe those men that brought foorth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the midst of the hote fiery fornace.

24 ¶ Then Nebuchadnezzar the King was astonied and rose vp in haste, and spake, and sayd vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered, and said vnto the king, It is true, O king.

25 And hee answered, and sayd, Lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the k Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe foorth and come hither: so Shadrach, Meshach, and Abednego l came foorth of the middes of the fire.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherfore Nebuchad-nezzar spake and sayd, m Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, and yeelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake

n any n blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawen in pieces, and their houses shall be made a takes, because there is no God that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the o world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the high God hath wrought toward me.

33 Howe great are his signes, and howe mighty are his wonders! p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

ter, so they suffer double punishment. o Meaning, so farre as his dominion extended. p Reade Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth howe of a proud king he should become as a beast. 31 After he confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Sawe a b dreame, which made mee afrayd, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare vnto mee the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I telde the dreame, but c they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was d Beltehazzar, according to the name of my God, which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Beltehazzar, e chiefe of the inchanters, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw a f tree in the middes of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruit thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the field, and the

n If this heathen king moued by Gods spirit would not see blasphemie vnpunished, but made a law, and let a punishment to such transgressours, much more ought all they that professe religion, to take order that such impietie reigne nor, lest according as their knowledge and charge is grea-

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which hee saw of the foure empires: for Daniel both declared what the dreame was, and what it meant: and here he only expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to be numbred among the sorcerers, and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a king, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and beholde, a ᵍ watchman, and an holy one came downe from heauen,

11 And cried aloud, and sayd thus, Hew downe the tree, and breake off his branches: shake off his leaues, & scatter his fruit, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of iron and brasse bind it among the grasse of ỹ field, and let it bee wet with the deaw of heauen, and let his portion be with the beasts among the grasse of the field.

13 ʰ Let his heart be changed from mans nature, and let a beasts heart bee giuen vnto him, and let seuen times be passed ouer him.

14 ⁱ The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may know, that the most High hath power ouer the kingdom of men, and giueth it to whomsoeuer hee will, & appointeth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewme the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) held his ᵏ peace by the space of one houre, and his thoughts troubled him, and the King spake and sayd, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire and the fruite thereof much, and it was meate for all, vnder the which the beastes of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mighty: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one that came downe from heauen, and sayd, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it bee wet with the dewe of heauen, and let his portion bee with the beastes of the field, ˡ till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That they shall driue thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eate grasse as the ᵐ oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, till thou know, that ⁿ the most High beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.

23 Whereas they sayd, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Wherefore, O King, let my counsell be acceptable vnto thee, and ᵒ breake off thy sinnes by righteousnes, and thine iniquities by mercy toward the poore: loe, let there be an ᵖ healing of thine errour.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 ¶ At the end of twelue ᵠ moneths, hee walked in the royall palace of Babel.

27 And the king spake and sayd, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voice came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall driue thee from men, and thy dwelling shall bee with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most High beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad nezzar, and hee was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Egles feathers, and his nailes like birds clawes.

31 And at the end of these ʳ dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto mee, and I gaue thankes vnto the most High, and I praised and honoured him that liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: & according to his ˢ will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto mee, and I returned to the honour of my kingdome: my glory and my beauty was restored vnto mee, and my counsellers ᵗ and my princes sought vnto mee, and I was established in my kingdome, and my glory was augmented toward me.

34 Nowe therefore, I Nebuchad-nezzar

g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: & in that that he commandeth to cut downe this tree, he knew ỹ it should not be cut downe by man, but by God.

h Hereby hee meaneth ỹ Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.

i God hath decreed his iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselues against God.

k He was troubled for the great iudgement of God which he saw ordained against the king: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpō man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

l Whereby he meaneth a long space, as seuen yeeres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he ment of yeeres.

m Not that his shape or forme was changed into a beast, but that he was either strikenmad, and so auoided mans company, or was cast out for his tyranny, and so wandred among ỹ beasts, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that hee may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance,

p Suffer the errours of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeres was accomplished. *Chap.7.14. micah.4.7. luke 1.33.*

s He confesseth Gods will to be the rule of all iustice, and a most perfit law where by he gouerneth both man and Angels, and deuils, so that none ought to murmure or aske a reason of his doings, but onely

t By whom it seemeth that he had bene put from his kingdome before.

* praise

u He doeth not onely praise God for his deliuerance, but also confesseth his faule, that God may onely haue the glory and man the shame, and that he may be exalted and man cast downe.

praise, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

5 Belshazzar King of Babylon seeth an hande writing on the wall, 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine, 31 Darius enioyeth the kingdome.

a Daniel reciteth this history of king Belshazzar Euil merodachs sonne, to shew Gods iudgments against the wicked, for the deliuerance of his Church, and how the prophesie of Ieremiah was true, that they should be deliuered after seuenty yeeres.

b The kings of the East parts then vsed to sit alone cõmonly, and disdained that any should sit in their company: and now to shew his power, and how little he set by his enemy, which then besieged Bebylon, he made a solemne banket, and vsed excesse in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

KIng a Belshazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 And Belshazzar ‖ whiles hee tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the King and his Princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praysed the d gods of golde and of siluer, of brasse, of yron, of wood, and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the plaister of the wall of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

7 Wherefore the king cryed loude, that they should bring g the Astrologians, the Caldeans & the soothsayers. And the king spake and sayde to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the kings wise men, but they could neither reade the writing, nor shewe the king the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Nowe the h Queene by reason of the talke of the King and his Princes, came into the banket house, and the Queene spake, and sayde, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was found in him: whom the king Nebuchad-nezzar thy father the king, I say, thy father, made cheefe of the i Inchanters, Astrologians, Caldeans, and Soothsayers,

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were founde in him, euen in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

14 Now I haue heard of thee, that k the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisedome is found in thee.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophesie, and vnderstanding came of them.

15 Nowe therefore, wise men, and Astrologians haue bene brought before mee, that they should reade this writing, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst read the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the king, Keepe thy rewardes to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shewe him the interpretation.

18 O King, heare thou, the most High God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie, and honour and glory.

l Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be mooued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

19 And for the maiesty that he gaue him, all people, nations, and languages trembled, and feared before him: hee put to death whom he would: he smote whomhe would: whom hee would he set vp, and whom hee would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was deposed from his kingly throne, and they tooke his honour from him.

21 And he was driuen from the sonnes of men, and his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dewe of the heauen, till hee knewe that the most High God bare rule ouer the kingdome of men, and that hee appointeth ouer it whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But

Or, ouercome with wine.

c Meaning, his grandfather.

d In contempt of the true God they praysed their idoles, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them to do them good, which is also the opinion of all idolaters.

e That it might the better be seene.

f So hee that before contemned God, was mooued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

23 But hast lift thy selfe vp against the Lorde of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue dronke wine in them, and thou hast praised the gods of siluer and gold, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m After that God had so long time deferred his anger, and patiently waited for thine amendment.

24 m Then was the palme of the hande sent from him, & hath written this writing.

25 And this is the writing that hee hath written, n MENE, MENE, TEKEL VPHARSIN.

n This word is twise written for the certainty of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselues against him.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finished it.

27 TEKEL, thou art weighed in the ballance, and art found ‖ too light.

‖ Or, wanting.

28 PERES, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius o of the Medes tooke the kingdome, being threescore & two yeere old.

o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a den of lions by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

a Reade Esther, Chap. 1. 1.

IT pleased Darius to set ouer the kingdome a an hundreth and twenty gouernours, which should bee ouer the whole kingdome,

‖ Or, not be troubled.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accompts vnto them, and the King should ‖ haue no damage.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

3 Nowe this Daniel b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, and to haue a good conscience.

4 ¶ Wherefore the rulers and gouernours c sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then sayde these men, Wee shall not find an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and sayde thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the king, and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

d Herein is condemned the wickednes of the king, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

9 Wherefore king Darius d sealed the writing and the decree.

10 ¶ Nowe when Daniel vnderstoode that he had sealed the writing, hee went into his house, and his e windowe being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed, and praised his God, as he did afore time.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people whē they should pray toward that Temple, and also that others might see, that he would neither consent in heart nor deed for these fewe dayes to any thing that was contrary to Gods glory.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to any God or man within thirty dayes, saue to thee, O King, shall bee cast into the denne of lions? The king answered, and sayd, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

f Thus the wicked maintaine euill lawes by constancie and authoritie, which is oft times either lightnesse, or stubbornesse, when as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to breake such.

13 Then answered they, and sayde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: and hee laboured till the Sunne went downe to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, Vnderstand, O king, that the Lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be f altered.

16 ¶ Then the king commaunded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and sayd vnto Daniel, Thy God, whom thou alway seruest, euen he will deliuer thee.

17 And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleepe went from him.

19 ¶ Then the king arose early in the morning, and went in all haste vnto the den of lions.

20 And when hee came to the denne, hee cryed with a lamentable voice vnto Daniel: and

and the king spake, and sayd to Daniel, O Daniel, the seruant of the liuing God, is not thy God (whom thou alway seruest) able to deliuer thee from the lyons?

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.

21 Then sayde Daniel vnto the king, O king, liue for euer.

22 My God hath sent his Angel, and hath shut the lyons mouthes, that they haue not hurt me: for my h iustice was found out before him: and vnto thee, O king, I haue done no i hurt.

h My iust cause and vprightnesse in this thing, wherein I was charged, is approued of God.

23 Then was the king exceeding glad for him, and commaunded that they should take Daniel out of the den: so Daniel was brought out of the denne, and no maner of hurt was found vpon him, because hee k beleeued in his God.

i For he did disobey the kings wicked commandement, to obey God, and so did no iniurie to the king, who ought to command nothing, whereby God should be dishonoured.

24 And by the commaundement of the king, these men which had accused Daniel, were brought, and were l cast into the denne of lyons, euen they, their children, and their wiues: and the lyons had the masterie of them, and brake all their bones in pieces, or euer they came at the ground of the denne.

k Because he committed himselfe wholly vnto God whose cause he did defend, he was assured that nothing but good could come vnto him: wherein we see the power of faith, as Heb. 11. 33.

25 ¶ Afterward king Darius wrote, Vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare m before the God of Daniel: for hee is the n liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shalbe euerlasting.

l This is a terrible example against all the wicked, which doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednesse is come to light: though not in euery poynt, or with like circumstances, yet to execute true iustice vpon them.

m This prooueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed al superstition and idolatry, and not onely giuen God the chiefe place, but also haue set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle.

27 He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lyons.

n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickneth all things, so that without him there is no life.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

CHAP. VII.

3 A vision of foure beasts u shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yere of Belshazzar king of Babel, Daniel saw a dreame, and there were visions in his head, vpon his bed: a then hee wrote the dreame, & declared the summe of the matter.

a Whereas the people of Israel looked for a continuall quietnesse after these seuentie yeeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vttered and reuealed, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonicall kingdome.

2 Daniel spake, and sayd, I sawe in my vision by night, and beholde, the foure windes of the heauen strouе vpon b the great sea:

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world, and at sundry times,

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a c lion, and had egles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, and set vpon his feete as a man, and a mans heart was giuen him.

c Meaning, the Assyrian & Caldean Empire, which was most strong and fierce in power, and most soone come to their authoritie, as though they had had wings to flie: yet their wings were pulled by the Persians, and they went on their feet, and were made like other men, which is here meant by mans heart.

5 And beholde, another beast which was the second, was like a d beare, and stood vpon the e one side: and he had three ribbes in his f mouth betweene his teeth, and they sayd thus vnto him, Arise, and deuoure much flesh.

d Meaning the Persians which were barbarous and cruell.

6 After this, I beheld, and loe, there was another like a g leopard, which had vpon his backe h foure wings of a foule: the beast had also foure heads, and k dominion was giuen him.

e They were small in the beginning, and were shut vp in their mountaines and had no bruit.

f That is, destroyed many kingdomes, and was insatiable.

7 After this, I sawe in the visions by night, and beholde, the l fourth beast was fearefull, and terrible, and very strong. It had great m yron teeth: it deuoured, and brake in pieces, and stamped n the residue vnder his feete: and it was vnlike to the beasts that were before it: for it had o tenne hornes.

g To wit, the Angels by Gods commandement, who by this meanes published the ingratitude of the world.

h Meaning, Alexander the king of Macedonie.

i That is, his foure chiefe captaines, which had the Empire among them after his death Seleucus had Asia the great, Antigonus the lesse, Cassander and after him Antipater was king of Macedonie, and Ptolemeus had Egypt.

k It was not of himselfe, nor of his owne power, that he gate all these countreys: for his armie conteined but thirtie thousand men, and he ouercame in one battell Darius, which had ten hundred thousand, when hee was so heauie with sleepe, that his eyes were scarse open, as the storie reporteth: therefore this power was giuen him of God.

8 As I considered the hornes, beholde, there came vp among them another little p horne, before whom there were q three of

l That is, the Romane Empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it.

m Signifying the tyrannie and greedinesse of the Romanes.

n That which the Romanes could not quietly inioy in other countreys, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete.

o That is, sundry and diuers prouinces, which were gouerned by the Deputies and Proconsuls, whereof euery one might be compared to a King.

p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernment: therefore this cannot be applyed vnto them. And also in this prophesie the Prophets purpole is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was plucke away. For Augustus tooke from the Senate the libertie of chusing the Deputies to send into the prouinces, and tooke the gouernment of certaine countreys to himselfe.

the

the first hornes plucke away: and beholde, in this horne were r eyes like the eyes of man, and a mouth speaking presumptuous things.

r These Romane Emperours at the first vsed a certeine humanitie, and gentlenesse, and were content that others, as the Consuls & Senate should beare the name of dignity, so that they might haue the profit, and therefore in elections and counsels would behaue themselues according as did other Senators: yet against their enemies & those that would resist them, they were fierce and cruell, which is here meant by the proud mouth.

9 I beheld, till the s thrones were set vp, and the t Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.

s Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgment should beginne at the first comming of Christ.

10 A fierie streame issued, and came foorth from before him: thousande thousands ministred vnto him, and tenne thousand u thousands stoode before him: the iudgement was set, and the x bookes opened.

t That is, God which was before all times, and is here described as mans nature is able to comprehend some portion of his glory.

11 Then I beheld, y because of the voyce of the presumptuous words, which the horne spake: I beheld, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As z concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I behelde in visions by night, beholde, a one like the sonne of man came in the cloudes of heauen, and b approched vnto the Ancient of dayes, and they brought him before him,

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations, and languages, should serue him: his dominion is an euerlasting dominion, which shal neuer be taken away: and his kingdome shall neuer be destroyed.

15 ¶ I Daniel was d troubled in my spirit in the middes of my body, and the visions of mine head made mee afraid.

16 Therefore I came vnto e one of them that stoode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shall take the f kingdome of the Saints of the g most High, which shall possesse the kingdome for euer, euen for euer and euer.

f Because Abraham was appointed heire of all the world, Rom. 4.13. and in him all the faithfull, therefore the kingdom thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

19 ¶ After this I would know the trueth of the fourth beast, which was so h vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the i residue vnder his feete.

g That is, of the most hie things, because God hath chosen them out of this world that they should looke vp to the heauens, where on all their hope dependeth.

20 Also to know of the tenne hornes that were in his head, and of the other which came vp, before whom three fell, and of the hornes that had eyes, and of the mouth that spake presumptuous things, whose k looke was more stout then his fellowes.

h For the other three monarchies were gouerned by a king, and the Romane Empire by consuls: the Romans changed their gouernours yeerely, and the other monarchies

21 I beheld, and the same l horne made battell against the Saints, yea, and preuailed against them,

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saints of the most High: and the time approched, that the Saints possessed the kingdome.

23 Then he sayd, The fourth beast shalbe the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shall deuoure the whole earth, & shal tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rise: & another shall rise after them, and he shalbe vnlike to the first, and he shall subdue n three kings,

25 And shall speake words against o the most High, and shall consume the Saints of the most High, and thinke that hee may p change times and lawes, and they shall be giuen into his hande, vntill a q time, and times, and the diuiding of time.

i Reade verse 7.

k This is meant of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperors, who were most cruell against the Church of God both of the Iewes and of the Gentiles.

m Till God shewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, and were called the Church of God, or the kingdome of God.

n Reade the exposition hereof ver. 8.

o That is, shall make wicked decrees & proclamations against Gods word, and send thorowout all their dominion, to destroy all that did professe it.

p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will asswage these troubles, and shorten the times for his elects sake, Matth. 24.22. which is here meant by the diuiding of time.

26 But the r iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the s kingdome, and dominion,

r God by his power shall restore things that were out of order, and so destroy this little horne that it shall neuer rise vp againe.

s Hee sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they doe not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, *Vnder the heauen:* and therefore he here speaketh of the beginning of Christs kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

reteined them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselues.

u That is, an infinite number of Angels, which were ready to execute his commaundement.

x This is meant of the first comming of Christ, when as the will of God was plainely reuealed by his Gospel.

y Meaning, that he was astonied, when he sawe these Emperours in such dignitie and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations.

z As the three former Monarchies had an ende at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods apointment, shall enioy the promises.

a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie.

b To wit, when hee ascended into the heauens, and his diuine Maiestie appeared, and all power was giuen vnto him in respect of that that hee was our Mediatour.

c This is meant of the beginning of Christes kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that he brought them to eternall life.

d Through the strangenesse of the vision.

e Meaning, of the Angels, as verse 10.

and the greatnes of the kingdome vnder the whole heauen shall be giuen to the holy people of the most High, whose kingdome is an euerlasting kingdome, and all [t] powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many [u] cogitations which troubled mee, and my countenance changed in me: but I kept the matter in mine heart.

t That is, some of euery sort that bare rule.

u Though he had many motions in his heart which mooued him to and fro to serke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

1 A vision of a beastell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the third yere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, [a] after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the prouince [b] of Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold, there stood before the riuer a [c] ram, which had two hornes: and these two hornes were hie: but one was [d] higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no [e] beasts might stande before him, nor could deliuer out of his hand, but he did what he liked, and became great.

5 And as I considered, behold, [f] a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuer, and ranne vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being mooued against him, he [h] smote the ramme, and brake the two hornes: and there was no power in the ramme to stande against him, but he cast him downe to the ground, and stamped vpon him, and there was none that could deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great [i] horne was broken: and for it came vp foure that [k] appeared toward the foure windes of the heauen.

9 And out of one of them came forth a [l] little horne, which waxed very great toward the [m] South, and toward the [n] East, and toward the [o] pleasant land.

10 Yea, it grewe vp vnto the [p] hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and troad vpon them.

11 And extolled himselfe against [q] the prince of the hoste from whom the [r] dayly sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And [s] a time shall bee giuen him ouer the dayly sacrifice for the iniquitie: and it shal [t] cast downe the trueth to the ground, & thus shall it doe, and prosper.

13 Then I heard one of the [u] Saintes speaking, and one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the daily sacrifice, and the iniquitie of the [x] desolation to tread both [y] Sanctuary and the [z] armie vnder foote?

14 And [a] he answered me, Vnto the [b] euening, and the morning, two thousand & three hundreth: then shall the Sanctuarie bee cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stood before me [c] like the similitude of a man.

16 And I heard a mans voice betweene the bankes of Ulai, which called and sayne, Gabriel, [d] make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell vpon my face: but he layd vnto me, Vnderstand, O sonne of man: for [e] in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he sayd, Behold, I will shew thee what shall bee in the last [f] wrath: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of [g] Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shal stand vp [h] of that nation, but not [i] in his strength.

23 And in the ende of their kingdome, when the rebellious shalbe consumed, a king of [k] fierce countenance, and vnderstanding

a After the generall vision he commeth to certaine particular visions: as touching the destruction of the Monarchie of the Persians and Macedonians for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdom of the Persians and Medes which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with great speed and expedition.

g Though hee came in the name of all Grecia, yet he bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.

h Alexander ouercame Darius in two sundry battels, and so had the two kingdoms of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome al the East, he thought to returne toward Grecia, to subdue them that there had rebellied, and so died by the way.

k That is, which were famous: for almost in the space of fifteen yere, there were fifteen diuers successors before this Monarchy was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him & the kingdome, & therefore it here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged against the elect of God, and trode his precious starres vnder feet, which are so called, because they are separated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the world to haue his name there truely called vpon.

s He sheweth that their sinnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vtterly to abolish his religion.

t This horne shal abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one, or a secret one, or a marueilous one.

x That is, the Iewes sinnes, which were cause of this destruction.

y That is, which suppresseth Gods religion, and his people.

z Christ answered me for the comfort of the Church.

a That is, vntill so many naturall dayes be past, which make sixe yeeres, three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the old fathers how he would be God manifested in the flesh.

c This power to command the Angel declared that he was God.

d The effect of this vision shall not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shew against the Church.

f That is, out of Grecia.

g They shal not haue like power as had Alexander.

h Noting that this Antiochus was impudent, and cruell, and also craftie that he could not be deceiued.

darke sentences, shall stand vp.

24 And his power shall be mighty, but not in [i] his strength: and hee shall destroy wonderfully, and shall prosper, and practise, and shall destroy the [k] mightie, and the holy people.

25 And through his [l] policie also, he shall cause craft to prosper in his hand, & he shall extoll himselfe in his heart, and by [m] peace shall destroy many: he shall also stand vp against the [n] Prince of princes, but he shal be broken downe [o] without hand.

26 And the vision of the [p] euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken and sicke [q] certaine dayes: but when I rose vp, I did the kings businesse, and I was astonished at the vision, but none vnderstood it.

i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shall bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.
p Reade verse 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishments in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expounderh vnto him the vision of the seuenty weekes. 24 The anointing of Christ. 25 The building again of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of [a] Ahasuerosh, of the seede of the Medes, which was made king ouer the [b] realme of the Caldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by [c] bookes the number of the yeeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuentie yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lorde God, and [d] sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lorde God, which art [e] great and fearefull, and keepest couenant & mercie toward them which loue [f] thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy seruants the Prophets, which spake in thy Name to our Kings, to our Princes, and to our fathers, and to all the people of the land.

7 O Lord, [g] righteousnes belongeth vnto thee, and vnto vs [h] open shame, as appeareth this day vnto euery man of Iudah, & to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, that they haue committed against thee.

8 O Lorde, vnto vs appertaineth open shame, to our [i] Kings, to our Princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forginenes is in the Lord our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the [k] voyce of the Lord our God, to walke in his lawes, which he had laid before vs by the ministery of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the [l] curse is powred vpon vs, and the othe that is written in the lawe of Moses the seruant of God, because we haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our [m] iudges that [n] iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath beene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy trueth.

14 Therefore hath the Lord [o] made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for wee would not heare his voyce.

15 *And nowe, O Lorde our God, that hast brought thy people out of the land of Egypt with a mightie hand, and hast gotten thee renowne, as appeareth this day, wee haue sinned, we haue done wickedly.

16 O Lord, according to all thy [p] righteousnesse, I beseech thee, let thine anger and thy wrath bee turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem & thy people are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to [q] shine vpon thy Sanctuary, that lieth waste for the [r] Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne [s] righteousnes, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord [t] consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

a Who was also called Astyages.
b For Cyrus led with ambition, went about wars in other countreys, and therefore Darius had the title of the kingdom, though Cyrus was king in effect.
c For though he was an excellent Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinary prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, lest their sinnes should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, & so art rich in mercy to comfort them which obey thy word and loue thee. ‡ *Ebr. him.*
f He sheweth that whensoeuer God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselues there is iust cause why he should so intreat them. ‡ *Ebr. confusion of face.*

g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement and word.
i As Deut. 27. 15 or the curse confirmed by an othe.
‖ *Or, gouerned vs.*
‡ *Ebr. watched vpon the euill, Exod. 14. 28.*
k That is, according to all thy promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake, in whom thou wilt accept all our prayers.
n Declaring, that the godly flee onely vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of words: for he was so led with a feruent zeale, considering Gods promise made to the city in respect of his Church, and for the aduancement of Gods glory.

Chap. 8. 16.

p He alludeth to Ieremiahs prophesie, who prophesied that their captiuitie should be seuentie yeeres: but now Gods mercy should seuenfold exceede his iudgement which should be foure hundred & ninetie yeeres, euen to the comming of Christ, and so then it should cõtinue for euer.

q Meaning, Daniels nation, ouer whome he was carefull.

r To shew mercie, and to put sinne out of remembrance.

s That is, from the time that Cyrus gaue them leaue to depart.

t These weekes make 49. yeere, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

u Counting from the sixt yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 434 yeeres, which comprehend the time from the building of the Temple, vnto the Baptisme of Christ. x In this last weeke of the seuentie, shall Christ come and preach and suffer death.

y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53. 2.

z Meaning, Titus Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recouerie.

a By the preaching of the Gospel he confirmed his promise, first to the Iewes, & after to the Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning that Ierusalem and the Sanctuary should be vtterly destroyed for their rebellion against God, & their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, euen the man * Gabriel whome I had seene before in the vision, came flying, and touched me about the time of the euening oblation.

22 And hee informed mee, and talked with mee, and sayd, O Daniel, I am now come foorth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came foorth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.

24 Seuentie p weekes are determined vpon q thy people, and vpon thine holy citie to finish the wickednesse, and to seale vp the r sinnes, & to reconcile the iniquitie, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophesie, and to anoint the most Holy.

25 Know therefore and vnderstand, that from the s going foorth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shall bee seuen t weekes, and u threescore and two weekes, and the streete shall be built againe, and the wall euen in a x troublous time.

26 And after threescore & two x weekes, shall Messiah bee slaine, and shall y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the end thereof shall bee with a flood: and vnto the ende of the battell it shall be destroyed by desolations.

27 And hee shall a confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to b cease, c and for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 which sheweth him wherefore he is sent.

d Called Abib, which containeth part of March, and part of April.

d Being carried by the spirit of prophesie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophetie that followeth. *Iere. 10. 9.*

f The word also signifieth comelinesse or beauty, so that for feare he was like a dead man for deformitie.

g Which declareth that when we are striken downe with the maiestie of God, we cannot rise, except he also lift vs vp with his hand, which is this power.

h Meaning, Cambyses, who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me, to resist him, and therefore haue I stayed for the profite of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children, of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the

l This was the same Angel that spake with him before in the similitude of a man.

m I was ouercome with feare and sorow, when I saw the vision.

1 IN the e third yeere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was d long, and he vnderstood the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the f first moneth, as I g was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man h clothed in linnen, whose loynes were girded with fine golde of i Vphaz.

6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voyce of his words was like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, & saw this great vision, & there remained no strength in me: for my k strength was turned in mee vnto corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face: and my face was towards the ground.

10 And behold, an hand l touched mee, which set mee vp vpon my knees and vpon the palmes of my hands,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had sayd this word vnto mee, I stood trembling.

12 Then said he vnto me, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

13 But the h prince of the kingdome of Persia withstood me one and twenty dayes: but loe, i Michael one of the chiefe princes, came to helpe mee, and I remained there by the kings of Persia.

14 Nowe I am come to shewe thee what shall come to thy people in the latter dayes: for yet the l vision is for many dayes.

15 And when he spake these words vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before me, O my Lord, m by the vision my sorrowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such a one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

18 Then

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And sayde, O man, greatly beloued, feare not: [n] peace bee vnto thee: bee strong and of good courage. And when hee had spoken vnto me, [o] I was strengthened, and sayd, Let my Lorde speake: for thou hast strengthened me.

20 Then sayd he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, the [p] prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of trueth: [q] and there is none that holdeth with mee in these things, but Michael your prince.

n He declareth hereby that God would be merciful vnto the people of Israel.

o Which declareth that when God smiteth downe his children, he doth not immediatly life them vp at once (for now the Angel had touched him twise) but by little and little.

p Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also the other kings of Persia by Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

1 A prophesie of the kingdoms which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romanes.

ALso I, in the first yeere of Darius of the Medes, euen I [a] stood to encourage and to strengthen him.

2 And now will I shew thee the trueth. Beholde, there shall stand vp yet [b] three Kings in Persia, and the fourth shall bee farre richer then they all: [c] by his strength, and by his riches he shal stirre vp [c] al against the realme of Grecia.

3 But a [d] mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when hee shall stand vp, [e] his kingdome shall be broken, [f] and shall bee diuided toward the [g] foure windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which he ruled: for his kingdome shall be pluckt vp, euen to be for others [k] besides those.

5 And the [l] King of the South shall bee mightie, and one of [m] his princes, and shall preuaile against him, and beare rule: his dominion shall bee a great dominion.

6 And in [n] end of yeres they shall be ioyned together: for the kings [o] daughter of the South shall come to the King of the North to make an agreement, but thee shall not receiue the power of the [p] arme, neither shall [q] hee continue, nor his [q] arme: but thee shalbe deliuered to death, [r] they that brought her, and [r] hee that begate her, and he that comforted her in these times.

7 But out of the budde of her [s] rootes shall one stande vp in his stead, [t] which shall come with an armie, and shall enter into the fortresse of the king of the North, and doe with them as he list, and shall preuaile,

8 And shall also carry captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of golde, and he shall continue [u] moe yeeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shall be stirred vp, and shall assemble a mighty great armie: and one [y] shall come and ouerflow, and passe thorow: then shall [z] he returne, and be stirred vp at his fortresse.

11 And the King of the South shall bee angry, and shall come forth, and fight with him, euen with the King of the North: for hee shall set forth a great [a] multitude, and the multitude shall bee giuen into his hand.

12 Then the multitude shall be proude, and their heart shall bee lifted vp: for hee shall cast downe thousands: but he shall not still preuaile.

13 For the King of the North [b] shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mightie army, and great riches.

14 And at the same time there shall [c] many stand vp against the king of the South: also the rebellious children of thy [d] people shall exalt themselues to stablish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither shall there bee any strength to withstand.

16 But he that shall come, shall doe vnto him as hee list, and none shall stande afore him: and he shall stande in the [f] glorious land, which by his hand shall be consumed.

17 He shall also set his face to come with the strength of his whole kingdome, and vprightnesse with him: thus shall he doe, and giue him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the yles, and shall take many: but a prince [g] shall cause the reproch offered by him to cease, without his reproch shall turne vpon him.

19 Then shall he turne his face toward the [h] holdes of his owne land: but he shall stumble and fall, and not be found.

20 Then shall stand vp in his roome a raiser vp of taxes [i] for the glory of the kingdome: but within few dayes he shall be destroyed, neither in anger nor in battell.

21 And in his roome shall stand vp a vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, and obtaine the kingdome by flatteries.

22 And with the armes of a flood shall they be ouerflowen from before him, and be broken: yea also the prince of the couenant.

23 And after the league made with him, he shall worke deceitfully: for he shall come vp, and shall become strong with a small people.

24 He shall enter peaceably euen vpon the fattest places of the prouince, and shall do that which his fathers haue not done, nor his forefathers: he shall scatter among them the prey, and spoile, and substance: yea, and he shall forecast his deuices against the strong holdes, euen for a time.

25 And he shall stirre vp his power and his courage against the King of the South with a great armie: and the King of the South shall be stirred vp to battell with a very great and mighty armie: but he shall not stand: for they shall forecast deuices against him.

26 Yea, they that eate of his portion shall destroy him, and his armie shall ouerflow: and many shall fall downe slaine.

27 And both these kings hearts shall be to doe mischiefe, and they shall speake lies at one table: but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he returne into his land with great substance, and his heart shall be against the holy couenant: and he shall doe his pleasure, and returne into his owne land.

29 At the time appointed he shall returne, and come toward the South: but it shall not be as the former or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieued, and returne, and haue indignation against the holy couenant, and doe his pleasure: he shall returne, and haue regard vnto them that forsake the holy couenant.

31 And armes shall stand on his part, and they shall pollute the sanctuarie of strength, and shall take away the daily sacrifice, and they shall set vp the abomination that maketh desolate.

32 And such as doe wickedly against the couenant, shall he corrupt by flatteries: but the people that know their God, shall be strong, and doe exploits.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by the sword, and by flame, by captiuitie, and by spoile, many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue to them by flatteries.

35 And some of them of vnderstanding shall fall, to trie them, and to purge, and to make them white, euen to the time of the end: because it is yet for a time appointed.

36 And the King shall doe according to his will, and exalt himselfe, and magnifie himselfe aboue euery god, and shall speake marueilous things against the God of gods, and shall prosper, till the indignation be accomplished: for that which is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnifie himselfe aboue all.

38 But in his estate shall he honour the God of holdes: and a god whom his fathers knew not, shall he honour with golde, and siluer, and with precious stones, and pleasant things.

39 Thus shall he doe in the strongest of strong holdes with a strange god, whom he shall acknowledge, and increase with glory: and cause them to rule ouer many, and shall deuide the land for gaine.

40 And at the time of the end shall the King of the South [k] push at him: and the King of the North shall come against him like a whirlewind, with charets, and with horsemen, and with many ships: and he shall enter into the countreys, and shall ouerflow and passe ouer.

41 He shall enter also into the glorious land, and many countreys shall be ouerthrowen: but these shall escape out of his hand, Edom, and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hand also vpon the countreys: and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and vtterly to make away many.

45 And he shall plant the tabernacles of his palace betweene the seas in the glorious holy mountaine: yet he shall come to his end, and none shall helpe him.

a The Angel confirmeth Daniel that God hath giuen him power to perfourme these things, seeing he appointed him to assist Darius when he ouercame the Caldeans.

b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God, and stoode against them.

c For hee raised vp all the East countreys to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battels hee was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poisoned by Cassander. f For his twelue chiefe princes first diuided his kingdome among themselues. g After this his monarchie was diuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and cruelnie, in causing his posteritie to be murthered, partly of the fathers chiefe friends, and partly one of another. i None of these foure shal be able to be compared to the power of Alexander. k That is, his posterity hauing no part thereof. l To wit, Ptolemeus king of Egypt. m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mighty: for he should haue both Asia and Syria. n That is, Berenice the daughter of Ptolome Philadelphus shall bee giuen in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should haue a continuall peace together.

o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus, nor Antiochus.

q Some reade, seede, meaning the childe begotten of Berenice.

r Some reade, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.

s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succeede in the kingdome, being of the same stocke that Berenice was.

t To reuenge his sisters death against Antiochus Calinicus king of Syria.

u For this Ptolemeus reigned

f Hee sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

h To wit, a beautifull woman, which was Cleopatra Antiochus daughter,

i For he regarded not the life of his daughter, in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shall loue her husband, as her duety requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterranean: for the Iewes called all countreyes yles, which were diuided from them by sea.

against him: and he shall stand in the pleasant lande, which by his hand shall be consumed.

17 Againe hee shall [a] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he doe, and hee shall giue him the [b] daughter of women, to destroy [c] her: but [d] she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the [l] yles, and shall take many: but a prince [m] shall cause his shame to light vpon him, beside that hee shall cause his owne shame to turne vpon [n] himselfe.

19 For he shall turne his face toward the forts of his [o] owne land: but he shalbe ouerthrowen and fall, and be no more [p] found.

20 [q] Then shall stande vp in his place in the glory of the kingdome, one that shall raise taxes: but after fewe dayes hee shall bee destroyed, neyther in [r] wrath, nor in battell.

21 And in his place shall stand vp a [s] vile person, to whom they shall not giue the honour of the kingdome: but hee shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the [t] armes shall be ouerthrowen with a flood before him, and shall be broken: and also the prince of the [u] couenant.

23 And after [x] the league made with him, he shal worke deceitfully: for hee shall come vp, and ouercome with a [y] small people.

24 He shall enter into the quiet and plentifull prouince, and hee shall doe that which his fathers [z] haue not done, nor his fathers fathers: he shal diuide among them the pray and the spoile, and the substance, yea, and he shall forecast his deuises against the strong holdes, euen for a [a] time.

25 Also he shall stir vp his power and his courage against the king of the South with a great army, and the king of the South shal bee stirred vp to battell with a very great and mighty armie: but he shall not [b] stand:

for they shall forecast and practise against him.

26 Yea, they that feede of the portion of [c] his meate, shall destroy him: and his armie [d] shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to doe [e] mischiefe, and they shall talke of deceite at one table: but it shall not auaile: for [f] yet the ende shall bee at the time appointed.

28 Then shall hee returne into his lande with great [g] substance: for his heart shall be against the holy couenant: so shal he doe and returne to his owne land.

29 At the time appointed he shal returne, and come towarde the South: but the last shall not be as the first.

30 For the ships [h] of Chittim shall come against him: therefore he shalbe sory and returne, and fret against the holy couenant: so shall he doe, he shall euen returne [i] and haue intelligence with them that forsake the holy couenant.

31 And armes [k] shall stande on his part, and they shall pollute the Sanctuarie [l] of strength, and shall take away the daylye sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly [m] breake the couenant, shall hee cause to sinne by flatterie: but the people that do know their God, shall preuaile and prosper.

33 And they that vnderstand among [n] the people, shall instruct many: [o] yet they shall fall by sword, and by flame, by captiuity and by spoile, many dayes.

34 Now when they shall fall, they shall be holpen with a litle helpe: but many shall cleaue vnto him [p] faithfully.

35 And some of them [q] of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time bee out: for there is a time appointed.

m For whereas Antiochus was woont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsell.

o For feare of the Romans he shall flee to his holdes.

p For when as vnder the pretence of powrtie hee would haue robbed the Temple of Iupiter Dodonæus, the countrey men slewe him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forreine enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, and defrauded his brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

t Hee sheweth that great forraine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemeus Philometor Philopaters sonne, who was this childes cousin germane, and is heere called the prince of the couenant, because hee was the chiefe, and all other followed his conduct.

x For after the battell, Philometor and his vncle Antiochus made a league.

y For hee came vpon him at vnawares, and when he suspected his vncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest.

b He shall be ouercome with treason.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shall burst out and venture their life to slay and to bee slaine for the safegard of their prince.

e The vncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against an other.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they can not doe what they list them.

g Which hee shall take of the Iewes in spoyling Ierusalem and the Temple, and this is tolde them before, to

moue them to patience, knowing that all things are done by Gods prouidence.

h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romans name: to which thing hee obeyed, although with griefe, and to reuenge his rage, he came against the people of God the second time.

i With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iason the high Priest, and this second time by Menelaus.

k A great faction of the wicked Iewes shall holde with Antiochus.

l So called because the powrs of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God.

m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people, shall teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long.

p As God will not leaue his Church destitute, yet wil he not deliuer it all at once, but so helpe as they may still seeme to fight vnder the crosse, as hee did in the time of the Maccabees, whereof he here prophesieth.

q That is, there shall be euen of this small number many byrotries.

r To wit, of them that feare God, and will lose their life for the defence of true religion, signifying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time; therefore we must obey.

f Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the Monarchie of the Romans, which he noteth by the name of a king, who were without all religion, and contemned the true God.

t So long the tyrants shall prevaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romans shall observe no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them, and prefer themselues to their gods.

x Signifying, that they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shall esteeme their owne power aboue all their gods, and worship it.

36 And the [f] king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all that is God, and shall speake marueilous things against the God of gods, and shall prosper till the wrath [t] be accomplished: for the determination is made.

37 Neither shall hee regard the [u] God of his fathers, nor the desires [x] of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whom his fathers knew not, shall he honour with gold and with siluer, and with precious stones, and with pleasant things.

39 Thus shall hee doe in the [a] holdes of Mauzzim with a strange god whom he shall acknowledge: he shall encrease his glory, and shall cause them to rule ouer many, and shall diuide the land for gaine.

40 And at the ende of time shall the king of the [b] South push at him, and the king of the North shall come against him like a whirle winde, with charets, and with horsemen, and with many shippes, and hee shall enter into the countreyes, and shall ouerflow and passe thorow.

41 Hee shall enter also into the [c] pleasant land, and many countreyes shalbe ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch foorth his hands also vpon the countreyes, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Moyes where he shall passe.

44 But the tidings out of the East and the North shall [d] trouble him: therefore hee shall goe forth [e] with great wrath to destroy and roote out many.

45 And he shal plant the tabernacles [f] of his palace betweene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christs comming, & next that God wil send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.

c Who haue kept the true feare of God and his religion.

d Hee chiefly meaneth the ministers of Gods word, and next all the faithful which instruct [g] ignorãt, and bring them to the true knowledge of God.

e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.

f Till the time that God hath appointed for the full reuelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obteine now by the light of the Gospel.

g Which was Tigris.

h Which was as it were a double of the, and did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time: Signifying that their troubles should haue an ende.

k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.

m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to bee discouraged, thoughit be deferred.

n In this number he addeth a moneth and an halfe to the former number, signifying that it was not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing.

o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

[g] Ignorãt

g Which was Tigris, h Which was as it were a double of the, and did the more confirme the thing. i Meaning, a long time, a longer time, and at length a short time: Signifying that their troubles should haue an ende. k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law. m Signifying that the time shalbe long of Christs second comming, and yet the children of God ought not to bee discouraged, thoughit be deferred. n In this number he addeth a moneth and an halfe to the former number, signifying that it was not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

z Vnder pretence of worshipping the gods, they shall enrich their cities with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power & riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romans.

b That is, both the Egyptians and the Syrians shall at length fight against the Romans, but they shalbe ouercome.

c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, and that the wicked should escape their handes, that then they should not thinke but that all this was done by Gods prouidence, forasmuch as he warned them of it so long afore, and therefore he would still preserue them.

d Hearing that Crœsus was slaine, and Antiochus discomfited.

e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

f The Romans after this reigned quietly through all the countreyes, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

CHAP. XII.

2 Of the deliuerance of the Church by Christ.

AND at that [a] time shal Michael stand vp, the great prince, which standeth for the children of thy people, and there shall bee a time of trouble, such as neuer was since there beganne to be a nation vnto that same time: and at that time thy people shalbe deliuered, euery one that shalbe found written in the booke.

2 And many [b] of them [p] sleepe in the dust of the earth, shall awake, some to euerlasting life, & some to shame & perpetuall contempt.

3 And they that bee [c] wise, shall shine, as the brightnesse of the firmament: and they that [d] turne many to righteousnes, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp the wordes, and seale the booke [i] till the ende of the time: many shall runne to and fro, and knowledge shalbe encreased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the other.

6 And one sayde vnto the man clothed in linen, which was vpon the waters of the riuer, When shalbe the end of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his [k] right hand and his left hand vnto heauen, and I ware by him that liueth for euer, that it shall tary for a [l] time, two times and an halfe: and when he shall haue accomplished [m] to scatter the power of the holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstood it not: then sayd I, O my Lord, what shall be the end of these things?

9 And he said, Goe thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] dayly sacrifice shall be taken away, & the abominable desolation set vp, there [n] shall be a thousand two hundreth and ninetie dayes.

12 Blessed is he that [o] waiteth and commeth to the thousand three hundreth and [n] fiue and thirtie dayes.

13 But goe [o] thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

¶ HOSEA.

Hosea.

THE ARGVMENT.

AFter that the tenne tribes had fallen away from God by the wicked and subtill counsell of Ieroboam the sonne of Nebat, and in stead of his true seruice commaunded by his worde, worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenesse of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements, and the maner.

CHAP. I.

1 *The time wherein Hosea prophesied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

THE word of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes of [a] Vzziah, Iotham, Ahaz, and Hezekiah [b] kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lorde said vnto Hosea, Goe, take vnto thee a wife [c] of fornications, and children of fornications: for the lande hath committed great whoredome, departing from the Lord.

3 So hee went, and tooke [d] Gomer the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name [e] Izreel: for yet a little, and I will visite the blood of Izreel vpon the house [f] of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that [g] day will I also breake the bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, and God said vnto him, Call her name [h] Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly take them [i] away.

7 Yet I will haue mercy vpon the house of Iudah, and will [k] saue them by the Lorde their God, and will not saue them by bowe, nor by sworde, nor by battell, by horses, nor by horsemen.

8 Nowe when she had weined Lo-ruhamah, she conceiued, and bare a sonne.

9 Then saide God, Call his name [l] Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the number of the [m] children of Israel shall be as the sande of the sea, which cannot bee measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall be said vnto them, Yee are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel bee [n] gathered together, and appoint themselues one head, and they shall come vp out of the land: for great is the [o] day of Izreel.

a Called also Azariah, who being a leper, was deposed from his kingdome.
b So that it may be gathered by the reigne of these foure kings, that hee preached aboue three score yeeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or els was commanded by God to set forth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim clusters of figges, declaring that they were all corrupt like rotten figges.
e Meaning, that they should bee no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2. Kings 10 8, 11.
f I will be reuenged vpon Iehu for the blood that bee shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee built vp that idolatrie, which he had destroied.
g When the measure of their iniquities is full, and I shall take vengeance and destroy all their policie and force.
h That is, not obteining mercy: whereby he signifieth, that Gods fauour was departed from them.
i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by the meanes of Cyrus, Ezra 1. 1.
l That is, not my people.
m Because they thought that God could not haue bene true in his promise, except he had preserued them: hee declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom. 9. 26.
n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ; who should bee the head both of the Iewes and Gentiles.
o The calamitie and destruction of Izreel shall be so great, that to restore them shalbe as a miracle.

CHAP. II.

1 *The people is called to repentance.* 5 *He sheweth their idolatrie and threatneth them except they repent.*

SAy vnto your [a] brethren, Ammi, and to your sisters, Ruhamah.

2 Pleade with your [b] mother: pleade

a Seeing that I haue promised you deliuerance, it remaineth that you encourage one another to embrace the same, considering that ye are my people on whom I wil haue mercie.
b God sheweth that the fault was not in him but in their Synagogue, and their idolatries, that he forsooke them, Isa. 50. 1.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries from betweene her breasts,

3 [d] Lest I strip her naked, and set her as in the day that she was borne, and make her as a wildernes, and leave her like a dry land, and slay her for thirst.

4 And I will haue no pitie vpon her children: for they be the [f] children of fornications.

5 For their mother hath plaied the harlot: shee that conceiued them, hath done shamefully: for she sayd, I will goe after my [g] louers that giue me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will stop [h] thy way with thornes, and make an hedge, that she shall not find her paths.

7 Though shee follow after her louers, yet shall shee not come at them: though shee seeke them, yet shall she not finde them: then shall she say, [i] I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know that I [k] gaue her corne, and wine, and oile, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore will I returne, & take away [l] my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to couer her shame.

10 And nowe will I discouer her [m] leudnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I wil also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines, and her figtrees, whereof shee hath saide, These are my rewards that my louers haue giuen me: and I will make them as a forest, and the wilde beasts shall eat them.

13 And I will visit vpon her the dayes [n] of Baalim, wherein she burnt incense to them: and shee decked her selfe with her [o] earerings and her iewels, and shee followed her louers, and forgate me, saith the Lord.

14 Therefore, behold, I will [p] allure her, and bring her into the wildernes, & speake friendly vnto her.

15 And I will giue her her vineyardes from thence, & the valley [q] of Achor for the doore of hope, and she shall [r] sing there as in the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lorde, thou shalt call mee [s] Ishi, and shalt call mee no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their [u] names.

18 And in that day will I make a couenant for them, with [x] the wilde beastes, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, and the sword and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer: yea, I will marry thee vnto mee in righteousnesse, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto mee in [y] faithfulnes, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lorde, I will euen heare [z] the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Izreel.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, & I will say to them which were not my people, * Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 *The Iewes shall be cast off for their idolatrie.* 5 *Afterward they shall turne to the Lord.*

Then said the Lorde to mee, [a] Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lorde toward the children of Israel: yet they looked to other gods, and [b] loued the wine bottles.

2 So [c] I bought her to mee for fifteene pieces of siluer, & for an homer of barley and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with [d] mee many dayes: thou shalt not play the harlot, and thou shalt bee to none other man, and I will be so vnto thee.

4 For the children of Israel shall remaine many dayes without a king, and without a [e] prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lorde their God, and [g] Dauid their King, & shall feare the Lorde, and his goodnesse in the latter dayes.

[c] Meaning, that their idolatrie was so great that they were not ashamed, but boasted of it, Ezek. 16.25.

[d] For though this people were as an harlot for their idolatries, yet he had left them with their apparel & dowry & certaine signes of his fauour, but if they continued still, he would vtterly destroy them.

[e] When I brought her out of Egypt, Ezek. 16.4.

[f] That is, bastards, and begotten in adulterie.

[g] Meaning, the idols which they serued and by whom they thought they had wealth and abundance.

[h] I will punish thee, that then thou mayest try whether thine idoles can helpe thee, and bring thee into such streitnesse, that thou shalt haue no lust to play the wanton.

[i] This he speaketh of the faithfull which are truely conuerted, and also sheweth the vse and profit of Gods rods.

[k] This declareth that idolaters defraud God of his honor, when they attribute his benefits to their idoles.

[l] Signifying, that God wil take away his benefits when man by his ingratitude doeth abuse them.

[m] That is, all her seruice, ceremonies, and inuentions, whereby she worshipped her idoles.

[n] I will punish her for her idolatrie.

[o] By shewing how harlots trimme themselues to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy daies.

[p] By my benefits in offering her great grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.

[q] Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Iosh. 7.26, & is called the doore of hope, because it was a departing from death, and an entrie into life.

[r] Shee shall then praise God as she did when she was deliuered out of Egypt.

[s] That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant.

[t] That is, my master: which name was applied to their idoles.

[u] No idolatrie shall once come into their mouth, but they shall serue me purely according to my worde.

[x] Meaning, that he will so bleese them, that all creatures shall fauour them.

[y] With a couenant that neuer shalbe broken.

[z] Then shall the heauen desire raine for y earth, which shall bring forth for the vse of man. *Rom 9.25. 1. Pet. 2.10.*

[a] Herein the Prophet representeth the person of God, which loued his Church before hee called her, and did not withdraw the same when she gaue her selfe to idoles.

[b] That is, gaue themselues wholly to pleasures, and could not take vp, as they that are giuen to drunkennes.

[c] Yet I loued her, and payed a small portion for her, lest she perceiuing the greatnesse of my loue, should haue abused me and not bene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exod. 21.32.

[d] I will trie thee a long time as in thy widowhood whether thou wilt bee mine or no.

[e] Meaning, not onely all the time of their captiuitie, but also vnto Christ.

[f] That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence, should be destroied.

[g] This is meant of Christs kingdome, which was promised vnto Dauid to bee eternall, Psalme 72.17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel,

Heare

HEare the word of the LORD, yee children of Israel: for the LORD hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring, they breake out, and [b] blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall bee cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet [c] let none rebuke, nor reproue another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the [d] day, and the Prophet shall fall with thee in the night, and I will destroy thy [e] mother.

6 My people are destroyed for lacke of knowledge: because [f] thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Lawes of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: therefore will I change their glory into shame.

8 [i] They eat vp the sinnes of my people, and lift vp their minds in their iniquitie.

9 And there shall bee like people, like [k] priest: for I will visite their wayes vpon them, and reward them their deeds.

10 For they shall eate, and not haue [e] nough: they shall [l] commit adulterie, & shall not increase, because they haue left off to take heed to the LORD.

11 [m] Whoredome, and wine, and newe wine, take away their heart.

12 My [n] people aske counsell at their stockes, and their staffe teacheth them: for the [o] spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hils vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be [p] harlots, and your spouses shalbe whores.

14 I will not [q] visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet [r] let not Iudah sinne: come not ye vnto [s] Gilgal, neither goe yee vp to [t] Beth-auen, nor sweare, The LORD liueth.

16 For Israel is rebellious as an vnruly heifer. Now the LORD will feede them as a [u] lambe in a large place.

17 Ephraim is ioyned to idoles: let him alone.

18 Their [x] drunkennesse stinketh: they haue committed whoredome: their rulers loue to say, Bring ye.

19 The winde hath [y] bound them vp in her wings, and they shall bee ashamed of their sacrifices.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the iudgement seat of God against whom they chiefly offended, Isa.7.13. Micah.6.1,2. Zech.12.10.

b In euery place appeareth a libertie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whole office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherein thou boastest.

f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut.33.3. Mal.2.7.

g Meaning, the whole body of the people which were weary with hearing the word of God.

h The more I was beneficiall vnto them.

i To wit, the Priestes seeke to eate the peoples offerings, and flatter them in their sinnes.

k Signifying that as they haue sinned together, so shall they be punished together.

l Shewing that their wickednesse shalbe punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shall be deceiued of their hope.

m In giuing themselues to pleasures, they become like bruit beasts.

n Thus hee speaketh by derision in calling them his people, which owe for their sinnes they were not: for they sought helpe of stockes and stickes.

o They are caried away with a rage.

p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lustes, that they shall dishonour their owne bodies, Rom.1.28.

q I will not correct your shame to bring you to amendement, but you runne headlong to your owne damnation.

r God complaineth that Iudah is infected, and willeth them to learne by their example to returne in time.

s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, hee would not that

t Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy, where God is not purely worshipped.

u God will so disperse them, that they shall not remaine in any certaine place.

x They are so impudent in receiuing bribes, that they will command vnto them.

y To cast them suddenly away.

CHAP. V.

1 Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

OPriests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because yee haue beene a [a] snare on Mizpah, and a net spred vpon Tabor.

2 Yet they were prolound, to decline to [b] slaughter, though I haue beene a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from mee: for now, O Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the midst of them, and they haue not knowen the LORD.

5 And the [e] pride of Israel doeth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, and with their bullocks to seeke the LORD: but they shall not finde him: for hee hath withdrawen himselfe from them.

7 They haue transgressed against the LORD: for they haue begotten [f] strange children: now shall a moneth deuoure them with their portions.

8 Blow yee the trumpet in Gibeah, and the shawme in Ramah: crie out at Beth-auen, after thee, O [h] Benjamin.

9 Ephraim shalbe desolate in the day of rebuke: among the tribes of Israel haue I caused to [i] know the truth.

10 The princes of Iudah were like them that [k] remoue the bound: therefore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

a The Priests and Princes catched the poore people in their snares, as the foulers did the birds, in these two high mountaines.

b Notwithstanding they seemed to be giuen altogether to holinesse, and to sacrifices, which here he calleth slaughter in contempt.

c Though I had admonished the continually by my Prophets.

d They boasted themselues not onely to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.

e Meaning their contemning of all admonitions.

f That is, their children are degenerate, so that

there is no hope in them.

g Their destruction is not farre off.

h That is, all Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place, till they were destroyed.

i By the successe they shall know that I haue surely determined this.

k They haue turned vpside downe all politicall order, and all maner of religion.

iudgement, because he willingly walked after the [1] commandement.

12 Therefore will I be vnto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto [m] Assur, and sent vnto king [n] Iareb: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iudah: I, euen I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke mee diligently.

1 To wit, after king Ieroboams commandement, and did not rather follow God,

m In stead of seeking for remedy at Gods hand,

n Who was king of the Assyrians.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priests.*

COme, and let vs [a] returne to the Lord: for hee hath spoiled, and hee will heale vs: he hath wounded vs, and hee will binde vs vp.

2 After two dayes will [b] hee reuiue vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall wee haue knowledge, and indeuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vpon the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee? for [c] your goodnesse is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I [d] cut downe by the Prophets: I haue slaine them by the words of my mouth, and [e] thy iudgements were as the light that goeth forth.

6 For I desired [f] mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like [g] men haue transgressed the couenant: there haue they treipassed against me.

8 [h] Gilead is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues wait for a man, so the company of Priestes murder in the way by consent: for they worke mischiefe.

10 I haue seene vilianie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i] plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord that he might call backe his plagues.

b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.

c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden, and as a morning cloud.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendement, but all was in vaine: for my word was not meane to feede them, but a sword to slay them.

e My doctrine which I taught thee, was most euident.

f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.

g That is, like light and weake persons.

h Which was the place where the Priests dwelt, & which should haue bene best instructed in my word.

i That is, doth imitate thine idolatrie, and hath taken grafts of thy trees.

CHAP. VII.

1 *Of the vices and wickednesse of the people.* 12 *Of their punishment.*

WHen I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsely: and the a theefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b] king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a very [c] ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the [d] day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e] deuoured their Iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath [f] mixt himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g] gray haires are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h] heart; they call to Egypt: they go to Assur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the foules of the heauen: I will chastice them as their [i] congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shalbe vnto them, because they haue transgressed against me: though I haue [k] redeemed them, yet they haue spoken lies against me.

14 And they haue cried vnto mee with their hearts, [l] when they howled vpon their beds: [m] they assemble themselues for corne and wine, and they rebell against me.

15 Though I haue bound, and strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage [n] of their tongues: this shall be their derision in the land of Egypt.

a Meaning that there was no one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open.

b They esteeme their wicked king Ieroboam about God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.

d They vsed all riot and excesse in their feasts and solemnities whereby their king was ouercome with surfet, & brought into diseases, and delighted in flatteries.

e By their occasion God hath deprived them of all good rulers.

f That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one side, and raw on the other: that is, neither through hote nor through cold, but partly a Iewe and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.

i According to my curses made to the whole congregation of Israel.

k That is, diuers times redeemed them, and deliuered them from death.

l When they were in affliction, and cried out for paine, they sought not vnto me for helpe.

m They only seeke their owne commodity and wealth, and passe not for me their God.

n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

CHAP. VIII.

1 *The destruction of Iudah and Israel, because of their idolatrie.*

Set

a God encourageth the Prophet to figurifie the speedy coming of the enemie against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deedes declare.
c That is, Ieroboam by whom they sought their own libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernes.
f Shewing that their religion hath but a shew and in it selfe is but vanitie.
g They neuer cease but run to and fro to seeke helpe.
h That is, for the tribute which the king and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions. k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

SEt the trumpet to thy a mouth: he shal come as an Egle against the house of the LORD, because they haue transgressed my couenant, and trespassed against my Lawe.
2 Israel shall b crie vnto me, My God, we know thee.
3 Israel hath cast off the thing that is good: the enemie shall pursue him.
4 They haue set vp a c king, but not by me: they haue made princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shal they be destroyed.
5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without d innocencie?
6 e For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall bee broken in pieces.
7 For they haue f sowen the wind, & they shal reape the whirlewind: it hath no stalke: the bud shall bring foorth no meale: if so be it bring foorth, the strangers shall deuoure it.
8 Israel is deuoured, now shal they be among the Gentiles as a vessell wherein is no pleasure.
9 For they are gone vp to Asshur: they are as a wild asse alone by himselfe: Ephraim hath hired louers.
10 Yet though they haue hired among the nations, now will I gather them, and they shall sorow a little, for the h burthen of the king, and the princes.
11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.
12 I haue written to them the great things of my Law: but they were counted as a i strange thing.
13 They sacrifice flesh for the sacrifices of mine offrings, and eate it: but k the LORD accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.
14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

REioice not, O Israel, for ioy, a as other people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne flore.
2 c The flore, & the winepresse shall not feed them, & the new wine shall faile in her.
3 They will not dwell in the LORDS land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.
4 They shall not offer d wine to the LORD, neither shall their sacrifices be pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall bee polluted: for their bread for their soules shall not come into the house of the LORD.
5 e What will ye not f then in the solemne day, and in the day of the feast of the LORD?
6 For loe, they are gone from g destruction: but Egypt shal gather them vp, & Memphis shall burie them: the nettle shal possesse the pleasant places of their siluer, and the thorne shall bee in their tabernacles.
7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: h the prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.
8 The watchman of Ephraim i should be with my God: but the prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.
9 They k are deepely set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visit their sinnes.
10 I found Israel like l grapes in the wildernes: I sawe your fathers as the first ripe in the figtree at her first time: but they went to Baal-peor, and separated themselues vnto that shame, and their abominations were according to m their louers.
11 Ephraim their glorie shall flee away like a bird: from the birth and from the wombe, and from the conception.
12 Though they bring vp their children, yet I wil depriue them from being men: yea, woe to them, when I depart from them.
13 Ephraim, as I sawe, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring foorth his children to the murtherer.
14 O LORD, giue them: what wilt thou giue them? giue them a barren wombe and dry breasts.
15 All their wickednes is in n Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.
16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring foorth, yet will I slay euen the dearest of their body.
17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

a For although all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Ier.44.17.
as an harlot that had rather liue by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shall be taken from thee.
d All their doings both touching policie and religion, shall be reiected as things polluted.
e The meate offering which they offred for themselues.
f When the Lord shall take away all the occasions of seruing him, which shall be the most grieuous point of your captiuitie, when you shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shall know that they were deluded by them who chalenged to themselues to be their Prophets & spirituall men.
i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednes, that Gibeah which was like to Sodome, was neuer more corrupt, Iudg.19.22.
l Meaning, that he so esteemed them and delited in them.
m They were as abominable vnto me, as their louers the idoles.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus, to preserue them from the cold aire of the sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim; prayeth to God to make them barren, rather then this great slaughter should come vpon their children.
q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idoles.* 14 *His destruction for the same.*

a Where of though the grapes were gathered, yet euer as it gathered newe strength, it encreased new wickednes, so that the correction which should haue brought them to obedience, did but vtter their stubbornnes.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruit of their sinnes and how they trusted in him in vaine, 2. King. 17 6, 7.
e In promising to be faithfull toward God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be caried away.
h Chemarims were certain idolatrous priestes which did weare blacke apparel in their sacrifices, and cried with a loude voice: which superstition Eliiah derided, 1. King. 18. 27. reade 2. Kin. 23. 5.
i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. *Isa.* 2. 19. *luk.* 23. 30. *reuel.* 6. 16. *and* 9. 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not bee good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubbornesse from that time.
m The Israelites were not mooued by their example to cease from their sinnes.
n Because they are so desperate, I will delite to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour & paine.
q I will lay my yoke vpon her fat necke.
r Reade Ierem. 4. 4.
(That is, Shalman ezzar in the destruction of that citie spared neither kinde nor age.

ISrael is an a emptie vine, yet hath it brought foorth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath increased the altars: according to the b goodnesse of their land they haue made faire images.

2 Their heart is c diuided: now shal they be found faultie: he shall breake downe their altars: he shall destroy their images.

3 For nowe they shall say, Wee haue no d king because we feared not the Lord: and what should a king do to vs?

4 They haue spoken wordes, swearing falsly in making a e couenant: thus f iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall g feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the h Themarims thereof, that reioiced on it for the glory thereof, because it is departed from it.

6 It shall bee also brought to Assur, for a present vnto king Iareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed as the fome vpon the water.

8 The hie places also of i Auen shalbe destroyed, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shal say to the mountaines, * Couer vs, and to the hils, Fall vpon vs.

9 O Israel, thou hast k sinned from the dayes of Gibeah: there they l stood: the battell in Gibeah against the children of iniquitie did not m touch them.

10 It is my desire n that I should chastice them, and the people shall bee gathered against them, when they shall gather themselues in their two o furrowes.

11 And Ephraim is as an heifer vsed to delite p in threshing: but I will passe by her q faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iaakob shall breake his clods.

12 Sowe to your selues in righteousnes: reape after the measure of mercie: r breake vp your fallow ground: for it is time to seeke the Lord, till hee come ‡ raine righteousnes vpon you.

13 But you haue plowed wickednesse: yee haue reaped iniquitie: you haue eaten ‡ fruit of lies: because thou didst trust in thine own wayes, & in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall bee destroyed, as (Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

1 The benefits of the Lord toward Israel. 5 Their ingratitude against him.

WHen Israel a was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but b they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords c of a man, euen with bands of loue, and I was to them, as he that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He shall no more returne into the land of Egypt: but Assur shall be his d king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.

7 And my people are bent to rebellion against me: though e they called them to the most High, yet none at all would exalt him.

8 f How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as g Admah? how shall I set thee as Zeboim? mine heart is turned within me: h my repentings are rouled together.

9 I will not execute the fiercenes of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holie one in the middes of thee, and I will not enter into the citie.

10 They shall walke after the Lord: hee shall roare like a lyon: when hee shal roare, then the children of the West shall feare.

11 k They shall feare as a sparrow out of Egypt, and as a doue out of the land of Assur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth mee about with lies, and the house of Israel with deceit: but Iudah yet ruleth l with God, and is faithfull with the Saints.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
d Seeing they contemne all this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.
h Meaning that his loue wherewith he first loued them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercie toward his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeeld, and so receiue thee to mercie: and this is meant of the small number which shall walke after the Egyptians and Assyrians shall bee afraid when the people.
k The Lord maintaineth Gods word, and doth not degenerate.
l Gouerneth their estate according to Gods word, and

CHAP. XII.

How admonisheth by Iaakobs example to trust in God and not in man.

EPhraim is fed with the winde, and followeth after the East winde: he increaseth dayly lies and destruction, and they doe make a couenant with Assur, and b oyle is carried into Egypt.

2 The Lord hath also a controuersie with c Iudah, and will visit Iaakob, according to his wayes, according to his workes will he recompense him.

a That is, flattereth himself with vaine confidence.
b Meaning, presents to get friendship.
c Which in these points was like Ephraim, but not in idolatries.

3 Yee tooke his brother by the heele in the wombe, and by his strength hee had [d] power with God,

4 And had [e] power ouer the Angel, and preuailed: he wept and prayed vnto him: [f] he found him in Beth-el, and there he spake with vs.

5 Yea, the LORD God of hostes, the LORD is himselfe his memorial.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is [g] Canaan: the balances of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstanding, I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, [h] that were wickednesse.

9 Though I am the LORD thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the solemne feast.

10 I haue also spoken by the Prophets, and I haue multiplied visions, & vsed similitudes by the ministery of the Prophets.

11 Is there [k] iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, and their altars are as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a [m] Prophet the LORD brought Israel out of Egypt, and by a Prophet was he preserued.

14 But Ephraim prouoked him with bitter places: therefore shall his blood be powred vpon him, and his reproch shall his LORD reward him.

d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.

e Reade Gen. 32.31.

f God found Iaakob as he lay sleeping in Bethel, Gen. 28.12. and so spake with him there, that the fruit of that speech appertained to the whole body of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites cannot abide that any should reproue their doings.

i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne. k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, ye seeme to reproch your father who was a poore fugitiue and seruant. m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

WHen Ephraim spake, there was [a] trembling: he [b] exalted himselfe in Israel, but he hath sinned in Baal, [c] and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a [d] man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirle winde out of the floore, and as the smoke that goeth out of the chimney.

a He sheweth the excellencie and authoritie that this tribe had aboue all the rest.

b He made a king of his tribe.

c The Ephraimites are not farre from destruction, and haue lost their authoritie.

d The false prophets perswaded the idolaters to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kisse and to worship these calues which were their idoles.

4 Yet I am the LORD thy God [e] from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside mee.

5 I did know thee in the wildernesse, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Asshur.

8 I will meete them as a Beare that is robbed of her whelps, and I wil breake the kall of their heart, and there will I deuoure them like a lyon: the wilde beast shall teare them.

9 O Israel, one [f] hath destroyed thee, but in me is thy helpe.

10 [g] I am: where is thy king, that should helpe thee in all thy cities? and thy Iudges, of whom thou saydest, Giue me a king, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquity of Ephraim is [h] bound vp: his sinne is hid.

13 The sorrowes of a trauailing woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the [i] breaking forth of the children.

14 I will redeeme them from the power of the graue: I wil deliuer them from death: O [k] death, I will be thy death: O graue, I will be thy destruction: [l] repentance is hid from mine eyes.

15 Though hee grewe vp among his brethren, an East winde shall come, euen the winde of the LORDE shall come vp from the wilderneſſe, and dry vp his veine, and his fountaine shall be dryed vp: he shall spoyle the treasure of all pleasant vessels.

e He calleth them to repentance, and reproueth their ingratitude.

f Thy destruction is certaine, & my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men must needes be the cause therof.

g I am all one, Iames 1.17.

h It is surely laid vp to be punished, as Iere. 17.1.

i But would come out of the wombe, that is, out of this danger, wherein he is, and not tary to be stifled.

k Meaning, that no power shal resist God when he will deliuer his, but euen in death will he giue them life.

l Because they wil not turne to me, I will not change my purpose,

CHAP. XIIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth praise and thankes.

SAmaria shall be desolate: for she hath rebelled against her God: they shall fall by the sworde: their infants shall be dashed in pieces, and their women with child shall be ript.

2 O Israel, [a] returne vnto the LORD thy God: for thou hast fallen by thine iniquity.

3 Take vnto you wordes, and turne to the LORD, and say vnto him, [b] Take away all iniquitie, and receiue vs graciously: so will we render the calues of our lips.

4 Asshur shall [d] not saue vs, neither will we ride vpon horses, neither will wee say any more to the worke of our handes, Ye are our Gods: for in thee the fatherlesse findeth mercie.

5 [c] I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the dewe vnto Israel: hee shall growe as the lillie, and fasten his

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by words their obedience and repentance.

b He sheweth them how they ought to confesse their sinnes.

c Declaring, that this is the true sacrifice that the faithfull can offer, such thankes and praise, Heb. 13.15.

d We will leaue off all vaine confidence and pride, & he declareth how readie God is to receiue them that doe repent.

roote

rootes as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smel as Lebanon.

f Whosoeuer ioyne themselues to this people, shall be blessed.

8 They that dwell vnder his f shadowe shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon mee is thy fruite found.

g God sheweth how prompt he is to heare his, whē they repent, and to offer himself as a protection and sauegard vnto them, as a most sufficient fruit and profit.

10 Who is h wise, & he shall vnderstand these things? and prudent, and hee shall knowe them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

h Signifying, that the true wisedom and knowledge consisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being nowe punished with a great plague of famine remaine still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 *A prophesie against the Iewes.* 3 *He exhorteth the people to prayer and fasting, for the miserie that was at hand.*

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

2 Heare yee this, O a Elders, and hearken all yee inhabitants of the lande, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.

a Signifying the Princes, the Priests, and the gouernours.

b He calleth the Iewes to the consideration of Gods iudgemēts, who had now plagued the fruites of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.

3 Tell you your children of it, and let your children shewe to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the catterpiller eaten.

c Meaning, that the occasion of the excesse and drunkennesse, was taken away.

5 Awake ye c drunkards, and weepe, and howle all ye drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.

d This was an other plague wherewith God had punished them, when he stirred vp the Assyrians against them.

6 Yea, d a nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lyon, and hee hath the fawes of a great lyon.

7 He maketh my vine waste, and pilleth off the barke of the figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

e Mourne grieuously as a woman which hath lost her husband, to whom she hath bene married in her youth.

8 Mourne like a virgine girded with sackcloth for the e husband of her youth.

9 The meate offring, and the drinke offring is f cut off from the house of the Lorde: the Priestes the Lords ministers mourne.

f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was left off.

10 The field is wasted: the land mourneth: for the corne is destroyed, & the newe wine is dried vp, and the oyle is decayed.

11 Bee yee ashamed, O husbandmen: howle, O ye vine dressers for the wheat, and for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

g All comfort and substance for nourishment is taken away.

13 h Gird your selues and lament, yee Priestes, howle yee ministers of the altar: come, and lie all night in sackcloth, yee ministers of my God: for the meate offering, and the drinke offering is taken away from the house of your God.

h He sheweth that the onely meanes to auoide Gods wrath, and to haue all things restored is vnfained repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the lande into the House of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the i day of the Lord is at hand, & it commeth as a destruction from the Almighty.

i We see by these great plagues that vtter destruction is at hand.

16 Is not the meate cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beastes mourne? the heards of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnt vp all the trees of the field.

20 The beastes of the field cry also vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the pastures of the wildernes.

k That is, drought.

CHAP. II.

How prophesieth of the comming and cruelty of their enemies. 13 *An exhortation to moue them to conuert.* 18 *The loue of God toward his people.*

BLowe a the trumpet in Sion, and shoute in mine holy mountaine: let all the inhabitants of the lande tremble: for the day of the Lord is come: for it is at hand.

a He sheweth the great iudgements of God which are at hand, except they repent.

2 b A day of darkenesse, and of blacknesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a c great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.

b Of affliction and trouble.

c Meaning, the Assyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the lande is as the garden of d Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

d The enemy destroyeth our plentifull countrey, whereſoeuer he commeth.

4 The beholding of him is like the sight of horses, & like the horsemen, so shal they run.

5 Like the noise of charets in the toppes of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces e shall gather blacknesse.

e They shall be pale and blacke for feare, as Nahum. 2. 10.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and euery man shall goe forward in his wayes, and they shall not stay in their paths.

f For none shall be able to resist them.

8 Neither shall one f thrust another, but euery one shall walke in his path: and when they fall vpon the sworde, they shall not bee wounded.

g Reade verses 2. 31. and Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mar. 24. 29.

9 They shal runne to and fro in the citye, they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

h The Lord shall stirre vp the Assyrians to execute his iudgements, Ier. 30. 7. amos 5. 18. Zeph. 1. 15.

10 The earth shall tremble before him, the heauens shall shake, the g sunne and the moone shall bee darke, and the starres shall withdraw their shining.

i Mortifie your affections, and serue God with purenes of heart, and not with ceremonies.

11 And the Lord shall h vtter his voyce before his hoste: for his hoste is very great: for he is strong that doeth his word: i for the day of the Lorde is great and very terrible, and who can abide it?

k He speaketh this to stirre vp their slouthfulnes, and not that hee doubted of Gods mercies, if they did repent. How God repenteth, reade Ier. 18. 8.

12 Therefore also nowe the Lord saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

l That as al haue sinned, so all may shew both signes of their repentance, that men seeing the children, which are not free frō Gods wrath, might be the more liuely touched with the consideration of their own sinnes. Psalm. 79. 10.

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.

m If they repent, he sheweth that God wil preserue and defend them with a most ardent affection.

14 Who knoweth, if he wil k returne and repent and leaue a blessing behinde him, euen a meat offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solemne assembly.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the l children, and those that sucke the breasts: let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Priests, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathe should rule ouer them. * Wherefore should they say among the people, Where is their God?

n This is, the Assyrians your enemies.

18 Then will the Lord be m iealous ouer his land, and spare his people.

19 Yea, the Lorde will answere, and say vnto his people, Beholde, I will send you corne and wine, and oyle, and you shall bee satisfied therewith: and I will no more make you a reproch among the heathen,

20 But I wil remoue farre off from you the n Northern armie, and I will driue him into a land, barren and desolate, with his face toward the o East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascend, because hee hath exalted himselfe to doe this.

o Called the salt sea, or Persian sea: Meaning, that though his army were so great that it filled all from this sea to the sea called Mediterraneum, yet hee would scatter them.

21 Feare not, O land, bee glad and reioice: for the Lord will doe great things.

22 Be not afraid, yee beasts of the field: for the pastures of the wilderness are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioice in the Lord your God: for hee hath giuen you the raine of p righteousnesse, * and he will cause to come down for you the raine, euen the first raine, and the latter raine in the first moneth.

p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them. Leuit. 26. 4. deut. 11. 14.

24 And the barnes shall be full of wheat, and the presses shal abound with wine & oile.

25 And I will render you the yeres that the grashopper hath eaten, the canker worme and the catterpiller, and the palmer worme, my great hoste which I sent among you.

q That is, in greater abundance, & more generally then in time past: & this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa. 44. 3. 2. 17. Ioh. 7. 38, 39.

26 So you shal eate and be satisfied, and praise the Name of the Lord your God, that hath deale marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe that I am in the midst of Israel, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

r As they had visions & dreames in olde time, so shall they now haue clearer reuelations.

28 And afterward wil I powre q out my Spirit vpon all flesh: and your sonnes and your daughters shal prophesie: your old men shall dreame r dreames, and your young men shall see visions,

29 And also vpon the seruants, and vpon the maydes in those dayes will I powre my Spirit.

30 And I wil shew s wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

s He warneth the faithfull what terrible things should come to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.

31 The t sunne shalbe turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come.

t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, Isa 13. 10. ezek. 32. 7. chap. 3. 15. matth. 24. 29.

32 But whosoeuer shal call vpon the Name of the Lord, shalbe saued: for in mount Zion, and in Ierusalem, shalbe deliuerance, as the Lord hath sayd, and in the u remnant, whom the Lord shall call.

u Gods iudgements are for the destruction of the infidels, & to moue the godly to call vpon the Name of God, who will giue them saluation. x Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

a When I shall deliuer my Church, which standeth of the Iewes and of the Gentiles.

FOr beholde, in a those dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into the b valley of

b It appeareth that he alludeth to that great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20. 26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemie of his Church as he did there.

Iehoshaphat,

Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael, whom they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lots for my people, & haue giuen the child for the harlot, & ſold the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus and Zidon, and all the coaſtes of Paleſtina? will yee render me a recompenſe? and if yee recompenſe me, ſwiftly and ſpeedily will I render your recompenſe vpon your head:

5 For yee haue taken my ſiluer and my golde, and haue caried into your temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſolde vnto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where yee haue ſolde them, and will render your reward vpon your owne head,

8 And I will ſell your ſonnes and your daughters into the hand of the children of Iudah, and they ſhall ſell them to the Sabeans, to a people farre off: for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp.

10 Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all yee heathen, and gather your ſelues together round about: there ſhall the Lord caſt downe thy mighty men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your ſithes, for the harueſt is ripe: come, get you downe, for the wine-preſſe is full: yea, the wine preſſes runne ouer, for their wickednes is great.

14 Multitude, multitude, come into the valley of threſhing: for the day of the Lord is neere in the valley of threſhing.

15 The ſunne and moone ſhalbe darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and vtter his voice from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lord will be the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then ſhall Ieruſalem bee holy, and there ſhall no ſtrangers go thorow her any more.

18 And in that day ſhall the mountaines drop downe new wine, and the hilles ſhall flow with milke, and all the riuers of Iudah ſhall run with waters, and a fountaine ſhal come forth of the houſe of the Lord, and ſhall water the valley of Shittim.

19 Egypt ſhall bee waſte, and Edom ſhall be a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhall dwell for euer, and Ieruſalem from generation to generation.

21 For I will clenſe their blood, that I haue not clenſed, and the Lord will dwell in Zion.

c That which the enemie gate for the ſale of my people, he beſtowed vpon harlots and drinke.

d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.

e Haue I done you wrong, that yee will render me the like?

f For afterward God ſold them by Nebuchad-nezzar, & Alexander the great for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.

g When I ſhall execute my iudgments againſt mine enemies, I will cauſe euery one to be ready, and to prepare their weapons to deſtroy one another for my Church ſake.

h Thus he ſhall incourage the enemies when their wickednes is full ripe, to deſtroy one another, which he calleth the valley of Gods iudgement.

i God aſſureth his againſt all troubles, that when hee deſtroyeth his enemies, his children ſhall bee deliuered.

k The ſtrangers ſhall no more deſtroy his Church: which if they do, it is the people which by their ſinnes make the breach for the enemie.

l He promiſeth to his Church abundance of grace, reade Ezekiel 47.1. which ſhould water and comfort the moſt barren places, Amos 9.13.

m The malicious enemies ſhall haue no part of this grace. n Hee had ſuffered his Church hitherto to lie in their filthineſſe, but now promiſeth to clenſe them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickednes and idolatry, he ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reproue al eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by vnfained repentance. And finally hee comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould haue perfit deliuerance and ſaluation.

CHAP. I.

1 The time of the propheſie of Amos. 3 The word of the Lord againſt Damaſcus, 6 the Philiſtims, Tyrus, Idumea and Ammon.

THE wordes of Amos, who was among the heardmen a at Tecoa, which he ſaw vpon Iſrael, in the dayes of Vzziah King of Iudah, and in the dayes of b Ieroboam the ſonne of Ioaſh King of Iſrael, two yeere before the c earthquake.

2 And he ſaid, The Lord ſhal roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſheepheards

a Which was a towne ſixe miles from Ieruſalem, in Iudea, but he propheſied in Iſrael.

b In his dayes the kingdome of Iſrael did moſt flouriſh.

c Which, as Ioſephus writeth, was when Vzziah would haue vſurped the Prieſts office, and therefore was ſmitten with the leproſie,

shall periſh, and the top of d Carmel ſhall wither.

d Whatſoeuer is fruitful and pleaſant in Iſrael ſhall ſhortly periſh.

3 ¶ Thus ſayth the Lord, For e three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they haue f threſhed Gilead with threſhing inſtruments of yron.

e Hee ſheweth firſt that all the people round about ſhould be deſtroyed for their manifolde ſinnes; which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements towarde them.

f If the Syrians ſhall not bee ſpared for committing this cruelty againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grieuous ſinnes againſt God and man.

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall deuoure the g palaces of Ben-hadad.

g The antiquity of their buildings ſhall not auoide my iudgements, read Iere. 49.27.

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall goe into captiuitie vnto [h] Kir, saith the Lord.

6 Thus saith the Lorde, For three transgressions of Azzah, and for foure, I will not turne to it, because they [i] caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut vp the whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sworde, and did ‡ cast off all pitie, and his anger spoyled him euermore, and his wrath watched him [l] alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus sayeth the Lorde, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with howling in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their King shall goe into captiuitie, hee and his princes together, saith the Lord.

CHAP. II.

Against Moab, Iudah, and Israel.

THus sayth the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of the king of Edom into lime.

2 Therefore I will send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Iudge out of the middes thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Iudah, and for foure, [b] I will not turne to it, because they haue cast away the Lawe of the Lord, and haue not kept his commandements, ‡ their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus sayeth the Lorde, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they solde the righteous for siluer, & the poore for [d] shooes.

7 They gape ouer the head of the poore in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayd to dishonour mine holy Name.

8 And they lye downe vpon clothes layd to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the [h] Amorite before them, whose height was like the height of the cedars, and hee was strong as the okes: notwithstanding I destroyed his fruit from aboue, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres through the wilderuesse, to possesse the lande of the Amorite.

11 And I raysed vp of your sonnes for Prophets, and [i] of your yong men for Nazarites. Is it not euen thus, O yee children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.

13 Beholde, I am [k] pressed vnder you, as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not streng-then his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stand, and hee that is swift of foote, shall not escape, neither shall hee that rideth the horse, saue his life.

16 And hee that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

Hee reproueth the house of Israel of ingratitude, 11 *for the which God will punish them.*

HEare this word that the Lord pronounceth against you, O children of Israel, euen against the whole family which I brought vp from the land of Egypt, saying,

2 You [a] onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a lyon roare in the forest, when he hath no praye? or will a lyons whelpe cry out of his denne if he haue taken nothing?

h Tiglath Pileser led the Syrians captiue, and brought them to Cyrene, which he calleth here Kir.

i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

‡ *Ebr. corrupt his compassions.*

l He was a continuall enemie vnto him.

m He noteth the great cruelties of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the household of Abraham.

a For the Moabites were so cruell against the King of Edom, that they burnt his bones after that he was dead: which declared their barberous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah which was so fully instructed of the Lords will, might not thinke to escape.

c If the spare not Iudah vnto whom his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their othes wickednesse.

g They spoyle others and offer therof vnto God, thinking that hee will dispense with them, when he is made partaker of their iniquitie.

h The destruction of their enemies, & his mercie toward them, should haue caused their hearts to melt for loue toward him.

i Ye contemned my benefits, and abused my graces, and craftily went about to stop the mouthes of my Prophets.

k You haue wearied me with your sinnes, Isa. 1. 14.

l None shall bee deliuered by any meanes.

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth that hee speaketh not of himselfe, but as God guideth and mooueth him, which is called the agreement betweene God and his Prophets.

c Will God threaten by his Prophets, except there be some great occasion?

5 [a] Can

d Can any thing come without God: prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements, and the people not be afraid?
g Doeth any aduersitie come without Gods appointment? Isa.45.7.
h God dealeth not with the Israelites as he doeth with other people: for he euer warneth them before of his plagues, by his Prophets.
i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit mooued them so to speake as they did.
k He calleth the strangers, as the Philistims and Egyptians to bee witnesses of Gods iudgements against the Israelites for their crueltie and oppression.

5 d Can a birde fall in a snare vpon the earth, where no fouler is? or will he take vp the e snare from the earth, and haue taken nothing at all?
6 Or f shall a trumpet be blowen in the citie, and the people be not afrayde? or shall there g be euill in a citie, and the Lord hath not done it?
7 Surely the Lorde God will doe nothing, but hee h reuealeth his secret vnto his seruants the Prophets.
8 The lyon hath roared: who will not be afraid? The Lord God hath spoken: who can but i prophesie?
9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumults in the middes thereof, and the oppressed in the mids thereof.
10 For they know not to doe right, saieth the Lord: they store vp violence, and robberie l in their palaces.
11 Therefore thus sayeth the Lord God, An aduersarie shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoyled.
12 Thus sayeth the Lorde, As the shepheard taketh m out of the mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of bedde, and in n Damascus, as in a couch.
13 Heare, and testifie in the house of Iaakob, saith the Lorde God, the God of hostes.
14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shall be broken off, and fal to the ground.
15 And I will smite the winter house with the summer house, and the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

l The fruit of their crueltie and theft appeareth by their great riches, which they haue in their houses. m When the Lion hath satiate his hunger, the shepheard findeth a legge or a tip of an eare, to shewe that the sheepe hath bene woried. n Where they thought to haue had a sure hold, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beastes and not of men.

HEare this worde yee a kine of Bashan, that are in the mountaine of Samaria, which oppresse the poore, & destroy the needie, and they say to their masters, b Bring, and let vs drinke.
2 The Lord God hath sworne by his holinesse, that loe the dayes shall come vpon you, that hee will take you away with c thornes, and your posteritie with fishhookes.
3 And yee shall goe out at the breaches, euery kowe forwarde: and ye shall cast your selues out of the palace, saith the Lord.

b They incourage such as haue authoritie ouer the people, to powle them that they may haue profite by it. c Hee alludeth to fishers which catch fish by hookes and thornes.

4 Come to d Beth-el, and transgresse: to Gilgal, and multiply transgression, and bring your sacrifices in the morning, & your tithes after three e yeeres.
5 And offer a thankesgiuing f of leauen, publish and proclaime the free offrings: for this g liketh you, O yee children of Israel, saith the Lord God.
6 And therefore haue I giuen you h cleannesse of teeth in all your cities, and scarenesse of bread in all your places, yet haue yee not returned vnto me, sayeth the Lord.
7 And also I haue withholden the raine from you, when there were yet three i moneths to the harueste, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one peece was rained vpon, and the piece whereupon it rained not, withered.
8 So two or three cities wandered vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto mee, saith the Lord.
9 I haue smitten you with blasting, and mildew: your great gardens and your vineyardes, and your figge trees, and your olme trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.
10 Pestilence haue I sent among you, after the maner of l Egypt: your yong men haue I slaine with the swoorde, and haue taken away your horses: and I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue ye not returned vnto me, sayeth the Lord.
11 I haue ouerthrowen you, as God ouerthrew Sodome and Gomorah: and yee were as a m firebrand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.
12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to n meete thy God, O Israel.
13 For lo, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which made the morning darkenesse, and walketh vpon the hie places of the earth, the Lorde God of hostes is his Name.

CHAP. V.

A lamentation for the captiuitie of Israel.

HEare ye this worde, which I lift vp vpon you, euen a lamentation of the house of Israel.
2 The a virgine Israel is fallen, and shall no more rise: she is left vpon her land, and there is none to raise her vp.
3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an b hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.
4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.
5 But seeke not Beth el, nor enter into c Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.
6 Seeke the Lord, and ye shal liue, lest he

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion & good intention had bene sufficient to haue bound God vnto them. Reade Deut. 14.28.
e As Leuit.7.13.
f You onely delite in the outward ceremonies and haue none other respect.
g That is, lacke of bread and meate.
h I stayed the fruites of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance.
i They could not finde water ynough where they had beard say it had rained.
k As I plagued the Egyptians, Exod 9.10.
l You were almost all consumed and a few of you wonderfully preserued, 2. King.14.26.
m Turne to him by repentance.

a He so calleth them, because they so boasted of themselues, or because they were giuen to wantonnesse and daintinesse.
b Meaning, that the tenth part would scarcely be saued.
c In these places they worshipped new idoles, which aforetime serued for the true honour of God: therefore he saith that these shall not saue them.

breake

d Instead of iudgement and equity, they execute cruelty and oppression.
e He describeth the power of God, Iob 9.9.
f They hate the Prophets, which reprooue them in the open assemblies.
g Ye take both his money and also his foode wherewith he should liue.
h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish them of their faults.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30.7. Ioel 2.2,11. Zeph.1.15.
l Because yee haue corrupted a my true seruice and remaine obstinate in your vices, Ba.1.11. Iere.6.20.
m Do your duetie to God and to your neighbour, & so ye shall feele his grace pleatifully, if you shew your abundant affections according to Gods word.
n That idole which you esteemed as your King, and caried about as you did Chiun, in the which images you thought that there was a certaine diuinitie,

breake out like fire in the house of Ioseph, and deuoure it, and there be none to quench it in Beth-el.
7 They turne d iudgement to wormewood, and leaue off righteousnesse in the earth.
8 Hee e maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and hee maketh the day darke as night: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.
9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.
10 They haue hated him, f that rebuketh in the gate: and they abhorred him that speaketh vprightly.
11 Forasmuch then as your treading is vpon the poore, and g ye take from him burdens of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but yee shal not drinke wine of them.
12 For I knowe your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, and they oppresse the poore in the gate.
13 Therefore h the prudent shall keepe silence in that time, for it is an euill time.
14 Seeke good and not euill, that ye may liue: and the Lord God of hosts shal be with you, as you haue spoken.
15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes wil be merciful vnto the remnant of Ioseph.
16 Therefore the Lorde God of hosts, the Lord sayeth thus, Mourning shall bee in all streetes: and they shall say in all the high wayes, Alas, alas: and they shall call the i husbandman to lamentation, and such as can mourne, to mourning.
17 And in all the vines shall bee lamentation: for I will passe thorow thee, sayth the Lord.
18 Woe vnto you, that k desire the day of the Lord: what haue you to doe with it? the day of the Lord is darkenesse and not light.
19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shall not the day of the Lord be darkenesse, and not light? euen darkenesse and no light in it?
21 I hate & abhorre your feast dayes, and I will not smell in your solemne assemblies.
22 Though yee offer me burnt offerings and meate offerings, l I will not accept them: neither will I regard the peace offerings of your fat beasts.
23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy viols)
24 And let iudgement runne downe as m waters, & righteousnes as a mighty riuer.
25 Haue ye offred vnto mee sacrifices and offerings in the wildernesse fortie yeeres, O house of Israel?
26 But you haue borne n Siccuth your king, & Chiun your images, and the starre of your gods, which ye made to your selues.
27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hosts.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to o them that are at ease in Zion, and trust in the mountaine of Samaria, p which were famous at the beginning of the nations: and the house of Israel came to them.
2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: bee they better then these kingdomes? or the border of their lande greater then your border,
3 Ye that put farre away the q euill day, and approch to the seat of iniquitie?
4 They lie vpon beds of yuory, & stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.
5 They sing to the sound of the viole: they inuent to themselues instrumentes of musicke like r Dauid.
6 They drinke wine in bowles, & anoint themselues with the chiefe ointments, but no man is s sory for the affliction of Ioseph.
7 Therefore now shall they goe captiue with the first that goe captiue, and t the sorow of them that stretched themselues, is at hand.
8 u The Lord God hath sworne by himselfe, sayeth the Lorde God of hostes, I abhorre x the excellencie of Iaakob, and hate his palaces: therefore will I deliuer vp the citie with all that is therein.
9 And if there remaine tenne men in one house, they shall die.
10 And his vncle y shall take him vp and burne him to carry out the bones out of the house, and shall say vnto him that is by the z sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, a Holde thy tongue: for we may not remember the Name of the Lord.
11 For beholde, the Lorde commandeth, and he will smite the great house with breaches, and the litle house with clefts.
12 Shall horses b runne vpon the rocke? or will one plowe there with oxen? for yee haue turned iudgement into gall, and the

a The Prophet threateneth the wealthy, which regarded not Gods plague nor menaces by his Prophets.
b These two cities were famous inhabitants the Canaanites: and seeing before time they did nothing auaile them that were there born, why should you looke that they should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?
d Yee that continue still in your wickednesse and thinke that Gods plagues are not at hand, but giue your selues to all idlenesse, wantonnesse and ryot.
e As hee caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes.
f They pitied not their brethren, where of now many were slaine, and caried away captiue.
g Some reade, the ioy of them that stretch themselues shall depart.
h Reade Ierem. 51.14.
i That is, the riches and pompe.
k The destruction shall be so great, that none almost shall be left to burie the dead: and therefore they shall burne them at home, to eary out the burnt ashes with more easie.
l That is, to some neighbour that dwelleth round about.
m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are deiperate or reprobate.
n Hee compareth them to barren rockes whereupon it is in vaine to bestow labour; shewing that Gods benefites can haue no place among them.

fruit

o Reade Chap. 5.7.

p That is, power and glory.

q From one corner of the countrey to another.

fruit of right counsaile into o wormewood.

13 Yee reioyce in a thing of nought: yee say, Haue not we gotten vs p hornes by our owne strength?

14 But beholde, I will raise vp against you a nation, O house of Israel, sayeth the Lorde God of hostes: and they shall afflict you, from the entring in of q Hamath vnto the riuer of the wildernesse.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 13 The false accusation of Amaziah. 12 His crafty counsel.

THus hath the Lorde God shewed vnto me, and behold, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth b after the kings mowing.

a To deuoure the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the kings sheepe were shorne.

2 And when they had made an ende of eating the grasse of the land, then I sayd, O Lorde God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lord c repented for this. It shall not be, sayth the Lord.

c That is, stayed this plague at my prayer.

4 ¶ Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire, d and it deuoured the great deepe, and did eate vp a part.

d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.

5 Then sayde I, O Lord God, ceasse, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lorde repented for this. This also shall not be, sayth the Lord God.

7 ¶ Thus againe he shewed me, and behold, the Lord stood vpon a wall made by line e with a line in his hand.

e Signifying, that this should be the last measuring of the people, and that he would defer his iudgement no longer.

8 And the Lorde sayde vnto me, Amos, what seest thou? And I sayd, A line. Then sayd the Lord, Beholde, I will set a line in the mids of my people Israel, and will passe by them no more.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked priest more for hatred hee bare to the Prophet, then for loue toward the king, thought this accusation sufficient to condemn him, whereas none other could take place.

9 And the hie places of Isaak shalbe desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shalbe led away captiue out of their owne land.

12 Also g Amaziah sayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wild figs.

15 And the Lord tooke me as I followed the flocke, and the Lord said vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayst, Prophesie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lord, i Thy wife shall bee an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be diuided by line: and thou shalt die in a polluted land, and Israel shall surely goe into captiuitie fooreth of his land.

g When this instrument of Satan was not able to compasse his purpose by the King, he assaied by another practise that was to feare the Prophet, that hee might depart, and not reproue their idolatrie there openly, and so hinder his profit.

h Thus he sheweth by his extraordinary vocation, that God hath giuen him a charge which he must needes execute,

i Thus God vsed to approoue the authoritie of his Prophets by his plagues & iudgements against the which were malicious enemies, Ier. 28.12. & 29. 21, 25. as this day he doth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 Against the rulers of Israel, 7 The Lorde sweareth, 11 The famine of the word of God.

THus hath the Lorde God shewed vnto me, & beholde, a basket of summer fruit.

2 And he saide, Amos, what seest thou? And I sayde, A basket of summer a fruit. Then sayd the Lord vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

a Which signified the ripenesse of their sinnes, & the readinesse of Gods iudgements.

3 And the songs of the Temple shall bee howlings in that day, sayeth the Lord God: many dead bodyes shalbe in euery place: they shall cast them forth with b silence.

b There shall be none left to mourne for them.

4 Heare this, O yee that c swallowe vp the poore, that ye may make the needie of the land to faile,

c By staying the sale of food and necessarie things which you haue gotten into your owne hands, and so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.

5 Saying, When will the d new moneth be gone, that we may sell corne? and the Sabbath, that we may set forth wheat, and make e the Ephah small, and the shekel great, and falsifie the weights by deceit?

d When the dearth was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, & the price great.

6 That we may buy the poore for siluer, and the needy for shoes: yea, and sell the refuse of the wheat?

7 The Lord hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

f That is, the inhabitants of the land shall be drowned, as Nilus drowneth many when it ouerfloweth.

8 Shall not the lande tremble for this? and euery one mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shall be cast out, and f drowned as by the flood of Egypt.

9 And in that day, sayth the Lorde God, I will cause the sunne to goe downe at noone: and I will darken the earth in the cleare day.

g In the midst of their prosperitie I will send great affliction.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackecloth vpon all loynes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, sayth the Lord God, that I will send a famine in the lande, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

h Whereby hee sheweth that they shall not onely perish in body, but also in soule for lacke of Gods word which is the food thereof.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the b worde of the Lord, and shall not finde it.

13 In that day shall the faire virgins and

the

the yong men perish for thirst.

14 They that sweare by the sinne i of Samaria, and that say, Thy God, O Dan, liueth, and k the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by theirs. k That is, the common maner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 5 and against Israel. 11 The restoring of the Church.

I Saw the Lorde standing vpon the a altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the b heads of them all, and I will slay the last of them with the sword: hee that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both the chiefe of them and also the common people.

2 Though they dig into the hell, thence shall mine hande take them: though they climbe vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the toppe of Carmel, I will search and take them out thence: and though they be hidde from my sight in the bottome of the Sea, thence will I commaund the c serpent, and he shall bite them.

c He sheweth, how God wil declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good.

5 And the Lorde God of hosts shall touch the land, and it shal melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

d Ac declareth by the woonderful power of God by the making of the heauens, and the elementr, that it is not possible for man to escape his iudgements when he punisheth.

6 Hee buildeth his d spheres in the heauen, & hath layd the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yee not as the Ethiopians e vnto me, O children of Israel, sayeth the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from f Caphtor, and Aram from Kir?

e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefites.

f Reade Ierem. 47.4.

8 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I will destroy it strane out of the earth. Neuerthelesse I will not vtterly destroy the house of Iaakob, sayth the Lord.

9 For loe, I wil commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a siue: yet shall not the g least stone fall vpon the earth.

g Though he destroy the rebellious multitude, yet he will euer reserue the remnãt his Church to call vpon his name.

10 But all the sinners of my people shall die by the sworde, which say, The euill shall not come, nor hasten for vs.

11 In that day wil I raise vp the h tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I will build it, as in the dayes of olde,

h Meaning, that none of his should perish in his wrath.

12 That they may possesse the remnant of k Edom, and of all the heathen, because my Name is called vpon them, sayth the Lord, that doeth this.

i I will send the Messiah promised, and restore by him the spirituall Israel, Actes 15.16.

k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head.

13 Beholde, the dayes come, sayeth the Lorde, that the plowman shall l touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall m droppe sweete wine, and all the hilles shall melt.

l Signifying, that there shall be great plentie of all things, so that when one kinde of fruit is ripe, another should follow,

14 n And I will bring againe the captiuitie of my people of Israel: and they shall builde the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof, they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their lande, and they shall no more be pulled vp againe out of their land, which I haue giuen them, sayth the Lord thy God.

and euery one in course, Leuit. 26.5. m Read Ioel 3.18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once graffed therein.

Obadiah.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelty, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

THe vision of Obadiah. Thus sayeth the Lorde God against Edom, a Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battell.

a God hath certainely reuealed to his Prophets that hee wil raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Ierem. 49.14. b Thus the heathen encourage themselues to rise against Edom.

2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, d Who shall bring mee downe to the ground?

c Which despiseth all others in respect of thy selfe, and yet art but an handful in cõparison of others, and art shut vp among the hils, as separate from the rest of the world. d God will so destroy them that he will leaue none, though theeeues when they come, take but till they haue enough, and they that gather grapes, euer leaue some behind them, Ierem. 49.9.

night? how waſt thou wrought to ſilence? would they not haue ſtollen, till they had enough? if the grape gatherers came to thee, would they not leaue ſome grapes?

6 How are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eate thy bread, haue laid a wounde vnder thee: there is none vnderſtanding in him.

8 Shal not I in that day, ſaith the Lord, euen deſtroy the wiſe men out of Edom, and vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Teman, ſhall be afrayd, becauſe euery one of the mount of Eſau ſhalbe cut off by ſlaughter.

10 For thy crueltie againſt thy brother Iaakob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer.

11 When thou ſtoodeſt on the other ſide, in the day that the ſtrangers caried away his ſubſtance, and ſtrangers entred into his gates, and caſt lots vpon Ieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made a ſtranger, neither ſhouldeſt thou haue reioyced ouer the children of Iudah, in the day of their deſtruction: thou ſhouldeſt not haue ſpoken proudly in the day of affliction.

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue layde hands on their ſubſtance in the day of their deſtruction.

14 Neither ſhouldeſt thou haue ſtoode in the croſſe wayes to cut off them, that ſhould eſcape, neither ſhouldeſt thou haue ſhutte vp the remnant thereof in the day of affliction.

15 For the day of the Lord is neere vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

16 For as ye haue drunke vpon mine holy mountaine, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallow vp, and they ſhall bee as though they had not bene.

17 But vpon mount Zion ſhall be deliuerance, and it ſhall bee holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Iaakob ſhall bee a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the mount of Eſau, and the plaine of the Philiſtims: and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Beniamin ſhall haue Gilead.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the Canaanites, ſhall poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

21 And they that ſhall ſaue, ſhall come vp to mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

e They in whom thou didſt truſt, for to haue helpe and friendſhip of them, ſhall be thine enemies and deſtroy thee.

f That is, thy familiar friends and gheſts haue by ſecret practiſes deſtroyed thee.

g Hee theweth the cauſe why the Edomites were ſo harpely puniſhed: to wit, becauſe they were enemies to his Church, whom now he comforteth by puniſhing their enemies.

h When Nebuchad-nezzar came againſt Ieruſalem, thou ſtoodeſt with him, and haddeſt part of the ſpoile, and ſo diddeſt reioyce, when my people, that is, thy brother were afflicted, whereas thou ſhouldeſt haue pitied and holpen thy brother.

i When the Lorde deptiued them of their former dignitie, and gaue them to be caried into captiuitie.

k When he will ſummon all the heathen, & ſend them to deſtroy thee.

l That is, reioyced and triumphed.

m The Edomites ſhall be vtterly deſtroyed, and yet in deſpight of all the enemies I will reſerue my Church, and reſtore it.

n God attributeth this power to conſume his enemies, to his Church, which power is onely proper to himſelfe, as Iſa. 10. 17. deut. 4. 24. heb. 12. 29.

o He deſcribeth how the Church ſhall be enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt, when as the faithfull are made heires and lordes of all things by him which is their head.

p By the Canaanites the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine.

q Meaning, that God will rayſe vp in his Church ſuch as ſhall rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and the head of this kingdome.

Ionah.

THE ARGNMENT.

When Ionah had long propheſied in Iſrael, and had litle profited, God gaue him expreſſe charge to goe and denounce his iudgements againſt Nineueh the chiefe citie of the Aſſyrians, becauſe hee had appoynted, that they which were of the heathen, ſhould conuert by the mightie power of his worde, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, that for the ſpace of ſo many yeeres, had not conuerted to the Lorde for ſo many Prophets, and ſo diligent preaching. He propheſied vnder Ioaſh and Ieroboam, as 2. King. 14. 25.

CAAP. I.

3 *Ionah fled when hee was ſint to preach.* 4 *A tempeſt ariſeth,* 6 *and he is caſt into the ſea for his diſobedience.*

THe worde of the Lorde came also vnto Ionah the ſonne of Amittai, ſaying,

2 Ariſe, and goe to Nineueh, that great citie, and cry againſt it: for their wicked dneſſe is come before me.

3 But Ionah roſe vp to flee into Tarſhish from the preſence of the Lorde, and went downe to Iapho: and hee found a ſhippe going to Tarſhish: ſo hee payed the fare

a After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time hee had propheſied in Iudah, hee had viſions in Babylon, Ezek. 1, 1.

b For ſeeing the great obſtination of the Iſraelites, he ſent his Prophets to the Gentiles, that they might prouoke them to repentance, or at leaſt make them inexcuſable: for Nineueh was the chiefe citie of the Aſſyrians.

c For as authors write, it conteined in circuit about eight and fourtie mile, and had a thouſande and fiue hundred towers, and at this time there were an hundreth and twentie thouſand children therein, Chap. 4. 11.

d Whereby he declareth his weakeneſſe, that would not promptly follow the Lordes calling, but gaue place to his owne reaſon, which perſwaded him that hee ſhould nothing at all profit there, ſeeing hee had done ſo ſmall good among his owne people, Chap. 4. 2.

e Which was the hauen and port to take ſhipping thither, called alſo Ioppe.

fare thereof, and went downe into it, that he might goe with them vnto Tarshish, from the [e] presence of the Lord.

4 But the Lord sent out a great winde into the Sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraide, and cryed euery man vnto his god, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and said vnto him, What meanest thou, O sleeper? Arise, call vpon thy [h] God, if so be that God will thinke vpon vs, that we perish not.

7 And they said euery man to his fellow, Come, and let vs cast [i] lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then said they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lord God of heauen, which hath made the sea, and the dry land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because hee had told them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the Sea wrought and was troublous)

12 And he said vnto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, [k] We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men [l] feared the Lorde exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Nowe the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the [m] belly of the fish three daies and three nights.

f From that vocation whereunto God had called him, and wherein hee would haue assisted him.

g As one that would haue cast off this care and solicitude by seeking rest and quietnesse.

h As they had called on their idoles: which declareth that idolaters haue no stay nor certainty, but in their troubles seeke they can not tell to whom.

i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them for the triall of the cause: and this may not bee done but in matters of great importance.

k This declareth that the very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shead mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods worde.

m Thus the Lorde would chastise the Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 *Ionah in the fishes belly,* 2 *His praier,* 10 *He is deliuered,*

When Ionah prayed vnto the Lorde his God [a] out of the fishes belly,

2 And saide, I cried in mine affliction vnto the Lord, and he heard me: out of the belly [b] of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am [c] cast away out of thy sight: yet will I looke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my [d] life from the pit, O Lord my God.

7 When my soule fainted within mee, I remembred the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying [e] vanities, forsake their owne [f] mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being nowe swallowed vp of death, and seeing no remedie to escape, his faith brake out vnto the Lord, knowing that out of this very hell he was able to deliuer him.

b For hee was now in the fishes belly, as in a grane or place of darkenesse.

c This declared what his praier was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same, but yet in the end faith gaue the victory.

d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising mee from death to life.

e They that depend vpon any thing saue one God alone.

f They refuse their owne felicitie, and that goodnesse which they should receiue of God.

CHAP. III.

1 *Ionah is sent againe to Nineueh,* 5 *The repentance of the king of Nineueh.*

And the word of the Lord came vnto Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a [b] great and excellent citie of three daies iourney.

4 And Ionah began to enter into the citie a [c] daies iourney, and he cried, and saide, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh [d] beleeued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and layed his robe from him, and couered him with sackecloth, and sate in ashes.

7 And hee proclaimed and saide through Nineueh, (by the counsell of the king and his nobles) saying, Let neither man, nor [e] beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth,

a This is a great declaration of Gods mercy, that he receiueth him againe & tendereth him forth as his Prophet, which had before discouered so great infirmitie.

b Reade Chap. 1. 2.

c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted.

d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.

e Not that the dumbe beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.

Fruit. glory,

f He willed, that the men ſhould earneſtly call vnto God for mercie.
g For partly by the threatning of the Prophet, and partly by the motion of his owne conſcience, he doubted whether God would ſhewe them mercie.
h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtery of his Prophet.
i Reade Ieue. 18.8.

cloth, and f cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednesse that is in their hands.
9 g Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?
10 And God ſawe their h workes that they turned from their euill wayes: & i God repented of the euill that he had ſaid, that hee would not vnto them, and he did it not.

CHAP. IIII.

The great goodneſſe of God toward his creatures.

a Because hereby he ſhould be taken as a falſe prophet, and ſo the Name of God which he preached ſhould be blaſphemed.
b Reade Chap. 1.3.
c Thus he praied of griefe, fearing leſt Gods Name by this forgiuenesse might be blaſphemed, as though hee ſent his Prophets foorth to denounce his iudgements in vaine.
d Wilt thou be iudge when I doe things for my glory, and when I doe not?

THerefore it diſpleaſed a Ionah exceedingly, and he was angry.
2 And he praied vnto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarſhiſh: for I knewe that thou art a gracious God, and mercifull, ſlowe to anger, and of great kindneſſe, and repenteſt thee of the euill.
3 Therefore now, O Lorde, take, I beſeech thee, my life c from me: for it is better for me to die then to liue.
4 Then ſaid the Lord, Doeſt thou well to be d angry?
5 So Ionah went out of the city, & ſate on the Eaſt ſide of the citie, and there made him a boothe, and ſate vnder it in the ſhadow, till he might ſee what ſhould bee done in the citie.
6 And the Lord God prepared a gourd, and made it to come vp ouer Ionah, that it might be a ſhadowe ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.
7 But God prepared a worme when the morning roſe the next day: and it ſmote the gourd that it withered.
8 And when the Sunne did ariſe, God prepared alſo a fervent Eaſt winde: and the Sunne beat vpon the head of Ionah, that hee fainted, and wiſhed in his heart to die, and ſaid, It is better for mee to die, then to liue.
9 And God ſaid vnto Ionah, Doeſt thou well to be angry for the gourd? And he ſaid, I doe well to be e angry vnto the death.
10 Then ſaid the Lorde, Thou haſt had pitie on the gourd for the which thou haſt not laboured, neither madeſt it growe, which came vp in a night, and periſhed in a night,
11 And ſhoulde b not I ſpare Nineueh that great citie, wherein are liue ſcore thouſand perſons, that i cannot diſcerne betweene their right hand and their left hand, and alſo much cattell?

e For he doubted as yet whether God would ſhew them mercie or no: and therefore after fourtie daies he departed out of the citie, looking what iſſue God would ſend.
f Which was a further meanes, to couer him from the heate of the Sunne, as he remained in his boothe.
g This declareth the great inconueniences whereinto Gods ſeruants doe fall when they giue place to their owne affections, and doe not in all things willingly ſubmit themſelues to God.
h Thus God mercifully reproueth him which would pitie himſelfe and this gourd, and yet would reſtraine God to ſhew his compaſſion to ſo many thouſand people.
i Meaning, that they were children and infants,

Micah.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lorde, concerning Iudah and Iſrael, at the leaſt thirtie yeeres, at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickednesse, but chiefly for their idolatrie. And to this ende he noteth the wickednesse of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe prophets, and the delighting in them. Then he ſetteth forth the comming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab, and all his falſe Prophets, as 1. King. 22.8. but another of the ſame name.

CHAP. I.

1 The deſtruction of Iudah and Iſrael becauſe of their idolatry.

a Borne in Mareſhah a citie of Iudah.
b Because of the malice and obſtinacie of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all creatures and God himſelfe to witneſſe, that the preaching of his Prophets, which they haue abuſed, ſhall be reuenged.
c Meaning hereby, that God will come to iudgement againſt the ſtrong cities and holds.

THE word of the Lorde, that came vnto Micah the a Moraſhite in the daies of Iotham, Ahaz, and Hezekiah Kings of Iudah, which hee ſawe concerning Samaria and Ieruſalem.
2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God bee witneſſe againſt you, euen the Lord from his holy Temple.
3 For beholde, the Lorde commeth out of his place, and will come c downe, and treade vpon the hie places of the earth.
4 And the mountaines ſhal melt vnder him (ſo ſhal the valleys cleaue) as wax before the fire, and as the waters that are powred downe ward.
5 For the wickednesse of Iaakob is all this, and for the ſinnes of the houſe of Iſrael: what is the wickednesse of Iaakob? Is not d Samaria? and which are the hie e places of Iudah? Is not Ieruſalem?
6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.
7 And all the grauen images thereof ſhal be broken, and all the f gifts thereof ſhal bee

d Samaria which ſhould haue bene an example to all Iſrael of true religion and iuſtice, was the puddle and ſtewes of all idolatrie and corruption, and boaſted themſelues of their father Iaakob.
e That is, the idolatrie and infection.
f Which they gathered by euill practiſes, and thought that their idoles had enriched them therewith for their ſeruice vnto them,

burnt

burnt with the fire, and all the idols thereof will I destroy: for she gathered it of the hire of an harlot, and they shall returne it to the wages of an harlot.

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

8 Therefore I will mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

h Lest the Philistims our enemies reioyce at our destruction.

10 Declare yee it not at [b] Gath, neither weepe ye: for the house of [i] Aphrah roule thy selfe in the dust.

i Which was a citie neere to Ierusalem, Ioſh. 18. 23 there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their dustie citie.

11 Thou that dwellest at [k] Shaphir, goe together naked with shame: she that dwelleth at Zaanan, shall not come foorth in the mourning of Beth-ezel: the enemie shall [l] receiue of you for his standing.

k These were cities whereby the enemie should passe as he came to Iudah.

l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the [m] gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beastes [n] of price: she [o] is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth [p] Gath: the houses of Achzib shalbe as a lie to the kings of Israel.

15 Yet will I bring an [q] heire vnto thee, O inhabitant of Mareshah, hee shall come vnto Adullam, [r] the glory of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldnesse as the egle, for they are gone into captiuitie from thee.

m For Rabshakeh had shut vp Ierusalem, that they could not sende to succour them. n To flee away: for Sancherib layd siege first to that citie, and remained therein when hee sent his captaines and armie against Ierusalem. o Thou first receiuedst the idolatrse of Ieroboam, and so diddest infect Ierusalem. p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem. q He prophesieth against his owne citie, and because it signified an heritage, he sayth that God would send an heire to possesse it. r For so they thought themselues for the strength of their citie.

CHAP. II.

1 Threatnings against the wanton and daintie people. 6 They would teach the Prophets to preach.

WOe vnto them that imagine iniquity, and worke wickednesse vpon their beddes: [a] when the morning is light they practise it, because their hand [+] hath power.

a Alsone as they rise, they execute their wicked deuices of the night, and according to their power hurt others.

+ Heb. is in power.

2 And they couet fieldes, and take them by violence, & houses, and take them away: so they oppresse a man and his houſe, euen man and his heritage.

3 Therefore thus sayeth the Lord, Behold, against this famille haue I deuised a plague, whereout yee shall not pluck your necks, and ye shall not go so proudly, for this time is euill.

b Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, [b] We be vtterly wasted: he hath changed the portion of my people: how hath hee taken it away to restore it vnto me? he hath diuided our fields.

5 Therefore thou shalt haue none that shall cast a cord by lot, in [c] the congregation of the Lord.

c Ye shall haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.

6 [d] They that prophesied, Prophesie ye not. [e] They shall not prophesie to them, neither shall they take shame.

d Thus the people warne the Prophets, that they speake to them no more: for they cannot abide their threatnings.

7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortned? [f] are these his workes? are not my wordes good vnto him [g] that walketh vprightly?

e God saith that they shal not prophesie, nor receiue no more of their rebukes nor taunts.

f Are these your workes according to his law?

8 But hee that was [h] yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the [i] beautifull garment from them that passe by peaceably, as though they returned from the warre.

g Doe not the godly finde my words comfortable?

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away [k] my glory continually.

h That is, aforetime.

10 Arise and depart, for this is not your [l] rest: because it is polluted, it shall destroy you, euen with a sore destruction.

i The poore cannot haue no commoditie by them, but they spoile them as though they were enemies.

k That is, their substance and liuing, which is Gods blessing, and as it were part of his glory.

11 If a man [m] walke in the Spirit, and would lie falsely, saying, [n] I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the Prophet of this people.

l Ierusalem shall not be your safegard, but the cause of your destruction. m That is, shew himselfe to be a Prophet. n He sheweth what prophets they delight in: that is, in flatterers, which tel them pleasant tales, and speake of their commodities.

12 I will surely gather [o] thee wholly, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their folde: the cities shall be ful of huit of the men.

o To destroy thee. p The enemy shal breake their gates & walles, and leade them into Caldea.

13 The [p] breaker vp shall come before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be [q] vpon their heads.

q To driue them forward, and to helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes and false prophets.

AND I sayd, Heare, I pray you, O heads of Iaakob, and yee princes of the house of Israel: Should not yee knowe [a] iudgement?

a That thing which is iust and lawfull, both to gouerne my people aright, and also to discharge your owne conscience?

2 But they hate the good, and loue the euil: they plucke off their skinne from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flay off their skinne from them, and they breake their bones, and choppe them in pieces, as for the pot, and as flesh within the caldron.

b The Prophet condemneth the wicked gouernours not onely of couetousnesse, theft, and murther, but compareth them to wolues, lions, and most cruell beasts.

4 Then [c] shall they crie vnto the Lorde, but hee will not heare them: hee will euen hide his face from them at that time, because they haue done wickedly in their workes.

c That is, when I shall vtter their wickednesse: for though I heare the godly before they crie, Isa. 65. 24. yet I will not heare these though they crie, Isa. 1. 15. ezek. 8. 18. iam. 2. 13. 1. pet. 3. 11, 12.

5 Thus saith the LORD, Concerning the prophets that deceiue my people, and [d] bite them with their teeth, and crie peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore [e] night shalbe vnto you for a vision, and darkenesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the Prophets, and the day shalbe darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer [f] their lippes, for they haue none answere of God.

8 Yet notwithstanding, I am full [g] of power by the Spirite of the LORDE, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with [h] blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they [i] leane vpon the LORD, and say, Is not the LORDE among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee [k] plowed as a field, and Ierusalem shalbe an heape, and the mountaine of the House, as the hie places of the forest.

d They deuoure all their substance, and then flatter them, promising that all shal goe wel: but if one restraine from their bellies, then they inuent all wayes to mischeefe.

e As you haue loued to walke in darkenesse and to prophesie lies, so God shall reward you with grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.

f When God shal discouer them to the world, they shalbe afrayd to speake: for all shall know that they were but falle prophets, and did belie the word of God.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him gifties, abilitie and knowledge to discerne betweene good and euill, and also constancie to reproue the sinnes of the people, and not to flatter them.

h They build them houses by briberie, which hee calleth blood and iniquitie.

i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie.

k Reade Ieremiah 26.18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

BVt in the [a] last dayes it shal come to passe, that the mountaine of the House of the LORD shalbe prepared in the top of the mountaines, & it shalbe exalted aboue the [b] hilles, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs go vp to the mountaine of the LORD, and to the house of the God of Iaakob, and hee will [c] teach vs his wayes, and wee will walke in his paths: for the Lawe shall goe foorth of Zion, and the word of the LORD from Ierusalem.

3 And hee shall iudge among many people, and [d] rebuke mighty nations afarre off, and they shall breake their swords into mattocks, and their speares into [e] sithes: nation shall not lift vp a sworde against nation, neither shall they [f] learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figtree, and none shall make them afraid: for the mouth of the LORD of hostes hath spoken it.

5 For all people will walke [g] every one in the name of his god, and we will walke in the Name of the Lorde our God, for euer and euer.

6 At the same day, saith the LORD, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, [h] a remnant, and her that was cast farre off, a mightie nation: and the LORDE shall reigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, [i] O tower of the flocke, the strong holde of the daughter Zion, vnto thee shall it come, euen [k] the first dominion, and kingdome, shall come to the daughter Ierusalem.

9 Now why doest thou crie out with lamentation? is [l] there no king in thee? is thy counseller perished? for sorow hath taken thee, as a woman in trauaile.

10 Sorow & mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe foorth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou be deliuered: there the LORDE shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe condemned, and our eye shall looke vpon Zion.

12 But they [m] knowe not the thoughts of the LORD: they vnderstand not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, [n] O daughter Zion: for I will make thine horne yron, and I will make thine hoofes brasse, and thou shalt breake in peeces many people: and I will consecrate their riches vnto the LORDE, and their substance vnto the ruler of the whole world.

a When Christ shall come, and the Temple shall be destroyed.

b Reade Isa. 2.2.

c He sheweth that there is no true Church, but whereas the people are taught by Gods pure word.

d By his corrections and threatnings, hee will bring the people into subiection, which are in the vtmost corners of the world.

e They shall abstaine from all euill doing, and exercise themselues in godlinesse and in well doing to others.

f Reade Isa. 2.4.

g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatrie.

h I will cause that Israel, which is now as one lame and halting, and so almost destroied, shall liue againe, and grow into a great people.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselues neither to haue king nor counsell.

m Hee sheweth that the faithfull ought not to measure Gods iudgements by the bragges and threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance.

n God giueth his Church this victorie, so oft as hee ouercommeth their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

CHAP. V.

1 *The destruction of Ierusalem.* 3 *The excellencie of Beth-lehem.*

NOw assemble thy garisons, O daughter [a] of garisons: he hath layd siege against vs: they shal smite the Iudge of Israel with a rod vpon the cheeke.

2 And thou Beth-lehem Ephrathah, art [b] little to bee among the thousands of Iudah, yet out of thee shall hee come forth vnto mee, that shall bee the ruler in Israel:

a He forewarneth them of the dangers that shal come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lorde would now cause other garisons to vexe her, and that her rulers should be smitten on the face most contemptuously.

b For so the Iewes diuided their country, that for euery thousande there was a chiefe captaine: and because Beth-lehem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this benefit, as Matth. 2.6.

Israel:

c He ſheweth that the comming of Chriſt and all his workes were appointed of God from all eternitie.
d He compareth the Iewes to women with childe, who for a time ſhould haue great ſorowes, but at length they ſhould haue a comfortable deliuerance, Iohn 16.21.
e That is, Chriſts kingdome ſhalbe ſtable and euerlaſting, & his people, alwell the Gentiles as the Iewes ſhall dwell in ſafetie.
f This Meſſiah ſhalbe a ſufficient ſafegard for vs, & though the enemie inuade vs for a time, yet ſhall God ſtir vp many which ſhalbe able to deliuer vs.
g Theſe whom God ſhall raiſe vp for y deliuerance of his Church, ſhall deſtroy all the enemies therof, which are meant here by the Aſſyrians and Babylonians which were the chiefe at that time.
h By theſe gouernors wil God deliuer vs when the enemy commeth into our land.
i This remnant or Church which God ſhall deliuer, ſhall only depend on Gods power and defence, as doeth the graſſe of the fielde, and not on the hope of man.
k I will deſtroy all things wherein thou putteſt thy confidence, as thy vaine confidence and idolatry, and ſo will helpe thee.
l It ſhalbe ſo terrible, that the like hath not bene heard of,

Iſrael: whoſe c goings forth haue bene from the beginning and from euerlaſting.
3 Therefore will he giue them vp, vntill the time that d ſhe which ſhall beare, ſhall trauaile: then the remnant of their brethren ſhal returne vnto the children of Iſrael.
4 And he ſhall e ſtand, and feede in the ſtrength of the Lord, and in the maieſtie of the Name of the Lorde his God, and they ſhall dwell ſtill: for now ſhall he be magnified vnto the ends of the world.
5 And he f ſhalbe our peace when Aſſhur ſhall come into our lande: when hee ſhall treade in our palaces, then ſhall we raiſe againſt him ſeuen ſhepheards, and eight principall men.
6 And they ſhall deſtroy g Aſſhur with the ſworde, and the land of Nimrod with their ſwordes: thus ſhall he h deliuer vs from Aſſhur, when hee commeth into our lande, and when hee ſhall treade within our borders.
7 And the i remnant of Iaakob ſhall bee among many people, as a dewe from the Lord, and as the ſhowres vpon the graſſe, that waiteth not for man, nor hopeth in the ſonnes of Adam.
8 And the remnant of Iaakob ſhal be among the Gentiles, in the middes of many people, as the lyon among the beaſtes of the foreſt, and as the lyons whelpe among the flocks of ſheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.
9 Thine hand ſhall be lift vp vpon thine aduerſaries, and all thine enemies ſhall bee cut off.
10 And it ſhall come to paſſe in that day, ſaith the Lord, that I will cut off thine k horſes out of the middes of thee, and I will deſtroy thy charets.
11 And I will cut off the cities of thy land, and ouerthrow all thy ſtrong holds.
12 And I will cut off thine inchanters out of thine hande: and thou ſhalt haue no more ſoothſayers.
13 Thine idoles alſo will I cut off, and thine images out of the middes of thee: and thou ſhalt no more worſhip the worke of thine hands.
14 And I will plucke vp thy groues out of the midſt of thee: ſo will I deſtroy thine enemies.
15 And I will execute a vengeance in my wrath and indignation vpon the heathen, l which they haue not heard.

2 Heare yee, O mountaines, the Lordes quarrell, and yee mightie foundations of the earth: for the Lorde hath a quarrell againſt his people, and he will plead with Iſrael.
3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? teſtifie againſt me.
4 Surely I b brought thee vp out of the land of Egypt, and redeemed thee out of the houſe of ſeruants, and I haue ſent before thee Moſes, Aaron, and Miriam.
5 O my people, remember nowe what Balak king of Moab had deuiſed, and what Balaam the ſonne of Beor anſwered him, from c Shittim vnto Gilgal, that yee may know the d righteouſneſſe of the Lord.
6 Wherewith e ſhall I come before the Lord, and bowe my ſelfe before the hie God? Shall I come before him with burnt offrings, and with calues of a yeere olde?
7 Will the Lorde bee pleaſed with thouſands of rammes, or with ten thouſand riuers of oyle? ſhall I giue my firſt borne for my tranſgreſſion, euen the fruite of my boote for the ſinne of my ſoule?
8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: ſurely to doe iuſtly, and to loue mercie, and to humble thy ſelfe, to walke with thy God.
9 The Lords voice cryeth vnto the f citie, and the man of wiſedome ſhall ſee thy name: Heare the rod, and who hath appointed it.
10 Are yet the treaſures of wicke dneſſe in the houſe of the wicked, and the ſcant meaſure, that is abhominable?
11 Shall I iuſtifie the wicked balances, and the bag of deceitful weights?
12 For the rich men g therof are full of crueltie, and the inhabitants therof haue ſpoken lies, and their tongue is deceitfull in their mouth.
13 Therefore alſo will I make thee ſicke in ſmiting thee, and in making thee deſolate, becauſe of thy ſinnes.
14 Thou ſhalt eate and not bee ſatisfied, and h thy caſting downe ſhall bee in the midſt of thee, and thou ſhalt take holde, but ſhalt not deliuer: and that which thou deliuereſt, will I giue vp to the ſword.
15 Thou ſhalt ſowe, but not reape: thou ſhalt treade the olives, but thou ſhalt not anoynt thee with oyle: and make ſweete wine, but ſhalt not drinke wine.
16 For the m ſtatutes of Omri are kept,

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement againſt Iſrael being vnkind. 6 What maner of ſacrifices doe pleaſe God.

a He taketh the high mountaines and hard rockes to witneſſe againſt the obſtinacie of his people.

HEarken ye now what the Lord ſaith, Ariſe thou, and contend before the a mountaines, and let the hils heare thy voice.

b I haue not hurt thee, but beſtowed infinite benefits vpon thee.
c That is, remember my benefits from the beginning, how I deliuered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.
d That is, the trueth of his promiſe, and his manifold benefits toward you.
e Thus the people by hypocriſie aske how to pleaſe God, and are content to offer ſacrifices, but will not change their liues.
f There is nothing ſo deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer bee brought to mortifie their owne affections, and to giue themſelues willingly to ſerue God as he commandeth.
g The Prophet in fewe words calleth them to the obſeruation of the ſecond table, to knowe if they will obey God aright or no, ſaying that God hath preſcribed them to doe this.
h Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his Maieſtie, and conſider not the moſt all man that bringeth the threatning, but God that ſendeth it.
i That is, Ieruſalem.
k Thou ſhalt bee conſumed with inwarde griefe and euils.
l Meaning that the citie ſhould goe about to ſaue her men, as they that lay hande on that which they would preſerue.
m You haue received all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his ſonne: and to excuſe your doings, you alledge the kings authoritie by his ſtatutes, and alſo wiſedome and policie in ſo doing, but you ſhall not eſcape puniſhment, but as I haue ſhewed you great fauour, and taken you for my people, ſo ſhall your plagues be accordingly. Luke 12.47.

and all the maner of the house of Ahab, and yee walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproch of my people.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceit, so that none spareth his owne brother.

WOe is me, for I am as a the Sommer gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: b they all lie in waite for blood: every man hunteth his brother with a net.

b He sheweth that the Prince, the Iudge, and the rich man are linked together, all to doe euill and to cloke the doings one of another.

3 To make good for the euill of their hands, the prince asked, and the Iudge iudgeth for a reward: therefore the c great man hee speaketh out the corruption of his soule: so d they wrap it vp.

c That is, the rich man that is able to giue money, abideineth from no wickednesse, nor iniurie.

4 The best of them is as a brier, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitation commeth: then shall bee their confusion.

d These men agree among themselues, and conspire with one consent to doe euil.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in lawe, and a mans enemies are the men of his owne house.

e They that are of most estimation, and are counted most honest among them, are but thornes and briers to pricke.

7 Therefore I will looke vnto the Lord: I will wait for God my Sauiour: my God will heare me.

8 Reioice not against me, f O mine enemie: though I fall, I shall arise: when I shall sit in darkenesse, the Lord shalbe a light vnto me.

f Meaning, of the Prophets and gouernours.

9 I will beare the wrath of the Lorde, because I haue sinned against him, vntill he pleade my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemie shall

g The Prophet sheweth that the onely remedy for the godly in desperate euils, is to flee vnto God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? mine eies shall behold her: now shall shee bee troden downe as the mire of the streetes.

11 This is i the day that thy walles shalbe built: this day shall driue farre away k the decree.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

12 In this day also they shall come vnto thee from l Assur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountaines shalbe able to let them.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruits of m their inuentions.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.

14 n Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitarie in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them, as in time past.

15 o According to the dayes of thy comming out of the land of Egypt will I shewe vnto him marueilous things.

o God promiseth to be fauourable to his people, as hee had beneafore time.

16 The nations shall see, and be confounded for all their power: they shall p lay their hande vpon their mouth: q their eares shall be deafe.

p They shall be as dumme men, and dare brag no more,

q They shall bee astonished, and afraid to heare men speake, lest they should heare of their destruction.

17 They shall r licke the dust like a serpent: they shall mooue out of their holes like wormes: they shal be afraid of the Lord our God, and shal feare because of thee.

r They shall fall flat on the ground for feare.

18 Who is a God like vnto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage? He retaineth not his wrath for euer, because mercie pleaseth him.

s As though he would not see it, but winke at it.

19 Hee will turne againe, and haue compassion vpon vs: hee will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.

t Meaning of his elect.

20 Thou wilt performe thy u trueth to Iaakob, and mercie to Abraham, as thou hast sworne vnto our fathers in old time.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which hee had made of olde to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGVMENT.

AS they of Nineueth shewed themselues prompt and ready to receiue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, and so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroied, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the Empire of the Assyrians. But because God hath a continuall care of his Church, hee stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth hee propheceied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe [a] burden of Nineueh. The booke of the vision of Nahum the [b] Elkeshite.

2 God is [c] ielous, and the Lord reuengeth: the Lord reuengeth: enen the Lorde [d] of anger, the Lord will take vengeance on his aduersaries, and hee reserueth wrath for his enemies.

3 The [e] Lord is slow to anger, but hee is great in power, and will not surely cleare the wicked: the Lorde hath his way in the whirlewinde, and in the storme, and the clondes are the dust of his feete.

4 He rebuketh the sea, and dryeth it, and hee dryeth vp all the riuers: Bashan is wasted and Carmel, and the flowre of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the worlde and all that dwell therein.

6 [f] Who can stande before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lorde is good, [g] and as a strong holde in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the [h] place thereof, and darkenesse shall pursue his enemies.

9 What doe yee [i] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For he shall come as vnto [k] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shal be deuoured as stubble fully dryed.

11 There [l] commeth one out of thee that imagineth euil against the Lord, euen a wicked counsellour.

12 Thus sayeth the Lorde, Though they be [m] quiet, and also many, yet thus shall they bee cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lorde hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.

15 [p] Beholde vpon the mountaines the feete of him that declareth and publisheth peace: O Iudah, keepe thy solemne feasts, perfourme thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

a Reade Isa. 13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger neuer aswageth towarde the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe and thinke by any meanes to escape when he prouoketh his God to anger?
h Lest the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that hee hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort, as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that hee should not neede to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricked on all sides, yet the Lorde will set fire on them, and as drumken men are not able to stand against any force, so they shall bee nothing able to resist him.
m Which may bee vnderstoode either of Sanecherib, or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding hee comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.
o Meaning, Sanecherib, who should haue no moe children, but be slaine in the house of his gods, 2. King. 19.36,37. *Isa.* 52.7. *rom.* 10.15.
p Which peace the Iewes should enioy by the death of Sanecherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THe [a] destroyer is come before thy face: keepe the munition: looke to the way: make thy loines strong: increase thy strength mightily.

2 For the Lorde hath [b] turned away the glory of Iaakob, as the glorie of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mightie men is made red: [d] the valiant men are in skarlet: the charets shall bee as in the fire and flames in the daye of his preparation, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall runne to and fro in the hie wayes: they shall seeme like lampes: they shall shoote like the lightening.

5 [f] Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shalbe prepared.

6 The gates of the riuers shalbe opened, and the palace shal melt.

7 And Huzzab the Queene shall bee led away captiue, and her maides shal lead her as with the voice of doues smiting vpon their breastes.

8 But Nineueh is [g] of olde like a poole of water: yet they shall flee away. Stand, stande, shall they cry: but none shall looke backe.

9 [h] Spoile ye the siluer, spoile the golde: for there is none ende of the store, and glorie of all the pleasant vessels.

10 [i] She is emptie and void, and waste, and the heart melteth, and the knees smite together, and sorow is in all loynes, and the faces [k] of them all gather blackenesse.

11 Where is the [l] dwelling of the lyons, and the pasture of the lyons whelpes? where the lyon and the lyoneesse walked, and the lyons whelpe, and none made them afraid.

12 The lyon did teare in pieces enough for his whelpes, and wozied for his lyoneesse, and filled his holes with praye, and his dennes with ruine.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians, which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scorneth them: reade Isa. 10.12.
c Signifying, that the Israelites were vtterly destroyed,
d Both to feare the enemie, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselues and say that Nineueh is so ancient that it can neuer perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch: but they shalbe scattered, and shall not looke backe though men would call them.
h God commaundeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh and the men thereof shalbe after this sort.
k Reade Ioel 2.6.
l Meaning Nineueh, whose inhabitants were cruell like the lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.

13 Beholde,

13 Beholde, I come vnto thee, ſaith the Lord of hoſtes, and I will burne her charets in the [m] ſmoke, and the ſwoꝛde ſhall deuoure thy yong lyons, and I will cut off thy ſpoile from the earth, and the voice of thy [n] meſſengers ſhall no moꝛe be heard.

m That is, as ſoone as my wrath beginneth to kindle.

n Signifying the heralds, which were accuſtomed to proclaime warre.

Some reade of the gumme teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

CHAP. III.

Of the fall of Nineueh. 8 No power can eſcape the hand of God.

O Bloodie citie, it is all full of lies, and robberie: [a] the praye departeth not.

2 The noiſe of a whip, [b] and the noiſe of the mouing of the wheeles, and the beating of the horſes, and the leaping of the charets.

3 The horſeman lifteth vp both the bright ſwoꝛd, and the glittering ſpeare, and a multitude is ſlaine, and the dead bodies are many: there is none ende of their coꝛpſes: they ſtumble vpon their coꝛpſes,

4 Becauſe of the multitude of the fornications of the [c] harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoꝛedome, and the nations through her witchcrafts.

5 Beholde, I come vpon thee, ſayth the Lorde of hoſtes, and will diſcouer thy ſkirts vpon thy face, and will ſhew the nations thy filthineſſe: and the kingdomes thy ſhame.

6 And I will caſt filth vpon thee, [d] make thee vile, and will ſet thee as a gaſing ſtocke.

7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhal flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comfoꝛters foꝛ thee?

8 Art thou better then [d] No, which was full of people, that lay in the riuers, and had the waters round about it, whoſe ditch was the ſea, and her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were her helpers.

10 Yet was ſhee caried away, and went into captiuitie: her yong children alſo were daſhed in pieces at the head of all the ſtreetes: and they caſt lots foꝛ her noble men, and all her mighty men were bound in chaines.

11 Alſo thou ſhalt be dꝛunken: thou ſhalt hide thy ſelfe, and ſhalt ſeeke helpe, becauſe of the enemie.

12 All thy ſtrong cities ſhall bee like figge trees with the firſt ripe figs: foꝛ if they bee ſhaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee are women: the gates of thy land ſhalbe opened vnto thine enemies, and the fire ſhal deuoure thy barres.

14 Dꝛawe thee waters foꝛ the ſiege: foꝛtifie thy ſtrong holdes: goe into the clay, and temper the moꝛter: make ſtrong bricke.

15 There ſhall the fire deuoure thee: the ſwoꝛd ſhall cut thee off: it ſhall eate thee vp like the [e] locuſts, though thou bee multiplyed like the locuſts, and multiplyed like the graſſhopper.

16 Thou haſt multiplyed thy merchants aboue the ſtarres of heauen: the locuſt ſpoyleth and fleeth away.

17 Thy princes are as the graſſhoppers, and thy capraines as the great graſſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away, and their place is not knowen where they are.

18 Thy [f] ſhepheards doe ſleepe, O king of Aſſhur: thy ſtrong men lye downe: thy people is ſcattered vpon the mountaines, and no man gatheꝛeth them.

19 There is no healing of thy wound: thy plague is gꝛeuous: all that heare the hault of thee ſhall clap the hands ouer thee: foꝛ vpon whom hath not thy malice paſſed continually?

a It neuer ceaſed to ſpoile and robbe.

b He ſheweth howe the Caldeans ſhall haſte, and how couragious their horſes ſhal be in beating the ground, when they come againſt the Aſſytians.

c He compareth Nineueh to an harlot, which by her beautie and ſubiltie entiſeth yong men and bringeth them to deſtruction.

d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.

e Signifying that Gods iudgemẽts ſhall ſuddenly deſtroy the Aſſyrians, as theſe vermine are with raine or change of weather.

f Thy princes and counſellers.

g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and crueltie, and yet can ſee none end. Therefore he had this reuelation ſhewed him of God, and that the Caldeans ſhould come and take them away captiues, ſo that they could looke for none ende of their troubles as yet, becauſe of their ſtubburneſſe and rebellion againſt the Lord. And leaſt the godly ſhould deſpaire, ſeeing this horrible confuſion, hee comforteth them by this, that God will puniſh the Caldeans their enemies, when their pride and crueltie ſhalbe at height: wherefore he exhoꝛteth the faithfull to patience by his owne exampte, and ſheweth them a forme of prayer, wherewith they ſhould comfoꝛt themſelues.

CHAP. I.

2 A complaint againſt the wicked that perſecute the iuſt.

THe burden which Habakkuk the Prophet did ſee.

2 O Lord, how long ſhal I cry, and thou wilt not heare! euen cry out vnto thee foꝛ violence, & thou wilt not helpe!

3 Why doeſt thou ſhew me iniquitie, and cauſe me to behold ſoꝛow? foꝛ ſpoyling, and violence are before mee: and there are that raiſe vp ſtrife and contention.

4 Therefore the Law is diſſolued, and iudgement doth neuer goe foꝛth: foꝛ the wicked doeth [b] compaſſe aboue the righteous: therefoꝛe [c] wrong iudgement proceedeth.

5 Beholde among the heathen, and regard, and wonder, and marualle: foꝛ I will woꝛke a woꝛke in your dayes: [d] ye will not beleeue it, though it be told you.

6 Foꝛ loe, I raiſe vp the Caldeans, that bitter and furious nation, which ſhall goe vpon the breadth of the lande to poſſeſſe the dwelling places, that are not theirs.

a. The Prophet complaineth vnto God, and bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead hereof reigneth cruelty, theft, oꝛtention & ſtrife.

b To ſuppreſſe him if any ſhould ſhew himſelfe zealous of Gods cauſe.

c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.

d As in times paſt you would not beleeue Gods word, ſo ſhall ye not now beleeue the ſtrange plagues which are at hand.

7 They are terrible and fearefull: e their iudgement and their dignitie shall proceede of themselues.

8 Their horses also are swifter then the leopards, & are more fierce then the wolues in the f euening: and their horsemen are many: and their horsemen shal come from farre: they shall flie as the eagle hasting to meate.

9 They come all to spoyle: before their faces shall be an f East winde, and they shall gather the captiuitie g as the sand.

10 And they shall mocke the kings, and the Princes shall be a scorne vnto them: they shall deride euery strong hold: for they shall gather h dust, and take it.

11 Then shall they i take a courage, and transgresse and doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, O Lord my God, mine holy one? we shall k not die: O Lord, thou hast ordeined them for iudgement, & O God, thou hast established the for correction.

13 Thou are of pure eies, & canst not see euil: thou canst not behold wickednes: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he?

14 And makest men as the l fishes of the sea, and as the creeping things that haue no ruler ouer them?

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, wherof they reioyce and are glad.

16 Therefore they sacrifice vnto their m net, and burne incense vnto their yarne, because by them their portion is fat, and their meate plenteous.

17 Shal they therfore streech out their net & not spare continually to slay n the nations?

e They themselues shalbe your iudges in this cause, and none shall haue authority ouer them, to controll them. *Zeph 3 3.*

f For the Iewes most feared this winde, because it destroyed their fruits.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shal abuse this victory, & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, & also that their sinnes required such a sharpe rod.

l So that the great deuoureth the small, and the Caldeans destroy all the world.

m Meaning, that the enemies flatter themselues, & glory in their owne force, power, & wit.

n Meaning, that they should not.

CHAP. II.

2 A vision, 5 against pride, couetousnesse, drunkennesse, and idolatrie.

I Will stand vpon my a watch, and set mee vpon the towre, and will looke & see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne b that readeth it.

3 For the vision is yet for an appointed time, but at the c last it shall speake, and not lie: though it tary, wait: for it shall surely come, and shall not stay.

4 Behold, d hee that lifteth vp himself, his d spirit is not vpright in him, but the iust shall liue by his faith.

5 Yea, in deede the proud man is as e hee that transgresseth by wine: therefore shal he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, & a taunting prouerbe against him, and say, Vo, hee that increaseth that which is not his? f howe long? and hee that ladeth himselfe with thicke clay?

7 Shall s they not rise vp suddenly, that shall bite thee? and awake, that shall vexe thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwel therein.

9 Vo, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the i stone shall cry out of the wal, and the beame out of the timber shall answere it.

12 Woe vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the k Lord of hosts, that the people shal labour in the very fire? the people shall euen wearie themselues for very vanitie.

14 For the earth shall bee l filled with the knowledge of the glory of the Lorde, as the waters couer the sea.

15 Woe vnto him that giueth his neighbour m drinke: thou powrest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, and be made naked: the cup of the Lordes right hand shall be turned vnto thee, and shamefull spuing shall be for thy glory.

17 For the o crueltie of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afraide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwel therein.

18 What profiteth the p image? for the maker thereof hath made it an image, and a teacher of lyes, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: q beholde, it is layde

a I wil renounce mine own iudgment, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it.

c Which conteined the destruction of the enemie, and the comfort of the Church: which thing though God execute not according to mans hastie affection, yet the issue of both is certaine at his time appointed. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom. 1. 17. gal. 3. 11. heb. 10. 38. e Hee compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

f Signifying, that all the word shall wish the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get, the more are they troubled.

g That is, the Medes and Persians, that should destroy the Babylonians?

h Signifying, that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltie and oppression.

i The stones of the house shall cry, and say that they are built of blood, and the wood shall answere and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire.

l In the destruction of the Babylonians his glory shall appeare thorow all the world.

m He reproacheth thus the king of Babylon who as hee was drunken with couetousnesse and crueltie, so hee prouoked others to the same, and inflamed them by his rage, and so in the ende brought them to shame.

n Whereas thou thoughtest to haue glory of thine thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Libanon, and the beastes therein, hee sheweth that the like crueltie shall be executed against them.

p Hee sheweth that the Babylonians gods could nothing auaile them: for they were but blockes or stones. read Ieremiah. 10. 8.

q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

ouer

ouer with golde and siluer, and there is no breath in it.

20 But the LORDE is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O LORD, I haue heard thy voyce, and was afrayd: O LORDE, reuiue thy [c] worke in the middes of the people, in the middes of the yeeres make it knowen: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light: [e] hee had hornes comming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bow: his [f] wayes are euerlasting.

7 [g] For his iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the LORD angry against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bowe was manifestly reuealed, and the [l] othes of the tribes were a sure word, Selah, thou [m] diddest cleane the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [n] passed by: the deepe made a noise, and lift vp his hand on high.

11 The [o] Sunne and Moone stood still in their habitation: [p] at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Annointed: thou hast wounded the head of the house of the wicked, and discouerdst the foundations vnto the [r] necke, Selah.

14 Thou diddest [s] strike thorow with his owne staues the heads of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lippes shooke at the voice: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when he commeth vp [x] vnto the people, he shal destroy them.

17 For the figge tree shall not flourish, neither shall fruit be in the vines: the labour of the Oliue shall faile, and the fields shall yeeld no meat: the sheepe shalbe cut off from the fold, and there shalbe no bullocke in the stalles.

18 But I will reioice in the LORD: I will ioy [y] in the God of my saluation.

19 The LORD God is my strength: he will make my feete like hindes feete, and hee will make mee to walke vpon mine high places. [z] To the chiefe singer on Neginothat.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afrayd when they heard Gods threatnings, & prayed.

c That is, the stare of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be vnder Christ.

d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Psal 31.16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he would deliuer his Church.

g The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3.10. and also of the Midianites, which destroyed themselues, Iudg. 7.22.

h Meaning, that God was not angry with the waters, but that by this meanes hee would destroy his enemies, and deliuer his Church.

i And so didst vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For hee had not onely made a couenant with Abraham, but renued it with his posterity.

m Read Num. 20.11.

n He alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their hands.

o As appeareth, Iosh. 10.12.

p According to thy commandement the sunne was directed by the weopons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying that there is no saluation but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroied his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the second verse, and sheweth how hee was afraid of Gods indgements.

u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the iudgements.

x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

y Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musicke shall haue occasion to prayse God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

SEeing the great rebellion of the people, and that there was nowe no hope of amendment, hee denounceth the great iudgement of God which was at hand, shewing that their countrey should bee vtterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of God vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continual care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they should bee gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe worde of the Lorde which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of Amon king of Iudah.

2.King.22.1. 2.King.21.19.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the [a] fowles of the heauen, and the fishes of the sea, and ruines shalbe to the wicked, and I will cut off man from off the land, saith the Lord.

4 I wil also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the [b] Chemarims with the Priests,

5 And them that worshippe the hoste of heauen vpon the house tops, and them that worshipe and sweare by the Lord, and sweare by [c] Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Bee still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lorde hath prepared a sacrifice, and hath sanctified his ghests.

8 And it shall be in the day of the Lords sacrifice, that I will visite the Princes and the kings children, and all such as are clothed with [d] strange apparell.

9 In the same day also will I visite all those that [e] daunce vpon the thresholde so proudly, which fill their maisters houses by crueltie and deceite.

10 And in that day, sayeth the Lorde, there shall bee a noyse, and cry from the [f] fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howle yee inhabitantes of [g] the lowe place: for the companie of the marchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with [h] lights, and visite the men that are frosen in their dregs, and lay in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also builde houses, but not inhabite them, and they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lorde is neere: it is neere and hasteth greatly, euen the voyce of the day of the Lord: [k] the strong man shall cry there bitterly.

15 * That day is the day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscuritie and darkenesse, a day of cloudes and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

Iere.30.7.ioel.2.11.amos 5.18.

17 And I will bring distresse vpon men, that they shal walke like blinde men, because they haue sinned against the Lord, and their blood shall be powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their golde shalbe able to deliuer them in the day of the Lordes wrath, but the * whole land shall bee deuoured by the fire of his iealousie: for hee shal make euen a speedie riddance of al them that dwell in the land.

Ezek.7.19.

Chap.3.8.

CHAP. II.

He moueth to returne to God, 5 prophesying destruction against the Philistims, Moabites, and others.

GAther * your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lordes anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which haue [b] wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so bee that yee may be hid in the day of the Lords wrath.

4 For [c] Azzah shalbe forsaken, and Ashkelon desolate: they shall driue out Ashdod at the noone day, and Ekron shal bee rooted vp.

5 Woe vnto the inhabitants of the sea [d] coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shalbe dwellings, and cottages for sheepeheards and sheepefolds.

7 And that coast shal bee for the * remnant of the house of Iudah to feede thereupon: in the houses of Ashkelon shal they lodge toward night: for the Lord their God shall visite them, and turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and [f] magnified themselues against their borders.

9 Therefore as I liue, saith the Lorde of hoastes, the God of Israel, surely Moab

a He exhorteth them to repentance, and willeth them to descend into themselues and gather themselues together, lest they bee scattered like chaffe.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithfull in that, that God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations he meaneth the people that dwelt nere to the Iewes, and in stead of friendship were their enemies: therefore he calleth them Canaanites whome the Lorde appointed to bee slaine.

e Hee sheweth why God would destroy their enemies, because their countrey might bee a resting place for his Church.

f These nations presumed to take from the Iewes that countrey which the Lord had giuen them,

shalbe

a Not that God was angry with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.

b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplaines, reade 2.King.23.5. Hosea 10.5.

c He alludeth to their idole Molech, which was forbidden, Leuit.20.2. yet they called him their king, and made him as a God: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, and serue them: which halting is here condemned, as Ezek. 20.39.1.King. 18.21.2.King. 17.33.

d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other Reade Ezek.23.14.

e Hee meaneth the seruantes of the rulers which inuade other mens houses, and reioyce and leape for ioy when they can get any praye to please their master withall.

f Signifying, that all the corners of the citie of Ierusalem should bee full of trouble.

g This is meant of the street of the merchants, which was lower then the rest of the place about it.

h So that nothing shall escape me.

i By their prosperitie they are hardened in their wickednesse. *Deut.28.30. amos 5.11.*

ſhall be as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhall ſpoile them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lord of hoſts people,

11 The Lorde will be terrible vnto them, g for he will conſume all the goods of ꝑ earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

12 Ye Moriams alſo ſhall be ſlaine by my ſword with them.

13 And hee will ſtretch out his hande againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wilderneſſe.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the h pelicane, and the ‖ owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhall be vpon the poſtes: for the cedars are vncouered.

15 This is the i reioycing citie that dwelt careleſſe, that ſayd in her heart, I am, and there is none beſides mee: how is ſhee made waſte, and the lodging of the beaſtes! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

g When he ſhal deliuer his people and deſtroy their enemies and idoles, his glory ſhall ſhine throughout all the world.

h Reade Iſai. 34 11.

‖ Or, hedgehogge.

i Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie ſhould be thus made waſte, and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WOe to her that is filthie and polluted, to the robbing a citie.

a That is, Ieruſalem. *Ezek.* 22.25, 27. *micah.* 3.11. *Habak.* 1.8.

2 She heard not the voyce: ſhee receiued not correction: ſhee truſted not in the Lord: ſhe drew not neere to her God.

3 Her princes within her are as roaring b lyons: her Iudges are as * wolues in the euening, which b leaue not the bones till the morrow.

b They are ſo greedy that they eate vp bones and all.

c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickednes: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but he profited nothing.

4 Her prophets are light, & wicked perſons: her prieſtes haue polluted the ſanctuarie: they haue wreſted the Law.

5 The c iuſt Lord is in the mids thereof: hee will doe none iniquitie: euery morning doeth he bring his iudgement to light, hee faileth not: but the wicked will not learne to be aſhamed.

6 I haue d cut off the nations: their towers are deſolate: I haue made their ſtreetes waſte, that none ſhall paſſe by: their cities are deſtroyed without man and without inhabitant.

7 I ſaid, Surely thou wilt feare mee: thou wilt receiue inſtruction: ſo their dwelling ſhould not be deſtroyed, howſoeuer I viſited them, but e they roſe earely and corrupted all their workes.

d By the deſtruction of other nations, he ſheweth that the Iewes ſhould haue learned to feare God.

8 Therefore wait ye vpon me, ſaith the Lorde, vntill the day that I riſe vp to the praye: for I haue determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhalbe deuoured with the fire of my ielouſie.

9 Surely ſo then will I turne to the people a pure language, that they may all call vpon the Name of the Lorde, to ſerue him ‡ with one conſent.

10 From beyond the riuers of Ethiopia, the f daughter of my diſperſed, praying vnto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for all thy workes, wherein thou haſt tranſgreſſed againſt mee: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more bee proude of my holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth: for they ſhall bee fed, and lye downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lorde hath taken away the g iudgements: hee hath caſt out thine h enemie: the King of Iſrael, euen the Lorde is in the mids of i thee: thou ſhalt ſee no more euill.

16 In that day it ſhall bee ſayd to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mightie: he will ſaue, he will reioyce ouer thee with ioy: he will quiet himſelfe in k his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it.

19 Behold, at that time will I bruſe all that afflict thee, and I will ꝑ ſaue her that halteth, and gather her that was caſt out, and I will get them prayſe and fame in all the lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a prayſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lord.

e They were moſt earneſt and redie to doe wickedly.

f Seeing ye will not repent, you ſhall looke for my vengeance aſwell as other nations.

g Leſt any ſhould thinke then that Gods glorie ſhould haue periſhed when Iudah was deſtroyed, hee ſheweth that he will publiſh his grace through all the world.

‡ Or, *with one ſhoulder, as Hoſe.* 6 9.

h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

i For they ſhall haue full remiſſion of their ſinnes: and the hypocrites which boaſted of the Temple, which was alſo thy pride in time paſt, ſhall be taken from thee.

k That is, the puniſhment for thy ſinne.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

m To defend thee, as by thy ſinnes thou haſt put him away and left thy ſelfe naked, as Exod. 32.25.

n Signifying, that God delighteth to ſhewe his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church, and religion.

p I will deliuer the Church which now is afflicted, as Micah 4.6.

q As among the Aſſyrians and Caldeans which did mocke them, and put them to ſhame.

Haggai.

THE ARGVMENT.

WHen the time of the seuentie yeeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures, and commodities, he declareth that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whom hee had promised, & by whom they should attaine to perfit ioy and glory.

CHAP. I.

1 The time of the prophesie of Haggai. 8 An exhortation to build the Temple againe.

IN the seconde yeere of king a Darius, in the first moneth, the first day of the moneth, came the word of the Lord (by the ministerie of the Prophet Haggai) vnto b Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying.

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, c that the Lordes house should bee builded.

3 Then came the word of the Lord by the ministery of the Prophet Haggai, saying,

4 Is it time for you selues to dwell in your d ceiled houses, & this house lie waste?

5 Nowe therefore thus saith the Lord of hostes, Consider your owne wayes in your hearts.

6 e Yee haue sowen much, and bring in little: yee eate, but ye haue not ynough: yee drinke, but yee are not filled: ye clothe you, but yee be not warme: and hee that earneth wages, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe f vp to the mountaine, and bring wood, and build this house, and s I will bee fauourable in it, and I will h bee glorified, saith the Lord.

9 Yee looked for much, and loe, it came to little: and when yee brought it home, I did blowe i vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from deawe, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 Then Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest with all the remnant of the people, heard the k voyce of the Lorde their God, and the wordes of the Prophet Haggai (as y Lord their God had sent him) & then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the l spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirite of Iehoshua the sonne of Iehozadak the high Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

a Who was the sonne of Hystaspis, & the third king of the Persians, as some thinke.

b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause?

c Not that they condemned the building thereof, but they preferred policie, and priuate profit to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures, before Gods honour.

e Consider the plagues of God vpon you for preferring your policie to his religion, and because yee seeke not him first of all.

f Meaning, that they should leaue off their owne commodities and goe forward in the building of Gods Temple, and in the setting forth of his religion.

g That is, I will heare your praiers according to my promise, 1. King 8. 21, 29.

h That is, my glory shall beset forth by you.

i And to bring it to nothing.

k This declared that God was the author of the doctrine, and that he was but the minister, as Exo. 14. 31. Iud. 7. 20. Act. 15. 28.

l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, Iohn 6. 44.

CHAP. II.

Hee sheweth that the glorie of the second Temple shall exceed the first.

IN the foure and twentieth day of the first moneth, in the second yeere of king Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake nowe to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this a House in her first glory, and howe doe you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet nowe be of good courage, O Zerubbabel, sayth the Lorde, and bee of good comfort, O Iehoshua, sonne of Iehozadak the high Priest: and be strong all yee people of the land, saith the Lord, and b do it: for I am with you, sayth the Lord of hostes,

6 According to the word that I couenanted with you, when yee came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, c Yet a little while, and I will shake the heauens and the earth, and the sea, and the dry land:

a For the people according as Isai. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but § Prophets meant the spiritual Temple, the Church of Christ.

b That is, go forward in building the Temple.

c He exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared: for this should bee accomplished in Christ, by whom all things should be renewed.

d Meaning, Chriſt, whom all ought to looke for and deſire: or by deſire, he may ſignifie all precious things, as riches and ſuch like.

8 And I will moue all nations, and d the deſire of all nations ſhall come, and I will fill this houſe with glory, ſayeth the Lorde of hoſtes.

9 The e ſiluer is mine, and the golde is mine, ſayth the Lord of hoſtes.

10 The glory of this laſt Houſe ſhall bee greater then the firſt, ſayeth the Lorde of hoſts: and in this place will I giue f peace, ſayth the Lord of hoſtes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the ſecond yeere of Darius, came the word of the Lorde vnto the Prophet Haggai, ſaying,

12 Thus ſayeth the Lorde of hoſtes, Aske now the prieſts concerning the Law, and ſay,

13 If one beare g holy fleſh in the ſkirt of his garment, and with his ſkirt doe touch the bread, or the pottage, or the wine, or oyle, or any meat, ſhall it be holy? and the Prieſts anſwered, and ſayd, No.

14 Then ſayd Haggai, If a polluted perſon touch any of theſe, ſhall it be vncleane? And the Prieſts anſwered, and ſayd, It ſhal be vncleane.

15 Then anſwered Haggai, and ſayd, So is this people, and ſo is this nation before me, ſayth the Lord: and ſo are all the workes of their handes, and that which they offer here is vncleane.

16 And now, I pray you, conſider in your mindes: from this h day, and afore, euen afore a ſtone was layde vpon a ſtone in the Temple of the Lord:

17 i Before theſe things were, when one came to an heape of twentie meaſures, there were but tenne: when one came to the wine preſſe for to drawe out fiftie veſſels out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, ſaith the Lord.

19 Conſider, I pray you, in your mindes, from k this day, and afore from the foure and twentith day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: conſider it in your mindes.

20 Is the l ſeede yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I bleſſe you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentith day of the moneth, ſaying,

22 Speake to Zerubbabel the prince of Iudah, and ſay, I m will ſhake the heauens and the earth,

23 And I will ouerthrowe the throne of kingdomes, and I will deſtroy the ſtrength of the n kingdomes of the heathen, and I will ouerthrowe the charets, and thoſe that ride in them, and the horſe and the riders ſhall come downe, euery one by the ſword of his brother.

24 In that day, ſaith the Lorde of hoſtes, will I take thee, O Zerubbabel my ſeruant the ſonne of Shealtiel, ſaith the Lorde, and will make thee as a o ſignet: for I haue choſen thee, ſaith the Lord of hoſtes.

g That is, the fleſh of the ſacrifices: whereby he ſignifieth that that thing, which of it ſelfe is good, cannot make an other thing ſo: and therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary, he that is vncleane and not pure of heart, doeth corrupt thoſe things, and make them deteſtable vnto God, which elſe are good and godly.

h Conſider how God did plague you with famine afore you began to build the Temple.

i That is, before the building was begun.

k From the time they began to build the Temple, he promiſeth that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould haue plentie.

l He exhorteth them to patience and to abide till the harueſt came, and then they ſhould ſee Gods bleſſings.

m I will make a change, and renew all things in Chriſt of whom Zerubbabel here is a figure.

n Hereby hee ſheweth that there ſhalbe no let or hinderance when God will make this wonderfull reſtitution of his Church.

o Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lorde to helpe him in the labour, and to confirme the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent vnfeinedly, and not abuſe this great benefit of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull ſhould haue, from death and ſinne, by Chriſt. But becauſe they ſtill remained in their wickedneſſe and coldeneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharpely: yet for the comfort of the repentant, he euer mixeth the promiſe of grace, that they might by this meanes be prepared to receiue Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

2 He exhorteth the people to returne to the Lord, & to eſchew the wickednes of their fathers. 16 He ſignifieth the reſtitution of Ieruſalem and the Temple.

IN the eight moneth of the ſecond yeere of a Darius came the worde of the Lorde vnto b Zechariah the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

a Who was the ſonne of Hyſtaſpis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24. 20. but had the ſame name, and is called the ſonne of Berechiah, as hee was, becauſe hee came of thoſe progenitors, as of Ieiada or Berechiah and Iddo.

2 The Lorde hath bene c ſore diſpleaſed with your fathers.

c He ſpeaketh this to feare them with Gods iudgements that they ſhuckle not prouoke him, as their fathers had done, whom hee ſo grieuouſly puniſhed.

3 Therefore ſay thou vnto them, Thus ſayeth the Lorde of hoſtes, d Turne yee vnto mee, ſayeth the Lorde of hoſtes, and I will turne vnto you, ſayeth the Lorde of hoſtes.

d Let your fruites declare, that you are Gods people, and that he hath wrought in you by his ſpirite, and mortified you: for els man hath no power to returne to God, but God muſt conuert him, as Ieremi. 31, 18, Lament. 5. 21. Iſaiah 21. 8. and 31. 6, and 45. 21.

4 Be ye not as your fathers, vnto whom

the

Ier. 3 12. *Ezek.* 18.30. *Hose.* 14. *Ioel* 2.12.

the former * Prophets haue cried, saying, Thus sayeth the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto mee, sayeth the Lord.

5 Your fathers, where e are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of f your fathers? And they returned, and sayd, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath hee dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lorde vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I i saw by night, and beholde k a man riding vpon a red horse, and he stood among the myrthe trees that were in a bottome, and behinde him were there l red horses speckled and white.

9 Then sayd I, O my Lord, What are these? and the Angel that talked with mee, sayd vnto mee, I will shew thee what these bee.

10 And the man that stoode among the myrthe trees answered, and sayd, These are they whom the Lord hath sent to go thorow the world.

11 And they answered the Angel of the Lorde, that stoode among the myrthe trees, and sayd, We haue gone thorow the worlde: and beholde, all the world sitteth still, and is at rest.

12 Then the m Angel of the Lord answered, and sayd, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lorde answered the Angel that talked with me, with good wordes and comfortable words.

14 So the Angel that communed with me, sayd vnto mee, Crie thou, and speake, Thus sayeth the Lorde of hostes, I am n ielous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angry against the careless heathen: for I was angrie but o a little, and they helped forward the affliction.

16 Therefore thus sayth the Lord, I will returne vnto Ierusalem with tender mercy: mine house shall bee builded in it, sayeth the Lord of hostes, and a line p shall be stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayeth the Lord of hostes, My cities shall yet q bee broken with plentie: the Lorde shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes, and sawe, and beholde, r foure hornes.

19 And I sayde vnto the Angel that talked with me, What bee these? And hee answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure s carpenters.

21 Then sayd I, What come these to do? And he answered, and sayd, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

p To measure out the buildings.
q The abundance shalbe so great that the places of store shall not be able to conteine these blessings, that God will send, but shall euen breake for fulnesse.
r Which signified all the enemies of the Church, East, West, North, South.
s These carpenters or smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I Lift vp mine eyes againe and looked, and beholde, a a man with a measuring line in his hand.

2 Then sayd I, Whither goest thou? And he sayd vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with mee, went foorth: and another Angel went out to meet him,

4 And said vnto him, Runne, speake to this b yong man, and say, c Ierusalem shall bee inhabited without walles, for the multitude of men and cattell therein.

5 For I, sayth the Lord, will be vnto her a wall of d fire round about, and will * bee the glory in the middes of her.

6 Ho, ho, come e foorth, and flee from the land of the North, sayeth the Lorde: for I haue scattered you into the foure f winds of the heauen, sayth the Lord.

7 Sane g thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hosts, After this i glory hath he sent me vnto the nations, which spoyled you: for hee that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence, is God, and so called.
b Meaning, himselfe Zechariah.
c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel thorow all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preserued,
d To defend my Church, to feare the enemies, and to destroy them if they approch neere.

and dwell in peace among all their enemies.

e In me they shall haue their full felicitie and glory.
f He calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church.
g As it was I that scattered you, so haue I power to restore you.
h By flying from Babylon and comming to the Church.
i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth mee his Angel, and his Christ to defend you from your enemies, that they shal not hurt you, neither by the way nor at home.

k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal. 17.8.

l Vpon the heathen, your enemies.

m They shall be your seruants as you haue bene theirs.

n This must necessarily be vnderstoode of Christ, who being God equall with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

you, toucheth the k apple of his eye.

9 For beholde, I will lift vp mine hand l vpon them: and they m shall bee a spoyle to those that serued them, and yee shall know, that the Lord of hostes hath n sent me.

10 Reioyce, and bee glad, O daughter Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall be ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.

12 And the Lord shall inherit Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdome.

AND hee shewed mee Iehoshua the high Priest, a standing before the Angel of the Lord, and b Satan stoode at his right hand to resist him.

2 And the c Lord said vnto Satan, The Lorde rebuke thee, O Satan: euen the Lord that hath chosen Ierusalem, rebuke thee. Is not this a d brand taken out of the fire?

3 Now Iehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake vnto those that stood before him, saying, Take away the e filthie garments from him. And vnto him he said, Behold, I haue f caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I said, Let them s set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lorde testified vnto Iehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also h iudge mine House, and shalt also keepe my i courts, and I will giue thee place among k these that stand by.

8 Heare nowe, O Iehoshua, the high Priest, thou and thy fellowes that sit before thee: for they l are monstrous persons: but beholde, I will bring forth the m Branch my seruant.

9 For loe, the n stone that I haue layde before Iehoshua: vpon one stone shall be seuen eyes: beholde, I will o cut out the grauing thereof, saith the Lord of hostes, and I will take p away the iniquity of this land in one day.

10 In that day, saith the Lord of hostes, shall yee call euery man his neighbour vnder the q vine, and vnder the figge tree.

a He prayed to Christ the Mediator for the state of the Church.

b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6.12.

c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.

d Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and nowe Satan sought to afflict and trouble him, when he was doing his office. c In respect of the glorious garments, and the precious stones that the Priestes did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should bee made excellent when Christ shall make the full restitution of his Church. f He sheweth of what apparell he speaketh, which is when our filthie sinnes are taken away, and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth, that besides the rayment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and king: and here all such are condemned that can content themselues with any meane reformation in religion seeing the Prophet desireth the perfection, and obtaineth it. h That is, haue rule and gouernement in my Church as thy predecessours haue had. i Whereby hee meaneth, to haue the whole charge and ministerie of the Church.

k That is, the Angels who represented the whole number of the faithfull: signifying, that all the godly should willingly receiue him.

l Because they follow my word, they are contemned in the world, & esteemed as monsters, Isa. 8.18.

m That is, Christ, who did so humble himselfe, that not only he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 11.1. Iere. 23.5. and 33.14, 15. n Hee sheweth that the ministers can not builde, before God lay the first stone, which is Christ, who is full of eyes, both because hee giueth light vnto all others, and that all ought to seeke light at him, Chap. 4.10. o That is, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more. q Yee shall then liue in peace and quietnes, that is, in the kingdome of Christ, Isa. 2.2. micah. 4.4. hag. 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked mee, as a man that is raised out of his sleepe,

2 And said vnto mee, What seest thou? and I said, I haue looked, and beholde, a a candlestick all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes, which were vpon the top thereof.

3 And two olme trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto mee, Knowest thou not what these bee? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by d an armie nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O e great mountaine, before Zerubbabel? thou shalt bee a plaine, and f hee shall bring forth the head stone

a Which was euer in the midst of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. d Hee sheweth that Gods power onely is sufficient to preserue his Church, though hee vse no mans helpe thereunto. e Hee compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindred Zerubbabel, who represented Christ, whom the enemies daily labour to let, in the building of his spirituall Temple, but all in vaine. f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof,

thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying.

9 The handes of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, and g then shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the [h] small things? but they shall reioyce, and shall see the stone of [i] tinne in the hand of Zerubbabel: [k] these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What bee these two olive branches, which thorow me the two golden pipes emptie themselues into the gold?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then sayd hee, These are the two [l] olive branches, that stand with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ, sent of my Father for the building and preseruation of my spirituall Temple.

h Signifying, that all were discouraged at the small and poore beginning of the Temple.

i Whereby hee signifieth the plummet & line, that is, that Zerubbabel which represented Christ should go forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while bee discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning a continuall prouidence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, Chap.3.9. l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lamps: Signifying, that God will continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeuery, & such as abuse the Name of God, 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

THen I turned mee, and lifted vp mine eyes, and looked, and behold, a flying booke.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, he sheweth y Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

2 And he said vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twenty cubites, and the breadth thereof ten cubites.

3 Then sayd hee vnto mee, This is the curse that goeth forth ouer the whole earth: for euery one that [b] stealeth, shall bee cut off aswell on this [c] side, as on that: and euery one that [d] sweareth shall be cut off, aswell on this side, as on that.

b That is, vseth any iniurie toward his neighbour,

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the theefe, and into the house of him, that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

c Meaning, whersoeuer he be in the world.

5 Then the Angel that talked with me, went forth and said vnto me, Lift vp nowe thine eyes, and see what is this that goeth forth.

d Hee that transgresseth the first table, & seeueth not God aright, but abuseth Gods Name.

6 And I said, What is it? And he sayd, This is an [e] Ephah that goeth forth. He sayd moreouer, This is the [f] sight of them, thorow all the earth.

e Which was a measure in drie things, conteining about ten pottels.

7 And behold, there was lift vp a talent of lead: and this is a [h] woman that sitteth in the midst of the Ephah.

8 And he said, This is [i] wickednes, and he cast it into the midst of the Ephah, and hee cast the waight of lead vpon the mouth thereof.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

9 Then lift I vp mine eyes, and looked: and behold, there came out two [k] women, and the winde was in their wings (for they had wings like the wings of a storke), and they lift vp the Ephah betweene the earth and the heauen.

g To couer the measure.

10 Then sayd I to the Angel that talked with mee, Whither doe these beare the Ephah?

h Which representeth iniquitie, as in the next verse.

11 And hee sayd vnto mee, [l] To build it an house in the land of Shinar, and it shall be established and set there vpon her owne place.

i Signifying that Satan should not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine, I turned and lift vp mine eyes, and looked: and behold, there came foure [a] charets out from betweene [b] two mountaines, and the mountaines were mountains of brasse.

a By charets here, as by horses afore, hee meaneth the swift messengers of God to execute and declare his will.

2 In the first charet were [c] red horses, and in the second charet [d] blacke horses,

3 And in the third charet [e] white horses, and in the fourth charet horses of [f] diuers colours, and reddish.

b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter,

4 Then I answered, and said vnto the Angel that talked with me, What are these, my Lord?

5 And the Angel answered, and said vnto mee, These are the [g] foure spirits of the heauen, which go forth from standing with the Lord of all the earth.

c Which signified the great cruelty and persecutions that the Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies. g Meaning, all the actions and motions of Gods spirit, which according to his vnchangeable counsell he causeth to appeare thorow all the world.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the [h] South countrey.

7 And the [i] reddish went out, and required to goe, and passe thorow the world. And he sayd, Go, passe thorow the world. So they went thorow out the world.

h Meaning, Egypt, and other countreys thereabout. i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob 1.12.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward

k By punishing the Caldeans mine anger ceased, & you were deliuered.

l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, & doubted of the restitution of the kingdome and of the priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning, Christ, of whome Iehoshua was a figure: for in Greeke they were both called Iesus.

o That is, of himselfe, without the helpe of man.

p Which declareth that none could build this temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10.

q Whereof Iehoshua had but a shadowe.

r The two offices of the kingdome and priesthood shal be so joyned together, that they shall bee no more disseuered.

s Who was also called Heldai.

t He also was called Iosiah.

u That they may acknowledge their infirmitie, which looked that all things should haue bene restored incontinently: and of this their infidelitie these two crownes shall remaine as tokens, Acts 1.6.

x That is, the Gentiles by the preaching of the Gospel shall help toward the building of this spiritual Temple, by the faith.

y If ye will beleeue and remaine in the obedience of faith.

the North countrey, haue pacified my k spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, euen of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and go vnto the house l of Iosiah, the sonne of Zephaniah.

11 Take euen siluer and gold, and make crownes, and set them vpon the m head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and sayth, Behold the man whose name is the n Branch, and he shall growe o vp out of his place, and he shall p build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the q glory, and shall sit and rule vpon his throne, and he shall bee a Priest vpon his throne, and the counsell of peace shall be betweene r them both.

14 And the crownes shall be to s Helem, and to Tobiiah, and to Iedaiah, & to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.

15 And they that are x farre off, shall come and build in the Temple of the Lorde, and yee shall know that the Lorde of hostes hath sent me vnto you. And this shall come to passe, if yee will y obey the voyce of the Lord your God.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which contained part of November and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Ier.41.2.

c By weeping and mourning appeare what exercises they vsed in their fasting

d That is, prepare my selfe with all deuotion to this fast.

e Which was now since the time the Temple was destroyed.

AND in the fourth yeere of king Darius, the worde of the Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chisleu,

2 For b they had sent vnto the house of God Sharezer, and Regem-melech, and their men to pray before the Lord,

3 And to speake vnto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I c weepe in the fift moneth, and d separate my selfe as I haue done these so many e yeeres?

4 Then came the worde of the Lord of hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the f Priestes, & say, When ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did yee fast vnto me? euo I approoue it?

6 And when ye did eat, and when ye did drinke, did ye not eate h for your selues, and drinke for your selues?

7 Should ye not heare the words, which the Lord i hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, k Execute true iudgement, and shewe mercie and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and l pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the law and the words which the Lord of hostes sent in his m spirit by the ministery of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, sayth the Lord of hostes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate o after them, that no man passed thorowe nor returned: for they layed the pleasant land o waste.

f For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe points of their religion.

g For they thought they had deserued toward God, because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.

h Did yee not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to yourowne fantasies, and not after the prescript of my Law.

i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded.

k He sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth.23.23.

l And would not cary the Lords burden, which was sweete and easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem.9.29.

m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.

n That is, after they were caried captiue,

o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the worde of the Lord of hostes came to me, saying,

2 Thus sayth the Lord of hostes, I was a telous for Zion with great telousie, and I was telous for her with great wrath.

3 Thus sayth the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a b citie of trueth, and the Mountaine of the Lord

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniury.

b Because shee shall be faithfull and loyal toward me her husband.

Lord of hosts, the holy mountaine.

4 Thus sayeth the Lord of hostes, There shall yet c old men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be ful of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hosts, Though it bee d vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, sayeth the Lord of hosts?

7 Thus sayeth the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall e dwell in the mids of Ierusalem, and they shall bee my people, and I will be their God in trueth and in righteousnesse.

9 Thus sayeth the Lord of hostes, Let your f hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the House of the Lorde of hostes was layde, that the Temple might bee builded.

10 For before these dayes there was no hire for a man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not intreat the residue of this people as afore time, sayeth the Lorde of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish h you, when your fathers prouoked mee vnto wrath, sayeth the Lord of hosts, and repented not,

15 So againe I haue determined in these dayes i to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shal doe. Speake yee euery man the trueth vnto his neighbour: execute iudgement truely and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oth: for all these are the things that I hate, saith the Lord.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus sayeth the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the k tenth shall bee to the house of Iudah ioy and gladnesse, and prosperous high feastes: therefore loue the trueth and peace.

20 Thus sayeth the Lord of hostes, That there shall yet come l people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Vp, let vs goe and pray before the Lord, and seeke the Lorde of hostes: I will goe also.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, euen take holde of the skirt of him that is a Iew, and say, We will goe with you: for wee haue heard that God is with you.

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gene. 18.14. Rom. 4.20.

e So that their returne shall not be in vaine: for God wil accomplish his promise, and their prosperitie shall be sure and stable.

f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18.20.

i Which declareth that man can not turne to God till he change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him his graces.

k Which fast was appointed when the citie was besieged, and was the first fast of these foure: & here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shal haue no more occasion to fast, or to shew signes of heauinesse: for God will send them ioy & gladnesse.

l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should bee in the kingdome of Christ. *Isa.* 2, 3, *micah.* 4, 1.

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lorde in the land of a Hadrach: and Damascus shall bee his b rest: when the c eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamath also shall border d thereby: Tyrus also and Zidon, though they be e very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and gold as the mire of the streetes.

4 Beholde, the Lord will spoile her, and he will smite her f power in the Sea, and she shalbe deuoured with fire.

5 Ashkelon shal see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shalbe ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but hee that remaineth, euen he shall be for our God, and he shall bee as a prince in Iudah, and i Ekron shalbe as a Iebusite.

8 And I will campe about k mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them

a Whereby he meaneth Syria.

b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.

c When the Iewes shall conuert and repent, then God wil destroy their enemies.

d That is, by Damascus meaning that Hamath or Antiochia should be vnder the same rod and plague.

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they closked with this name of Wisedome.

f Though they of Tyrus thinke themselues inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements.

g Meaning, that all should bee destroyed saue a very fewe, that should remaine as strangers.

h Hee promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them.

i As the Iebusites had bene destroyed, so should Ekron and all the Philistims.

k Hee sheweth that Gods power onely shall bee sufficient to defend his Church against all aduersaries, bee they neuer so cruell, or assemble their power neuer so often.

any more: for nowe I haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: beholde, thy king commeth vnto thee: [m] hee is iust, and saued himselfe, poore, and riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bow of the battel shall be broken, and he shall speake peace vnto the heathen, and his dominion shall bee from [p] sea vnto sea, and from the [q] riuer vnto the end of the land.

11 [r] Thou also shalt bee saued through the blood of thy couenant. I haue looked thy [s] prisoners out of the pit wherein is no water.

12 Turne you to the [t] strong holde, yee [u] prisoners of hope: euen to day doe I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.

14 And the Lord shalbe seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shall blowe the trumpet, and shall come forth with the whirlewinds of the South.

15 The Lord of hosts shall defend them, and they shall deuoure them, [z] and subdue them with sling stones, and they shal drinke, and make a noise as through wine, and they shall be filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the [a] stones of the crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the yong men cheerefull, and new wine the mayds.

1 That is, God hath now seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, he hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.

n Which declareth that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21.5.

o No power of man or creature shalbe able to let this kingdome of Christ, and he shall peaceably gouerne them by his word.

p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole world.

q That is, from Euphrates.

r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, where of the blood of the sacrifice was a figure, and is heere called the couenant of the Church, because God made it with his Church, and left it with them for the loue that hee bare vnto them.

s God sheweth that he wil deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holy land, where the citie and the Temple are, where God will defend you.

u Meaning, the faithful, which seemed to bee in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

x That is, double benefites and prosperity, in respect of that which your fathers inioyed from Dauids time to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee heere meaneth by the Grecians.

z Hee promiseth that the Iewes shal destroy their enemies and haue abundance and exceesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to mooue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the hie Priest.

CHAP. X.

1 *The vanitie of idolatrie.* 3 *The Lord promiseth to visit and comfort the house of Israel.*

Aske you of the [a] Lord raine in the time of the latter raine: so shall the Lorde make white cloudes, and giue you showres of raine, and to euery one grasse in the field.

2 Surely [b] the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue told a vaine thing: they comfort in vaine: therefore [c] they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visit the [d] goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery appointer of tribute also.

5 And they shall be as the mighty men, which treade downe their enemies in the mire of the streetes in the battell, and they shall fight, because the Lord is with them, and the riders and horses shalbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the house [b] of Ioseph, and I will bring them againe, for I pitie them: and they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shall reioyce in the Lord.

8 I will [i] hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will [k] sowe them among the people, and they shall remember me in farre countreys: and they shall liue with their children, and [l] turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

11 And hee [m] shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall drie vp: and the pride of Asshur shall bee cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

a The Prophet reproueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague, he willeth them to returne to God, and to pray in faith to him, and so he wil giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorceters who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruel gouernours which did oppresse the poore sheepe, Ezek. 34.16 17.

e He will be mercifull to his Church, and cherish them as a King or Prince doeth his best horse, which shall be for his owne vse in the warre.

f Out of Iudah shal the chiefe gouernour proceed, who shall be as a corner to vphold the building, and as a naile to fasten it together.

g Ouer their enemies.

h That is, the tenne tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby hee declareth the power of God, who needeth no great preparation when hee will deliuer his: for with a becke or hisse hee can call them from all places suddenly.

k Though they shall bee yet scattered and seeme to bee lost, yet it shall bee profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.

l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.

m He alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull u committed to Christ. 7 A grieuous vision against Jerusalem and Judah.

OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mighty are destroyed: howle yee, O okes of Basan, for the c defenced forest is cut downe.

3 There is the voice of the howling of the shepheards: for their d glory is destroyed: the voice of the roaring of lions whelps: for the pride of Jordan is destroyed.

4 Thus sayth the Lord my God, Feede the sheepe of the e slaughter.

5 They that possesse them, slay them, f and sinne not: and they that sell them, say, g Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I will no more spare those that dwell in the land, sayth the Lorde: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hande of his i king: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

8 m Three shepheards also I cut off in one month, and my soule loathed n them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beauty, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I sayd vnto them, If yee thinke it good, giue mee p my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord sayd vnto mee, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhood betweene Judah and Israel.

15 And the Lord sayd vnto mee, Take to thee yet r the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shall eate the flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sworde shall bee vpon his s arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shall be vterly darkened.

a Because the Iewes thought themselues so strong by reason of this mountainethat no enemie could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shal shew it selfe ready to receiue them.
b Shewing, that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.
d That is, the renowne of Iudah and Israel should perish.
e Which being nowe destinate to bee slaine, were deliuered as out of the Lions mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doe euill.
g He noteth ỹ hypocrites, which euer haue the name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the spoile of their brethren.
h I will cause one to destroy another.
i Their gouernours shall execute cruelty ouer them.
k That is, the small remnant, whom he thought worthy to shew mercy vnto.
l God sheweth his great benefits towarde his people to conuince them of greater ingratitude, which would neither bee ruled by his most beautifull order of gouernement, neither continue in the bands of brotherly vnitie, and therfore he breaketh both the one and the other. Some reade, for Bands destroyers, but in the 14. verse the first reading is confirmed.
m Whereby hee sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.
n Meaning the people, because they would not acknowledge these great benefits of God.
o He sheweth that the least part euer profit by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefits, but esteemed them as things of nought.
q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outward shew of gouernement: but in effect it should bee nothing: for they should be wolues and deuouring beasts in stead of the shepheards.
s And is in health and sound.
t By the arme hee signifieth strength, as he doeth wisedome and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Jerusalem.

THe burden of the word of the Lord vpon a Israel, sayth the Lord, which spread the heauens, and layd the foundation of the earth, and formed the spirit of man within him,

2 Behold, I will make Jerusalem a b cup of poyson vnto all the people round about: and also with Judah will bee be, in the siege against Jerusalem.

3 And in that day will I make Jerusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lorde, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Judah, and will smite euery horse of the people with blindnesse.

5 And the princes of Judah shall say in their hearts, The c inhabitants of Jerusalem shall be my strength in the Lord of hostes their God.

6 In that day will I make the princes of Judah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand and on the left: and Jerusalem shall bee inhabited againe in her owne place, euen in Jerusalem.

7 The Lord also shal preserue the d tents of Judah, as aforetime: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Jerusalem against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Jerusalem.

10 And I will powre vpon the house of Dauid,

a That is, the ten tribes which neglected Gods benefits in deliuering their brethren, & had rather remain in captiuity, then to returne home, when God called them.
b Jerusalem shall bee defended against al her enemies: so shal God defend all Iudah also, and shal destroy ỹ enemies.
c Euery captaine that had many vnder him afore, shal now thinke that the small power of Jerusalem shalbe sufficient to defend them against all enemies, because the Lord is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings, (which is meant by the house of Dauid) or in their defenced cities.

Dauid, and vpon the inhabitants of Ieruſalem the Spirit of e grace and of compaſſion, and they ſhall looke vpon me, whom they haue f pearced, and they ſhall lament for him, as one mourneth for his onely ſonne, and be ſory for him as one is ſory for his firſt borne.

11 In that day ſhall there bee a great mourning in Ieruſalem, as the h mourning of i Hadadrimmon in the valley of Megiddon.

12 And the k land ſhall bewaile euery family l apart, the family of the m houſe of Dauid apart, and their wiues apart: the family of the houſe of Nathan apart, and their wiues apart:

13 The family of the houſe of Leui apart, and their wiues apart: the family of n Shemei apart, and their wiues apart:

14 All the families that o remaine, euery family apart, and their wiues apart.

e They ſhal haue the feeling of my grace by faith, and know that I haue compaſſion on them.

f That is, whom they haue continually vexed with their obſtinacie, and grieued my Spirit, Iohn 19. 37. where it is referred to Chriſts body, which here is referred to the Spirit of God.

g They ſhall turne to God by true repentance, whom before they had ſo grieuouſly offended by their ingratitude.

h They ſhall lament, and repent exceedingly for their offences againſt God.

i Which was the name of a towne and place neere to Megiddo where Ioſias was ſlaine, 2. Chro. 35. 22.

k That is, in all places where the Iewes ſhall remaine.

l Signifying, that this mourning or repentance ſhould not be a vaine ceremonie: but euery one touched with his owne griefe ſhall lament.

m Vnder theſe certaine families hee conteineth all the tribes, and ſheweth that both the Kings and the Prieſts had by their ſinnes pearced Chriſt.

n Called alſo Simeon.

o To wit, which were elect by grace, and preſerued from the common deſtruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly againſt falſe prophets.

a He ſheweth what ſhalbe the fruit of their repentance, to wit, remiſſion of ſinnes by the blood of Chriſt, which ſhall be a continuall running fountaine, and purge them from all vncleanneſſe.

b He promiſeth that God will alſo purge them from all ſuperſtition, and that their religion ſhalbe pure.

c Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane ſpirits.

d That is, when they ſhall propheſie lies, and make God, who is the author of trueth, a cloke thereunto.

e He ſheweth what zeale the godly ſhall haue vnder the kingdome of Chriſt, Deut. 13 6, 9.

f God ſhall make them aſhamed of their errours and lies, and bring them to repentance, and they ſhall no more weare Prophets apparell to make their doctrine ſeeme more holy.

g They ſhall confeſſe their former ignorance, and be content to labour for their liuing.

IN that day there a ſhall bee a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleanneſſe.

2 And in that day, ſayth the Lorde of hoſts, I will cut off the b names of the idoles out of the land: and they ſhall no more be remembred: and I will cauſe the c prophets, and the vncleane ſpirit to depart out of the land.

3 And when any ſhal yet d propheſie, his father and his mother that begate him, ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the Name of the Lord: and his father and his mother that begate him, e ſhall thruſt him through, when hee propheſieth.

4 And in that day ſhall the prophets f be aſhamed euery one of his viſion, when hee hath propheſied: neither ſhall they weare a rough garment to deceiue.

5 But he ſhall ſay, I am no Prophet: I am an huſbandman: for man taught me to be an herdman from my youth vp.

6 And one ſhall ſay vnto him, What are theſe g wounds in thine hands? Then hee ſhal anſwere, Thus was I wounded in the houſe of my friends.

7 Awake, O ſword, vpon my i ſhepheard, and vpon the man, that is my felow, ſaith the Lord of hoſtes: ſmite the ſhepheard, and the ſheepe ſhall bee ſcattered, and I will turne mine hand vpon the little ones,

8 And in all the lande, ſayth the Lord, k two parts therein ſhall bee cut off, and die: but the third ſhall be left therein.

9 And I will bring that third part through the fire, and will fine them as the ſiluer is fined, and will trie them as gold is tried: they ſhall call on my Name, and I will heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

g They ſhall confeſſe their former ignorance, and be content to labour for their liuing.

h Hereby hee ſheweth that though their parents and friends delt more gently with them, and put them not to death, yet they would ſo puniſh their children, that became falſe prophets, that the markes and ſignes ſhould remaine for euer.

i The Prophet warneth the Iewes, that before this great comfort ſhould come vnder Chriſt, there ſhould be an horrible diſſipation among the people: for their gouernours and paſtours ſhould bee deſtroyed, and the people ſhould bee as ſcattered ſheepe: and the Euangeliſt applieth this to Chriſt, becauſe he was the head of all paſtours, Matth. 26 31.

k The greateſt part ſhal haue no portion of theſe bleſſings, and yet they that ſhall enioy them, ſhall be tried with great afflictions, ſo that it ſhall be knowen that onely Gods power and his mercies doe preſerue them.

CHAP. XIIII.

8 Of the doctrine that ſhall proceed out of the Church, and of the reſtauration thereof.

BEhold, the day of the Lord commeth, and thy ſpoyle ſhall bee a diuided in the midſt of thee.

2 For I will gather all nations againſt Ieruſalem to battel, and the citie ſhalbe taken, and the houſes ſpoiled, and the women deſiled, and halfe of the citie ſhall goe into captiuitie, and the reſidue of the people ſhall not be cut off from the citie.

3 Then ſhall the Lord go forth, and fight againſt thoſe nations, as when b he fought in the day of battel.

4 And his feete ſhall ſtande in that day vpon the c mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the middeſt thereof: toward the Eaſt and toward the Weſt there ſhall bee a very great d valley, and halfe of the mountaine ſhall remoue towarde the North, and halfe of the mountaine toward the South.

5 And yee ſhall flee vnto the e valley of the mountaines: for the valley of the mountaines ſhal reach vnto Azal: yea, ye ſhall flee like as yee fled from the f earthquake in the dayes of Vzziah King of Iudah: and the Lord my God ſhall come, and all the ſaints with thee.

6 And in that day ſhal there be no cleere light, but darke.

7 And there ſhalbe a day (it is knowen to

a He armeth the godly againſt the great tentations that ſhould come before they enioyed this proſperous eſtate promiſed vnder Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them afore.

b As your fathers and you haue had experience both at the red ſea, and at all other times.

c By this maner of ſpeech the Prophet ſheweth Gods power and care ouer his Church, and how he will as it were by miracle ſaue it.

d So that out of all the parts of the world they ſhall ſee Ieruſalem, which was before hid with this mountaine: and this hee meaneth of the ſpirituall Ieruſalem the Church.

e Hee ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountaines.

f Reade Amos 1. 1.

g Becauſe they did not credite the Prophets wordes, hee turneth to God, and comforteth himſelfe in that that hee knew that theſe things ſhould come, and ſaith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Signifying, that there ſhould be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is here meant by the euening) God would ſend comfort.

the Lord) h neither day nor night, but about the euening time it ſhall be light.

8 And in that day ſhall there i waters of life goe out from Jeruſalem, halfe of them towarde the Eaſt ſea, and halfe of them towarde the vttermoſt ſea, and ſhall be both in ſummer and winter.

9 And the Lord ſhall be king ouer all the earth: in that day ſhall there be one k Lord, and his Name ſhall be one.

10 All the land ſhalbe turned l as a plaine from Geba to Rimmon, toward the South of Jeruſalem, and it ſhal be lifted vp, and inhabited in her place: from Benjamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananel, vnto the kings wine preſſes.

11 And men ſhall dwell in it, and there ſhall be no more deſtruction, but Jeruſalem ſhalbe ſafely inhabited.

12 And this ſhall be the plague, wherewith the Lorde will ſmite all people, that haue fought againſt Jeruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhal conſume in their mouth.

13 But in that day m a great tumult of the Lord ſhalbe among them, and euery one ſhall take the n hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Judah ſhal fight alſo againſt Jeruſalem, and the arme of all the heathen ſhal be gathered round about, with o golde and ſilver, and great abundance of apparell.

15 Yet this ſhalbe the plague of the horſe, of the mule, of the camel, and of the aſſe, and of all the beaſts that be in theſe tents as this p plague.

16 But it ſhall come to paſſe that euery one q is left of all the nations, which came againſt Jeruſalem, ſhall goe vp from yeere to yeere to worſhip the king the Lord of hoſtes, and to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of all the families of the earth vnto Jeruſalem to worſhip the King the Lord of hoſtes, euen vpon them ſhall come no raine.

18 And if the family of r Egypt goe not vp, & come not, it ſhall not raine vpon them. This ſhall be the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of Tabernacles.

19 This ſhall bee the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be written vpon the ſ bridles of the horſes, The holineſſe vnto the Lorde, and the ſ pots in the Lordes houſe ſhalbe like the bowles before the altar.

21 Yea, euery pot in Jeruſalem and Judah ſhall be holy vnto the Lord of hoſtes, and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the t Canaanite in the Houſe of the Lord of hoſtes.

i That is, the ſpirituall graces of God, which ſhould euer continue in moſt abundance.

k Al idolatry and ſuperſtition ſhall be aboliſhed, and there ſhal be one God, one faith, and one religion.

l This new Jeruſalem ſhall be ſeene through all the world, and ſhall excell the firſt in excellencie, wealth and greatneſſe.

m God will not onely raiſe vp war without, but ſedition at home to trie them.

n To hurt and oppreſſe him.

o The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.

p As the men ſhould be deſtroyed, verſ. 12.

q By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what ſeruice they were put now (whether to labour, or to ſerue in warre) they were now holy, becauſe the Lord had ſanctified them.

ſ As precious the one as the other, becauſe they ſhal be ſanctified.

t But all ſhall be pure and cleane, and there ſhall neither be hypocrite, or any that ſhall corrupt the true ſeruice of God.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raiſed vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more feruent deſires looke for the comming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe, but chiefly he reproueth the Prieſtes for their couetouſneſſe, and for that they ſerued God after their owne fantaſies, and not according to the preſcript of his word. Hee alſo noteth certaine peculiar ſinnes, which were then among them, as marying of idolatrous and many wiues, murmurings againſt God, impatience, and ſuch like. Notwithſtanding, for the comfort of the godly, he declareth that God would not forget his promiſe made vnto their fathers, but would ſend Chriſt his meſſenger, in whom the Couenant ſhould be accompliſhed, whoſe comming ſhould be terrible to the wicked, and bring all conſolation and ioy vnto the godly.

CHAP. I.

A complaint againſt Iſrael, and chiefly the Prieſts.

a Reade Iſa. 13. 1.

THe a burden of the worde of the Lord to Iſrael by the miniſterie of Malachi.

2 I haue loued you, ſayth the Lord: yet ye ſay, b Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith the Lord: yet I loued Iaakob,

b Which declareth their great ingratitude that did not acknowledge this Ioue, which was ſo euident in that he choſe Abraham from out of all the world, and next choſe Iaakob the yonger brother of whom they came, and left Eſau the Elder.

3 And I c hated Eſau, and made his mountaines waſte, and his heritage a wilderneſſe for dragons.

c For beſides that the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yonger brother, being yet in his mothers belly, and alſo afterward in that hee was put from his birthright, yet euen nowe before your eyes the ſignes hereof are euident, in that that his countrey lyeth waſte, and he ſhall neuer returne to inherite it, whereas ye my people, whom the enemy hated more then them, are by my grace and loue toward you deliuered, reade Rom. 9. 13.

4 Though Edom ſay, We are impouerriſhed, but we will returne, and builde the deſolate places, yet ſayth the Lord of hoſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickedneſſe, and the people with whom the Lorde is angry for euer.

d Beſides the reſt of the people he condemneth the Prieſts chiefly, becauſe they ſhould haue reproued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will bee magnified vpon the border of Iſrael.

6 A ſonne honoureth his father, & a ſeruant his maſter. If then I be a father, where is mine honor? And if I be a maſter, where is my feare, ſaith the Lord of hoſts vnto you, d O Prieſts that deſpiſe my Name? and yet ſay, e Wherein haue we deſpiſed thy Name?

e He noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, and ſo were blinde guides.

f Ye receiue all maner offerings for your owne greedineſſe, and doe not examine whether they be according to my Law or no.

g Not that they ſaid thus, but by their doings they declared no leſſe.

h You make it no fault: whereby he condemneth them, that thinke it ſufficient to ſerue God partly as he hath commanded, and partly after mans fantaſie, and ſo come not to that pureneſſe of religion, which he requireth, and therefore in reproch heſheweth them that a mortall man would not be content to be ſo ſerued.

i He derideth the Prieſts who bare the people in hand, that they prayed for them, and ſheweth that they were the occaſion, that theſe euils came vpon the people.

k Will God conſider your office and ſtate, ſeeing you are ſo couetous and wicked

7 Yee offer f vncleane bread vpon mine altar, and you ſay, Wherein haue we polluted thee? In that ye ſay, the table of the Lord is not g to be regarded.

8 And if yee offer the blinde for ſacrifice, it is h not euill: and if yee offer the lame and ſicke, it is not euill: offer it nowe vnto thy Prince: will hee be content with thee, or accept thy perſon, ſaith the Lord of hoſtes?

9 And nowe, I pray you, i pray before God, that hee may haue mercie vpon vs: this hath beene by your meanes: will hee regarde k your perſons, ſayeth the Lorde of hoſtes?

10 Who is there euen among you, l that would ſhut the doores, and kindle not fire on mine altar in vaine? I haue no pleaſure in you, ſayeth the Lorde of hoſtes, neither will I accept an offering at your hand.

11 For from the riſing of the Sunne vnto the going downe of the ſame, my Name is m great among the Gentiles, and in euery place incenſe ſhall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, ſayth the Lord of hoſtes.

12 But ye haue polluted it, in that ye ſay, The table of the Lord is n polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Yee ſayd alſo, Beholde, it is a o wearineſſe, and ye haue ſnuffed at it, ſayth the Lord of hoſtes, and yee offered that which was torne, and the lame, and the ſicke: thus ye offered an offering: ſhould I accept this of your hand, ſayth the Lord?

14 But curſed bee the deceiuer, which hath in his flocke p a male, and voweth, and ſacrificeth vnto the Lorde a corrupt thing: for I am a great king, ſaith the Lord of hoſtes, and my Name is terrible among the heathen.

A Nd now, O ye a Prieſts, this commandement is for you.

2 If yee will not heare it, nor conſider it in your heart, to giue glory b vnto my Name, ſayth the Lord of hoſtes, I will euen ſend a curſe vpon you, and will curſe your c bleſſings: yea, I haue curſed them alreadie, becauſe yee doe not conſider it in your heart.

3 Beholde, I will corrupt d your ſeede, and caſt dung vpon your faces, euen the e dung of your ſolemne feaſts, and you ſhall be like vnto it.

4 And ye ſhall know, that I haue f ſent this commandement vnto you, that my couenant which I made with Leui, might ſtand, ſaith the Lord of hoſtes.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared mee, and was afraide before i my Name.

6 The law of k trueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Prieſts l lips ſhould preſerue knowledge, and they ſhould ſeeke the Lawe at his mouth: for hee is the m meſſenger of the Lord of hoſtes.

8 But yee are gone out of the way: yee haue cauſed many to fall by the Lawe: yee haue broken the couenant of Leui, ſayth the Lord of hoſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene partiall in the Law.

10 Haue we not all one n father? hath not one God made vs? why doe we tranſgreſſe euery one againſt his brother, and breake the couenant of o our fathers?

11 Iudah hath tranſgreſſed, and an abomination is committed in Iſrael and in Ieruſalem: for Iudah hath defiled the holineſſe of the Lord, which he loued, and hath maried the p daughter of a ſtrange god.

12 The Lorde will cut off the man that doeth this: both the maſter and the ſeruant out of the Tabernacle of Iaakob, and him that q offereth an offering vnto the Lord of hoſtes.

13 And this haue yee done againe, and r couered the altar of the Lorde with teares, with weeping and with mourning: becauſe

a He ſpeaketh vnto them chiefly, but vnder them he conteineth the people alſo.

b To ſerue mee according to my word.

c That is, the abundance of Gods benefits.

d Your ſeede ſowen ſhall come to no profite.

e You boaſt of your holineſſe, ſacrifices & feaſts, but they ſhall turne to your ſhame, and be as vile as doung.

f The Prieſts obiected againſt the Prophet that hee could not reprooue them, but hee muſt ſpeake againſt the Prieſthood, and the office eſtabliſhed of God by promiſe, but hee ſheweth, that the office is nothing ſlandered, when theſe villaines and doung are called by their owne names.

g He ſheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life and felicitie, and on their part, that they ſhould faithfully ſerue him according to his word.

i He ſerued me

k He ſheweth that the Prieſt ought to haue knowledge to inſtruct others in the word of the Lord.

l He is as the treaſure houſe of Gods word and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelfe.

m Shewing, that whoſoeuer doeth not declare Gods will is not his meſſenger, and Prieſt.

n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound themſelues to God to be an holy people.

p They haue ioyned themſelues in marriage with them that are of another religion.

q That is, the Prieſtes.

r Ye cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.

CHAP. II.

Threatnings againſt the Prieſtes bring ſeducers of the people.

the

f This is another fault, whereof he accuseth them, that is, that they brake the lawes of mariage.
t As the one half of thy selfe.
u She that was ioyned to thee by a solemne couenant, and by the inuocation of Gods name.
x Did not God make man and woman as one flesh and not many?
y By his power & vertue he could haue made many women for one man.
z Such as should be borne in lawfull and moderate mariage wherein is no excesse of lusts.
a Conteine your selues within your bounds, and be sober in minde, & bridle your affections.
b Not that he doth allow diuorcement, but of the two faults, hee sheweth which is the lesse.
c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were coueteth his fault.
d Ye murmured against God, because he heard not you assoone as yee called.
e In thinking that God fauoured the wicked, and hath no respect to them that serue him.
f Thus they blaspheme God in condemning his power and iustice, because he iudged not according to their fantasies.

the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee say, [f] Wherein? Because the Lord hath bene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy [t] companion, and the wife of thy [u] couenant.

15 And did not [x] he make one? yet had he [y] abundance of spirite: and wherefore one? because he sought a godly [z] seede: therefore keepe your selues in your [a] spirite, & let none trespasse against the wife of his youth.

16 If thou hatest her, [b] put her away, saith the Lord God of Israel, yet her couereth [c] the iniurie vnder his garment, saieth the Lord of hosts: therefore keepe your selues in your spirit, and transgresse not.

17 Ye haue [d] wearied the Lord with your words: yet ye say, Wherein haue we wearied him? When ye say, Euery one that [e] doth euill, is good in the sight of the Lord, and he delighteth in them. Or where is the God of [f] iudgement?

CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, and of Christs office.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7.27.
b Meaning, Messias, as Psal.40.1, 7.dan.9.17,25.
c That is, Christ by whō the couenant was made & ratified, who is called the Angel or messenger of the couenant, because he reconcileth vs to his father: and is Lord or King, because he hath the gouernment of his Church.
d He sheweth that [f] hypocrites which wish so much for [f] Lords comming, will not abide when he draweth nere: for he will consume them, and purge his, and make them cleane.
e He beginneth at the Priests, that they might be light & shine vnto others.
f They murmured against God, because they saw not his helpe euer present to defend them: and therfore he accuseth them of ingratitude, & sheweth that in that they are not dayly consumed, it is a token that he doth still defend them, and so his mercy toward them neuer changeth.

BEholde, I will send my [a] messenger, and he shall prepare the way before mee: and the [b] Lord whom ye seeke, shal speedily come to his Temple: euen the [c] messenger of the couenant whom ye desire: beholde, hee shall come, saith the Lord of hosts.

2 But who [d] may abide the day of his comming? and who shall endure, when hee appeareth? for he is like a purging fire, and like fullers sope.

3 And he shall sit downe to trie and fine the siluer: hee shall euen fine the sonnes of [e] Leui, and purifie them as golde and siluer that they may bring offrings vnto the Lord in righteousnesse.

4 Then shall the offrings of Iudah and Ierusalem be acceptable vnto the Lord, as in old time, and in the yeeres afore.

5 And I will come nere to you to iudgement, & I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widowe and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hosts.

6 For I am the Lord: I change not, and ye sonnes of Iaakob [f] are not consumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: [g] returne vnto mee, and I will returne vnto you, saieth the Lord of hostes: but yee sayd, Wherein shall wee returne?

8 Will a [h] man spoile his gods? yet haue ye spoiled me: but ye say, Wherein haue wee spoiled thee? In [i] tithes and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring yee all the tithes into the storehouse, that there may bee meate in mine House, and proue mee now herewith, saith the Lorde of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing [k] without measure.

11 And I will rebuke the [l] deuourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine bee barren in the field, saieth the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout [m] against me, saieth the Lord: yet yee say, What haue we spoken against thee?

14 Yee haue sayde, It is in vaine to serue God: and what profit is it that wee haue kept his commandement, and that we walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are [n] deliuered.

16 [o] Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a [p] booke of remembrance was written before him for them that feared the Lorde, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that day [q] that I shall do this, for a flocke, and I will [r] spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.

g Reade Zech. 1.3.
h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene maintained, and the priestes, and the poore relieued.
k Not hauing respect how much ye need, but I will giue you in all abundance, so that yee shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer deuoureth come and fruits.
m The Prophet condemneth them of double blaiphemie against God: first in that they sayd that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.
n They are not onely preserued to honour, but also deliuered from dangers.
o After these admonitions of the Prophet some were liuely touched, and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies, to all penitent sinners.
q When I shall restore my Church according to my promise, they shall be as mine owne proper goods.
r That is, forgiue their sinnes, and gouerne them with my spirit.

CHAP. IIII.

The day of the Lorde, before the which Elias should come.

FOr beholde, the day commeth, that shall [a] burne as an ouen, and all the proud, yea, and all that do wickedly, shalbe stubble, and the day that commeth, shall burne them vp, saith the Lord of hosts, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shal

a He propheseth of Gods iudgements against the wicked, who would not receiue Christ, when as God should sende him for the restauration of his Church,

the

the [b] sunne of righteousnesse arise, and health shall be vnder his wings, and yee shall [c] goe forth, and grow vp as fat calues.

3 And ye shall tread downe the wicked: for they shall be dust vnder the soles of your feet in the day that I shall doe this, sayth the Lord of hosts.

4 [d] Remember the lawe of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will send you [e] Eliah the Prophet before the comming of the great and [f] fearefull day of the Lord.

6 And hee shall [g] turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come [h] and smite the earth with cursing.

b Meaning Christ, who with his wings, or beames of his grace should lighten and comfort his Church, Ephes. 5.14. and he is called the sunne of righteousnesse, because in himselfe he hath all perfection, and also the iustice of the father dwelleth in him: whereby he regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God. c Yee shall be set at libertie and increase in the ioy of the Spirit, 2. Corinth. 3. 17. d Because the time was come, that the Iewes should bee destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the prophet exhorteth them to exercise themselues diligently in studying the law of Moses in the mean season, whereby they may continue in the true religion, and also bee armed against all tentations.

e This Christ expoundeth of Iohn Baptist, Mat. 11. 13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliiah. f Which as it is true for the wicked, so doeth it waken the godly, and call them to repentance. g Hee sheweth wherein Iohns office should stand: in the the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall imbrace the faith of the true fathers Abraham, Izhak and Iaakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

The end of the Prophets.

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the newe Testament, are called APOCRYPHA, that is, bookes which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet serued to proue any point of Christian religion, saue in as much as they had the consent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the history, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 *Iosias appointeth Priests, and keepeth the Passeouer.* 7 *Offrings for the Priests & the people.* 21 *The order of the Leuites.* 23 *The vpright life of Iosias.* 25 *His death and the occasion thereof, and the lamentation for him.* 34 *Ioachaz appointed king.* 53 *The destruction of Ierusalem.*

2.King. 23.21. 2.chron. 35.1.

AND Iosias kept the *Passeouer to his Lord in Ierusalem, and offred the Passeuer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lorde in the house, which Salomon the sonne of king Dauid had built,

4 And sayd, Ye shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid king of Israel, and according to the maiesty of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the Passeouer, & make ready the sacrifices for your brethren, and keepe the Passeouer after the Lordes commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calues.

8 These were giuen of the kings possessions according to the promise, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the priests for the Passeouer two thousande fiue hundreth sheepe, and three hundreth calues.

‖ *Or, Iehiel.*

9 Furthermore, Iechonias, & Samaias and Nathanael his brother, and ‖ Sabias, and ‖ Chelus, and ‖ Iozam captaines gaue to the Leuites for the Passeouer fiue thousand sheepe, and seuen hundreth calues.

‖ *Or, Hasabias.* ‖ *Or, Iehiel.* ‖ *Or, Chonaba.*

10 And when these things were done, the Priests & the Leuites stood in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the Passeouer with fire as * appertained, and they sod their offerings with perfumes in caldrons and pots, * *Exod.* 12.8.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priestes their brethren the sonnes of Aaron.

14 For the Priestes offered the fat vnto the euening, and the Leuites did make ready for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and ‖ Eddinus, which was of the kings appointment. ‖ *Or, Iedithun.*

16 And the porters were at euery gate, so that it was not lawfull that any should passe his ordinary watch: for their brethren the Leuites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passeuer,

18 And offer sacrifices vpon the altar of the Lorde, according to the commandement of king Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer, and the feast of vnleauened bread seuen dayes.

20 And there was not such a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Iosias, and the priests, and the Leuites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eigteenth yeere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before

before his Lord with a heart ful of godlines.

24 And concerning the things which came to paſſe in his time, they are written before, to wit, of thoſe that ſinned and did wickedly againſt the Lorde, above euery nation and kingdome, and greued him with (Or, by worſhipping) ſenſible things, ſo that the wordes of the Lord ſtood vp againſt Iſrael.

25 ¶ Now after all theſe acts of Joſias, it came to paſſe that when Pharaoh king of Egypt came to moue war at Carchamis vpon Euphrates, Joſias went out againſt him. 2. Chron. 35. 20.

26 But the king of Egypt ſent to him, ſaying, What haue I to doe with thee, O king of Judea?

27 I am not ſent of the Lord God againſt thee: but my warre is vpon Euphrates, and now the Lord is with mee, and the Lord haſteneth me forward: depart from me, and be not againſt the Lorde.

28 But Joſias would not turne backe his chariot from him, but prepared himſelfe to fight with him, not regarding the wordes of Jeremias the Prophet, by the mouth of the Lord.

29 But hee ſet himſelfe in battell aray againſt him in the field of Megeddo, and the Princes came downe to king Joſias.

30 And the king ſayde to his ſeruants, Conney me out of the battell, for I am very weake. And by and by his ſeruants brought him out of the battell.

31 So he gate vp on his ſecond chariot, & being come againe to Jeruſalem he changed his life, & was buried in his fathers graue.

32 And in all Judea was Joſias bewailed, yea, Jeremias the Prophet did lament for Joſias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Iſrael, to be done continually.

33 But theſe things are written in the booke of the ſtories of the kings of Judea, & euery one of the acts that Joſias did, and his glory, and his knowledge in the law of the Lorde, and the things which hee did before, and the things now rehearſed are regiſtred in the booke of the kings of Iſrael and Judea.

34 Then they of the nation tooke * Joachaz the ſonne of Joſias, and made him king in ſtead of his father Joſias, when hee was three and twenty yeere olde. 2. King. 23. 30. 2. Chron. 36. 1.

35 And he reigned in Judea and in Jeruſalem three moneths: for the king of Egypt depoſed him from reigning in Jeruſalem.

36 Hee taxed alſo the people of an hundreth talents of ſilver, & one talent of golde.

37 And the king of Egypt made Joacim his brother king of Judea and Jeruſalem.

38 And hee bound Joachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twenty and fiue yeere old was Joacim, when he reigned in Judea and Jeruſalem, and he did euill in the ſight of the Lord.

40 Wherefore againſt him came vp Nabuchodonoſor king of Babylon, who when he had bound him with a chaine of braſſe, led him away into Babylon.

41 Then Nabuchodonoſor tooke of the holy veſſels of the Lorde, and caried them away, & ſet them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his ſon reigned for him: and when hee was made king, he was eighteene yeere olde.

44 And hee reigned three moneths and ten dayes in Jeruſalem, and hee did euill in the ſight of the Lord.

45 ¶ So a yeere after Nabuchodonoſor ſent and brought him to Babylon with the holy veſſels of the Lord.

46 And he made Sedecias king of Judea and Jeruſalem, when he was one and twenty yeere olde, and he reigned eleuen yeeres.

47 And hee did euill in the ſight of the Lord, neither did he feare the wordes ſpoken * by Jeremias the Prophet from the mouth of the Lord. Jere. 38. 21.

48 For after that he was ſworne to king Nabuchodonoſor, he forſware himſelfe by the name of the Lord, and fell away, and hardened his necke and his heart, and tranſgreſſed the lawes of the Lord God of Iſrael.

49 Alſo the gouernors of the people, and the Prieſts committed many things againſt the Lawes, and paſſed all the pollutions of all nations, and polluted the Temple of the Lord, which was ſanctified in Jeruſalem.

50 Neuertheles the God of their fathers ſent his meſſenger to call them back, becauſe he ſpared them, and his owne Tabernacle.

51 But they derided his meſſengers, and in the day, that the Lorde ſpake vnto them, they mocked his Prophets,

52 So that he, being moued to anger againſt his people for their great wickednes, commaunded the kings of the Caldeans to inuade them.

53 Theſe killed their yong men with the ſworde round about their holy Temple, neither did they ſpare yong man, nor mayden, neither old man nor child among them.

54 But hee deliuered them all into their handes, and all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the Arke of God: and they tooke, and caried away the kings treaſures into Babylon.

55 And they ſet fire in the houſe of the Lord, and brake downe the walles of Jeruſalem, and burnt their towers with fire.

56 They conſumed alſo all the precious things therof, and brought them to nought, and thoſe that were left by the ſworde, he caried away into Babylon.

57 And they were ſeruants to him, and to his children till the Perſians reigned, to fulfill the worde of the Lord by the mouth of * Jeremias, Jere. 25. 11. and 29. 10.

58 And that the lande might enioy her Sabbaths all the time, that it was deſolate, till ſeuenty yeeres were accomplished.

CHAP. II.

1 *Cyrus gaue leaue to the Iewes to returne.* 10 *He ſent the holy veſſels.* 13 *The names of them that returne.* 16 *Their aduerſaries did let their building, and the kings letters for the ſame.*

IN * the firſt yeere of the reigne of Cyrus king of the Perſians, to fulfill the word of the Lord by the mouth of Jeremias, 2. Chron. 36. 22. ezra. 1. 1.

2 The

2 The Lord raised vp the spirit of Cyrus King of the Persians, and hee made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayeth Cyrus King of the Persians, The Lord of Israel, euen the most hie Lord, hath made mee King ouer the whole world,

4 And he hath cõmanded me to build him an house in Ierusalem, which is in Iudea.

5 If there bee any therefore of you of his people, let the Lord, euen his Lord bee with him, and let him go vp to Ierusalem, which is in Iudea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with gold and siluer,

7 With giftes, with horses and cattell, and other things, which shall bee brought, according to the vowes, into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Priests and Leuites, and all whose mind the Lord had mooued to go vp, and build an house to the Lord in Ierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattell, and with diuers vowes of many whose minds were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nebuchodonosor had carried out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Nowe when Cyrus king of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whome they were giuen to ‖ Abassar the gouernour of Iudea.

‖ Or, Shasb. basar, or Sanabassar.

13 Whereof this was the number: a thousand golden cups, and a thousand siluer cups, basins of siluer for the sacrifices, nine and twentie viales, of golde thirtie, and of siluer two thousand foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they carried away, were fiue thousand foure hundreth, threescore and nine.

15 They were brought by Sanaballar with them of the captiuitie of Babylon to Ierusalem.

Ezra. 4. 6.

16 ¶ But* in the time of Artaxerxes king of the Persians ‖ Belemus, & Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwelt in Iudea and Ierusalem,

‖ Or, Bischlemus.

‖ Or, Shimshi.

TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the Iudges which are in Coelosyria and Phenice.

18 Bee it nowe therefore knowen to our lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious and wicked citie, and build the market places, and make vp the walls thereof, and lay the foundations of the Temple.

19 Therefore if this citie bee built, and the walles be finished, they will not onely not indure to pay tribute, but will also resist Kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meet to passe ouer such a thing,

21 But to declare it to our lord the king, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this citie did alwayes rebel, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, wee declare it, that if this citie be built, and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, and to Semellius the secretary, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow.

26 I haue read the epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and wars, and how that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build vp the citie, & that it be taken heede that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the Secretary, and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they moued their tents with speede to Ierusalem with horse and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOw when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twenty prouinces.

3 And when they had eaten and dunke, and were satisfied, they departed, and King Darius went into his chamber, and slept till he wakened againe.

4 ¶ In the meane time three yong men of the

the garde, keepers of the kings body, sayd one to another,

5 Let euery one of vs speake a sentence, and hee that shall ouercome, and whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, and great things in token of victory,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, an head tire of fine linnen, and a chaine about his necke.

7 And he shall sit nexte to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillow of King Darius,

9 And sayde, when the King rose, they would giue him the writing, and whose sentence the King and the three princes of Persia should iudge to be wisest, to him should the victory be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the Counsell, and the writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he sayd vnto them, Declare vnto vs the writings. So ỹ first began, which had spoken of the strength of wine,

18 And sayd on this maner, O yee men, howe strong is wine! it deceiueth all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euery thought into ioy and gladnesse, so that one remembreth no maner of sorow nor debt.

21 It maketh euery heart rich, so that one remembreth neither king nor gouernor, and causeth to speake all things by ‖ talents.

‖ Or, pounds.

22 When men haue drunke, they haue no mind to loue either friends or brethren, and a little after they draw out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and hee held his peace when he had thus spoken.

CHAP. IIII.

Of the strength of a king. 13 *Of the strength of women.* 34 *Of the strength of trueth, which sentence is approued,* 47 *and his petition granted.*

THen the second which had spoken of the strength of the king, began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth all things, and is Lord of them, so that they doe all things which he commandeth them.

4 If he bid them make warre one against another, they do it: if he send thē out against the enemies, they go & breake downe mountaines, and wals, and towers.

5 They kill and are killed, and doe not passe the commandement of the king: if they ouercome, they bring all to the king, aswell the spoiles as all other things,

6 And those also which go not to warre and battell, but till the earth: for when they haue sowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the king.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh, and sleepeth.

11 For these keepe him round about: neither can any one goe and doe his owne busines, neither are they disobedient vnto him.

12 O ye men, how should not the king be strongest, seeing he is thus obeyed! So hee held his tongue.

13 ¶ Then the third which had spoken of women and of the trueth (this was Zorobabel) began to speake,

14 O ye men, neither the mighty King, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted the vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men be without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and gape, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, and his owne country, and is ioyned with his wife.

21 And for the woman he leopardeth his life, and neither remembreth father nor mother nor country.

22 Therefore by this yee may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to steale, and to saile vpon the sea, and vpon riuers,

24 And he seeth a Lion & goeth in darknesse, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea

26 Yea, many haue run mad for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Nowe therefore doe you not beleeue mee? is not the King great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame, the kings concubine, the daughter of the famous Bartacus, sitting on the right hand of the King,

30 And shee tooke the crowne off the Kings head, and put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, he laughed: and if shee were angry with him, hee did flatter her, that hee might be reconciled with her.

32 Howe then, O ye men, are not women moste strong, seeing they do thus?

33 ¶ Then the King and the Princes looked one vpon another, and hee began to speake of the trueth.

34 O ye men, are not women stronger? great is the earth, and the heauen is high, & the Sunne is swifte in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen blesseth it: and all things are shaken and tremble, neither is there any vniust thing with it.

37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and al their wicked works are such, and there is no trueth in them, and they perish in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor differences: but she doeth the things which are iust, & abstaineth from vniust and wicked things, and all men fauour her works,

40 Neither is there any vniust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So hee ceased to speake, and then all the people cried and said, Trueth is great and strongest.

42 Then the King said vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my cousin.

43 ¶ Then hee sayde to the King, Remember the vowe that thou hast vowed to builde Ierusalem, in the day that thou tookest the kingdome,

44 And to send againe al the vessels that were taken out of Ierusalem, which Cyrus set apart when hee made a vowe to put off Babylon, and vowed to send them thither.

45 Thou also hast vowed to builde the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.

46 And now, O Lorde the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: Ierequire therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen.

47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards, and lieutenants, and captaines, and gouernours, that they should bring on the way both him, and all that were with him, which went vp to build Ierusalem.

48 And hee wrote letters to all the Lieutenants in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the city with him.

49 And hee wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their liberty, that no prince nor Lieutenant, nor gouernor, nor steward should enter into their doores,

50 And that all the region which they kept, should be pay no tribute, and that the Idumeans should let goe the villages of the Iewes which they held,

51 And that euery yeere there should be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere:

53 And that all they which went from Babylon to build the citie, should haue libertie, as well they as their posteritie, and all the Priestes that went away.

54 Hee wrote also touching the charges, and the Priestes garment, wherein they should minister.

55 And hee wrote that they should giue the Leuites their charges, vntill the house were finished, and Ierusalem built.

56 Also hee wrote that they should giue pensions and wages to them that kept the citie.

57 And he sent away al the vessels which Cyrus had set apart out of Babylon, and whatsoeuer Cyrus had commanded to doe, hee also commanded to do it, and to send to Ierusalem.

58 And when the young man was gone forth, hee lift vp his face to heauen towardes Ierusalem, and gaue thanks to the King of heauen, *Or, Zorobabel.*

59 Saying, Of thee is the victory, and of thee is wisedome, and of thee is glory, and I am thy seruant.

60 Blessed be thou which hast giuen me wisedome: for vnto thee I acknowledge it, O Lorde of our fathers.

61 ¶ So hee tooke the letters, and went out and came to Babylon, and told all his brethren.

62 And they blessed the God of their fathers, because hee had giuen them freedome and libertie

63 To goe vp and to builde Ierusalem, and the Temple, where his name is renowned, and they reioyced with instruments of musicke and ioy seuen dayes.

CHAP. V.

1 *The number of them that returne from the captiuitie.* 42 *Their vowes and sacrifices.* 54 *The Temple is begunne to be built.* 66 *Their enemies would craftily ioyne with them.*

53. After

Ezra 2.1.

AFter these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, & their daughters, and their seruants, and their maydes, and their cattell.

2 And Darius sent with them a thousande horsemen, till they were restored to Ierusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus he caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their dignitie.

5 The Priestes. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Iosedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Iuda.

6 ‖ Who spake wise wordes to Darius the King of the Persians in the seconde yeere of his reigne, in the moneth Nisan, which is the first moneth.

‖Or, Zorobabel.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whom Nabuchodonosor King of Babylon had caried away into Babylon,

8 And returned vnto Ierusalem and to the rest of Judea, euery one into his owne city: which came with Zorobabel, and Jesus, Nehemias, ‖ Zacharias, Reesaias, Enenius, Mardochæus, Beellarus, Aspharasus, Reelius, Roimus, and Baana their guides.

‖Or, Saraia.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousande an hundred seuentie and two, the sonnes of Saphat foure hundreth, seuentie and two.

‖Or, Areh.

10 The sonnes of ‖ Ares seuen hundreth, fiftie and sixe.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam, a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Corbe seuen hundreth and fiue: the sonnes of Bani sixe hundreth, fourtie and eight.

‖Or, Bibai.

13 The sonnes of ‖ Bibe sixe hundreth, twentie and three: the sonnes of ‖ Sadas three thousand, two hundreth twentie and two.

‖Or, Azgad.

14 The sonnes of Adonikam, sixe hundreth, sixtie and seuen: the sonnes of Bagot two thousand, sixtie and sixe: the sonnes of Adinu, foure hundreth fiftie and foure.

‖Or, Asturbezeeis.

15 The sonnes of ‖ Ateris, Ninetie and two: the sonnes of Cellan and Azotus, sixtie and seuen: the sonnes of Azucan, foure hundreth, thirtie and two.

‖Or, the sonnes of Annia an hundreth, the sonnes of Arom one, the sonnes of Bassai, three hundreth twentie and three.

16 ‖ The sonnes of Ananias, an hundreth and one: the sonnes of Arom, & the sonnes of Balla, three hundreth twentie and three: the sonnes of Arsiphurith, an hundreth and two.

‖Or, Bethlehem.

17 The sonnes of Meterus, three thousande and fiue: the sonnes of ‖ Bethlomon, an hundreth twentie and three.

‖Or, Netophah.

18 They of ‖ Netophas, fiftie and fiue: they of ‖ Anaboth, an hundreth fiftie and eight: they of Bethlamon, fourtie and two.

‖Or, Anasbeth.

19 They of ‖ Cariathiarius, twenty and fiue: they of Caphiras and Beroth, seuen hundreth, fourtie & three: they of ‖ Piras, seuen hundreth,

‖Or, Cariathiarim.

‖Or, Pirah.

20 They of Thadias and Ammidioc, fiue hundreth, twentie & two: they of ‖ Ctrama and Gabdes, sixe hundreth, twentie and one.

‖Or, Aramah.

21 They of ‖ Macalon, an hundreth twentie and two: they of ‖ Betolius, fiftie and two: the sonnes of ‖ Aephis, an hundreth, fiftie and sixe.

‖Or, Macamos. ‖Or, Bethel. ‖Or, Nebus.

22 The sonnes of Calamolalus and Onus seuen hundreth, twentie and fiue: the sonnes of Jerechus, three hundreth, fourtie and fiue.

23 The sonnes of ‖ Annaas, three thousand, three hundreth and thirtie.

‖Or, Sanaas.

24 The Priestes, the sonnes of Jeddu, the sonne of Jesus, which are counted among the sonnes of Sanassib, nine hundreth, seuentie and two: the sonnes of Meruth, a thousande, fiftie and two.

25 The sonnes of ‖ Phassaron, a thousande, fourtie and seuen: the sonnes of ‖ Carme, a thousand and seuenteene.

‖Or, Phashur. ‖Or, Charim.

26 ¶ The Leuites. The sonnes of Jesue, Cadmiel, Banu, and Sinu, seuentie and foure.

27 ¶ The sonnes which were holy singers. The sonnes of Asaph, an hundreth, fourtie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Jatal, the sonnes of ‖ Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami: all were an hundreth, thirtie and nine.

‖Or, Talman.

29 The ministers of the temple. The sonnes of Esau, the sonnes of Aspha, the sonnes of Tabaoth, the sonnes of ‖ Ceras, the sonnes of ‖ Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of ‖ Agraba,

‖Or, Ceros. ‖Or, Suia. ‖Or, Hageba. ‖Or, Acub. ‖Or, Via.

30 The sonnes of ‖ Aerna, the sonnes of ‖ Duta, the sonnes of Cetab, the sonnes of ‖ Agaba, the sonnes of ‖ Subal, the sonnes of Anan, the sonnes of Cathua, the sonnes of ‖ Geddur.

‖Or, Agab. ‖Or, Sibe. ‖Or, Cedur. ‖Or, Rasa. ‖Or, Nerodi. ‖Or, Gazema.

31 The sonnes of ‖ Airus, the sonnes of Dassan, the sonnes of ‖ Noeba, the sonnes of Chalsba, the sonnes of Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Asara, the sonnes of ‖ Basthai, the sonnes of Alana, the sonnes of ‖ Meani, the sonnes of ‖ Naphisi, the sonnes of ‖ Acub, the sonnes of ‖ Aspha, the sonnes of ‖ Assur, the sonnes of Pharacim, the sonnes of ‖ Balaioth.

‖Or, Basse. ‖Or, Meunim or, Naphsin. ‖Or, Bacubub. ‖Or, Acapha ‖Or, Assur. ‖Or, Baraloth ‖Or, Mehida.

32 The sonnes of ‖ Meeda, the sonnes of Cutha, the sonnes of ‖ Cozea, the sonnes of ‖ Charcus, the sonnes of Aseras, the sonnes of ‖ Thomei, the sonnes of ‖ Nasith, the sonnes of Aspha.

‖Or, Charsebba. ‖Or, Barcus. ‖Or, Thamoth ‖Or, Nasib, ‖Or, Hazepharesth.

33 The sonnes of the seruants of Salomon. The sonnes of ‖ Asaphion, the sones of ‖ Phatira, the sonnes of ‖ Jeeli, the sonnes of Lozon, the sonnes of Isdael, the sonnes of ‖ Sapheth.

‖Or, Pharuda ‖Or, Ieelah. ‖Or, Staphelia.

34 The sonnes of Agia, the sonnes of ‖ Phacthreth, the sonnes of ‖ Sabie, the sonnes of ‖ Sarothie, the sonnes of Maias, the sonnes of Gar, the sonnes of ‖ Addus, the sonnes of ‖ Subas, the sonnes of Aphetra, the sonnes of Barodis, the sonnes of Sabar, the sonnes of Alom.

‖Or, Phaccareth. ‖Or, Sabin. ‖Or, Sparsia, ‖Or, Addu. ‖Or, Subah.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundreth, seuentie and two.

‖Or, The'melah. & Thelharsa, Carathalar, and Alar.

36 These came vp from ‖ Thermeleth, and Thelersas: Carrathalat and Aalar leading them.

37 Neither

27 Neither could they shewe their families nor their stocke how they were of Israel, the sonnes of ‖ Ladan the sonne of ‖ Ban, the sonnes of ‖ Necodan, sixe hundreth fiftie and two.

‖ Or, Dalaias.
‖ Or, Tubia.

38 And of the Priestes those which exercised the office of Priests, & were not found the sonnes of ‖ Obdia, the sonnes of ‖ Accos, the sonnes of Addus, *which had taken to wife Augia, one of the daughters of ‖ Berzelaius.

‖ Or, Necoda.
‖ Or, Hobia.
‖ Or, Hacoz. Ezra 2.61.

39 And was called after his name: and when the description of the kinred of these men had bene sought in the register, and could not bee found, they were set apart from the office of Priests.

‖ Or, Barzelem.

40 For ‖ Nemias and Atharias sayde to them, that they should not be partakers of the holy things, till there arose an high Priest clothed with doctrine and trueth.

‖ Or, Nehemias and Atharias.

41 So all they of Israel, from them of twelue yeere olde, and litle children, were fourtie thousand, besides men seruants and women seruants, two thousande three hundreth and fiftie.

‖ Or, fourtie and two thousand, three hundreth and sixtie.

42 Their seruants and handmaides were seuen thousand, three hundreth fourtie and seuen: the singing men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth thirtie and fiue: and horses, seuen hundreth, thirtie & sixe: mules, two hundreth fourtie and fiue: ‖ brastes that bare the yoke, fiue thousand, fiue hundreth, twentie and fiue.

‖ Or, asses.

44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to giue to the treasure of the works, ‖ a thousand pound in golde, and fiue thousand pound in siluer, and an hundreth priestly garments.

‖ Or, of gold 12. thousand pound, and of siluer, fiue &c.

46 And the Priests and the Leuites and the people dwelt in Jerusalem, and in the countrey, and the holy singers and the porters, and all Israel in their ‖ villages.

‖ Or, quarters. Ezra 3.1.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were all gathered together with one accorde into the open place of the first gate, which is toward the East.

48 Then Jesus the sonne of Josedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is writte in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the lande were their enemies and vexed them, and they offred sacrifices according to the season, and burnt offerings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is * ordeined in the Lawe, and offred sacrifices euery day, as was requisite,

Leuit. 23. 34.

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the newe moneths and of all holy feasts.

53 ¶ And all * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the temple of God was not yet built.

Ezra 3. 6.

54 They gaue also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And chartes to the Sidonians, & to those of Tyrus to bring Cedar wood out of Libanus, which should bee brought by flotes to the hauen of Joppe, according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the seconde yeere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedec, and their brethren, and the Priests and Leuites, and all they that came out of captiuitie into Jerusalem,

57 And * layde the foundation of the house of God in the first day of the second moneth of the second yeere, after their returne into Judea and Jerusalem.

Eccles. 49. 12.

58 And they appointed the Leuites from twentie yeere olde ouer the workes of the Lord, and Jesus and his sonne and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Joda, the sonne of Helladun, with their sonnes and brethren, euen all the Leuites with one accorde did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stoode clothed with their long garments with musicall instruments, and trumpets, and the Leuites the sonnes of Asaph with cymbales,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loud voyce songes to the prayse of the Lorde, because his mercie and glorie is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loud voyce, praysing the Lord for the raising vp of the house of the Lord.

63 Also some of the Priests and Leuites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping & great crying, and many with trumpets and toperyed with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blew trumpets, so that they were heard farre off.

66 ¶ Whereto̊e when the enemies of the tribes of Juda and Beniamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuitie build the Temple to the Lord God of Israel.

68 Wherefore they comming to Zorobabel, and Jesus, and the chiefe of the families, sayd vnto them, Let vs build also with you.

69 For we obey your Lord as you doe, and sacrifice vnto him since the dayes of ‖ Asbalareth king of the Assyrians, which brought vs hither.

‖ Or, Assaradet, or Asachadon.

70 Then Zorobabel, and Jesus, and the chiefe of the families of Israel sayd to them, It doeth not appertaine to vs, and to you to build an house to the Lord our God.

71 For we alone will build it to the Lord God

Ezra.4.3,4. of Israel, as it becommeth vs, & as * Cyrus the king of the Persians hade vs.

72 Nowbeit the people of the land made them sluggish that were in Judea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building,

73 All the time of king Cyrus like: so that they were let from the building two yeere, vntill the reigne of Darius.

CHAP. VI.

1 Of Aggeus and Zacharias. 3 The building of the Temple. 5 Sisinnes would let them. 7 His Epistle to Darius. 23 The Kings answere to the contrary.

Ezra.5.1. Prophe.1.1. BVt* in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophets prophesied to the Iewes, euen vnto them that were in Judea and Jerusalem, in the Name of the Lord God of Israel, which ‡ Greeke vpon them. they called ‡ vpon.

2 Then Zorobabel sonne of Salathiel, and Jesus the sonne of Josedec stoode vp, and began to build the house of the Lord, which is in Jerusalem, the Prophets of the Lorde being with them, and helping them.

3 ¶ In that time Sisinnes the gouernour of Syria and Phenice, and Sathrabouzanes with his companions came vnto them,

4. And said vnto them, By whose commandement build you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

5 But the ancients of the Iewes had grace of the Lord, after that hee had visited the captiuitie.

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copy of the Epistle, which hee did write and send to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainely to vnderstande, that when wee came to the countrey of Judea, and entered into the city of Jerusalem, we found in the citie of Jerusalem the ancients of the Iewes that were of the captiuitie,

9 Building an house to the Lorde great and newe, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their handes, so that it will be finished with all glory and diligence.

11 Then we asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouernen it: therefore we demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruants of the Lorde, which hath created the heauen and the earth.

2.King.6.2. 14 And* this house was built vp many yeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers, prouoking God to wrath, sinned against the Lorde of Israel, which is in heauen, * he deliuered them into the handes of Nabuchodonosor king of Babylon of the Chaldeans, 2.King.24.1.

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of golde and of siluer, which Nabuchodonosor had caried out of the house at Jerusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to ‖ Sanaballarus ruler. ‖ Or, Shashbazar.

19 And a commaundement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lorde should be built in this place.

20 Then the same Sanaballarus, being come hither, layde the foundations of the house of the Lorde at Jerusalem, and since that time till nowe, it is in building and is not finished.

21 Nowe therefore if it please the king, let it be sought vp in the kings libraries concerning Cyrus,

22 And if it be found that the building of the house of the Lord at Jerusalem hath bin done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answere concerning these things.

23 Then King Darius commaunded to search in the kings libraries that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were layde vp for memoriall.

24 In the first yeere of the reigne of Cyrus, king Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, as well those of gold as of siluer, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should be restored to the house, which is in Jerusalem, and set in the place where they were afore.

27 Also he commanded that Sisinnes gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captains in Syria and Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Judea, and the Elders of the Iewes to builde that house of the Lord in that place.

28 And I also haue commanded to build it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished.

29 And that some part of the tribute of Coelosyria

losyria and Phenice ſhould be diligently giuen to theſe men for ſacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Alſo corne, and ſalt, and wine, and oile continually euery yeere without faile, as the Prieſts which are in Ieruſalem ſhal teſtifie to be ſpent euery day,

31 That offrings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whoſoeuer ſhould tranſgreſſe any thing afore ſpoken or written, or derogate any thing therof, that a tree ſhould be taken out of his poſſeſſion, and hee be hanged thereon, and that his goods ſhould bee the kings.

33 And therefore let the Lord whoſe name is there called vpon, deſtroy euery king and nation, which ſtretcheth out his hand to hinder or doe euil to that houſe of the Lord which is in Ieruſalem.

Ezra 6.12. 34 * I Darius the King haue ordeined that it ſhould bee diligently executed according to theſe things.

CHAP. VII.

1 Siſinnes and his companions follow the Kings commaundement, and helpe the Iewes to builde the Temple. 5 The time that it was build. 10 They keepe the Paſſeouer.

Ezra 6.13. THen Siſinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions obeying King Darius commaundements,

2 Aſſiſted diligently the holy works, working with the ancients & gouernors of the Sanctuary.

3 And the holy workes proſpered by Aggeus and Zacharias the Prophets which prophetied.

4 So they finiſhed all things by the commandement of the Lord God of Iſrael, and with the conſent of Cyrus and Darius, and Artaxerxes kings of the Perſians.

5 Thus the holy houſe was finiſhed in the three and twentieth day of the moneth Adar in the firſt yeere of Darius king of the Perſians.

6 ¶ And the children of Iſrael, and the Prieſtes and the Leuites, and the reſt, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyſes.

7 And they offered for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the ſinne of all Iſrael, according to the number of the chiefe of the tribes of Iſrael.

9 And the Prieſts & the Leuites ſtood according to their kinreds, clothed with long robes in the workes of the Lorde God of Iſrael, according to the booke of Moyſes, and alſo the porters in euery gate.

10 And ỹ children of Iſrael offred the Paſſeouer together with them of the captiuitie, in the fourteenth day of the firſt moneth, after that the Prieſts and Leuites were ſanctified.

11 But all the children of the captiuitie were not ſanctified together, but all the Leuites were ſanctified together.

12 And they offered the Paſſeouer for all the children of the captiuitie, and for their brethren the Prieſts, and for themſelues.

13 Then all the children of Iſrael which were of the captiuitie did eate, euen all they that had ſeparated themſelues from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of vnleauened bread ſeuen dayes, reioycing before the Lord,

15 Becauſe hee had turned the counſell of the King of the Aſſyrians towardes them to ſtrengthen their hands in the workes of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras commeth from Babylon to Ieruſalem. 10 The copie of the commiſſion giuen by Artaxerxes. 29 Eſdras giueth thankes to the Lorde. 32 The number of the heads of the people that came with him. 76 His prayer and confeſſion.

AND after theſe things when Artaxerxes King of the Perſians reigned, Eſdras the ſonne of ‖ Saraias, the ſonne of Ezerias, the ſonne of Helcias, the ſonne of Salum, ‖Or, Azarias

2 The ſonne of Sadoc, the ſonne of Achitob, the ſonne of Amarias, the ſonne of ‖ Ezias, the ſonne of ‖ Merimoth, the ſonne of ‖ Zaratas, the ſonne of ‖ Saulas, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron was the hie Prieſt. ‖Or, Azarias ‖Or, Meraioth. ‖Or, Sama. ‖Or, Aci.

3 This Eſdras went out of Babylon, and was a ſcribe well taught in the Law of Moyſes, giuen by the Lord God of Iſrael.

4 Alſo the King gaue him great honour, and hee founde grace in his ſight in all his requeſts.

5 With him alſo there departed ſome of the children of Iſrael, and of the Prieſtes and Leuites, and of the holy ſingers, and of the porters, and of the miniſters of the Temple vnto Ieruſalem,

6 In the ſeuenth yeere of the reigne of Artaxerxes, and in the fift moneth: this was the ſeuenth yeere of the King (for they went out of Babylon in the firſt day of the firſt moneth,

7 And came to Ieruſalem according as the Lord gaue them ſpeede in their iourney.)

8 For Eſdras had gotten great knowledge, ſo that hee would let nothing paſſe that was in the Lawe of the Lorde, and in the commaundements, and he taught all Iſrael all the ordinances and iudgements.

9 So the Commiſſion written by King Artaxerxes was giuen Eſdras the Prieſt, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Eſdras ỹ Prieſt, and reader of the Law of the Lord, Salutation.

11 For as much as I conſider things with ptie, I haue commaunded that they that will and deſire of the nation of the Iewes, & of the prieſts and Leuites, which are in our kingdome, ſhould goe with thee vnto Iſrael.

12 Therefore as many as be willing, let them depart together, as it hath ſeemed good to mee and my ſeuen friends the counſellers,

13 That they may viſite the things that are

in Iudea and Ierusalem diligently, as it is contained in the Law of the Lord,

14 And cary the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the golde & siluer, which shalbe found in the countrey of Babylon appertaining to the Lord in Ierusalem.

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as gold, for bullis, and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren wil doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also King Artaxerxes haue commaunded the treasurers of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they shoulde giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the highest God, according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the King and of his sonnes.

23 Also to you it is commaunded, that of none of the Priests or Leuites, or holy singers, or porters, or ministers of the Temple, or of the workemen of this Temple, no tribute nor taxe be taken, nor that any haue power to taxe them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and teach those, which are not instructed.

25 And let all those which shall transgresse the Law of God and the King, bee diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the Scribe said, Blessed be the only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured mee before the King, and the counsellers, and all his friends and gouernours.

28 ¶ * Therefore I was incouraged by the helpe of the Lord my God, and gathered men of Israel to goe vp with me. *Ezra 8.1.

29 These are the guides after their families and order of dignities, which came vp with mee our of Babylon in the reigne of Artaxerxes the King.

30 Of the sonnes of Phinees, Gerson, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, ‖ Lettus. [Or, Hattus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fiftie men.

32 Of the sonnes of ‖ Salomon, Abelliaenias the sonne of Zacharias, and with him two hundreth men. [Or, Pahath Moab, Eloenai.

33 Of the sonnes of Zathoe, Sechenias the sonne of ‖ Iezolus, and with him three hundreth men: of the sonnes of Adin, ‖ Obeth sonne of Jonathas, and with him two hundreth and fiftie men. [Or, Ieziel. [Or, Obed.

34 Of the sonnes of Elam ‖ Iesias sonne of Gotholias, and with him seuentie men. [Or, Iesaias.

35 Of the sonnes of Saphatias, Zarias, sonne of ‖ Bachael, and with him seuentie men. [Or, Michael.

36 Of the sonnes of Joab, ‖ Badias sonne of Jezelus, and with him two hundreth and twelue men. [Or, Obadiah sonne of Iechiel.

37 Of the sonnes of ‖ Banid, Assalimoth sonne of Josaphias, and with him an hundreth and threescore men. [Or, Baniah, Eſolomith.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of ‖ Astath, Johannes sonne of Acatan, and with him an hundreth and tenne. [Or, Asgad, Johanan. sonne of Ecetban.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, ‖ Jeouel and ‖ Maias, and with them seuentie men: of the sonnes of ‖ Bagoath sonne of Jesaeourus, and with him seuentie men. [Or, Iebel. [Or, Semaias. [Or, Bagoi, Vei, sonne of Iſtacuri.

41 And I gathered them together to the flood called * Theras, and pitched our tents there three dayes, and numbred them. *Ezra 8.15.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ‖ Maasman, and Alnathan, and Samaian, and ‖ Jozibon, and Nathan, Ennatan, Zacharian, and ‖ Pololamon the chiefe, and best learned. [Or, Masma, Aluathan. [Or, Ioeib, Elnathan, Zacharie, and Mofollam.

44 And I bade them to goe to Daddeus the captaine which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethren, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lorde learned men of the sonnes of Mosi, the sonne of Leui, the sonne of Israel, to wit, ‖ Sisebebian and his sonnes, and his brethren being eighteene. [Or, Seredia.

47 And Asebia, and ‖ Annon, and Osaian his brethren of the sonnes of ‖ Canaineus, with their sonnes, twentie persons. [Or, Anan, Iesaias. ‖ Or, Cananeen.

48 And of the ministers of the temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundreth and twentie, of whom all the names were registred.

49 ¶ And * there I proclaimed a fast for the young men before the Lorde to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell. *Ezra 8.21.

50 For I was ashamed to aske the King footemen or horsemen, or conduct for safe-

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gard against our enemies,

51 Because we had said to the King, that the power of our Lorde should bee with them that sought him, to direct them in al things.

52 Wherefore we prayed our Lord against according to these things, whom wee found favourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, ‖Or, Serebias. ‖Esebias and Assanias, and with them tenne of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lorde, which the King and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, fiue hundreth and fiftie talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde,

56 And twenty golden basins, & twelue vessels of brasse, of fine brasse shining like gold.

57 And I saide to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lorde of our fathers.

58 Watch and keepe them, til that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priestes and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed from the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the mightie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So wee came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer that was weighed, and the golde was deliuered in the house of our Lorde to ‖Or, Marimoth the sonne of Iorie of Vrie. ‖Marimoth the Priest, the sonne of Iouri,

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad the sonne of Jesus, and ‖Or, Noedia, sonnes sonne of Bannue. Noethy sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams fourescore and sixteene,

65 Lambes hundreth and twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice, who honoured the people, and the Temple of God.

Ezra.9.1. 67 ¶ *When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated from them the strange people of the land,

68 For the pollutions of the Gentiles, to wit, of the Cananites, and Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these thinges, I rent my clothes, and the holy garment, and I pulled the haire off mine head, and off my beard, and sate me downe sorowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel came to mee whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holy garment, and bowed my knees, and stretched foorth mine handes to the Lord,

73 And said, *O Lorde, I am ashamed, and confounded before thy face. Ezra.9.6.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers wee are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priestes haue bene giuen vp to the Kings of the earth, to the sword and to captiuitie, and for a praye with all shame vnto this day.

77 And now how greatly hath thy mercy bene, O Lorde, that there should be left vs a roote and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lorde, and rayse vp Sion that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And nowe, O Lorde, what shall wee say, hauing these things? for wee haue transgressed thy Commaundements, which thou hast giuen by the handes of thy seruants the Prophetes, saying,

82 * Because the lande which yee goe to inherite, is a lande polluted by the pollutions of the strangers of the lande, which haue filled it with their filthinesse, Deut.7.2.

83 Therefore nowe yee shall not ioyne your daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that yee may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, and to mixe vs with the vncleannesse of the people of the land.

87 Mightest thou not bee angry with vs to destroy vs, so that thou shouldest neither

leaue vs roote, nor seede, nor name?

88 But, O Lorde of Israel, thou art true: for there is a root left, euen vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for their things.

Ezra.10.1 90 ¶ And * as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Jerusalem of men and women, and yong children: for there was great lamentation among the multitude.

‖Or, Iehel. 91 Then Iechonias the sonne of ‖ Jeel of the sonnes of Israel, crying out, said, O Esdras, we haue sinned against the Lorde God: we haue taken in mariage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make it strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priestes and Leuites of al Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the lawe for the strange wiues, 10 they promise to put them away.

Ezr.10.6. THen * Esdras rose from the court of the Temple, and went to the chamber of Joannan the sonne of Eliasib,

2 And being lodged there, hee did eate no bread nor drinke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea and Jerusalem, to all them that were of the captiuitie, that they should be gathered to Jerusalem,

4 And that all they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda & Beniamin, came together within three dayes, into Jerusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broade place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and saide to them, Yee haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Nowe therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, & from the strange wiues.

10 Then all the multitude cried out and sayd with a loude voyce, We will doe so as thou hast saide.

11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, and al they which haue strange wiues of our families, tarry:

13 And let the Priestes and Iudges come out of all places at the day appointed, till they haue appeased the wrath of the Lorde against vs for this matter.

14 Then Jonathas Asaels sonne, and ‖ Ezrias sonne of ‖ Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them. ‖Or, Iahaziah. ‖Or, Thecua.

15 And they which were of the captiuity, did after al these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had maried strange wiues in the first day of the first moneth.

18 And there were found of the Priests which had maried strange wiues, ‖Or, Maasias. ‖Or, Iedaiah.

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, ‖ Mathelas, and Eleazar, and Joribus, and ‖ Jonadan. ‖Or, Anani, and Zabiah.

20 Who also gaue their handes to cast out their wiues, and offered a ramme for their reconciliation in their purgation. ‖Or, Pashur, Elionai, Maasias, Ismael.

21 And of the sonnes of Emmer, ‖ Ananias, and Zabdeus, and Canes, and Samerus, and Hireel, and Azarias. ‖Or, Ielabad, and Alasa, ‖Or, Iosabad, Semei,

22 And of the sonnes of ‖ Phaisu, Elionas, Massias, Ismaelus, and Nathanael, and ‖ Ocidelus, and Talias. ‖Or, Galial, Tathias, Iozabdus.

23 And of the Leuites, ‖ Jozabadus, and Semis, and Colius, who was called ‖ Calitas, and Patheus, and Dudas, and Jonas. ‖Or, Eliasib, and Bacur. ‖Or, Sallum.

24 Of the holy Singers, ‖ Eliazurus, Bacchurus. ‖Or, Remias.

25 Of the porters, ‖ Sallumus, & Tolbanes. ‖Or, Banadias

26 Of them of Israel, of the sonnes of Phorus, ‖ Hiermas, & Eddias, and Melchias, and Maelus, and Eleazar, & Asibias, and ‖ Banaias. ‖Or, Elam. ‖Or, Iehiel. ‖Or, Ieremoth and Helias.

27 Of the sonnes of ‖ Ela, Matthanias, Zacharias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias. ‖Or, Zethoe, Eliadas, Elasib.

28 And of the sonnes of ‖ Zamoth, Eliadas, Eliasimus, Othonias, Jarimoth, and ‖ Sabatus, and Sardeus. ‖Or, Sabad, and Sardai. ‖Or, Bebo.

29 Of the sonnes of ‖ Bebai, Joannes, and Ananias, and ‖ Josabad, and Ematheas. ‖Or, Iosabat, and Emah,

30 Of the sonnes of ‖ Mani, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth. ‖Or, Bani, Olam, Maluch, Iedaia, Iasub.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccunus, and Naidus, & Mathanias, and ‖ Selchel, and Balnuus, and Manasseas. ‖Or, Addin, Naatus, Laccus, Banaias.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, & Sabbeus, and Simon a Chosamite. ‖Or, Bezelel, Balnu, Manasses.

33 And of the sonnes of ‖ Asom, Altaneus, and ‖ Matthias, and Bannanias, Eliphalat, and Manasses, and Semei. ‖Or, Hasam.

34 And of the sonnes of ‖ Maani, Jeremias, Momdis, Dmairus, Jnel, Maimas, and Pactias, and Amos, Carabasion, and Ouasibus, and Mamnimatanatus, Eliasibs, Tamus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Dzozas, Sesis, Elril, Azailus, Samatas, ‖Or, Mathmas, Matathias. ‖Or, Ban, Ieremias, Modi, Euaram.

Samatas, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaias.

36 All these married strange wiues, and put them away with their children.

37 And the Priestes and the Leuites dwelt in Ierusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

Nehe.8.1. 38 ¶ *Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that he should bring the Lawe of Moyses, which had bin giuen by the Lord God of Israel.

40 Then brought Esdras the chiefe Priest the Lawe to all the multitude, both man & woman, and to all the Priests, that they might heare the Lawe the first day of the seuenth moneth.

41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Esdras the Priest and reader of the Law, stood vpon a pulpit of wood that was prepared.

‖Or, Matithias. 43 And there stoode by him ‖Margathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus at his right hand,

‖Or, Pedaias. 44 And at his left hande ‖Phaldaius, and Sail, Melchias, Aothasaphus, Nabarias.

45 Then Esdras tooke the booke of the Law before the multitude (for hee sate honourably before them all)

46 And they all stood vpright when hee expounded the Law, and Esdras blessed the Lord the most high God, the most mighty God of hostes.

47 And the whole multitude cryed, Amen.

‖Or, Bani. 48 Then Iesus, and ‖Anus, and Sarabias, and Adinus, and Iacobus, Sabatatas, Auranas, Maiantas, and Calitas, Azarias, and Iozabdus and Ananias, & Biatas the Leuites lift vp their handes, and fell downe on the ground, and worshipped the Lord.

49 And taught the Lawe of the Lorde, and stoode also earnestly vpon the reading.

‖Or, Nehemias. 50 Then sayde ‖Aththarates to Esdras the chiefe Priest and Reader, and to the Leuites, that taught the multitude in all things, This day is holy vnto the Lorde, and all haue wept in hearing of the Law.

51 Goe therefore and eate the fatte meates, and drinke the sweet drinkes, and send presents to them that haue not.

52 For this day is holy to the Lord, and be not sory: for the Lord God will glorifie you.

53 So the Leuites commaunded all these things to the people, saying, this day is holy to the Lord: be not sad.

54 Then they departed all to eate and drink, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with the wordes wherwith they were instructed, when they were assembled together.

II. Esdras

CHAP. I.

8 The people is reproued for their vnfaithfulnesse.
30 God will haue another people, if those will not be reformed.

THe second booke of the Prophet *Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadanias, the son of Sadoc, the son of Achitob,

Ezra.7.1.

2 The sonne of Achias, the of Phinees, the sonne of Heli, the sonne of Amarias, the sonne of Asie, the sonne of Martmoth, the sonne of Arua, the sonne of Ozias, the sonne of Bozith, the sonne of Abiiel, the sonne of Phinees, the sonne of Eleazar.

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artarexres king of Persia.

Isa.58.1. 4 *And the word of the Lord came vnto me, saying,

5 Goe, and shew my people their sinnes, and their children their wickednes, which they haue committed against mee, that they may tell their childrens children.

6 For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.

8 Pull thou off then the hairs of thine head, and cast all euill vpon them: for they haue not beene obedient vnto my Lawe, but they are a rebellious people.

9 How long shal I forbeare them, vnto whom I haue done so much good?

10 *Many kings haue I destroyed for their sakes: Pharao with his seruantes and all his armie haue I smitten downe. *Exod.14.31.*

11 All the nations haue I destroyed before them: *I haue destroyed the East, the people of the two countreys Tyrus and Sidon, & haue slaine all their enemies. *Num.21.24, Iosh.8.12.*

12 Speake thou therefore vnto them, saying, Thus sayth the Lord.

13 *I haue led you through the Sea, and haue giuen you a sure ‖way, since the beginning: *I gaue you Moyses for a guide, and Aaron for a Priest. *Exod.14.29.* *‖Or, streete.* *Exod.3.10. and 4.14.*

14 *I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the Lord. *Exod.13.21.*

15 Thus sayth the Almightie Lorde, The quailes *were a token vnto you: I gaue you tents for safegard, wherein ye murmured: *Exod.16.13. Psal.104.40.*

16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.

17 Where are the benefites that I haue done for you? when ye were hungry in the wildernes, *did ye not cry vnto me? *Num.14.3.*

18 Saying, Why hast thou brought vs into this wildernesse, to kill vs? It had beene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, and gaue you Manna to eate: *so yee did eate *Wisd.16.20.*

Angels

Angels foode.

Num.20.11. 20 *When ye were thirstie, did not I cleane
wisd.11.4. the stone, and waters did flowe out, to satisfie
you? from the heate I couered you with the
leaues of the trees,

21 And I gaue you fat countries: I cast out
the Cananites, the Pherestes, and Philistims
Isa.5.4. before you: *What shall I doe more for you,
sayth the Lord?

Exod.15.23. 22 Thus saith the Almighty Lord, *When
yee were in the wildernesse at the bitter waters,
being athirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies,
but cast a tree into the water, and made the riuer
sweete.

24 What shall I doe vnto thee, O Iacob?
Exod.32.8. thou *Iuda wouldest not obey: I will turne me
to other nations, and vnto those will I giue my
Name, that they may keepe my lawes.

25 Seeing ye haue forsaken mee, I will also
forsake you: when ye aske mercie of me, I will
not haue pitie vpon you.

Isai11.5. 26 *When yee call vpon mee, I will not
heare you: for ye haue defiled your hands with
blood, and your feete are swift to commit mur-
ther,

27 Although ye haue not forsaken mee, but
your owne selues, sayth the Lord.

28 Thus sayth the Almighty Lord, Haue I
not prayed you, as a father his sonnes, and as a
mother her daughters, and as a nurse her young
babes,

29 That yee would bee my people, as I am
your God, and that ye would be my children, as
I am your Father?

Mat.23.37. 30 *I gathered you together as an henne ga-
thereth her chickins vnder her wings: but now
what shall I doe vnto you? I will cast you out
from my sight.

Isai.1.13. 31 *When you bring gifts vnto mee, I will
turne my face from you: for your solemne feast
dayes, your new moones, and your circumcisi-
ons haue I forsaken.

32 I sent vnto you my seruants the Prophets,
whom ye haue taken and slaine, and torne their
bodies in pieces, whose blood I will reuenge,
sayth the Lord.

33 Thus sayth the Almighty Lorde, Your
house shall be desolate: I will cast you out as the
winde doth the stubble.

34 Your children shall not haue generation:
for they haue despised my commandement, and
done the thing that I hate, before me.

35 Your houses will I giue vnto a people to
come, who shall beleeue me though they heare
mee not, and they, vnto whom I neuer shewed
miracle, shall doe the things that I commaund
them.

36 Though they see no Prophets, yet shall
they hate their iniquities.

37 ¶ I will declare the grace that I will doe
for the people to come, whose children reioyce in
gladnesse, and though they haue not seene mee
with bodily eyes, yet in heart they beleeue the
things that I say.

38 Now therefore brother, behold what great
glory, & see the people that come from the East.

39 Vnto whom I will giue for leaders, Abra-
ham, Isaac, Iacob, Oseas, Amos, Michæas, Joel, Abdias, Jonas,

40 Naum, Abacuc, Sophonias, Aggeus,
Zacharias, and Malachias (which is called also
the *messenger of the Lord.) *Malac.3.1.*

CHAP. II.

The Synagogue findeth fault with her owne children,
18 *The Gentiles called.*

THus sayth the Lorde, I brought this people
out of bondage: I gaue them also my com-
maundements by my seruaunts the Prophets,
whome they would not heare, but despised my
counsels.

2 The mother that bare them, sayth vnto
them, Goe you away, O children: for I am
a widow and forsaken.

3 I brought you vp with gladnesse, but with
sorowe and heauinesse haue I lost you: for yee
haue sinned against the Lorde your God, and
done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I
am a widow and forsaken: goe yee, O my chil-
dren, and aske mercie of the Lord.

5 And thee, O Father, I call for a witnesse
for the mother of these children, which would
not keepe my couenant,

6 That thou bring them to confusion, and
their mother to a spoyle, that their kindred bee
not continued.

7 Let their names bee scattered among the
heathen: let them be put out of the earth, for they
haue despised my couenant.

8 Woe vnto thee, Assur: for thou hiddest the
vnrighteous in thee: O wicked people, remem-
ber *what I did vnto Sodom and Gomorah, *Gen.19.24.*

9 Whose land is mired with clouds of pitch
and heapes of ashes: so will I doe vnto them,
that heare me not, saith the Almightie Lord.

10 ¶ Thus sayth the Lord vnto Esdras, Tell
my people, that I will giue them the kingdome
of Ierusalem, which I would haue giuen vnto
Israel.

11 And I will get me glory by them, and giue
them the euerlasting tabernacles, which I had
prepared for those.

12 They shall haue at will the tree of life
smelling of ointment: they shall neither labour
nor be weary.

13 Go ye, and ye shall receiue it: pray that the
time, which is long, may bee shortned: the king-
dome is prepared for you: watch.

14 Take heauen and earth to witnesse: for I
haue abolished the euill, and created the good:
for I liue, sayth the Lord.

15 Mother, embrace thy children, and bring
them vp with gladnesse: make their feete as fast
as a pillar: For I haue chosen thee, sayeth the
Lord.

16 And those that bee dead, will I raise vp
from their places, and bring them out of the
graues: for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for
I haue chosen thee, saith the Lord.

18 I will send thee my seruants Elias and Je-
remie to help thee, by whose counsel I haue sanc-
tified and prepared for thee twelue trees laden
with diuers fruits,

19 And as many fountaines, flowing with
milke and honie, and seuen mightie mountaines,
whereupon there grow roses and lilies, whereby
I will fill thy children with ioy.

20 Execute iustice for the widowe: iudge the
cause of the fatherlesse: giue to the poore: defend
the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded, and ſicke: laugh not a lame man to ſcorne: defend the creeple, and let the blind come into the light of my cleerenesſe.

22 Keepe the old and the yong that are within thy walles.

Tobit 1.17. 23 *Whereſoeuer thou findeſt the dead, take them and bury them, and I will giue thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and reſt: for thy quietneſſe ſhall come.

25 Nourish thy children, O thou good nurſe: ſtabliſh their feete.

26 None of the ſeruants that I haue giuen thee, ſhall periſh: for I will ſeeke them from among thy number.

27 Be not wearie: for when the day of trouble and heauineſſe commeth, other ſhall weepe and bee ſorowfull, but thou ſhalt be merrie, and haue abundance.

28 The heathen ſhall enuie thee, and ſhall doe nothing againſt thee, ſaith the Lord.

29 Mine hands ſhall couer thee, ſo that thy children ſhall not ſee hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, ſaith the Lord.

31 Remember thy children that ſleepe: for I will bring them out of the ſides of the earth, and will ſhew mercy vnto them: for I am mercifull, ſaith the Lord Almighty.

32 Embrace thy children, vntill I come and ſhew mercy vnto them: for my fountaines runne ouer, and my grace ſhall not faile.

33 I Eſdras receiued a charge of the Lorde vpon the mount Horeb, that I ſhould goe vnto them of Iſrael, but when I came to them, they caſt me off, and deſpiſed the commaundement of the Lord.

34 And therefore I ſay vnto you, O yee heathen, that heare and vnderſtand, Waite for your ſhepheard, who ſhal giue you euerlaſting reſt: for he is neere at hand, that ſhall come in the ende of the world.

35 Be readie to the reward of the kingdome: for the euerlaſting light ſhall ſhine vpon you for euermore.

36 Flee the ſhadowe of this worlde: receiue the ioy of your glory: I teſtifie my Sauiour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him that hath called you to the heauenly kingdome.

38 Ariſe and ſtand vp, and behold the number of thoſe that are ſealed for the feaſt of the Lord.

39 Which are departed from the ſhadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longeſt for, is fulfilled: beſeech the power of the Lorde, that the people which haue bene called from the beginning may be ſanctified.

c.79. 42 *I Eſdras ſaw vpon mount Sion a great people whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the mids of them there was a yong man higher in ſtature then them all, and vpon euery one of their heades hee ſet crownes, and was higher then the others, which I much marueiled at.

44 So I asked the Angel, and ſaid, Who are theſe, my Lord?

45 Who answered and ſaid vnto me, Theſe bee they that haue put off the mortall clothing, and haue put on the immortall, and haue confeſſed the Name of God: now are they crowned, and receiue the palmes.

46 Then ſaid I vnto the Angel, What yong man is it that ſetteth crownes on them, and giueth them the palmes in their hands?

47 And he answered, and ſaid vnto me, It is the Sonne of God, whom they haue confeſſed in the world. Then began I greatly to commend them, that had ſtood ſo ſtrongly for the Name of the Lord.

48 Then the Angel ſaide vnto mee, Goe thy way, and tell my people, what, and howe great wonders of the Lord God thou haſt ſeene.

CHAP. III.

4 The wonderous works, which God did for the people, are recited. 31 Eſdras marueileth that God ſuffereth the Babylonians to haue rule ouer his people, which yet are ſinners alſo.

1 IN the thirtieth yeere after the fall of the city, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to mine heart,

2 Becauſe I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my ſpirite was ſore moued, ſo that I began to ſpeak fearefull words to the moſt High, and ſaid,

4 O Lorde, Lorde, thou ſpakeſt at the beginning when thou alone plantedſt the earth, and gaueſt commandement vnto the people,

5 *And a bodie vnto Adam, without ſoule, who was alſo the workmanſhip of thine handes, and haſt breathed in him the breath of life, ſo that he liued before thee, *Gen.2.7.*

6 And ledſt him into Paradiſe, which thy right hand had planted, or euer the earth brought forth, *Or, were forward.*

7 Euen then thou gaueſt him commaundement to loue thy way: but he tranſgreſſed it, and immediatly thou appointedſt death to him & his generation, of whom came nations, tribes, people, and kinreds out of number.

8 *And euery people walked after their own will, and did wonderfull things before thee, and deſpiſed thy commandements. *Gen.6.12.*

9 *But at the time appointed thou broughteſt the flood vpon thoſe that dwelt in the world and deſtroyedſt them, *Gen.7.10.*

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

11 Yet thou lefteſt one, euen *Noe, with his houſhold, of whom came all righteous men. *1.Pet.3.20.*

12 And when they that dwelt vpon the earth, began to multiplie, and the number of the children, people, and many nations were increaſed, they began to be more vngodly then the firſt.

13 Nowe when they liued wickedly before thee, *thou didſt chuſe thee a man from among them, whoſe name was *Abraham. *Gen.12.1, Gen.17.5.*

14 Whom thou loueſt, and vnto whom onely thou ſhewedſt thy will,

15 And madeſt an euerlaſting couenant with him, promiſing him that thou wouldeſt neuer forſake his ſeede. *Gen.21.1,3. Gen.25.25, 26.*

16 *And vnto him thou gaueſt Iſaac, *vnto Iſaac alſo thou gaueſt Iacob and Eſau, and *Mal.1.2,3. rom.9.13.*

DIDſt

didst chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And whē thou ledst his seed out of Egypt,
Exod 19.1. *thou broughtest them vp to mount Sina,
deut.4.10. 18 And inclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And thy glory went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Law vnto the seed of Jacob, & that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Lawe might bring foorth fruit in them.

Gen.3.6. 21 For *Adam first hauing a wicked heart, was ouercome and vanquished, and all they that are borne of him.

22 Thus remayned weakenesse ioyned with the Lawe in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres
1.Sam.16.13. *2.Sam.5.1.* *and 7.5,13.* were brought to an ende, *til thou didst raise thee vp a seruant called Dauid,

24 *Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therin with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam & all his generation: for they had also a wicked heart.

27 Therefore thou gauest the citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and saw their wicked deedes without number (for this is the thirteeth yeere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this commeth to passe. Are the deeds of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeued thy testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here & there thorowout the heathen: & I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it y they that dwell on the earth haue not sinned in thy sight? or what people hath so kept thy commandements?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reproueth Esdras, because he seemed to enter into the profound iudgements of God,

AND the Angel that was sent vnto me, whose name was Uriel, answered,

2 And sayde, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the waies of the highest.

3 Then said I, Yea, my Lord. And he answered me, & said, I am sent to shewe thee three waies, and to set foorth three similitudes before thee,

4 Whereof if thou canst declare mee one, I will shewe thee also the way that thou desirest to see, and I will shewe thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lorde. Then said he vnto me, Goe thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can do that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the muds of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise.

8 Paraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, whereby thou hast passed, and from the which things thou canst not bee separated, and yet canst thou giue mee none answere of them.

10 Yee said moreouer vnto mee, Thine owne things, and such as are growen vp with thee, canst thou not know:

11 How shoulde thy vessell then bee able to comprehende the wayes of the Highest, and howe ouerwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not to all, then that we should liue in wickednesse, and to suffer, and not to knowe wherefore.

13 And hee answered me, and sayd, *I came *Iudg.9.8.* to a forrest in the plaine where the trees helde a *2.chro.25.18* councill,

14 And sayd, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and sayde, Come, let vs goe vp and fight against the trees of the wood, that wee may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whom wouldest thou iustifie? or whom wouldest thou condemne?

19 I answered, and saide, Verily it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then answered he me, and sayde, Thou hast giuen right iudgement: but why iudgest thou not thy selfe also?

21 For like as the grounde is appointed for the

Esa.55.8,9. ioha 3.31. 1.cor.2.13. 14.

the wood, and the sea for his floods, so they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered I, and sayd, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee dayly meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the law of our fathers is abolished, & the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grashoppers, and our life is a very feare, and we are not thought worthy to obteine mercy.

25 But what will he doe to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he mee, & said, The more thou searchest, the more thou shalt maruaile: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this worlde is full of vnrighteoulnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned vpside downe, and if the place where the euil is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euil seed hath bene sowen in the heart of Adam from the beginning, and how much vngodlines hath hee brought vp vnto this time? And how much shall hee bring forth vntill the harueſt come?

31 Ponder with thy selfe, howe much fruite of wickednesse the corne of euill seede bringeth forth,

32 And when the stalkes shall be cut downe which are without number, how great an harueſt must be prepared.

33 Then I answered, and sayd, Howe, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And he answered me, saying, Haste not to bee aboue the most High: for thou laboureſt in vaine to bee aboue him, though thou endeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, Howe long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayd, When the number of the seedes is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shal not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I and said, O Lord, Lord, we are euen full of sinne,

39 And for our sake peraduenture the harueſt of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me and sayd, Goe and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then sayd I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as heee that is with childe, hasteth to escape the neceſſitie of the trauell, so doe these places haste to deliuer those things that are committed vnto them.

43 That which thou desireſt to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be meete therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I know not.

47 And he sayd vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stoode, and beheld, a hote burning ouen passed before me: and when the flame was gone by, I looked, and beheld, the smoke had the vpper hand.

49 After this there passed before me a watry cloud, and sent downe much raine with a stormie: and when the stormie raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoake were much.

51 Then I prayed, and sayd, May I liue, thinkeſt thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me and sayd, Of the tokens whereof thou askeſt me, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shall behid, 10 Vnrighteousnesse and all wickednesse shall reigne in the worlde. 23 Israel is reiected, and God deliuereth them. 35 God doeth all things in season.

NEuertheleſſe concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shall bee taken in a great number, and the way of the trueth shall be hid, & the land shall be barren from faith.

2 And iniquitie shall bee increased more then thou hast seene nowe, or hast heard in time past. *Matt.24.12.*

3 And it shall come to passe that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Blood shall drop out of the wood, and the stone shall giue his voice, and the people shalbe moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, & the soules shall change place,

7 And the sea of Sodom shall cast out fish and make a noise in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shal be a confusion in many places, and the fire shall oft breake foorth, and the wild beastes shall change their places, and menstruous women shall beare monsters,

9 And salt waters shalbe found in the sweet, and all friends shall fight one against another, then shall wit hide it selfe, and understanding depart into his secret chamber.

10 It shall be sought of many, and yet not be found: then shall unrighteousnes and voluptuousnes haue the upper hand upon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thorowe thee? And it shall say, No.

12 At the same time shall men hope, but not obteine: they shall labour, but their enterpiles shall not prosper.

13 To shewe thee such tokens I haue leaue, and if thou wilt pray againe, and weepe as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorowe all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, held me, comforted me, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 Vp then and eate, and forsake vs not, as the shepheard that leaueth his flock in the hands of the cruell wolues.

19 Then sayd I vnto him, Goe thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And I fasted seuen daies, mourning, and weeping, as Uriel the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were very grieuous vnto mee againe,

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord of euery forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lilie.

25 And of all the depths of the sea thou hast filled thee one riuer, and of all builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whom thou louedst, thou gauest a lawe, that is proued of all.

28 And nowe, O Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onely people among many.

29 They treade them downe, which haue withstoode thy promises, and beleeue not thy testimonies.

30 And if thou diddst so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And sayd vnto me, Heare me, and I will teach thee, and harken that I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then sayd he vnto mee, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doth that made them?

34 And I sayd, No, Lord: but of very sorrow haue I spoken: for my veines paine me euery houre, while I labour to comprehend the way of the most High, and to seeke out part of his iudgment.

35 And he sayd vnto mee, Thou canst not. And I sayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iaakob, and the griefe of the stocke of Israel.

36 And he sayd vnto me, Number vnto mee the things that are not yet come, or gather mee the drops that are scattered, or make me the withered flowers greene againe.

37 Open me the places that are closed, and bring me foorth the winds that are shut vp therein: shew me the image of a voice, and then will I declare thee the thing, that thou askest and labourest to know.

38 And I said, O Lord, Lord, who can know these things, but he that hath not his dwelling with men?

39 But I that am ignorant, howe can I speake of these things, wherof thou askest mee?

40 Then sayd he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Beholde, O Lorde, the last things are present vnto thee, and what shall they doe that haue bene before me, or we that be now, or they that shall come after vs?

42 And he sayd vnto mee, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and sayd, Couldest thou not make at once those that haue bene, those that are nowe, and those that shall come, that thou mightest shewe thy iudgement the sooner?

44 Then answered he me, The creature, sayd he, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayd, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now

now also conteine all men at once.

46 And he sayd vnto me, Aske the wombe of a woman, & say vnto her, Why must thou haue time before thou bringest foorth? require her to bring forth ten at once.

47 And I sayd, Surely she cannot, but by distance of time.

48 Then sayd he vnto me, So haue I diuided the number of the earth by times when seed is sowen vpon it.

49 For as a yoong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and sayd, Seeing thou nowe shewed mee the way, I will proceed speake before thee: for our mother, whome thou hast tolde mee is yoong, draweth yet neere vnto age?

51 He answered me, and sayd, Aske a woman that trayleileth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast nowe brought foorth, like those that were before thee, but lesse of stature?

53 And shee shall answere thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe failed.

54 Consider now thy selfe, howe that ye are lesse of stature, then those that were before you.

55 And so are they that come after you, lesse then yee, as the creatures which now beginne to bee olde, and haue passed ouer the strength of youth.

56 Then sayde I, Lorde, I beseech thee, if I haue found fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsel, and is authour thereof, and hath created them for his children. 25 *The felicitie of the age to come.*

AND hee sayd vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noise of thunders sounded, before the bright lightning did shine foorth, before the foundations of Paradise were laid:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimnets in Sion were pight:

5 Before the present yeeres were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue layed vp the treasure of faith, were sealed.

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and sayd, What shall be the diuision of times? or when shall bee the ende of the first, and the beginning of it that followeth?

8 And hee saide vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, * Jacobs hand held first the heele of Esau. * Gen.25.26.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hande of man is betwixt the heele and the hand. Other thing, Esdras, aske thou not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an ende to shewe thy seruant thy tokens, whereof thou shewedst me part the last night.

13 So he answered me, and sayd, Stand vp vpon thy feete, and heare a mightie sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not be moued.

15 And therefore when hee speaketh, bee not afrayd: for of the ende shall be the worde, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth that it must be changed at the ende.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, & behold, there was a voyce that spake, and the sounde of it was like the sounde of many waters:

18 And it sayde, Behold, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to enquire of them, who by their vnrighteousnesse haue hurt others and when the affliction of Sion shall be fulfilled,

20 And the world that shal vanish away, shall be sealed, then wil I shew these signes: the bookes shalbe opened before the heauen, and they shal see all it together.

21 And the children of a yeere old shall speake with their voyces: the women with childe shall bring foorth vntimely children of three or foure moneths olde, and they shall liue that are rayled vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full storehouses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friendes fight with friendes, as with enemies: and the earth shall feare with them: the springs of the welles shall stand still, and in three houres they shall not runne.

25 Whosoeuer remaineth from all these things that I haue told thee, shall bee saued and see my saluation, and the end of your world.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitantes shall bee changed, and turned to another meaning.

27 For euill shalbe put out, and deceit shalbe quenched.

28 But faith shal flourish: corruption shal be ouercome, and the trueth which hath bin so long without fruite, shall come forth.

29 ¶ And

29 ¶ And when he talked with me, beholde, I looked a little vpon him before whome I stood.

30 And these words sayd he vnto me, I am come to shew thee the time of the night to come.

31 If thou will pray againe, and fast seuen dayes more, I will tell thee more things, & greater then these, which I haue heard in the day.

32 For thy voice is heard before the highest: surely the mightie hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen dates in like maner, that I might fulfil the three weeks which he had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I sayd, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should be made, and the worke followed thy word. Gene. 1.1.

39 And then was there the spirit, and the darkenesse was on euery side with silence: there was no mans voice as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should bee gathered together in the seuenth part of the earth: fiue parts diddest thou drie, & kept them to the intent that of these there should be that should serue thee, being sowen of God and tilled.

43 Assoone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruit did spring vp, and many diuers pleasures for the taste, & flowers of vnchangeable colour, and odours of a most woonderfull smell, & these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres, Gene. 1.14.

46 And gauest them a charge, to doe * seruice Gen. 1.14,15 Eccl. 43.9. euen vnto man that was for to be made.

47 And vpon the fift day thou saidst vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, as fowles and fishes: and it was so. Gene. 1.20.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praise thy woonderous works.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leuiathan, Hor. Epod.

50 And didst separate the one from the other: for the seuenth part where the water was gathered, could not holde them.

51 Vnto Behemoth thou gauest one part, which was dried vp the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the first day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the works which thou hast created, of him come we all, and the people whom thou hast chosen.

55 All this haue I spoken before thee, Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessell.

57 And now, O Lord, beholde, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy ferment louer) are giuen into their hands.

59 If the world then be created for our sakes, why haue we not the inheritance thereof in possession? or how long shall wee suffer these things?

CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God admonisheth all in time. 28 The comming and death of Christ. 32 The resurrection & last iudgement. 43 after the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an end of these wordes, there was sent vnto me an Angel, which had beene sent downe to mee the nights afore.

2 And he sayd vnto me, Vp, Esdras, and heare the words that I am come to tell thee.

3 And I sayd, Speake on, my God. Then sayd he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could goe into the Sea to looke vpon it, and to rule it? If he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a city is builded, and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left,

8 And there is but one path betwixt them, euen betwixt the fire & the water, so that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if hee neuer went thorow the perill before it, how could hee receiue his inheritance?

10 And I sayd, It is so, Lord. Then sayd he, So is the portion of Israel.

11 Surely for their sakes haue I made the world: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorow and trauaile: they are but few and euill, and full of perils, and very painfull.

13 For the entrances of the forewold were wide and sure, and brought immortall fruit.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

Deut.8.1. 17 Then sayd I, O Lord, Lord, * seeing thou hast ordeined in thy Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then he sayd vnto me, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they despise the Law of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselues by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are empty things, and to the full, full things.

26 Beholde, the time shall come that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and shee shall come forth, and be seene, that now is vnder the earth.

27 And whosoeuer shall escape these euills, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that bee with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the world shalbe turned into the olde silence for seuen dayes, as in the former iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet awaye, shall be raised vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secrete places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanish away, and long suffering shall haue an end.

34 Iustice only shall continue: the trueth shal remaine, and faith shall be strong.

35 The worke shall follow and the reward shalbe shewed: the good deedes shall be of force, and vnrighteousnesse shall beare no more rule.

36 Then sayd I, * Abraham prayed first for the Sodomites, and * Moyses for the fathers that sinned in the wildernesse: *Gene.*18.23. *Exod.*32.3, 11,

37 And they that came after him, for Israel in the time of Achaz and Samuel, 2.*Sam.*24.

38 And * Dauid for the destruction, * and Salomon for them that came into the Sanctuarie, 17. 2.*Cro.*6.14. 1.*King.*17.

39 * And Elias for those that receiued raine, and for the dead that he might liue, 21.*and* 18.

40 And * Ezechias for the people in the time of Sennacherib, and diuers others for many. 42,45. 2.*King.*19. 15.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then he answered mee, and sayd, This present life is not the end: oft times honour is reserued in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancy shall passe away: infidelitie shall be cut off: righteousnesse shall grow vp, and the verity shall spring vp.

45 Then shal no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victory.

46 I answered then, and sayd, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profit is it for men in this present life to bee in beauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? * for in that that thou hast sinned, thou art not fallen alone, but thy fall also redoundeth vnto vs that come of thee. *Rom.*5.12.

49 For what profit is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?

50 And that an euerlasting hope should bee promised vs, seeing that wee betide our selues to deadly vanitie?

51 And that there should bee appointed vs dwellings of health and safety, if wee haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternall paradise shoulde bee shewed, whose fruite remaineth incorruptible, wherein is safety and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue

abſteined, ſhould ſhine more then ſtarres, if our faces be blacker then darkneſſe?

56 For while we lined, we did not remember when we did vnrighteouſly, that we ſhould ſuffer after death.

57 Then anſwered he me, and ſayd, This is the maner of the battel, which man, that is borne in the earth, ſhall fight,

58 That if he be ouercome, he ſhould ſuffer as thou haſt ſayd, but if he get the victory, he ſhould receiue the thing that I ſayd.

59 For this is the life, whereof Moyſes ſpake
Deut. 30.19 vnto the people, while he lined, ſaying, * Chuſe thee life that thou mayeſt line.

60 Neuertheleſſe, they beleeued him not, neither the Prophets after him, nor me alſo which haue ſayd vnto them,

61 That beauntie ſhould not ſo be to their deſtruction, as ioy ſhould come vnto them, to whom ſaluation is perſwaded.

62 I anſwered then and ſaid, I know, Lord, that the moſt High is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pitie on thoſe that walke in his Law,

64 And that * he is patient: for he long ſuffereth thoſe that haue ſtined as his creatures, *Rom. 2.4.*

65 And that he is liberall: for he wil giue as much as needeth,

66 And that he is of great mercy: for he ouercommeth in mercy thoſe that are preſent, and that are paſt, and them which are to come.

67 For if hee were not abundaut in his mercies, the world could not continue, nor they that haue the poſſeſſion thereof.

68 He pardoneth alſo: for if he gaue not of his goodneſſe, that they which haue done euill might be relieued from their wickedneſſe, the ten thouſand part of men ſhould not remaine aliue.

69 And if hee, being iudge, forgaue not thoſe that hee healed with his word, and tooke away the multitude of ſinnes,

70 There ſhould peraduenture be very fewe left in an innumerable multitude.

CHAP. VIII.

1 *The number of the godly is ſmall.* 6 *The workes of God are excellent.* 20 *Eſdras prayer for him and for his people.* 39 *The promiſe of ſaluation to the iuſt.* 55 *The deſtruction of the vniuſt.*

AND he anſwered me, ſaying, The moſt high made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, O Eſdras. As when thou aſkeſt the earth, it ſhall ſay vnto thee, that it giueth much earthy matter to make pots, but little duſt that gold commeth of, ſo is it with the worke of this world.

Mat. 20. 16. 3 * There be many created, but few ſhall be ſaued.

4 Then anſwered I, and ſayd, Then ſwallow vp the wit, O my ſoule, and deuoure vnderſtanding.

5 For thou haſt promiſed to heare, and thou wilt propheſie: for thou haſt no longer ſpace, but the life giuen thee.

6 O Lord, if thou ſuffer not thy ſeruant, that we may entreat thee, that thou mayeſt giue ſeed vnto our heart, and prepare our vnderſtanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who can let himſelfe for man?

7 For thou art alone, & we all are one worke-manſhip of thine hands as thou haſt ſayd.

8 For when the body is faſhioned now in the wombe, and thou haſt giuen it members, thy creatures preſerued by fire & water, and the worke created by thee, doeth ſuffer nine moneths the creature which is faſhioned in it.

9 But the thing that contemneth, and that which is contemned, ſhall both bee preſerued, and when time is come, the wombe, being preſerued, deliuereth the things that grew in it.

10 For thou haſt commanded the members, euen the breaſts, to giue milke vnto the [illegible] pointed to the breaſts,

11 That the thing, which is created, may be nouriſhed for a time, till thou diſpoſeſt it in mercie.

12 Thou bringeſt it vp with thy righteouſneſſe, nurtureſt it in thy law, & reformeſt it with thy iudgement.

13 Thou ſlayeſt it as thy creature, and giueſt it life as thy worke.

14 Seeing then that thou deſtroyeſt him, which with ſo great labours is faſhioned, it is an eaſie thing to appoynt by thy commandement, that the thing alſo which is made, might be preſerued.

15 Nowe therefore, O Lord, I will ſpeake (as touching men in generall thou ſhalt rather prouide) but concerning thy people, for whoſe ſake I am ſory,

16 And for thine inheritance, for whoſe cauſe I mourne: for Iſrael, for whom I am wofull, and for Iacob, for whoſe ſake I am grieued:

17 For them will I pray before thee, aſwell for my ſelfe as for them: for I ſee our faults that dwell in the land.

18 ¶ But I haue heard the ſudden comming of the iudge, which is to come.

19 Therfore heare my voyce, and vnderſtand my words, which I will ſpeake before thee. The beginning of the words of Eſdras, before he was taken vp:

20 O Lord, thou liueſt for euer, which beholdeſt from aboue that which is aboue, and in the ayre,

21 Whoſe throne is ineſtimable, and his glory incomprehenſible, before whome the hoſt of the Angels ſtand with trembling,

22 Whoſe keeping is turned in winde and fire, whoſe word is true, and ſayings ſtedfaſt, whoſe commandement is ſtrong, and gouernment terrible,

23 Whoſe looke dryeth vp the depthes, and wrath maketh the mountaines to melt away as the thing beareth witneſſe,

24 Heare the prayer of thy ſeruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I wil ſpeake, and ſo long as I haue vnderſtanding, I will anſwere.

26 Looke not vpon the ſinnes of thy people, rather then thy faithfull ſeruants.

27 Haue not reſpect vnto the wicked deedes of men, rather then to them that haue thy teſtimonies in afflictions.

28 Thinke not vpon thoſe that haue walked fainedly before thee, but remember them that reuerence thy will.

29 Let

29 Let it not bee thy will to destroy them, which haue liued like beastes, but looke vpon them which haue clearely taught thy Law.

30 Take not displeasure with them, which appeare woorse then beastes, but loue them, that alway put their trust in thy righteousnesse and glorie.

31 For we and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towardes vs which haue no woorkes of righteousnesse.

33 For the righteous, which haue laid vp many good woorkes, let them receiue the reward of their owne deedes.

34 But what is man that thou shouldest take displeasure at him? or what is this mortall generation, that thou shouldest bee so grieued toward it?

1. King. 8. 46. 2. chron. 6, 36. 35 *For verily there is no man among them that he borne, but he hath done wickedly, nor any that doth confesse thee, which hath not done amisse.

36 For in this, O Lorde, thy righteousnesse and thy goodnesse shalbe prayed, if thou be mercifull vnto them, which haue not the substance of good woorkes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

38 For I will not verily consider the woorks of them, before the death, before the iudgement, before destruction:

Gen. 4. 4. 39 But *I will reioyce in the wayes of the righteous, and I will remember the pilgrimage, the saluation & the reward that they shall haue.

40 Like as I haue spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowen, commeth not vp in time, neither yet doth all that is planted, take roote: so neither shall they all that are brought into the world, be saued.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man which is created with thine hands, and thou art called his patterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Bee not wroth with vs, O Lorde, but spare thy people, and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruelous before the Highest.

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made readie: the citie is builded: and rest is prepared, perfect goodnes and absolute wisedome.

53 The root of euill is sealed vp from you: the weakenes and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorrowes are vanished away, and in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despised the most High: they contemned his Lawe, and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous.

58 *Saying in their heart, that there was no God, though they knew that they should die. *Psal. 14. 1. and 53. 1.

59 For as the thing that I haue spoken of, is made ready for you: so is thirst and paine prepared for them: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankefull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and sayd,

63 Beholde now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this worlde haue a beginning and an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The Iewes ingratitude: 36 Therefore they perish. 38 The vision of a woman lamenting.

HE answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visit the world which he made.

3 Therefore when there shall bee seene an *earthquake in the world, and an vproare of the people, *Mat. 24. 7.

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, and the end is manifest:

6 So the times also of the most High haue plaine beginnings in woonders and signes, and end in effect and miracles.

7 And euery one that shall escape safe, & shall be deliuered by his woorks, & by the faith wherein ye haue beleeued,

8 Shal be preserued from the said perils and shall see my saluation in my lande, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pitie of themselues, which nowe haue abused my wayes: and they that haue cast them out despitefully, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my lawe, while they were yet in libertie, and when they had yet leasure of amendment, and would not vnderstande but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more carefull, to know how the vngodly shall be punished, but inquire how the righteous shall be saued, & whose the world is, and for whom it is, and when.

14 Then answered I, and said,

15 I haue afore sayde that which I say nowe and will speake it hereafter, that there be many moe of them which perish, then of them that shall be *saued,

*Chap. 8 3. Mat. 20. 16.

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seede: as the flowers bee, so are the colours also: such as the workeman is, such is the worke: and as the husbandman is, so is his husbandry: for it was the time of the world.

18 Surely when I prepared ỹ world, which was not yet made for them to dwell in that now line, no man spake against me.

19 For then euery one obeyed, but nowe the maners of them that are created in this world, that is made, are corrupted by a perpetual seede, and by a lawe, whereout they cannot rid themselues.

20 So I considered the world, and beholde, there was perill, because of the deuices, that were sprung vp into it.

21 Yet when I sawe it, I spared it greatly, and haue kept me one grape of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are borne in vaine: and let my grape be kept, and my plant, which I haue dressed with great labour.

23 ¶ Neuertheless, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eate onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as he had commanded mee, into the field, which is called Ardath, and there I sate among the flowers, and did eat of the beardes of the field, and the meate of the same satisfied me.

27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the most High, and to say,

*Exod. 19. 9. and 24. 3. Deut. 4. 12.

29 O Lord, when thou wouldest shewe thy selfe vnto vs, *thou declarest thy selfe vnto our fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressely spakest vnto them, saying, Heare me, O Israel, and marke my words, thou seede of Jacob.

31 For beholde, I sowe my lawe in you, that it may bring foorth fruite in you, and that ye may be honoured by it for euer.

32 But our fathers which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 *For they that receiued it, perished be- *Exod. 32. 28. cause they kept not the thing that was sowen in them.

34 And loe, it is a custome when the ground receiueth seede, or the sea a ship, or a vessell meate and drinke, if that perish wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For wee that haue receiued the Law, perish in sinne, and our heart also which receiued it:

37 But the Law perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about me, and vpon the right side *I saw a woman, which mourned sore, and *Chap. 10. 44. lamented with a loude voice, and was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And sayd vnto her, Wherefore weepest thou? why art thou so sory in minde?

41 And she sayd vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorow: for I am sore vexed in my minde, and brought very lowe.

42 Then I sayd vnto her, What ailest thee? tell me.

43 And she sayd vnto me, Thy seruant haue bene barren, and haue had no childe, hauing an husband thirty yeeres.

44 And euery houre, and euery day these thirtie yeeres I pray to the most High day and night.

45 And after thirtie yeeres God heard mee thine handmayde, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trauell.

47 So when he grew vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort mee: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fledde, and am come into this field

field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, vntil I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and sayd,

6 Thou foolish woman aboue all other, seest thou not our heauinesse, and what commeth vnto vs?

7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.

8 Seeing wee be all nowe in heauinesse, and make our mone (for we be all sorrowfull) art thou sory for one sonne?

9 Demaund the earth, and she shall tell thee that it is she which ought to mourne for the fal of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and beholde, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, thee that hath lost so great a multitude, or thou which art sory but for one?

12 But if thou wouldest say vnto mee, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought forth with heauinesse, and bare with sorrowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauel, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorrow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, and reiectest his counsell in time, thou shalt bee commended therein.

17 Goe thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I wil not, I will not go into the citie, but here wil I die.

19 So I continued to speake more with her, and sayd,

20 Do not so, but be counselled: for how many falles hath Sion? Bee of good comfort, because of the sorrow of Ierusalem.

21 For thou seest that our sanctuary is layde waste: our altar is broken downe: our Temple is destroyed:

22 Our Psalterion faileth, and the song ceaseth, and our mirth is vanished away, and the light of our candlesticke is quenched, and the Arke of our Couenant is taken away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Prieستes are burnt, and our Leuites are caried into captiuitie, and our virgins are defiled, and our wiues rauished, and our righteous men spoyled, and our children destroyed, and our yong men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therefore shake off thy great heauinesse, and put away the multitude of sorrowes, that the Almighty may bee mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraide of her, and mused what it might be.

26 And beholde, immediatly shee cast out a great voyce, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afrayd, and cryed with a loud voyce, and sayd,

28 Where is Uriel the Angel * which came to me at the first? for he hath caused mee to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke. *Chap.4.1.*

29 And as I was speaking these wordes, behold, he came vnto me, and looked vpon me.

30 And loe, I lay as one dead, and mine vnderstanding was altered, and he tooke me by the right hand and comforted mee, and set mee vpon my feete, and said vnto me,

31 What aileth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? and wherefore art thou sory?

32 And I sayde, Because thou hast forsaken mee, and I haue done * according vnto thy wordes: I went into the fielde, and there haue I seene things, and see that I am not able to expresse. *Chap.5.35.*

33 Then saide hee vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knewe not, and heare that I do not know.

36 Or is mine vnderstanding deceiued, or doth my minde being hautie, erre?

37 Nowe therefore I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraide: for the most High hath reuealed many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sory continually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a little while agoe.

41 Thou sawest a woman mourning, & thou beganneste to comfort her:

42 But now seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Sion: and whereas she told thee (euen she which thou seest now as a city builded)

45 And as touching that shee sayde vnto thee, that she was barren thirtie yeeres, this was concerning that, there was euen thirty yeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

the city, and offered offerings: then bare the barren a sonne.

47 And whereas she tolde thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But whereas she tolde thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one that mourned for her sonne, thou begannest to comfort her: of these things which haue chanced, these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art sory in thy minde, and because thou sufferest with all thine heart for her, hee shewed thee the clearenesse of her glory, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knewe that the most High would shew these things vnto thee.

53 Therefore I commanded thee to goe into the field, where no foundation nor building is.

54 For the worke of mans building cannot stande in that place where the citie of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afrayde, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here,

59 And the most High shall shew thee visions of high things, which the most High will do vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

CHAP. XI.

1 *The vision of an eagle comming forth of the sea, and of her feathers.* 37 *Of a Lion comming out of the forest.*

THen saw I a dreame, and behold, there came vp from the sea an eagle, which had twelue feathered wings, and three heads.

2 And I saw, & beholde, she spread her wings ouer all the earth, and all the windes of the aire blew on her and gathered themselues.

3 And I beheld, and out of her feathers grew out other contrary feathers, and they became litle feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heades, yet reked it with them.

5 Moreouer, I saw that the eagle flewe with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place, and watch by course.

9 But let the heads bee preserued for the last.

10 Neuerthelesse, I saw that the voyce went not out of her heades, but from the mids of her body.

11 Then I numbred her contrary feathers, and behold, there were eight of them.

12 And I looked, and beholde, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, and sayd,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou beginnest to appeare no more.

17 There shall none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and beholde, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, & beholde, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that rested, and five wings.

24 Then saw I also, that two wings deuided themselues from the five, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and loe, the two that remayned, thought also in themselues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 Then I saw that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the wings that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the

right

right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and behold, as it were a lyon that roareth, running hastily out of the wood: and I sawe that hee sent out a mans voyce vnto the Eagle, and spake, and said,

38 Heare thou, I wil talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remainest, whom I made to reigne in my world, that by them the end of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer the world with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyars, and destroyed the dwellings of them that brought foorth fruite, and hast cast downe the walles of such as did thee no harme,

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proud times, and behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from the violence, and that she may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

AND when the Lion spake these wordes to the Eagle, I saw,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set vp themselues to reigne, whose kingdome was small and full of vproare.

3 And I sawe, and beholde, they appeared no more, and the whole bodie of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto mee in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weake in my spirit, and little strength is there in me, for ỹ great feare that I receiued this night.

6 Therefore nowe, I will beseech the most High, that he will comfort me vnto the end.

7 And I sayd, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer indeede be come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my soule,

9 Seeing thou hast iudged mee worthie to shew me the last times.

10 ¶ Then hee said vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. *Dan.7.7.

12 But it was not expounded vnto him: therefore nowe I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall bee feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another,

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie which thou sawest.

17 As for the voice that thou heardest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shalbe in danger to fall, but it shall not then fall, but shall bee restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shall bee but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be foure kept a time, whiles his time beginneth to come, that it may be ended, but two shall be kept vnto the ende,

22 And whereas thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, and shall call againe many things into them, and they shall haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the Eagle.

25 For they shall accomplish his wickednesse, and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall he fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserued for their end, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most High

hath kept for them, and for their wickednesse vnto the end, and hee shall reproone them, and cast before them their spoyles.

33 For he shall set them alive in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and he shal make them ioyfull, vntil the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and thele are the interpretations.

36 Thou onely hast beene meete to know this secret of the most High.

37 Therfore write all these things that thou hast seene, in a booke, and hide them,

38 And teach them the wise of the people, whose heartes thou knowest may comprehende and keepe these secrets.

39 But waite thou here yet seuen dayes moe, that it may be shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me saying,

41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, & as a candle in the darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou haue forsaken vs, how much better had it bene for vs, that we had bene burnt also as Sion was burnt?

45 For we are no better then they that died there: and they wept with a loud voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie thou house of Iacob.

47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the lowe estate of your sanctuarie.

49 And now goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained still in the fielde seuen dayes, as he had commanded me, and did eate onely of the flowers of the fielde, and had my meate of the herbes in those dayes.

CHAP. XIII.

2 The vision of a winde comming forth of the sea, 3 Which became a man. 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And behold, there arose a winde from the sea, and it moued all the waues thereof.

3 And I looked, and beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I saw, and behold, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and behold, he grawed himselfe a great mountaine, and flew vp vpon it.

7 But I would haue seene the countrey or place whereout the hill was grawen, and I could not.

8 I sawe after these things, and beholde, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuertheless, when he saw the fiercenesse of the multitude that came, he lifted not vp his hand: for he held no sword nor any instrument of warre.

10 But onely as I sawe, how sent out of his mouth, as it had bene a blast of fire, and out of his lips the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixt together, euen this blast of fire, the wind of the flame, and the great storme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust and smell of smoke. When I saw this, I was afraid.

12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sad: some of them were bound, and some brought of them that were offred: and I was sicke through great feare, and awaked, and said,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy to receiue my prayer.

15 Shew me now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, Woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauinesse.

18 Nowe vnderstande I the things that are layd vp in the latter dayes, which shal come both vnto them and to those that are left behind.

19 Therfore are they come into great perils, and many necessities, as these dreames declare.

20 Yet is it easier, that he that is in danger, should fall into these, and foresee the things to come hereafter, then to passe away as a cloude out of the world.

21 ¶ Then answered he mee, and said, The interpretation of the vision will I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation.

23 He that shal beare the danger in that time, hee shall keepe himselfe. They that bee fallen into danger, are such as haue workes and

faith

saide toward the most mighty.
24 Knowe therefore, that they which bee left behinde, are more blessed then they that be dead,
25 These are the meanings of the vision, Whereas thou sawest a man comming vp from the mids of the sea,
26 The same is he whom the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and he shal order them that are left behind.
27 ¶ And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,
28 And that hee neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude that came to fight against him, this is the interpretation,
29 Beholde, the dayes come that the most High will begin to deliuer them that are vpon the earth:
30 And he shall astonish the hearts of them that dwell vpon the earth:
31 And one shall prepare to fight against an other, citie against citie, and place against place,
Matth.24.7 * and nation against nation, and realme against realme.
32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shal my sonne be reuealed, whom thou sawest goe vp as a man.
33 And when all the people heare his voice, euery man shal in their owne land leaue the battell that they haue one against another.
34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, to fight against him.
35 But hee shall stand vpon the top of mount Sion.
36 And Sion shall come, and shall be shewed to all, being prepared & builded, as thou sawest the hill grauen foorth without any hands.
37 And this my sonne shal rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,
38 And into torments like to flame, whereby they shal be tormented: and without any labour will he destroy them, by the Law, which is compared vnto the fire.
39 And whereas thou sawest that hee gathered another peaceable people vnto him,
40 Those are the ten tribes which were ca-
2.King.17.3 ried away captiues out of their owne lande * in the time of Oseas the King, whom Salmanasar the king of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into another land.
41 But they tooke this counsel to themselues, that they would leaue the multitude of the heathen, and goe foorth into a further countrey, where neuer mankind dwelt,
42 That they might there keepe their statutes, which they neuer kept in their owne land.
43 And they entred in at the narrow passages of the riuer Euphrates.
Exod.14.21. Iosh 3.15,16 44 For the most High then shewed them signes, * & stayed the springs of the flood til they were passed ouer.
45 For thorow the countrey there was a great iourney, euen of a yere and a halfe, and the same
Or, Ararath region is called ‖ Arsareth.
46 Then dwelt they there vntill the latter time: and when they come forth againe,
47 The most High shal hold still the springs of the riuer againe, that they may goe thorow: therefore sawest thou the multitude peaceable.
48 But they that bee left behind of thy people, are those that be found within my borders.
49 Now when hee destroyeth the multitude of the nations that are gathered together, hee shall defend the people that remaine,
50 And then shal he shew great wonders vnto them.
51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the mids of the sea?
52 And he sayd vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that bee with him, but in the time of that day.
53 This is the interpretation of the dreame which thou sawest, and whereby thou only art lightned.
54 For thou hast forsaken thine owne lawe, and applyed thy diligence vnto mine, and sought it.
55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.
56 Therefore haue I shewed thee the rewards with the most high: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.
57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,
58 Which hee gouerneth, and such things as come in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All thing decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an oke, and beholde, there came forth a voice vnto mee out of the bush, and sayde, Esdras, Esdras.
2 And I sayd, Here am I, Lord, and stoode vp vpon my feete.
3 Then he sayd vnto me, * In the bush I re- Exod.3.2,5.
uealed my selfe, and spake vnto Moyses, when my people serued in Egypt,
4 And I sent him, and led my people out of Egypt, & brought him vpon the mount Sinai, and I held him with me a long season,
5 And I told him many wonders, & shewed him the secrets of the times, and the ende, and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.
8 For thou shalt be taken away from al, and thou shalt remaine hencefoorth with my counsell, and with such as be like thee, vntill the times be ended.
9 For the world hath lost his youth, and the times,

times begin to wane olde.

10 For the worlde is deuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and rebuke thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee mortall thoughtes: cast away from thee the burdens of men, and put off now the weake nature,

14 And set aside thy most grieuous thoughts, and haste thee to depart from these times.

15 For greater euils then those, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the euils bee encreased vpon them that dwell therein.

17 For the truth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.

18 ¶ Then answered I, and said before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee borne afterward, who shall admonish them?

20 Thus the world is set in darkenesse, and they that dwell therein, are without light.

21 For thy lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shall be done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath bene done in the world since the beginning, which was written in thy Lawe, that men may find the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for forty dayes.

24 But prepare thee many bore tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, til the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shalt thou shew secretly vnto the wise: to morow this houre shalt thou begin to write.

27 Then went I forth, as he commanded me, and gathered all the people together, & sayd,

28 Heare these words, O Israel,

Gene 47.4. 29 *Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

Acts 7.23. 30 And receiued the Law of life,* which they kept not, which yee also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are yee here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shall bee kept aliue, and after death yee shall obteine mercie.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shall be declared.

36 Let no man therefore come now vnto me, nor seeke me these fourtie dayes.

37 So I tooke the fiue men, as hee commanded me, and wee went into the field, and remayned there.

38 The next day, behold, a voyce called mee, saying, Esdras,* open thy mouth, & drinke that Ezek. 3.2. I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had dronke it, mine heart had vnderstanding, and wisedome grew in my breast: for my spirit was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The most High gaue vnderstanding vnto the fiue men, that they wrote the hie things of the night, which they vnderstoode not.

43 But in the night they did eate bread, but I spake by day, & held not my tongue by night.

44 In forty dayes, they wrote two hundred and foure bookes.

45 And when the fortie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keepe ỹ seuenty last, that thou mayest giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisedome, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophesie of Esdras is certaine. 5 The euils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 and punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEhold, speake thou in the eares of my people the words of prophesie, which I will put in thy mouth, saith the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery vnfaithfull shall die in his vnfaithfulnes.

5 Behold, saith the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction:

6 Because that iniquity hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will hold my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,

Reuel. 6 10. and 19. 2.

8 Beholde,* the innocent & righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt,

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall be smitten with the plague and punishment that God shall bring vpon it.

13 The plowmen that till the ground, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible starre.

14 Woe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth neere, and one people shall stand vp to fight against another with swords in their hands.

16 For there shalbe sedition among men, and one shall inuade another: they shall not regard their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their pride the cities shall bee troubled, the houses shall be afrayd, men shall feare.

19 A man shall haue no pitie vpon his neighbor, but shal destroy their houses with the sword, and their goods shalbe spoiled for lacke of bread, and because of great trouble.

20 Behold, sayth God, I call together all the Kings of the earth to reuerence mee, which are from the ‖ East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things that they haue done to them.

Or, West.

21 As they doe yet this day vnto my chosen, so will I do also, and recompense them in their bosome: thus sayth the Lord God,

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like straw that is kindled.

24 Woe to them that sinne, and keepe not my commandements, sayth the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For nowe are the plagues come vpon the world, and ye shal remaine in them: for God will not deliuer you, because yee haue sinned against him.

28 Behold, an horrible vision commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, and the multitude of them shall be carried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen the Carmanians raging in wrath, shall goe foorth as the Boares of the forrest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall be troubled, and keepe silence by their power, and shall flee.

33 From the lande of the Assyrians shall the enemie besiege them, and consume some of them, and in their hoste shall be feare and dread, and strike among their kings.

34 Beholde cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearefulnesse and trembling vpon earth, & that they see the wrath, shalbe afrayd, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise, and shall open it with the cloud, which hee raised vp in wrath, and the starre, raised to feare the East and West winde, shalbe destroyed.

40 And the great and mighty clouds shall be lift vp, ful of wrath, and the starre that they may make all the earth afrayd, and them that dwell therein, and that they may powre out ouer euery high place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swords, and many waters, that all fields may be full, and all riuers, with the abundance of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hilles, and the trees of the wood, & the grasse of the meadowes, and their corne.

43 And they shall goe with a straight course vnto Babylon, and make it afrayd.

44 They shall come to her & besiege her, and shal powre forth the constellation, & al the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with her.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore sayth God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sworde, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dried vp, as a flowre when the heat riseth, that is sent vpon thee.

51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mighty and the louers shal not be able to receiue thee.

52 Would I thus hate thee, sayth the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine hands, and layd ouer their death, when thou wast drunken,

54 Set forth the beauty of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, sayeth the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shalbe broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shall die of hunger, and eat their owne flesh, & drinke their owne blood, for want of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall root out one part of thy land, and consume the portion of thy glory, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shall be to thee as fire.

62 And they shal destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shal they cary away captiue, and shall spoile thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 *Against Babylon, Asia, Egypt and Syria.* 18. 38 *Of the euils that shall come vpon the world, with admonition how to gouerne themselues in afflictions.* 54 *To acknowledge their sinnes, and to commit themselues to the Lord,* 55 *whose mighty prouidence and iustice is to be reuerenced.*

WOe to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with sacke & haircloth, and mourne your children, and be sory: for your destruction is at hand.

3 A sword is sent vnto you, & who will turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry lion in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 He shall cast ligbtnings, and who shall not feare? he shall thunder, and who shall not be afrayd?

8 The Lord shall threaten, and who shall not vtterly be broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glory of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, & shall not be put out, till it consume the foundations of the earth.

12 As an arrowe which is shot of a mightie archer, returneth not backeward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorrowes, and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I do in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednes, nor be alway mindfull of the scourges.

17 Behold, victuals shalbe so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine & great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, & the other that escape the famine, shall the sword destroy.

19 And the dead shall bee cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shalbe no man left to till the earth, and to sowe it: the trees shal giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shal tread them? for all places shall be desolate, so that one man shall desire to see another, or to heare his voice.

22 For of one citie there shall be ten left, and two of the field which shall hide themselues in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure olues in the place where olues grow, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them ỹ diligently sought thorow the vineyard:

25 So in those dayes there shall be three or foure left by them that search their houses with the sword.

26 And the earth shall be left waste, and the fields thereof shall way olde, and her wayes and all her parks shall grow full of thornes, because no man shall trauell therethorow.

27 The

27 The virgines shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, ye seruants of the Lorde, heare these thinges, and marke them.

30 Behold the word of the Lorde, receiue it: beleeue not the gods of whome the Lorde speaketh: beholde, the plagues draw neere, and are not slacke.

31 As a trauailing woman which in the ninth moneth trauaileth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe commeth to the birth, they tarie not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles bee euen as strangers vpon earth.

34 He that selleth, let him be as he that fleeeth his way: and he that buyeth, as one that wil lose.

35 Who so occupieth merchandize, as he that winneth not: and he that buildeth, as hee that shall not dwell therein:

36 He that soweth, as one that shal not reape: he that cutteth the vine, as hee that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandize with couetousnesse, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I bee angry against them, for their sinnes, sayth the Lord.

42 As a whore enuieth an honest and vertuous woman:

43 So shal righteousnes hate iniquitie, when she decketh her selfe, and shall accuse her openly, when he shall come that shal binde the author of all sinne vpon earth.

44 And therefore bee not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for coles of fire shall burne vpon his head, which sayth, I haue not sinned before the Lorde God and his glory.

Luke 16.16. 46 Behold, the Lord *knoweth al the works of men, their imaginations, their thoughts and their hearts.

Gen.1.1. 47 * For allbeit as hee said, Let the earth bee made, it was made: let the heauen be made, and it was created.

48 By his word were the starres established, and he * knoweth the number of them. Psal 147.4.

49 He searcheth the depth, and the treasures thereof: hee hath measured the sea, and what it conteineth.

50 He hath shut the sea in the middest of the waters, and with his word hath hee hanged the earth vpon the waters.

51 Hee spreadeth out the heauen like a vaute: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpon the top of the mountaines, to powre out floods from the high rockes to water the earth.

53 Hee made man, and put his heart in the middest of the body, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out all your workes, and will put you all to shame.

57 And when your sinnes are brought forth before men, yee shall be confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will you do, or how will ye hide your sinnes before God and his Angels?

59 Beholde, God himselfe is the Iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from henceforth with them: so shall God leade you forth, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meat to the idols.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foot.

62 For in euery place & cities that are neere, there shalbe great insurrection against those that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoile, and waste such as yet feare the Lord.

64 For they then shall waste and spoile their goods, and cast them out of their houses.

65 Then shal the triall of my chosen appeare, as the golde is tried by the fire.

66 Heare, O yee my beloued, saith the Lorde, Beholde, the dayes of trouble are at hand, but I will deliuer you from them: be not yee afrayde: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, sayth the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift themselues vp.

68 Woe vnto them that are bound with their sinnes, and couered with their iniquities, as a field is hedged in with bushes, & the path thereof couered with thornes, whereby no man may trauell: it is shut vp, and is appointed to be deuoured with fire.

Tobit.

CHAP. I.

1 Tobias parentage. 3 His godlineſſe. 6 His equity. 8 His charitie and proſperitie. 13 Hee fleeth, and his goods are confiſcate. 25 And after reſtored.

Tobias being captiue among the Aſſyrians did not leaue the way of trueth.

THE booke of the wordes of Tobit ſonne of Tobiel, the ſonne of Ananeel, the ſonne of Aduel, the ſonne of Gabael, of the ſeede of Aſael, and of the tribe of Nephthalim,

2 Who in the time of Enemeſſar king of the Aſſyrians was led away captiue out of Thisbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile aboue Aſer.

‖Or, Salmanaſar. 2. King. 17. 3

Tobias was merciſull.

3 I Tobit haue walked all my life long in the way of trueth and iuſtice, and I did many things liberally to the brethren, which were of my nation, and came with me to Nineue into the land of the Aſſyrians.

4 And when I was in mine owne countrey in the land of Iſrael, being but yong, all the tribe of Nephthalim my father fell from the houſe of Jeruſalē, which was choſen out of all the tribes of Iſrael, that al the tribes ſhould ſacrifice there, where the Temple of the Tabernacle of the moſt High was conſecrated, and built vp for all ages.

1. King. 12. 30. He fled from idoles, Exod. 22. 29. deut. 12. 6.

5 * Now all the tribes, which fel from God, yea, and my father Nephthalims houſe offered to the heifer called Baal.

6 But I (as it was ordeined to al Iſrael by an euerlaſting decree) went alone often to Jeruſalem, at the feaſtes, * bringing the firſt frutes, and the tenth of beaſtes, with that which was firſt ſhorne, and offered them at the altar to the Prieſts the children of Aaron.

7 The firſt tenth part I gaue to the Prieſts the ſonnes of Aaron, which miniſtred in Jeruſalem: the other tenth part I ſolde, and came and beſtowed it euery yere at Jeruſalem.

8 The third tenth part I gaue vnto them to whom it was meete, as Deboza my fathers mother had commanded me: for my father left me as a pupil.

He marieth to wife Anna, which beareth to him Tobias. Num. 36. 7. Gen. 43 32.

9 ¶ Furthermore, when I was come to the age of a man, I maried Anna of * mine owne kinred, and of her I begate Tobias.

10 ¶ But when I was led captiue to Nineue, all my brethren, and thoſe which were of my kinred, did eate of the * bread of the Gentiles.

11 But I kept my ſelfe from eating,

12 Becauſe I remembred God with all mine heart.

Hee found grace in the ſight of Salmanaſar. ‖Or, ſonne. §Or, in Rages a city of Media.

13 Therefore the moſt High gaue mee grace and fauour before Enemeſſar, ſo that I was his purueyour.

14 ¶ And I went into ‖Media, and I deliuered ten talents of ſiluer to Gabael, the §brother of Gabrias § in the land of Media.

15 But when Enemeſſar was dead, Sennacherib his ſonne reigned in his ſtead: whoſe ſtate becauſe it was troubled, I could not go into Media.

§Or, Salmanaſar. The charitie of Tobias.

16 ¶ But in the time of ‖Enemeſſar, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I ſaw any of my kinred dead, or caſt about the walles of Nineue, I buried him.

18 And if the King Sennacherib had ſlaine any, when he * was come and fled from Judea, I buried them priuily (for in his wrath hee killed many) but the bodies were not found when they were ſought for of the king.

2. King. 19. 35. 36. Iſa. 37. 36, 37. eccluſ 48. 18, 22. 1. mac. 7. 41. 2. mac. 8. 19.

19 Therefore when a certaine Ninenite had accuſed mee to the King, becauſe I did burie them, I hid my ſelfe: and becauſe I knew that I was ſought to be ſlaine, I withdrew my ſelfe for feare.

Tobit fleeth from the face of Sennacherib.

20 Then all my goods were ſpoyled, neither was there any thing left mee beſides my wife Anna, and my ſonne Tobias.

21 Neuertheles * within fiue and fifty daies, two of his ſonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his ſonne reigned in his ſtead, who appointed ouer his fathers accompts and ouer all his domeſticall affaires Achiacharus my brother Anaels ſonne.

2. King. 19. 37. 2. chron. 32. 21.

22 And when Achiacharus had made a requeſt for me, I came againe to Nineue: now Achiacharus was cuphearer and keeper of the ſignet, and ſteward, and ouerſaw the accounts: ſo Sarchedonus appointed him next vnto him, and he was my brothers ſonne.

Tobit returneth.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 Hee leaueth the feaſt to burie the dead. 10 Howe hee became blinde. 13 His wife laboureth for her liuing. 14 She reproacheth him bitterly.

NOw when I was come home againe, and my wife Anna was reſtored vnto mee with my ſonne Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeuen weekes, there was a great dinner prepared me, in the which I ſate downe to eat.

2 And when I ſawe abundance of meate, I ſayd to my ſonne, Goe, and bring what poore man ſoeuer thou ſhalt finde of our brethren, which doth remember God, and loe, I will tary for thee.

Tobit doeth bid to dinner thoſe which feare God.

3 But he came againe, and ſayd, Father, one of our nation is ſtrangled, and caſt out into the market place.

4 Then before I had taſted any meate, I ſtart vp, and brought him into mine houſe vntill the going downe of the Sunne.

Tobit leauing his gheſts, taketh vp the dead body into his houſe to bury it. Amos 8. 10. 1. mac. 1. 41.

5 Then I returned and waſhed, and ate my meat in heaumeſſe,

6 Remembring that propheſie of * Amos, which had ſayd, Your ſolemne feaſtes ſhall bee tuened into mourning, and your ioyes into wayling.

7 Therefore I wept, and after the going downe of the Sunne I went and made a graue and buried him.

8 But my neighbours mocked me, and ſayd, Doeth hee not feare to die for this cauſe, who * fled away, and yet loe, he buryeth the dead againe?

Tobit is rebuked of his neighbours. Chap. 1. 19.

9 The ſame night alſo when I returned from the buriall, and ſlept at the wall of mine houſe, becauſe I was polluted, and hauing my face vncouered,

10 And

He is made blinde for an example of patience to his posteritie.

10 And I knew not that sparrowes were in the wall, and as mine eyes were open, the sparrowes cast downe warme dung into mine eyes, and a whitenesse came in mine eyes, & I went to the Physicians, but they helped me not. Moreouer Achiacharus did nourish me, vntill I went into Helemais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens workes to do.

12 And when shee had sent them home to the owners, they payed the wages, and gaue a kidde.

The innocencie of Tobit.

13 Which when it was at mine houle, and began to bleate, I sayd vnto her, From whence is this kid? is it not stollen? render it to the owners: * for it is not lawfull to eate any thing that is stollen.

14 But she said, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush because of her. Furthermore, she sayd, * Where are thine almes, and thy righteoulnes? beholde, they all now appeare in thee.

Deut. 22. 1.

Iob 2. 9.

CHAP. III.

3 The prayer of Tobit, 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iuft, and all thy workes, and all thy wayes are mercie and trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on mee, neither punith me according to my sinnes or mine ignorances, or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast delinered vs * for a spoile, and vnto captiuitie, and to death, and for a prouerbe of a reproch to all them among whom we are dispersed, and now ‖ thou hast many and iuft causes,

Deut. 28. 15. 37.

‖ *Or, thy iudgements are many and true.*

5 To doe with mee according to my sinnes, and my fathers, because wee haue not kept thy commaundements, neyther haue walked in trueth before thee.

6 Now therefore deale with mee as seemeth best vnto thee, and commaund my spirite to bee taken from mee, that I may be dissolued, and become earth: for it is better for mee to die then to liue, because I haue heard falle reproches, and am very sorowful: command therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from mee.

Sarra is checked of her fathers maydes.

7 ¶ It came to passe the same day that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes.

8 Because she had bene married to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lien with her. Doest thou not knowe, sayde they, that thou hast strangled thine husbands? thou hast had nowe seuen husbands, neither wast thou named after any of them.

9 Wherefore ‖ beate vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

‖ *Or, when she beat them for their faults, they said.*

10 When shee heard these things, shee was very sorowfull, so that shee thought to haue strangled herselfe. And she said, I am the only daughter of my father, and if I do this, I shall slander him, and shall bring his age to the graue with sorow.

Sarra prayeth and fasteth, that she may be deliuered from shame.

11 Then she prayed toward the window, and sayde, Blessed art thou, O Lorde my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

12 And nowe, O Lorde, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lorde, that I am pure from all sinne with man,

The innocencie of Sarra. Her chastitie.

15 And that I haue neuer polluted my name, nor the name of my father in the lande of my captiuitie: I am the onely daughter of my father, neither hath hee any man childe to bee his heire, neither any ‡ neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, and why should I liue? But if it please not thee that I should die, command to looke on me, and to pitie me, that I do no more heare reproch.

‡ *Greeke, nere brother.*

16 So the prayers of them both were heard before the maiestie of the great God.

The prayers of Tobit and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whitenes of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remembred * the sluer, which hee had deliuered to Gabael in Rages a citie of Media,

Chap. 1, 14.

2 And said with himselfe, I haue wished for death: wherefore do I not call for my sonne Tobias, that I may admonish him before I die?

3 And when hee had called him, he sayd, My sonne, after that I am dead, bury me, and despise not thy mother, but * honour her all the dayes of thy life, and do that which shall please her, and anger her not.

Tobits exhortation to his sonne, when hee thought he should die. The mother is to be reuerenced. *Exod.* 20. 12. *ecclus.* 3, 7. 27.

4 Remember my sonne, howe many dangers she susteined, when thou wast in her woombe,

5 And when she dieth, bury her by mee in the same graue.

God must be in our hearts.

6 My sonne, let our Lorde God alwayes bee fore thine eyes, and let not thy will be set to sinne, or to transgresse the Commaundements of God. Do vprightly all thy life long, and follow not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeed to thee, and to all them which liue iustly.

Almes. *Prou.* 3. 9. *ecclus.* 4. 1. *and* 14. 13. *luke* 14. 13. *Ecclus.* 35. 10.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, least that God turne his face from thee.

8 * Giue almes according to thy substance: if thou hast but a little, be not afraid to giue a little almes.

9 For

9 For thou layest vp a good store for thy selfe against the day of necessitie,

Eccle.29.13. 10 *Because that almes doeth deliuer from death, and suffereth not to come into darkenesse.

11 For almes is a good gift before the most High to all them which vse it.

Adultery. 12 Beware of all *whosoeuer, my sonne, *1.Thes.4.3.* and chiefly take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for wee are the children of the Prophets: Noe, Abraham, Isaac, and Iacob are our fathers from the beginning. Remember, my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seede shall inherit the land.

Pride. 13 Now therefore my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcitie and great pouertie: for fiercenesse is the mother of famine.

Or, vntrospablenesse.

Wages of an hired seruant. 14 Let not the *wages of any man, which hath wrought for thee, tarie with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

Leuit.19.13 Deut.24.14, 15. Mat.7.12. Luke 6.31.

15 *Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse go with thee in thy iourney.

Luke 14.13. The hungry. Mat.6.1. 16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and * of all thine abundance giue almes, and let not thine eye be enuious, when thou giuest almes.

Or, be liberal to the iust, euen to their death.

17 ‖ Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

Counsell. 18 Aske counsell alway of the wise, and despise not any counsell that is profitable.

God is to be blessed. 19 Blesse thy Lord God alway, and desire of him that thy wayes may be made streight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and hee humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy minde.

Chap.1.14. 20 *Furthermore, I signifie this to thee, that I deliuered tenne talents to Gabael the sonne of Gabrias at Rages in Media.

Pouertie with the feare of God. 21 And feare not my sonne, for asmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, and doe that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages, 4 Hee meeteth with the Angel Raphael, which did conduct him.

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

TObias then answered, and sayd, Father, I will do all things which thou hast commanded me.

2 But howe can I receiue the siluer, seeing I know him not?

3 Then hee gaue him the hand-writing, and sayd vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and said vnto him, May I goe with thee into the lande of Media? and knowest thou those places well?

6 To whom the Angel said, I will goe with thee: for I haue remained with our brother Gabael.

7 Then Tobias sayde to him, Tary for mee, till I tell my father.

8 Then he said vnto him, Goe, and tary not: so he went in, and sayd to his father, Beholde, I haue found one, which will go with me. Then he sayd, Call him vnto mee, that I may knowe of what tribe hee is, and whether hee be faithfull to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shewe me of what tribe and family thou art.

11 To whom he said, Doest thou seeke a stocke or family, or an hired man to go with thy sonne? Then Tobit said vnto him, I would know, brother, thy kinred and thy name.

12 Then hee saide, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

Or, thou commest happily.

13 Then Tobit sayde, ‖ Thou art welcome, brother: bee not nowe angry with mee, because I haue enquired to knowe thy kinred and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Jonathas, sonnes of that great Samalas: for we went together to Jerusalem to worship, and offered the first borne, and the tenthes of the fruites, and they were not deceiued with the errour of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shall I giue thee? wilt thou a groat a day, and things necessary, as to mine owne sonne?

15 Yea, moreouer, if ye returne safe, I will adde something to the wages.

16 So they agreed. Then said hee to Tobias, Prepare thy selfe for the iourney, and goe you on Gods Name. And when his sonne had prepared all things for the iourney, his father sayde, Goe thou with this man, and God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went forth both, and departed, and the dog of the yong man with them.

Tobias goeth forth, the Angel keepeth him company. Chap.10.4. His mother weepeth.

17 But *Anna his mother wept, and sayde to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God wee had not layed money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then saide Tobit, Bee not carefull, my sister: hee shall returne in safetie, and thine eyes shall see him.

21 For the good Angel doeth keepe him company, and his iourney shall be prosperous, and he shall returne safe.

22 Then she made an end of weeping.

CHAP. VI.

1 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He commeth him toward Sarra.

And

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias inuaded of a fish, is deliuered by the Angell.

2 And when the yong man went to wash himselfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel sayd vnto him, Take the fish. And the yong man tooke the fish, and drew it to land.

4 To whom the Angel sayde, Cut the fish, and take the heart, and the liuer, and the gal, and put them vp surely.

5 So the yong man did as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man sayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart and the liuer, if a deuill or an euill spirit trouble any, wee must make a perfume of this before the man or the woman, and hee shall bee no more vexed.

8 As for the gall, anoynt a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel sayde to the yong man, Brother, to day wee shall lodge with Raguel, who is thy cousin: hee also hath one onely daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

Num.27.8. and 36.8.

11 For to thee doth the *right of her pertaine, seeing thou alone art the remnant of her kinred,

12 And the mayde is faire and wise: nowe therefore heare mee, and I wil speake to her father, that we may make the marriage when wee are returned from Rages: for I know that Raguel cannot marry her to another, according to the Law of Moses: else he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered the Angel, I haue heard, brother Azarias, that this mayde hath bene giuen to seuen men, who all died in the marriage chamber.

14 And I am the onely begotten sonne of my father, and I am afraid, least I go in to her, and die as the other before: for a wicked spirit loueth her, which hurteth no body, but those which come in to her: wherefore I also feare least I die, and bring my fathers and my mothers life because of me to the graue with sorow: for they haue no other sonne to bury them.

15 Then the Angel said vnto him, Doest thou not remember the precepts which thy father gaue thee, that thou shouldest marry a wife of thine owne kinred? wherefore, heare mee, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shal she be giuen thee in marriage.

16 And when thou shalt goe into the marriage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, & pray to God which is mercifull, who will haue pitie on you, and saue you: feare not, for she is appointed vnto thee from the beginning, and thou shalt keepe her, and she shall goe with thee: moreouer, I suppose that she shall beare thee children: nowe when Tobias had heard these things, hee loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sarra met them, and after they had saluted one another, she brought them into the house.

Raphael and Tobias come to Raguel.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they sayd, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.

4 Then he said to them, Do ye know Tobit our kinseman? And they sayde, Wee know him. Then sayd he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, & kissed him, & wept,

7 And blessed him, and sayd vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blinde, he was sorowfull, and wept.

8 And likewise Edna his wife, & Sarra his daughter wept. Moreouer, they receiued them with a ready minde, and after that they had killed a ramme of the flocke, they set much meat on the table. Then sayd Tobias to Raphael, Brother Azarias, put forth those things whereof thou spakest in the way, that this businesse may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Raguel, and Raguel sayde to Tobias, Eate, and drinke, and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheless, I will declare vnto thee the trueth.

11 I haue giuen my daughter in marriage to seuen men, who died that night which they came in vnto her: neuertheless, be thou of a good courage and mery. But Tobias said, I will eat nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel sayde then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then hee called his daughter Sarra, and shee came to her father, and hee tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the *Lawe of Moyses, and leade her away to thy father: and hee blessed them,

Raguel giueth his daughter Sarra to Tobias. *Num. 36.6.*

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and sayd vnto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done, as hee had bidden her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And sayd vnto her, Bee of good comfort, my daughter: the Lorde of heauen and earth

gine thee ioy for this thy sorowe: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 Hee prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesseth the Lord.

AND when they had supped, they brought Tobias in vnto her.

Tobias followeth Raphaels counsell, as Chap. 6. 7.

2 And as he went, he remembred the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the ‖ vtmost parts of Egypt, whom the Angel bound.

‖ Or, vpmost.

4 And after that they were both shut in, Tobias rose out of the bed, & said, Sister, arise and let vs pray, that God would haue pitie on vs.

Tobias prayer.

5 Then beganne Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

Gene. 2. 7, 18, 22.

6 Thou madest Adam, and ganest him * Eua his wife for an helpe, and stay: of them came mankinde: thou hast sayd, It is not good, that a man should bee alone: let vs make vnto him an ayde like vnto him selfe.

7 And nowe, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercy, that we may become aged together.

8 And she sayd with him, Amen.

Raguel thinking Tobias was dead, made a graue for him.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 Hee sayde to his wife Edna, Send one of the maydes, and let them see whether hee bee aliue: if not, that I may bury him, and none know it.

13 So the mayde opened the doore, and went in, and found them both asleepe,

14 And came forth, and tolde them that hee was aliue.

Raguel praiseth God for Tobias.

15 Then Raguel praised God, & said, O God, thou art worthy to bee praysed with all pure and holy prayse: therefore let the Saints praise thee with all thy creatures, and let all thine Angels and thine elect prayse thee for euer.

16 Thou art to be praysed, O Lorde: for thou hast made me ioyfull, and that is not come to mee which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praysed, because thou hast had mercy of two that were the onely begotten children of their fathers: graunt them mercie, O Lorde, and finish their life in health with ioy and mercie.

18 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast foureteene dayes.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

20 For Raguel had sayd vnto him by an othe, that hee should not depart before that the foureteene dayes of the marriage were expired,

21 And then hee should take the halfe of his goods and returne in safetie to his father, and should haue the rest, when hee and his wife were dead.

CHAP. IX.

Raphael leadeth Gabel to Tobias marriage.

THen Tobias called Raphael, and sayde vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be very sory.

Tobits care for his sonne. The Angel goeth on Tobias message.

5 So Raphael went out and came to Gabael, and gaue him the hand-writing, who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thinke long for their sonne. 10 Raguel sendeth away Tobias and Sarra.

NOwe Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and there is no man to giue him the money?

The father and mother are in heauinesse for Tobias tarrying. Chap. 5. 17.

3 Therefore he was very sory.

4 Then his wife sayde to him, My sonne is dead, seeing he tarieth: and shee beganne to * bewaile him, and sayd,

5 Nowe I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit sayd, Hold thy peace: be not carefull, for he is safe.

7 But shee sayd, Holde thy peace, and deceiue me not, my sonne is dead: and shee went out euery day by the way which they went, neither did she eate meate on the day time, and did consume whole nights in bewayling her sonne Tobias, vntill the foureteene dayes of the wedding were expired, which Raguel had sworn, that he should tary there. Then Tobias sayde to Raguel, Let mee goe: for my father and my mother looke no more to see me.

8 But his father in law said vnto him, Tary with me, and I will sende to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me goe to my father.

Raguel giueth Tobias and his wife leaue to depart.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cattell, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you my children, to prosper before I die.

Sarra is instructed by her parents.

12 And he sayd to his daughter, Honour thy father and thy mother in lawe, which are nowe thy parents, that I may heare good report of thee: and he kissed them. Edna also sayd to Tobias, The Lord of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lord. Behold now, I commit to thee my daughter, as a pledge: do not entreate her euil.

CHAP. XI.

1 The returne of Tobias to his father. 9 How he was received. 10 His father hath his sight restored, and prayseth the Lord.

After

AFter these things Tobias went his way, prayſing God that he had giuen him a proſperous iourney, and bleſſed Raguel and Edna his wife, and went on his way till he drew neere to Nineue.

2 Then Raphael ſayde to Tobias, Thou knoweſt brother, how thou didſt leaue thy father.

3 Let vs haſte before thy wife, and prepare the houſe,

The Angels counſell to Tobias.

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog followed them.

5 Now Anna ſate in the way looking for her ſonne,

6 Whom when ſhe ſaw comming, ſhe ſayde to his father, Beholde, thy ſonne commeth, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father ſhall receiue his ſight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, he ſhall rubbe and make the whiteneſſe to fall away, and ſhall ſee thee.

9 ¶ Then Anna ranne foorth, and fell on the necke of her ſonne, and ſayde vnto him, Seeing I haue ſeene thee, my ſonne, from henceforth I am content to die, and they wept both.

10 Tobit alſo went foorth toward the doore, and ſtumbled, but his ſonne ranne vnto him,

11 And tooke holde of his father, and ſprinkled of the gall on his fathers eyes, ſaying, Be of good hope, my father.

12 And when his eyes beganne to pricke, he rubbed them.

13 And the whiteneſſe pilled away from the corners of his eyes, and when he ſaw his ſonne, he fell vpon his necke,

14 And he wept, and ſaid, Bleſſed art thou, O Lord, and bleſſed be thy Name for euer, and bleſſed be all thine holy Angels.

15 For thou haſt ſcourged mee, and haſt had pitie on me; for behold, I ſee my ſonne Tobias: and his ſonne, being glad went in, and tolde his father the great things that had come to paſſe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and prayſing God to the gate of Nineue: and they which ſawe him goe, marueiled, becauſe he had receiued his ſight.

17 But Tobit teſtified before them all, that God had had pitie on him. And when he came neere to Sarra his daughter in lawe, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed, which hath brought thee vnto vs, and bleſſed be thy father: and there was great ioy among all his brethren, which were at Nineue.

18 And Achiacharus and Naſbas his brothers ſonne came.

19 And Tobias marriage was kept ſeuen dayes with great ioy.

CHAP. XII.

2 Tobias declareth to his father the pleaſure that Raphael had done him. 5 The which he would recompence. 11. 15. Raphael declareth that he is an Angel ſent of God.

THen Tobit called his ſonne Tobias, and ſayde vnto him, Prouide, my ſonne, wages for the man, which went with thee, and thou muſt giue him more.

2 And he ſaid vnto him, O father, it ſhall not grieue mee to giue him halfe of thoſe things which I haue brought.

3 For he hath brought mee againe to thee in ſafetie, and hath made whole my wife, and hath brought me the money, and hath likewiſe healed thee.

4 Then the olde man ſayde, It is due vnto him.

5 So he called the Angel, and ſaid vnto him, Take halfe of all that yee haue brought, and goe away in ſafetie.

6 But he tooke them both apart, and ſayde vnto them, Prayſe God, and confeſſe him, and giue him the glory, and prayſe him for the things which he hath done vnto you before al them that liue. It is good to prayſe God, and to exalt his Name, and to ſhew foorth his euident workes with honour: therefore be not weary to confeſſe him.

7 It is good to keepe cloſe the ſecrets of a King, but it is honourable to reueale the workes of God: doe that which is good, and no euill ſhal touch you.

8 Prayer is good with faſting, and almes, and righteouſneſſe. A little with righteouſneſſe is better then much with vnrighteouſneſſe: it is better to giue almes, then to lay vp golde.

9 For almes doeth deliuer from death, and doth purge al ſinne. Thoſe which exerciſe almes and righteouſneſſe, ſhalbe filled with life.

10 But they that ſinne, are enemies to their owne life.

11 Surely I will keepe cloſe nothing from you: neuertheleſſe, I ſayde it was good to keepe cloſe the ſecret of a king, but that it was honourable to reueale the workes of God.

12 Now therefore when thou didſt pray, and Sarra thy daughter in law, I did bring to memorie your prayer before the Holy one: And when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou waſt not grieued to riſe vp, and leaue thy dinner to burie the dead, thy good deede was not hid from mee: but I was with thee.

He that will be acceptable to God, muſt be proued with tentation.

14 And now God hath ſent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the ſeuen holy Angels, which preſent the prayers of the Saints, and which goe foorth before his holy Maieſtie.

16 Then they were both troubled, and fell vpon their face: for they feared.

17 But he ſaide vnto them, Feare not, for it ſhall goe well with you: prayſe God therefore.

18 For I came not of mine owne pleaſure, but by the good will of your God: wherefore prayſe him in all ages.

19 * All theſe dayes I did appeare vnto you, but I did neither eate nor drinke, but you ſaw it in viſion. *Gen. 18. 8. and 19. 3. Iudges 13. 16*

20 Now therefore giue God thankes: for I goe vp to him that ſent me: but write all things which are done in a booke.

21 And when they roſe, they ſawe him no more.

22 Then they confeſſed the great and wonderfull workes of God, and howe the Angel of the Lord had appeared to them.

CHAP. XIII.

A thankesgiuing of Tobit, who exhorteth all to praise the Lord.

THen Tobit wrote a prayer of reioycing, and sayde, Blessed be God that liueth for euer, and blessed be his kingdome.

2 * For he doeth scourge and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand. *Deut.32.39. 1.sam.2.6. wisd.16.13.*

3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.

4 There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our Father for euer.

5 Hee hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom wee are scattered.

6 If you turne to him with your whole heart, and with your whole minde, and deale vprightly before him, then will hee turne vnto you, and will not hide his face from you: but yee shall see what hee will doe with you: therefore confesse him with your whole mouth, and prayse the Lorde of righteousnesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinfull nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercie, and haue pitie on you?

7 I will extoll my God, and my soule shall praise the king of heauen, and shall reioyce in his greatnesse.

8 Let all men speake, and let all praise him for his righteousnesse.

9 O Ierusalem the holy citie, he will scourge thee for thy childrens workes, but hee will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, and praise the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make toyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the Name of the Lorde God, with gifts in their handes, euen giftes to the king of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are all they which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

15 Let my soule blesse God the great King.

16 For Ierusalem shall be built vp with Saphires, and Emeraudes, and thy walles with precious stones, and thy towers, and thy bulwarkes with pure golde.

17 And the streetes of Ierusalem shall be paued with Berall, and Carbuncle, and stones of Ophir. ‖ *Or, Souphir.*

18 And all her streetes shall say, ‖ Hallelmiah, and they shall praise him, saying, Blessed be God which hath extolled ‖ it for euer. ‖ *Or, prayse ye the Lord.*

CHAP. XIIII.

4 Lessons of Tobit to his sonne. 4 He prophesieth the destruction of Nineue, 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wife. 14 Tobias age and death.

SO Tobit made an end of praysing God.

2 And he was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lorde God, and to praise him.

3 And when he was very aged, he called his sonne, and syre of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am readie to depart out of this life)

4 Goe into Media my sonne: for I surely beleeue those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good lande, and Ierusalem shall be desolate, and the house of God in it shall bee burned, and shall be desolate for a time.

5 Yet againe God * will haue pitie on them, and bring them againe into the land where they shall builde a Temple, but not like to the first, vntill the times of that age be fulfilled, which being finished, they shall returne from euery place out of captiuitie, and builde vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof. *Esa.3.8, and 6.14.*

6 And all nations shall turne, and feare the Lord God truely, and shall burie their idoles.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people, & all those which loue the Lord in truth and iustice, shall reioyce, and those also which shew mercy to our brethren.

8 And now my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9 But keepe thou the Lawe, and the commandements, and shewe thy selfe mercifull and iust, that it may goe well with thee.

10 And burie me honestly, and thy mother with mee: but tary no longer at Nineue. Remember, my sonne, howe Aman handled Achiacharus that brought him vp, howe out of light hee brought him into darkenesse, and howe hee rewarded him againe: yet Achiacharus was saued, but the other had his reward: for he went downe into darkenesse. Manasses gaue almes, & escaped the snare of death, which they had set for him, but Aman fell into the snare and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousnesse doeth deliuer. When he had said these things, ‖ he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honourably. ‖ *Or, his soule failed him in the bed.*

12 And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

guel his father in law.

13 Where he became olde with honour, and hee buried his father and mother in law honourably, and he inherited their substance & Tobits his father.

14 And he died at Ecbatane in Media, being an hundreth and seuen and twentie yeere olde.

15 But before he died, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, and before his death he reioyced for Nineue.

Iudeth.

CHAP. I.

1 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouercame him. 12 Hee threatneth them that would not helpe him.

IN the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Nineue the great city (in the daies of Arphaxad, which reigned ouer the Medes in Ecbatane,

2 And built in Ecbatane the walles round about of hewen stone, three cubites broad, and sixe cubites long, and made the height of the wall seuenty cubits, and the breadth thereof fiftie cubits,

3 And made the towers thereof in the gates of it an hundreth cubits, and the breadth thereof in the foundation threescore cubits,

4 And made the gates thereof euen gates that were lifted vp on hie, seuentie cubits, and the breadth of them foortie cubites, for the going foorth of his mighty armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him al they that dwelt in the mountaines, & all that dwelt by Euphrates, and Tygris, and Hydaspes, and the countrey of Arioch the king of the Elymeans, and very many nations assembled themselues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, & the great field of Ydrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chelus, and Cades, and the riuer of Egypt, and Taphnes, and Ramesse, and all the land of Gelem,

10 Untill one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountains of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, & sware by his throne and kingdome, that he would surely bee auenged vpon all those coastes of Cilicia and Damascus, and Syria, & that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battell aray with his power against king Arphaxad in the seuenteenth yeere, and he preuailed in his battell: for he ouerthrew all the power of Arphaxad, & all his horsemen, and all his charets.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towers, and spoyled the streets thereof, and turned the beauty thereof into shame.

15 He tooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both he and all his company with a very great multitude of men of warre, and there hee passed the time, and banketted, both hee and his armie, an hundreth and twenty dayes.

CHAP. II.

1 Nabuchodonosor commanded presumptuously that all people should be brought into subiection, 6 and to destroy those that disobeyed him. 15 The preparation of Holofernes armie. 25 The conquest of his enemies.

AND in the eighteenth yeere, the two & twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that he should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him all his Officers and all his Nobles, and communicated with them his secrete counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Holofernes his chiefe captaine, and which was next to him, and sayd vnto him,

5 Thus sayeth the great King, the lord of the whole earth, Beholde, thou shalt goe foorth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundreth and twenty thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt goe against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will go forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoile vnto them,

8 So that their wounded shall fill their valleyes, and their riuers, & the flood shal ouerflow, being filled with their dead.

9 And I will bring their captiuity to the vtmost parts of all the earth.

10 Thou therfore shalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntil the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoile them wheresoeuer thou goest.

12 For as I liue, and the power of my kingdome, whatsoeuer I haue spoken, that will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commaundements of thy lord, but accomplish them fully, as I haue commaunded thee, and deferre not to do them.

14 ¶ Then Holofernes went forth from the presence of his lord, and called all the gouernors, and captaines, and officers of the army of Assur,

15 And hee mustered the chosen men for the battell, as his lord had commanded him, vnto an hundreth and twenty thousand, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the armie, and very much golde and siluer out of the Kings house.

19 Then he went forth and all his power to goe before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footmen.

20 A great multitude also of sundry sortes came with them like grashoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth, neere the mountaine which is at the left hand of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horsmen, and charets, and went from thence into the mountaines,

23 And he destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Cheleans.

24 Then he went ouer Euphrates, and went thorow Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntil one come to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Japheth, which were toward the South, and ouer against Arabia.

26 He compassed also all the children of Madian, and burnt vp their tabernacles, and spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheat haruest, and burnt vp all their fields, & destroyed their flocks and the heards: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and al that dwelt in Iemnaan: and they that dwelt in Azotus and Ascalon feared him greatly.

CHAP. III.

The people subiect to Holofernes. 8 He destroyeth their gods that Nabuchodonosor might only be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: wee lie downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses & all our places, and all our fields of wheat and our flocks & our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them as seemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his army, and set garrisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, with dances, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was enioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 And he came against Esdraelon, neere vnto Iudea, ouer against the great straite of Iudea,

10 And he pitched betweene Geba, and a citie of the Scythians, and there hee tarried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cryed vnto the Lord, and humbled themselues before him.

NOwe the children of Israel that dwelt in Iudea, heard all that Holofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoyled all their temples, and brought them to nought.

2 Therefore they greatly feared his presence, and were troubled for Ierusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled

assembled in Judea, and the vessels and the altar of the house had beene sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in victuals for the provision of warre: for their fields were of late reaped.

6 Also Joacim the high Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesthaim, which is ouer against Esdraelon, toward the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come vp, because the passage was straite for two men at the most.

8 And the children of Israel did as Joacim the high Priest had commanded them with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then cryed every man of Israel to God with great feruencie, and their soules with great affection.

10 Both they and their wiues, and their children, and their cattell, and euery stranger, and hireling, and their bought seruants put sackecloth vpon their loynes.

11 Thus euery man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackecloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, all with one consent most earnestly, that hee would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproch, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalem before the Sanctuarie of the Lord Almightie.

14 And Joacim the high Priest, and all the Priestes that stoode before the Lord, and ministred vnto the Lord, had their loynes girt with sackecloth, & offered the continuall burnt offring, with prayers, and the free gifts of the people,

15 And had ashes on their mitres, and cryed vnto the Lord with all their power for grace, and that he would looke vpon all the house of Israel.

CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the manner of the Israelites.

THen was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hils, and had laid impediments in the champion countrey.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he sayd vnto them, Shew me, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then all the inhabitants of the West?

5 Then* said Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I will declare vnto thee the trueth concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant. *Chap.11.7,9*

6 This people come of the stocke of the Chaldeans.

7 And* they dwelt before in Mesopotamia, because they would not followe the gods of their fathers, which were in the lande of Chaldea. *Gene.11.31.*

8 But they went out of the way of their ancesters, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then* their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with golde and siluer, and with very much cattell. *Gene.12.1.*

10 But when a famine couered all the lande of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 * Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them low with labouring in bricke, and made them slaues. *Exod.1.8.*

12 Then they cried vnto their God, and hee smote all the lande of Egypt with incurable plagues: so the* Egyptians cast them out of their sight. *Exod.12.31, 33.*

13 And* God dried the red sea in their presence, *Exod.14.21.*

14 And* brought them into mount Sina and Cades Barnea, and cast forth all that dwelt in the wildernesse. *Exod.19.1.*

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

16 And they* cast forth before them the Chananites, and the Pherezites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that countrey many dayes. *Iosh.12.8.*

17 And whiles they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But * when they departed from the way which hee appointed them, they were destroyed in many battels after a woonderfull sort, * and were ledde captiues into a land that was not theirs: and the Temple of *Judg.2.11, and 3.8.* *2.King.25. 1,11.*

their God was cast to the ground, and their cities were taken by the enemies.

Exod.1.13. 19 But * now they are turned to their God, and are come vp from the scattering wherein they were scattered, and haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Nowe therefore my lorde and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall be their ruine, and let vs goe vp, and we shall ouercome them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defende them, and their God be for them, and we become a reproch before all the world.

22 ¶ And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, O lord Holofernes, and they shall be meate for thy whole armie.

CHAP. VI.

Holofernes blasphemeth God whom Achior confesseth. 14 *Achior is deliuered into the hands of them of Bethulia.* 18 *The Bethulians cry vnto the Lord.*

AND when the tumult of the men that were about the counsell was ceased, Holofernes the chiefe captaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast saide that the people of Ierusalem is able to fight, * because their God will defend them: and who is god but Nabuchodonosor?

Chap.5.21.

3 Hee will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For we will tread them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fieldes shall be filled with their dead bodies, and their footsteps shall not bee able to stande before vs: but they shall vtterly perish.

5 The king Nabuchodonosor lord of all the earth hath said, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the iron of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carry thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commanded Holofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the mids of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went downe of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came downe from their citie, and stood about him, and loosed him and brought him vnto Bethulia, and presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Simeon, and Chabris the sonne of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsell of Holofernes, and all the wordes that hee had spoken in the middes of the princes of Assur, and whatsoeuer Holofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cried vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercy on the baseneſſe of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias tooke him out of the assembly into his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 *Holofernes doth besiege Bethulia.* 8 *The counsell of the Idumeans and other against the Israelites.* 23 *The Bethulians murmure against their gouernours for lacke of water.*

THe next day Holofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, and that they should take all the streits of the hill, and to make warre against the children of Israel.

2 Then their strong men remooued their campes in that day, and the armie of the men of warre was an hundreth thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were

were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and sayd euery one to his neighbour, Nowe will they shut vp all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remayned and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garisons of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and sayd,

9 Let our captaine now heare a word, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the tops of their mountaines.

11 Nowe therefore my lord, fight not against them in battel array, and there shall not so much as one man of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the countrey, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people shall goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wiues, and their children shall bee consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy person peaceably.

16 And these wordes pleased Holofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with the children of Ammon, and camped in the mountaines ouer against Dothaim, and they sent some of themselues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chus, that is vpon the riuer Mochmur: and the rest of the army of the Assyrians camped in the fielde, and couered the whole land: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footemen, chariots and horsemen, foure and thirty dayes: so that euen all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were empty, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wiues and yong men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, & cried with a loud voice, and sayd before all the Elders,

24 The * Lorde iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur. *Exod.5.21.*

25 For now wee haue no helper: but God hath solde vs into their hands that we should be throwen downe before them with thirst and great destruction.

26 Now therefore cal them together, and deliuer the whole citie for a spoile to the people of Holofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, then to die for thirst: for wee will be his seruants, that wee may liue, and not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 Wee take to witnesse against you the heauen and the earth, and our God and Lord of our fathers which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assembly, and they cried vnto the Lorde God with a loude voice.

30 Then said Ozias to them, Brethren, be of good courage: let vs wait yet fiue dayes, in the which space the Lorde our God may turne his mercy toward vs: for hee will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towers of their citie, and sent their wiues and their children into their houses, and they were very low brought in the city.

CHAP. VIII.

The parentage, life & conuersation of Iudith. 11 She rebuketh the faintnesse of the gouernours. 12 She sheweth that they should not tempt God, but wait vpon him for succour. 33 Her enterprise against the enemies.

Now

NOwe at that time, Iudeth heard thereof, which was the daughter of Merari, the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barley harueſt.

3 For as hee was diligent ouer them that bound sheaues in the field, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the field betweene Dothaim and Balamo.

4 So Iudeth was in her house a widowe three yeeres and foure moneths.

5 And shee made her a tent vpon her house, and put on sackecloth on her loynes, and ware her widowes apparel.

6 And she fasted all the dates of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 Shee was also of a goodly countenance, and very beautifull to beholde: and her husband Manasses had left her gold and siluer, and men seruants, and mayd seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when shee heard the euill words of the people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had *sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes.)

Chap.7.26, 31.

10 Then she sent her mayde that had the gouernement of all things that shee had, to call Ozias and Chabris and Charmis the ancients of the citie.

11 And they came vnto her, and shee sayde vnto them, Heare me, O ye gouernours of the inhabitants of Bethulia: for your wordes that yee haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betweene God and you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lorde turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now ye seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can ye perceiue the things that hee thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lorde our God to anger.

15 For if hee will not helpe vs within these fiue dayes, he hath power to defend vs when hee will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore bind the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voice if it please him.

18 For there appeareth none in our age, neither is there any nowe in these dayes, neither tribe nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath been afore time.

19 For *the which cause our fathers were giuen to the sword, and for a spoyle, & had a great fall before our enemies.

Iudg.2.11. and 4.1. and 6.1.

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea bee so famous: for our Sanctuary shall bee spoyled, and hee will require the prophanation thereof at our mouth,

22 And the feare of our brethren, and the captiuity of the countrey, and the desolation of our inheritance will he turne vpon our heads among the Gentiles, wheresoeuer wee shall be in bondage, and we shall be an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauor, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shew an example to our brethren, because their hearts depend vpon vs, and the Sanctuarie, and the house, and the Altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things he did to *Abraham, and how hee tried Isaac, and all that hee did to *Iacob in Mesopotamia of Syria, when hee kept the sheepe of Laban his mothers brother.

Gene.22.1.

Gen.28.7.

27 For hee hath not tried vs as hee did them to the examination of their hearts, neither doth hee take vengeance on vs, but the Lorde punisheth for instruction them that come neere to him.

28 ¶ Then sayd Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy words.

29 For it is not to day that thy wisdome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thine heart is good.

30 But the people were very thirstie, & compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faint no more.

32 Then sayde Iudeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations vnto the children of our nation.

33 You shall stande this night in the gate, and I will goe forth with mine handmayde, and within the dayes that yee haue promised to

to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acte: for I will not declare it vnto you, till the things be finished that I doe.

35 Then sayd Ozias and the princes vnto her, Goe in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Iudeth humbleth herself before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

THen Iudeth fell vpon her face, and put ashes vpon her head, & put off the sackecloth wherewith shee was clothed. And about the time that the incense of that euening was offered in Ierusalem in the house of the Lord, Iudeth cried with a loud voyce, and sayd,

Gene. 34 2, 25. 2 O Lord God of my father * Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the mayd, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commaunded that it should not so be,

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray, and their daughters to bee captiues, and all their spoiles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayd, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, we are here: for all thy wayes are ready, and thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footemen: they trust in shield, speare, and bow, and sling, and doe not knowe that thou art the Lorde that breakest the battels: the Lorde is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuary, and to pollute the Tabernacle where thy glorious Name resteth, & to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

Iudg. 4. 21. and 5. 26. Iudg. 7. 2. 2. Chron. 14. 11. & 16. 8. and 20. 6. 10 * Smite by the deceit of my lips the seruant with the prince, and the prince with the seruant: abate their height by the hande of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weake, and the protectour of them that are forsaken, and the sauiour of them that are without hope.

12 Surely, surely thou art the God of my father, and the God of the inheritance of Israel, the Lorde of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt mee words and craft, and a wound, and a stroke against them that enterprise cruell things against thy Couenant, and against thine holy House, and against the toppe of Sion, and against the house of the possession of thy children.

14 Shew euidently among all thy people, and all the tribes, that they may knowe that thou art the God of al power and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe, and goeth forth of the city. 11 She is taken of the watch of the Assyrians & brought to Olofernes.

NOw after she had ceased to cry vnto the God of Israel, and had made an ende of all these words,

2 She rose where she had fallen downe, and called her mayd, and went downe into the house, in the which she abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackecloth wherewith she was clad, and putting off the garments of her widowhood, shee washed her body with water, and anointed it with much ointment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was clad, during the life of Manasses her husband.

4 And shee put slippers on her feete, and put on bracelets, & sleeues, and rings, and eareringes, and all her ornaments, and shee decked her selfe brauely to allure the eyes of all men that should see her.

5 Then shee gaue her mayd a bottle of wine, and a pot of oyle, and filled a scrip with flowre, and with dry figges, and with fine bread: so shee lapped vp all these things together, & layd them vpon her.

6 Thus they went foorth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the Citie, Chabris and Charmis.

7 And when they saw her, that her face was changed, & that her garment was changed, they marueiled greatly at her wonderfull beautie, and sayd vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And shee sayd vnto them, Commaund the gates of the citie to bee opened vnto mee, that I may goe foorth to accomplish the things which you haue spoken to mee. So they commaunded the yong men to open vnto her, as shee had spoken.

10 And

10 And when they had done so, Judeth went out, she, & her mayd with her, and the men of the city looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could see her no more.

11 Thus they went streight foorth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence commest thou? and whither goest thou? and shee sayd, I am a woman of the Hebrewes, and am fled from them: for they shall bee giuen you to bee consumed.

13 And I come before Holofernes the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines without losing the bodie or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and sayd vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afrayde in thine heart, but shewe vnto him according as thou hast to say, and he will intreat thee well.

17 Then they chose out of them an hundreth men, and prepared a charet for her and her mayd, and brought her to the tent of Holofernes.

18 Then there was a running to and fro throwout the campe: for her comming was buzted among the tents: and they came and stoode round about her: for shee stood without the tent of Holofernes vntill they had declared vnto him concerning her.

19 And they maruelled at her beauty, & wondered at the children of Israel, because of her, & euery one sayd vnto his neighbour, Who should despise this people, that haue among them such women? surely it is not good that one man of them bee left: for if they should remaine, they might deceiue the whole earth.

20 Then Holofernes guard went out, and all his seruants, and they brought her into the tent.

21 Now Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came foorth vnto the entrie of his tent, and they caried lampes of siluer before him.

23 And when Judeth was come before him and his seruants, they all maruelled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 *Holofernes comforteth Judeth,* 3 *and asketh the cause of her comming.* 5 *She deceiueth him by her faire words.*

THen sayde Holofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for I neuer hurt any that would serue Nabuchodonosor the King of the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted vp my speare against them: but they haue procured these things to themselues.

3 But nowe tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreat thee well, as they doe the seruants of king Nabuchodonosor my lord.

5 Then Judeth sayde vnto him, Receiue the words of thy seruant, and suffer thine handmayd to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wile follow the words of thine handmayde, God will bring the thing perfectly to passe by thee, and my lorde shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the beastes of the fieldes, and the cattell, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirite, and it is declared throughe the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre maruelous.

9 Now as concerning the matter which Achior did speake in the counsell, wee haue heard his words: for the men of Bethulia did take him, and hee declared vnto them all that hee had spoken vnto thee. *Chap. 5. 5.*

10 Therefore, O lorde and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Nowe therefore lest my lorde should be frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, which is so oft times as they do that which is not beseeming.

12 (For because their victailes faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priestes that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Moreouer, they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Nowe when they shall bring them word, they will doe it, and they shall bee giuen thee to

be

be destroyed the same day.

16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shal heare it.

17 For thy seruant feareth God, and worshipeth the God of heauen day and night, and now let mee remaine with thee, my lorde, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueale vnto me when they shall commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt goe forth with all thine armie, and there shall bee none of them that shal resist thee.

19 And I will leade thee thorow the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the midst thereof, and thou shalt driue them as sheep that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto me according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Holofernes, and all his seruants, and they maruelled at her wisedome, and sayd,

21 There is not such a woman in all the world, both for beauty of face, and wisedome of words.

22 Likewise Holofernes sayd vnto her, God hath done this, to send thee before the people, that strength might be in our hands, & destruction vpon them that despise my lord. (Or, hath done well.)

23 And now thou art both beautifull in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renowmed thorowout the whole earth.

CHAP. XII.

1 Iudeth would not pollute her selfe with the meate of the Gentiles. 5 She maketh her request that she might goe out by night to pray. 11 Holofernes causeth her to come to the banquet.

THen hee commanded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Iudeth sayd, * I may not eate of them, least there should bee an offence, but I can suffice my selfe with the things that I haue brought. (Gen. 43. 32. Exo. 1. 8. Iob. 1. 11.)

3 Then Holofernes sayd vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then sayd Iudeth vnto him, As thy soule liueth, my lord, thine handmayd shall not spend those things that I haue, before the Lord worke by mine hand the things that hee hath determined.

5 Then the seruants of Holofernes brought her into the tent, and shee slept vntill midnight, and arose at the morning watch,

6 And sent to Holofernes, saying, Let my lord command that thy handmayd may go forth vnto prayer.

7 Then Holofernes commanded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the children of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day Holofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then laid he to Bagoas the eunuche who had charge ouer all that hee had, Goe and perswade this Hebrewe woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Holofernes, and came to her, and sayd, Let not this faire mayd make difficulty to goe in to my lord, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to be intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchodonosor.

14 Then sayd Iudeth vnto him, Who am I nowe, that I should gainesay my lorde? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioy vnto the day of my death.

15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spread forth her skins on the ground ouer against Holofernes, which shee had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Now when Iudeth came and sate down, Holofernes heart was rauished with her, and his spirit was moued, and hee desired greatly her company: for he had waited for the time to deceiue her from the day that he had seene her.

17 Then sayd Holofernes vnto her, Drinke now and be merry with vs.

18 So Iudeth sayd, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then she tooke and ate, and dranke before him the things, that her maid had prepared.

20 And Holofernes reioyced because of her, and dranke much more wine then he had drunke any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Holofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beds: for they were al weary, because the feast had bene long.

2 And

2 And Iudeth was left alone in the tent, and Holofernes was stretched along vpon his bed: for he was filled with * wine.

Eccles. 31. 20, 25.

3 ¶ Nowe Iudeth had commaunded her mayde to stande without her chamber, and to wayte for her comming forth as she did dayly: for shee sayd, she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Iudeth standing by his bed, sayde in her heart, O Lord God of all power, behold at this present the workes of mine handes for the exaltation of Ierusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Holofernes head, and tooke downe his fauchin from thence,

7 And approched to the bed: and tooke hold of the haire of his head, and sayd, Strengthen me, O Lord God of Israel, this day.

8 And smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Holofernes head to her mayd,

10 And shee put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and passing through the tents, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then sayde Iudeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Nowe when the men of her citie heard her voyce, they made haste to goe downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was aboue their expectation, that shee should come. So they opened the gate and receiued her, & made a fire for a light, and stoode round about them twaine.

14 Then she sayd to them with a loud voyce, Prayse God, prayse God: for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe, and shewed it, and sayd vnto them, Beholde the head of Holofernes, the cheefe captaine of the armie of Assur, and beholde the canopie, wherein hee did lie in his drunkennesse, and the Lorde hath smitten him by the hande of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and hee hath not committed sinne with mee by any pollution or villanie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and sayd with one accorde, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then sayd Ozias vnto her, O daughter, blessed art thou of the most high God aboue all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people sayd, So be it, so be it.

CHAP. XIIII.

1 *Iudeth causeth to hang vp the head of Holofernes.* 10 *Achior ioyneth himselfe to the people of God.* 11 *The Israelites go out against the Assyrians.*

THen sayd Iudeth vnto them, Heare me also my brethren, and * take this head, and hang it vpon the highest place of your walles. *2. Mac. 15. 35.*

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would goe downe into the field, toward the watche of the Assyrians, but goe not downe.

3 Then they shal take their armour, and shal goe into their campe, and raise vp the captaines of the armie of Assur, and they shall runne to the tent of Holofernes, but shall not find him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabite the coastes of Israel shall pursue them, and ouerthrowe them as they goe.

5 But before you do these things, call me Achior the Ammonite, that he may see, and know him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and saw the head of Holofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Iudeths feete, and reuerenced her, and sayde, Blessed art thou in all the Tabernacle of Iuda, and in all nations, which hearing thy name shal be astonished.

8 Nowe therefore tell mee all the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that shee had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnes through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly,

nedly, and circumcised the foreskin of his flesh, and was joyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Holofernes out at the wall, and euery man tooke his weapons, and they went forth by bands vnto the streits of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Holofernes tent, and sayd to him that had the charge of all his things, Waken our lord: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that hee had slept with Judeth.

15 But because none answered, he opened it, and went into the chamber, and fonnd him cast vpon the floore, & his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and mourning, and a mightie crie, and rent his garments.

17 After, hee went into the tent of Judeth, where she vsed to remaine, and found her not: then he leaped out to the people, and cried,

18 These slaues haue committed wickednes: one woman of the Hebrews hath brought shame vpon the house of king Nabuchodonosor: for behold, Holofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians army heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a crie, and a very great noise thorowout the campe.

CHAP. XV.

1 The Assyrians are afrayd and flee. 3 The Israelites pursue them. 8 Joacim the high Priest commeth to Bethulia to see Judeth, and to praise God for her.

AND when they that were in the tents, heard, they were astonied at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola, and to all the coasts of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpon their enemies to destroy them.

5 Nowe when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Jerusalem, and from all the mountaines: for men had tolde them what things were done in the campe of their enemies, and they that were in Galaad, and in Galile, chased them with a great slaughter, vntill they came to Damascus, and to the coasts thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur, and spoiled them, and were greatly inriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie, for the abundance was very great.

8 Then Joacim the hie Priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to confirme the benefites that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd, So be it.

11 And the people spoiled the campe the space of thirty dayes, and they gaue vnto Judeth Holofernes tent, and all his siluer, and beds, and basins, and all his stuffe, and she tooke it, and layed it on her mules, and made ready her charets, and layed them thereon.

12 Then all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

CHAP. XVI.

Judeth praiseth God with a song. 19 She offereth to the Lord Holofernes stuffe. 23 Her continencie, life and death. 25 All Israel lamenteth her.

THen Judeth began this confession in all Israel, and all the people sang this song with a loud voice.

2 And Judeth sayd, Beginne vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a Psalme: exalt his prayse, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the mids of the people, and deliuered me out of the hand of the persecutors.

4 Assur came from the mountaines fourth of the North: hee came with thousands in his armie, * whose multitude hath shut vp the riuers, and their horsemen haue couered the valleyes. *Chap. 2 11, 15.*

5 Hee sayd that hee would burne vp my borders, and kill my yong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoile.

6 But the almighty Lord hath brought them to nought by the hand of a woman.

7 For the mighty did not fall by the yoong men, neither did the sonnes of Titan smite him, nor the high Giants inuade him, but

Judeth

Judeth the daughter of Merari did discomfit him by the beautie of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound vp her haire in a coife, and tooke a linnen garment to deceiue him.

9 Her slippers rauished his eyes: her beauty tooke his mind prisoner, and the faulchion passed thorow his necke.

10 The Persians were astonished at her boldnes, and the Medes were troubled with her hardinesse.

11 But mine afflicted reioyced, and my feeble ones shouted: then they feared, they lifted vp their voice, and turned backe.

12 The children of maids pearced them, and wounded them as they fled away like children: they perished by the battell of the Lord.

13 I will sing vnto the Lord a long ℣ praise, O Lord, thou art great and glorious, maruellous and inuincible in power.

14 Let all thy creatures serue thee: * for thou hast spoken, and they were made: thou hast sent thy spirit, and hee made them vp: and there is none that can resist thy voice. Gen. 1. 24. psal. 33. 9.

15 For the mountaines leape vp from their foundations with the waters: the rocks melt at thy presence like waxe: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweet sauour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 Woe to the nations that rise vp against my kinred: the Lord almighty will take vengeance of them in the day of iudgement, in sending fire and wormes vpon their flesh, and they shall feele them, and weepe for euer.

18 ¶ After, when they went vnto Ierusalem, they worshipped the Lord, and assoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also offred all the stuffe of Holofernes, which the people had giuen her, and gaue the canopie which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ierusalem by the Sanctuarie for the space of three moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, ¶ Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her company all the dayes of her life, after that Manasses her husband was dead, and was gathered to ‖ his people. ‖ Or, her people.

23 But shee increased more and more in honour, and waxed olde in her husbands house, being an hundreth and fiue yeeres olde, and made her mayd free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were nerest of kinred to Manasses her husband, ¶ to them that were the nerest of her kinred. Gen. 50. 10.

25 And there was none that made the children of Israel any more afrayed in the dayes of Judeth, nor a long time after her death.

Esther.

Certeine portions of the storie of Esther, which are found in some Greeke and Latine translations:

which follow the tenth Chapter.

THen Mardochens sayd, God hath done these things.

5 For I remember a dreame, which I sawe concerning these matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the sunne, and as much water: this flood was Esther whom the King married, and made Queene.

7 And the two Dragons, are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cried to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils, and God hath wrought signes and great woonders, which haue not beene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore those dayes shalbe vnto them in the moneth Adar the foureteenth and fifteenth day of the same moneth, with an assembly and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolomeus and Cleopatra Dositheus, who sayd he was a Priest ¶ Leuite, and Ptolomeus his sonne, that brought the former letters of ‖ Phurim, which the sayde Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted, ‖ Or, Lotim.

2 In the seconde yeere of the reigne of great Artaxerxes, in the first day of the moneth Nisan, Mardocheus the sonne of Iarus, the sonne of Semei, the sonne of Cis of the tribe of Beniamin, had a dreame:

3 A Iewe dwelling in the citie of Susis, a noble man, that bare office in the kings court.

4 Hee was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from

from Ieruſalem with Iechonias.

5 And this was his dreame, Behold a noyſe of a tempeſt with thunders & earthquakes, and vproze in the land.

6 Beholde two great Dragons came foozth ready to fight one againſt another.

7 Their cry was great, whereby all the heathen were ready to fight againſt the righteous people.

8 And the ſame day was full of darkeneſſe and obſcuritie, and trouble, and anguiſh: yea, aduerſitie, and great affliction was vpon the earth.

9 Foz then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the little wel grew into a great riuer, and flowed ouer with great waters.

11 The light & the ſunne roſe vp, and the lowly were exalted, and deuoured the glozious.

12 Nowe when Mardocheus had ſeene this dreame, he awoke and roſe vp, and thought in his heart vntill the night, what God would do, and ſo he deſired to know all the matter.

CHAP. XII.

AT the ſame time dwelt Mardocheus in the kings Court with Bagathas & Thara, the kings eunuches and keepers of the palace.

Eſther 2.21. and 6.2. 2 *But when he heard their purpoſe, & their imaginations, he perceiued that they went about to lay their handes vpon the king Artaxerxes, and ſo he certified the king therefof.

3 Then cauſed the king to examine the two eunuches with torments, & when they had confeſſed it, they were put to death.

4 Thus the King cauſed to bee put in the Chzonicles. Mardocheus alſo wzote the ſame thing.

5 So the King commanded that Mardocheus ſhould remaine in the Court, and foz the aduertiſement he gaue him a reward.

6 But Aman the ſonne of Amadathus the Agagite, which was in great honour and reputation with the king, went about to hurt Mardocheus and his people, becauſe of the two eunuches of the king that were put to death.

CHAP. XIII.

1 *The copie of the Letters of Artaxerxes againſt the Jewes.* 8 *The prayer of Mardochem.*

Ioſeph Antiq. lib.11, cap.6. THe copie of the Letters was this, The great king Artaxerxes writeth theſe things to the princes and gouernozs that are vnder him from India vnto Ethiopia in an hundzeth and ſeuen and twentie pzouinces.

2 When I was made lozde ouer many people, and had ſubdued the whole earth vnto my dominion, I would not exalt my ſelfe by the reaſon of my power, but purpoſed with equitie alway, and gentleneſſe, to gouerne my ſubiects, and wholly to ſet them in a peaceable life, and thereby to bzing my kingdome vnto tranquillitie, that men might ſafely goe thzozow on euery ſide, and to renew peace againe, which all men deſire.

3 Nowe when I aſked my counſellers howe theſe things might be brought to paſſe, one that was conuerſant with vs of excellent wiſedome, and conſtant in good will, and ſhewed himſelfe to be of ſure fidelitie, which had the ſecond place in the kingdome, euen Aman,

4 Declared vnto vs, that in all nations there was ſcattered abzoade a rebellious people, that had lawes contrary to all people, and haue alway deſpiſed the commandements of Kings, and ſo that this generall empire, that we haue begunne, can not bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vſing ſtrange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to ſtabliſh wicked matters, that our kingdome ſhould not come to good eſtate,

6 Therefoze haue wee commaunded that all they that are appointed in writing vnto you by Aman (which is ozdained ouer the affaires, and is as our ſecond father) ſhall all with their wiues and children bee deſtroyed and rooted out with the ſwoade of their enemies without all mercie, and that none bee ſpared the foureteenth day of this twelfth moneth Adar of this yeere,

7 That they which of olde, & nowe alſo haue euer beene rebellious, may in one day with violence be thruſt dowme into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Mardocheus thought vpon all the wozkes of the Lozde, and made his pzayer vnto him,

9 Saying, O Lozd, Lozd, the king almightie (foz all things are in thy power) and if thou haſt appointed to ſaue Iſrael, there is no man that can withſtand thee.

10 Foz thou haſt made heauen and earth, and all the wondzous things vnder the heauen.

11 Thou art Lozd of all things, and there is no man that can reſiſt thee, which art the Lozd.

12 Thou knoweſt all things, and thou knoweſt, Lozde, that it was neither of malice, noz preſumption, noz foz any deſire of glozy, that I did this, and not dow dowme to pzoud Aman.

13 Foz I would haue bene content with good will foz the ſaluation of Iſrael to haue kiſſed the ſole of his feete.

14 But I did it, becauſe I would not preſer the honour of a man aboue the glozy of God, and would not woꝛſhip any but onely thee, my Lozd, and this haue I not done of pzide.

15 And therefoze, O Lozde God & King, haue mercie vpon thy people: foz they imagine howe they may bing vs to nought, yea, they would deſtroy the inheritance, that hath bene thine from the beginning.

16 Deſpiſe not the pozcion which thou haſt deliuered out of Egypt foz thine owne ſelfe.

17 Heare my pzayer, and bee mercifull vnto thy pozcion: turne our lozowe into loy, that wee may liue, O Lozde, and pzayſe thy Name: ſhut not the mouthes of them that pzayſe thee.

18 All Iſrael in like maner cryed moſt earneſtly vnto the Lozd, becauſe that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeen Esther also, being in danger of death, resorted vnto the Lord,

2 And layd away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointment, shee scattered ashes and dung vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the haire that she plucked off.

3 And she prayed vnto the Lorde God of Israel, saying, O my Lord, thou only art our king: helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kinred of my father, that thou, O Lorde, tookest Israel from among all people, and our fathers from their predecessours for a perpetuall inheritance, and thou hast performed that which thou didst promise them.

6 Nowe Lord, wee haue sinned before thee: therefore hast thou giuen vs vnto the handes of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken handes with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quench the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lorde, giue not thy scepter vnto them that be nothing, least they laugh vs to scorne in our miserie: but turne their deuise vpon themselues, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lorde, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O king of gods, and Lorde of all power.

13 Giue mee an eloquent speach in my mouth before the Lion: turne his heart to hate our enemie, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, O Lorde: thou knowest, that I hate the glory of the vnrighteous, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaide haue not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor dronke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntill this day, but in thee, O Lorde God of Abraham.

19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

CHAP. XV.

1 *Mardocheus moueth Esther to goe into the king, and make intercession for her people.* 9 *And shee performeth his request.*

MArdocheus also bade Esther to goe in vnto the king, and pray for her people, and for her countrey.

2 Remember, sayth hee, the dayes of thy low estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the king, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that shee had called vpon God, which is the beholder and Sauior of all things, and tooke two handmaids with her.

6 Vpon the one shee leaned herselfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheereful & amiable, but her heart was sorowfull for great feare.

9 Then shee went in thorow all the doores, and stood before the king, and the king sate vpon his royall throne, and was clothed in his goodly aray, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned herselfe vpon the head of the mayde that went with her.

11 Neuertheless, God turned the kings mind that hee was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to herselfe againe: and comforted her with louing words, and sayd,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commandement toucheth the commons, and not thee. Come neere.

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and sayd, Talke with me.

16 Then sayd she, I saw thee, O lord, as an angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as she was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby hee reuoketh those which he first sent forth.

Ioseph. Ant. 11 cap. 6.

THe great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,

3 And indeuour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that doe them good,

4 And take not onely all thankfulnes away from men, but in pride and presumption, as they that bee vnmindfull of benefites, they thinke to escape ỹ vengeance of God, that seeth all things, and is contrary to euill.

5 And oft times many, which be set in office, and vnto whom their friendes causes are committed, by vaine intisements doe wrappe them in calamities, that cannot be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie and gentleneſſe of Princes with lying tales.

7 This may be prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therefore wee must take heede hereafter that we may make the kingdome peaceable for all men, what change soeuer shall come,

9 And discerne the things that are before our eyes, to withstand them with gentleneſs.

10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger from the Persians blood, and farre from our goodneſſe, was receiued of vs,

11 And hath prooued the friendship that we beare toward all nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not vse himselfe soberly in this great dignitie, but went about to deprive vs of the kingdome, and of our life.

13 With manifolde deceits also hath he desired to destroy Mardocheus our preserver, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (which were accused of this most wicked mã that they might bee destroyed) are no euill doers, but vse most iust lawes,

16 And that they be the children of the most High and Almightie and euerliuing God, by whom the kingdome hath beene preserued vnto vs, and our progenitours in very good order.

17 Wherefore ye shall doe well, if ye doe not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Susis before the gates with all his family, and God (which hath all things in his power) hath speedily rewarded him after his deseruing.

19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And yee shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath turned to ioy the day, wherein the chosen people should haue perished.

22 Moreouer, among other solemne dayes, ye shall keepe this day with all gladneſſe,

23 That both now and in time to come, this day may be a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreys that doe not this, shall horribly be destroyed with sword and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

The Wisedome of Salomon.

CHAP. I.

1 *How we ought to search and enquire after God.* 2 *Who be those that finde him.* 5 *The holy Ghost.* 8 11 *We ought to flee from backebiting and murmuring.* 12 *Whereof death commeth.* 15 *Righteousnesse and vnrighteousnesse.*

1. *King. 3. 3. Isa. 56. 1.*

LOue * righteousnesse, yee that be Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

Deut. 4. 29. 2. chro. 15. 4.

2 *For he wil be found of them that tempt him not, & appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, reproueth the vnwise,

4 Because wisedome cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from deceite, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednes commeth. *Iere. 4. 22.*

6 For the spirit of wisedome * is louing, and will not absolue him, that blaspheməth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue. *Gala. 5. 22.*

7 For the Spirit of the Lorde filleth all the world: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, cannot be hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shal come vnto God for the correction of his iniquities.

10 For the care of ielouſie beareth al things, and the noyſe of the grudgings ſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from ſlander: for there is no word ſo ſecret, that ſhall goe for nought, and the mouth that ſpeaketh lies, ſlayeth the ſoule.

12 Seeke not death in the errour of your life: *Deut.* 4.23. * deſtroy not your ſelues through the workes of your owne hands.

Eſech. 18.23. *and* 33.11. 13 * For God hath not made death, neither hath he pleaſure in the deſtruction of the liuing.

14 For he created all things, that they might haue their being: and the generations of the worlde are preſerued, and there is no poyſon of deſtruction in them, and the kingdome of hell is not vpon earth.

15 For righteouſnes is immortal, but vnrighteouſnes bringeth death.

a To wit, death. 16 And the vngodly call a it vnto them both with hands and wordes: and while they thinke to haue a friende of it, they come to nought: for they are confederate with it: therefore are they worthy to be partakers thereof.

CHAP. II.

The imaginations and deſires of the wicked, and their counſell againſt the faithfull.

FOr the vngodly ſay, as they falſely imagine with themſelues, * Our life is ſhort and tedious: and in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue. *Iob.* 7.1. *and* 14.1. *matt.* 22.23. 1. *cor.* 15.32.

2 For we are borne at all aduenture, and we ſhall be hereafter, as though wee had neuer beene: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke rayſed out of our heart,

3 Which being extinguiſhed, the body is turned into aſhes, and the ſpirite vaniſheth as the ſoft aire.

4 Our life ſhall paſſe away as the trace of a cloud, and come to nought as the miſt that is driuen away with the beames of the ſunne, and caſt downe with the heate thereof. Our name alſo ſhall be forgotten in time, and no man ſhall haue our workes in remembrance.

1. *Chr.* 29.15 *chap.* 5.9. 5 * For our time is as a ſhadowe that paſſeth away, and after our ende there is no returning: for it is faſt ſealed, ſo that no man commeth againe.

Iſa. 22.13. *and* 56.12. 1. *cor.* 15.32. 6 * Come therefore, and let vs enioy the pleaſures that are preſent, and let vs cheerefully vſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine and ointments, and let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buds afore they be withered.

9 Let vs all be partakers of our wantonneſſe: let vs leaue ſome token of our pleaſure in euery place: for that is our portion, and this is our lot.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widowe, nor reuerence the white haires of the aged, that haue liued many yeeres.

11 Let our ſtrength bee the lawe of vnrighteouſneſſe: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous, for he is not for our profite, and he is contrary to our doings: he checketh vs for offending againſt the Lawe, and blameth vs as tranſgreſſours of diſcipline.

13 He maketh his boaſt to haue the knowledge of God: and he calleth himſelfe the ſonne of the Lord.

14 He is made * to reproue our thoughts. *Iohn* 7.7.

15 It grieueth vs alſo to looke vpon him: for his life is not like other mens: his wayes are of another faſhion. *epheſ.* 5.13, *Iſa.* 53.3.

16 He counteth vs as baſtards, and he withdraweth himſelfe from our waies as from filthineſſe: he commendeth greatly the latter end of the iuſt, and boaſteth that God is his father.

17 Let vs ſee then if his words be true: let vs proue what end he ſhall haue.

18 For if the righteous man be the * ſonne of God, he will helpe him, and deliuer him from the hands of his enemies. *Pſal.* 22.8,9. *matt.* 27.43.

19 Let vs * examine him with rebukes and torments, that we may know his meekneſs, and proue his patience. *Ier.* 11.19.

20 Let vs condemne him vnto a ſhamefull death: for he ſhalbe preſerued as he himſelfe ſaith.

21 Such things doe they imagine, and goe aſtray: for their owne wickednеſſe hath blinded them.

22 And they doe not vnderſtand the myſteries of God, neither hope for the rewarde of righteouſneſſe, nor can diſcerne the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, and made him after the * image of his owne likeneſſe. *Gen.* 1.27. *and* 2.7. *and* 5.1.

24 * Neuertheleſſe, through enuy of the deuill came death into the world: and they that hold of his ſide, proue it. *eccluſ.* 17.2,3 *Gen.* 3.1,3.

CHAP. III.

1 *The converſation and aſſurance of the righteous.* 7 *The reward of the faithfull.* 11 *Who are miſerable.*

BVt the * ſoules of the righteous are in the hande of God, and no torment ſhall touch them. *Deut.* 33.3.

2 * In the ſight of the vnwiſe they appeared to die, and their ende was thought grieuous, *Chap.* 5.4.

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is * their hope full of immortalitie. *Rom.* 8.24.

5 They are puniſhed but in fewe things, yet in many things ſhal they be wel rewarded: * For God proueth them, and findeth them meete for himſelfe. 2. *cor.* 5.1. 1. *pet.* 1.13. *Exod.* 16.4. *deut.* 8.2.

6 He trieth them as the gold in the furnace, and receiueth them as a perfite fruit offering.

7 * And in the time of their viſion they ſhall ſhine, and runne thorowe as the ſparkes among the ſtubble. *Matt.* 13.43

8 They * ſhall iudge the nations, and haue dominion ouer the people, and their Lord ſhall reigne for euer. *Matt.* 19.28 1. *cor.* 6.2.

9 They that truſt in him, ſhall vnderſtand the trueth, and the faithfull ſhall remaine with him in loue: for grace and mercie is among his Saints, and he regardeth his elect.

10 * But the vngodly ſhall be puniſhed according to their imaginations: for they haue deſpiſed *Mat.* 25.41.

despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdome and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their works unprofitable.

12 Their wiues are vndiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: * she
Isa.56.5. shal haue fruit in the visitation of the soules.

14 And the Eunuch, which with his handes hath not wrought iniquity, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the root of wisdome shall neuer fade away.

16 But the children of aduulterers shall not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, & their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 *The death of the righteous and the condemnation of the vnfaithfull.*

BEtter is barrenesse with vertue: for the memorial thereof is immortall: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned & triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of the vngodly which abound in children, is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast foundation.

4 For though they budde foorth in the bran-
Matt.7.19. ches for a time, * yet they shal be shaken with the winde: for they stand not fast, and through the vehemency of the winde they shalbe rooted out.

5 For the vnperfect branches shalbe broken, and their fruit shall be vnprofitable and sowre to eate, and meet for nothing.

6 For all the children that are borne of the wicked bed, shall be witnesse of the wickednesse against their parents when they be asked.

7 But though the righteous bee preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisedome is the gray haire, and an vndefiled life is the old age.

Gene.5.24. Heb.11.5. 10 * He pleased God, and was beloued of him, so that whereas he liued among sinners he translated him.

11 He was taken away, least wickednesse should alter his vnderstanding, or deceit beguile his mind.

12 For wickednesse by bewitching obscureth the things that are good, & the vnstedfastnesse of concupiscence peruerteth the simple mind.

13 Though hee was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an ende, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preserued him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voyce shall he burst them, and cast them downe, & shake them from the foundations, so that they shall be vtterly wasted, and they shalbe in sorow, and their memorial shall perish.

20 So they being afraid, shal remember their sinnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 *The constantnesse of the righteous before their persecutors.* 14 *The hope of the vnfaithfull is vaine.* 15 *The blessednesse of the Saints and godly.*

THen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shalbe vexed with horrible feare, and shall bee amazed for his wonderfull deliuerance,

3 And shall change their minds, and sigh for griefe of mind, and say within themselues, This is he whom we sometime had in derision, and in a parable of reproch.

4 * We fooles thought his life madnesse, and *Chap.3.2.* his end without honour.

5 How is he counted among the children of God, and his portion among the Saints!

6 Therefore we haue erred from the way of truth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but wee haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profit hath the pompe of riches brought vs?

9 All those things are * passed away like a *1.Chron.29.* shadow, and as a poste that passeth by: *15.chap.2.5.*

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 Or * as a bird that fleeth through the *Pro.30.19.* aire, and no man can see any token of her passage, but onely heare the noise of her wings, beating the light wind, parting the aire through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found:

12 Or as when an arrow is shot at a marke, it parteth the ayre, which immediately commeth together againe, so that a man cannot

know where it went thorow.

13 Euen ſo wee, aſſoone as wee were borne, we began to draw to our end, and haue ſhewed no token of vertue, but are conſumed in our own wickednelle.

Iob.8.9.pſal. 14 For * the hope of the vngodly is like the
14.and 143. duſt that is blowen away with the winde, and
4.pro.10.25. like a thinne ſome that is ſcattered abroad with
& 11.7.iam. the ſtorme, and as the ſmoake which is diſperſed
1.10.11. with the wind, and as the remembrance of him palleth, that tarrieth but for a day.

15 But the righteous ſhall liue for euer: their reward alſo is with the Lord, and the moſt Hie hath care of them.

16 Therfore ſhal they receiue a glorious kingdome, & a beautifull crowne of the Lordes hand: for with his right hand ſhall he couer them, and with his arme ſhall he defend them.

17 He ſhall take his ielouſie for armour, and ſhall arme the creatures to be reuenged of the enemies.

18 He ſhall put on righteouſneſſe for a breaſtplate, and take true iudgement in ſtead of an helmet.

19 He will take holines for an inuincible ſhield.

20 He will ſharpen his fierce wrath for a ſword, and the world ſhall fight with him againſt the vnwiſe.

21 Then ſhall the thunderbolts goe ſtraight out of the lightnings, & ſhall flie to the marke as out of the bent bow of the clouds, and out of his anger that thorowly ſtones, ſhall thicke haile be caſt, & the water of the ſea ſhall be wroth againſt them, and the floods ſhall mightily ouerflow.

22 And a mighty wind ſhall ſtand vp againſt them, & like a ſtorme ſhall ſcatter them abroad. Thus iniquity ſhall bring all the earth to a wilderneſſe, and wickednelle ſhall ouerthrowe the thrones of the mighty.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are alſo exhorted to ſearch wiſedome.

HEare therefore, O yee Kings, and vnderſtand: learne ye that bee Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glory in the multitude of people.

Rom.13.2. 3 For the * rule is giuen you of the Lord, and power by the moſt High, which will try your works, and ſearch out your imaginations.

4 Becauſe that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God,

5 Horribly and ſuddenly will he appeare vnto you: for an hard iudgement ſhall they haue that beare rule.

6 For be that is moſt low, is worthy mercy, but the mighty ſhalbe mightily tormented.

7 For he that is Lord ouer all, will ſpare no
Deut.10.17 * perſon, neither ſhall he feare any greatnes: for
2.chron.19.7 he hath made the ſmall and great, and careth for
iob.34.19. all alike,
eccluſ.35.12,
16.actes 10. 8 But for the mighty abideth the ſorer triall.
34 rom.2.11. 9 Vnto you therfore, O tyrants, do I ſpeake,
gal.2.6.ephe. that ye may learne wiſdome, and not go amiſſe.
6.9.coloſſ.3.
35.1.pet.1. 10 For they that keepe holineſſe holily, ſhall
17. be holy, and they that are learned therin, ſhall find a defence.

11 Wherfore ſet your delight vpon my words and deſire them, and ye ſhall be inſtructed.

12 Wiſdome ſhineth and neuer fadeth away, and is eaſily ſeene of them that loue her, & found of ſuch as ſeeke her,

13 She preuenteth them that deſire her, that ſhe may firſt ſhew herſelfe vnto them.

14 Who ſo awaketh vnto her betimes, ſhall haue no great trauaile: for hee ſhall find her ſitting at his doores.

15 To thinke vpon her then is perfite vnderſtanding: and who ſo watcheth for her, ſhall be ſoone without care.

16 For ſhe goeth about, ſeeking ſuch as are meet for her, and ſheweth her ſelfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the moſt true deſire of diſcipline is her beginning: and the care of diſcipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the aſſurance of immortality:

19 And immortality maketh vs neere vnto God.

20 Therefore the deſire of wiſedome leadeth to the kingdome.

21 If your delight be then in thrones, & ſcepters, O kings of the people, honour wiſedome, that ye may reigne for euer.

22 Now I will tell you what wiſdome is, and whence it commeth, and will not hide the myſteries from you, but will ſeeke her out from the beginning of her natiuity, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with conſuming enuie: for ſuch a man ſhall not be partaker of wiſedome.

24 But the multitude of the wiſe is the preſeruation of the world, and a wiſe King is the ſtay of the people.

25 Be therefore inſtructed by my words, and ye ſhall haue profit.

CHAP. VII.

Wiſedome ought to be preferred aboue all things.

I My ſelfe am alſo mortall and a man like all other, and am come of him that was firſt made of the earth.

2 And in my mothers wombe was I faſhioned to be fleſh in ten moneths: I was * wrought *Iob.10.10,* together into blood of the ſeede of man, and by *11.* the pleaſure that commeth with ſleepe.

3 And when I was borne, I receiued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the firſt as all other doe.

4 I was nouriſhed in ſwadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All * men then haue one entrance vnto life, *Iob.1.21.* and a like going out. *1.tim.6.7.*

7 Wherefore I prayed, and vnderſtanding was giuen me: I called, and the ſpirit of wiſedome came vnto me.

8 I preferred her to ſcepters & thrones, and counted riches nothing in comparion of her.

9 * Neither did I compare pretious ſtones *Iob.28.15.* vnto her: for all golde is but a little grauell in reſpect of her, and ſiluer ſhall bee counted but

but clay before her.

10 I loued her about health and beauty, and purposed to take her for my light: for her light cannot be quenched.

11 All * good things therefore came to me together with her, and innumerable riches through her hands. 1. King. 3. 13 matth. 6. 33.

12 So I was glad in all: for wisedome was the author therof, and I knewe not that she was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I doe not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisedome, and the directer of the wise.

16 For in his hande are both wee and our words, and all wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, and the furiousnes of beasts, the power of the windes, and the imaginations of men, the diuersities of plants, and the vertues of roots.

21 And all things both secret and knowen doe I know: for wisedome the worker of all things hath taught me it.

22 For in her is the spirite of vnderstanding, which is holy, the onely begotten, manifold, subtil, moueable, cleare, vndefiled, eudent, not hurtfull, louing the good, sharpe, which cannot bee letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisedome is nimbler then all nimble things: she goeth through and attaineth to all things, because of her pureneſſe.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almightie: therefore can no defiled thing come vnto her.

26 For * she is the brightneſſe of the euerlasting light, the vndefiled mirrour of the Maiesty of God, and the image of his goodneſſe. Hebr. 1. 3.

27 And being one, she can doe all things, and remaining in her selfe, renneth all, and according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisedome.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickedneſſe cannot ouercome wisedome.

CHAP. VIII.

The effects of Wisedome.

SHee also reacheth from one ende to another mightily, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches bee a possession to be desired in this life, what is richer then wisedome, that worketh all things?

6 For if prudencie worketh, what is it among all things that worketh better then she?

7 If a man loue righteousneſſe, her labours are vertuous: for shee teacheth sobernesse and prudencie, righteousnes, and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discerns things to come: she knoweth the subtilties of wordes & the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the succeſſe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that she would counsell me good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall bee marualous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her, I shal obteine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shalbe afraide when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home I shal rest with her: for her company hath no bitterneſſe, and her felowship hath no tediousneſſe, but mirth and ioy.

17 Now when I considered these things by my selfe, and pondered them in mine hart, how that to bee ioyned vnto wisedome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glory by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Neuertheleſſe, when I perceiued that I

coulu not enioy her, except God gaue her (and that was a point of wiſedome alſo, to knowe whoſe gift it was) I went vnto the Lorde, and beſought him, and with my whole heart I ſayd,

CHAP. IX.

A prayer of Salomon to obtaine wiſedome.

O God of fathers, and Lord of mercie, which haſt made all things with thy word,

2 And ordained man through thy wiſedome, that he ſhould haue *dominion ouer the creatures which thou haſt made,

3 And gouerne the worlde according to equitie and righteouſneſſe, and execute iudgement with an vpright heart:

4 Giue me * that wiſedome, which ſitteth by thy throne, and put me not out from among thy children.

5 For I * thy ſeruant, and ſonne of thine handmayde, am a feeble perſon, and of a ſhort time, & yet leſſe in the vnderſtanding of iudgement and the lawes.

6 And though a man bee neuer ſo perfite among the children of men, yet if thy wiſedom be not with him, he ſhalbe nothing regarded.

7 * Thou haſt choſen me to be a King of thy people, and the iudge of thy ſonnes and daughters.

8 Thou haſt commaunded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwelleſt, a likeneſſe of thine holy Tabernacle, which thou haſt prepared from the beginning,

9 And thy * wiſdome with thee, which knoweth thy workes, which alſo was when thou madeſt the world, and which knewe what was acceptable in thy ſight, and right in thy commandements.

10 Send her out of thine holy heauens, and ſend her from the throne of thy Maieſtie, that ſhe may be with mee, and labour, that I may know what is acceptable in thy ſight.

11 For ſhee knoweth and vnderſtandeth all things, and ſhee ſhall leade mee ſoberly in my workes, and preſerue me by her glory.

12 So ſhall my workes bee acceptable, and then ſhall I gouerne thy people righteouſly, and be meete for my fathers throne.

13 For * what man is he that can knowe the counſell of God? or who can thinke what the will of God is?

14 For the thoughts of mortal men are fearefull, and our forecaſts are vncertaine,

15 Becauſe a corruptible body is heauie vnto the ſoule, & the earthly manſion keepeth downe the minde that is full of cares:

16 And hardly can wee diſcerne the things that are vpon earth, & with great labour finde we out the things which are before vs: who can then ſeeke out the things that are in heauen?

17 Who can knowe thy counſell, except thou giue him wiſedome, and ſende thy holy Spirit from aboue?

18 For ſo the wayes of them which are vpon earth are reformed, and men are taught the things that are pleaſant vnto thee, and are preſerued through wiſedome.

CHAP. X.

The deliuerance of the righteous, and the deſtruction of the enemies commeth through wiſedome.

SHe preſerued the firſt father of the worlde, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule all things,

3 *But the vnrighteous in his wrath departed from her, and periſhed by killing his brother in his furie.

4 For whoſe cauſe the * earth was ouerflowen, but wiſedome preſerued it againe, gouerning the iuſt man by a little wood.

5 Moreouer, *when the nations were ioyned in their malicious confederacies, ſhe knewe the righteous, and preſerued him faultleſſe vnto God, and ‖ kept him ſure, becauſe ſhe loued him tenderly as a ſonne.

6 She preſerued the righteous, * when the vngodly periſhed, when he fled from the fire that fell downe vpon the fiue cities.

7 Of whoſe wickednes the waſte land that ſmoketh, yet giueth teſtimonie, and the trees that beare fruite that neuer commeth to ripeneſſe: and for a remembrance of the vnfaithfull ſoule, there ſtandeth a pillar of ſalt.

8 For al ſuch as regarded not wiſedome, had not onely this hurt, that they knew not ỹ things which were good, but alſo left them behind vnto men a memoriall of their foolihneſſe, ſo that in the things wherein they ſinned, they cannot lie hid.

9 But wiſedome deliuered them ỹ ſerued her.

10 * When the righteous fled becauſe of his brothers wrath, ſhe led him ỹ right way, ſhewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

11 Againſt the couetouſnes of ſuch as defrauded him, ſhe ſtood by him and made him rich.

12 She ſaued him from the enemies, and defended him from them that laie in waite, and ſhe gaue him the price in mightie battell, that hee might knowe that the feare of God is ſtronger then all things.

13 * When the righteous was ſolde, ſhee forſooke him not, but deliuered him from ſinne: ſhe went downe with him into the dungeon,

14 And failed him not in the bands, till ſhee had brought him the ſcepter of the Realme, and power againſt thoſe that oppreſſed him, & them that had accuſed him ſhee declared to be lyars, and gaue him perpetuall glory.

15 *She deliuered the righteous people and faultleſſe ſeede from the nations that oppreſſed them.

16 She entred into the ſoule of the ſeruant of the Lorde, and ſtoode * by him in wonders and ſignes againſt the terrible kings.

17 She gaue the Saints the reward of their labours, and led them foorth a marueilous way: on the daytime ſhee was a ſhadowe vnto them, and a light of ſtarres in the night.

18 * She brought them through the red ſea, and caried them through the great water,

19 But ſhee drowned their enemies, and brought them out of the bottome of the deepe.

20 So the righteous tooke the ſpoyles of the vngodly, * and prayſed thy holy Name, O Lord, and magnified thy victorious hande with one accord.

21 For wiſedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

CHAP.

Gen. 1, 1, 28.

1. King. 3. 9.

Pſa. 116. 16.

1. Chr. 28. 5. 2. chro. 1. 9.

Pro. 8. 22. Iohn. 1. 1, 2, 3, 10.

Iſa. 40. 13. rom. 11. 34. 1. cor. 2, 16.

Gen. 3, 20.

Gen. 4. 8.

Gene. 7. 21.

Gen. 11. 1, 31. and 12. 1.

‖ Or, kept him ſtrong in his tender loue toward his ſonne.

Gen. 19. 16.

Gen. 28. 5.

Gen. 37. 28. and 39. 7. act. 7. 10.

Exod. 1. 10. and 12. 42.

Exod. 5. 1.

Exod. 14. 21 22 pſal. 78. 13.

Exod. 15. 1.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.

SHee prospered their workes in the handes of thine holy Prophet.

Exod.16.1. 2 *They went through the wildernesse that was not inhabited, and pitched their tents in places where there lay no way.

Exod.17.10, 11. 3 *They stoode against their enemies, and were auenged of their aduersaries.

Num.20.11 4 *When they were thirstie they called vpon thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for,

Exod.7.20. 7 Declaring by the thirst that was at that time,* howe thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercie, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous king, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord,

12 And seeing the things that came to passe, at the last they wondred at him, whome afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish deuices of their wickednesse wherewith they were deceiued, and

Chap.12.24. rom.1.23. worshipped * serpents, that had not the vse of reason, and vile beastes, thou sendedst a multitude of vnreasonable beastes vpon them for a vengeance, that they might know, that wherewith a man sinneth, by the same also shall hee bee punished.

Gen.1.1: hebr.11.3. 14 For vnto thine almighty hand, that made the world of * nought, it was not impossible to send among them a multitude of * Beares, or

Leuit.26.22 ier.8.16,17. chap.16.1. fierce Lions,

15 Or furious beastes newly created and vnknowen, which should breathe out blastes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirite: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and might, and who can withstand the power of thine arme?

19 For as the small thing that the balance weigheth, so is the worlde before thee, and as a drop of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all things, and makest as though thou sawest not the sinnes of men, because they should amend.

21 For thou louest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could anything bee preserued, except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God toward sinners. 14 The workes of God are vnreprouable. 19 God giueth leasure to repent.

FOr thine incorruptible Spirite is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things wherein they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 *As for those olde inhabitants of the holy land, thou didst hate them. *Deut.9.3. and 12.31.*

4 For they committed abominable workes, as sorceries and wicked sacrifices, *and 18.12.*

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketting, where the raging Priestes shed abominable blood.

6 And the fathers were the chiefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the land which thou louest aboue all other, might bee a meete dwelling for the children of God.

8 *Neuertheless, thou sparedst them also, as men, and sendedst the forerunners of thine hoste, euen hornets to destroy them by little and little, *Exod.33.1, deut.2.22.*

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruel beasts, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing well that it was an vnrighteous nation, and wicked of nature, and that their thought could neuer be altered.

F

11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say,* What hast thou done? or who dare stand against thy iudgment? or who dare accuse thee for the nations that perish, whō thou hast made? or who dare stand against thee to reuenge the wicked men? *Rom.9.20.

13 For there is none other God but thou, * that carest for all things, that thou mayest declare how that thy iudgement is not vnright. *1.Pet.5.7.*

14 There

14 There dare neither king nor tyrant in thy sight, require accompts of them whom thou hast punished.

15 For so much then as thou art righteous thy selfe, thou ordrest all things righteously, *thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished. *Iob 10.2,3.*

16 For thy power is the beginning of righteousnes, and because thou art Lord of al things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfit power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes nowe hast thou taught thy people, that a man should be iust and louing, and hast made thy children to bee of good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them giuing them time and place that they might change from their wickednes,

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodnesse, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap.11.13. Rom.1.23. 24 *For they went astray very farre in the wayes of errour, and reckoned the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should bee in derision as children without reason.

26 But they that will not bee reformed by those scorneful rebukes, shal feele the worthy punishment of God.

27 For in those things when they suffred, they disdained: but in these whom they counted godly, when they saw themselues punished by them, they all acknowledged the true God, whom afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

1 *All things be vaine, except the knowledge of God.* 10 *Idolaters and idoles are mocked.*

SVrely al men are vaine by nature, and are ignorant of God, *and could not know him that is, by the good things that are seene, neither consider by the workes, the workemaster. *Rom.1.19.*

2 *But they thought the fire or the wind, or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to bee gouernors of the world and Gods. *Deut.4.19. and 17.3.*

3 Though they had such pleasure in their beauty that they thought them gods, yet should they haue knowen how much more excellent he is that made them: for the first author of beauty hath created these things.

4 Or if they marueiled at the power, & operation of them, yet should they haue perceiued thereby, how much he that made these things, is mightier.

5 For by the greatnes of their beauty, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peraduenture doe erre.

7 For they * goe about by his workes to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom.1,21.*

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the worlde, why do they not rather find out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens handes, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath bene made by the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessell profitable for the vse of life. *Isa.44.13. sore.10.3.*

12 And the things that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood and full of knobs) hee carueth it diligently at his leasure, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and paynteth it, and couereth euery spot that is in it.

15 And when hee hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath need of helpe.

17 Then he prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead, for life: he requireth him of helpe that hath no experience at all,

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires, hee requireth furtherance of him that hath no maner of power.

CHAP. XIIII.

1 *The detestation and abomination of images.* 8 *A curse of them, and of him that maketh them.* 14 *Whereof idolatrie proceeded.* 23 *What euils come of idolatrie.*

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, and the craftesman made it by *Or, the ship.*

by cunning.

3 But thy prouidence, O father, gouerneth it: * for thou hast made a way, euen in the sea, and a sure path among the waues, Exod. 14. 22.

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuertheleſſe thou wouldeſt not, that the works of thy wiſedome ſhould be vaine, & therefore doe men commit their liues to a ſmall piece of wood, and paſſe ouer the ſtormie ſea in a ſhip and are ſaued.

6 * For in the olde time alſo when the proud giants periſhed, the hope of the world went into a ſhip which was gouerned by thine hand, and ſo left ſeed of generation vnto the world. Gen. 6. 4. and 7. 10.

7 For bleſſed is the tree wherebye righteouſneſſe commeth.

8 But that is curſed that is made with hands, * both it and he that made it: he, becauſe he made it, and it being a corruptible thing, becauſe it was called god. Pſal. 115. 8. Baruch 6. 3.

9 * For the vngodly and his vngodlineſſe are both like hated of God: ſo truely the worke and he that made it, ſhall be puniſhed together. Pſal. 5. 5.

10 Therefore ſhal there be a viſitation for the idoles of the nations: for of the creatures of God they are become abomination, * and ſtumbling blocks vnto the ſoules of men, and a ſnare for the feet of the vnwiſe. Ierem. 10. 8. Hoſea. 2. 18.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither ſhall they continue for euer.

13 The vaine glory of men brought them into the world: therefore ſhall they come ſhortly to an end.

14 When a father mourneth grieuouſly for his ſonne that was taken away ſuddenly, hee made an image for him that was once dead, whome now he worſhippeth as a god, and ordeined to his ſeruants ceremonies and ſacrifices.

15 Thus by proceſſe of time this wicked cuſtome preuailed, and was kept as a lawe, and idoles were worſhipped by the commandement of tyrants.

16 As for thoſe that were ſo farre off that men might not worſhip them preſently, they did counterfeit the viſage that was farre off, and made a goreeous image of a king, whom they would honour, that they might by all meanes flatter him that was abſent, as though hee had bene preſent.

17 Againe the ambition of the craftſman thruſt forward the ignorant to increaſe the ſuperſtition.

18 For hee peraduenture willing to pleaſe a noble man, laboured with all his cunning to make the image of the beſt faſhion.

19 And ſo through the beautie of the worke, the multitude was allured, and ſo tooke him now for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in ſeruitude through calamitie and tyrannie, aſcribed vnto ſtones and ſtocks the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great warres of ignorance, thoſe ſo great plagues called they peace.

22 For either * they ſlew their owne children in ſacrifice, or vſed ſecret ceremonies, or raging diſſolutenеſſe by ſtrange rites, Deut. 18. 10. Ierem. 7. 9. and 19. 4.

23 And ſo kept neither life nor marriage cleane: but either one ſlew another by treaſon, or els vexed him by adulterie.

24 So were all mixt together, blood and ſlaughter, theft and deceite, corruption, vnfaithfulneſſe, tumults, periurie,

25 Diſquieting of good men, vnthankfulnes, defiling of ſoules, changing of birth, diſorder in marriage, adulterie and vncleanneſſe.

26 For the worſhipping of idoles, that ought not to bee named, is the beginning and the cauſe, and the end of all euill.

27 For either they be mad when they be merrie, or prophеſie lies, or liue vngodly, or els lightly forſweare themſelues.

28 For in ſo much as their truſt is in the idoles, which haue no life, though they ſweare falſly, yet they thinke to haue no hurt.

29 Therefore for two cauſes ſhall they iuſtly be puniſhed, becauſe they haue an euill opinion of God, addicting themſelues vnto idoles, and becauſe they ſweare vniuſtly to deceiue, and deſpiſe holineſſe.

30 For it is not the power of them by whom they ſweare, but the vengeance of them that ſinne, which puniſheth alwayes the offence of the vngodly.

CHAP. XV.

The voice of the faithfull, praiſing the mercies of God, by whoſe grace they ſerue not idoles.

BVt thou, O our God, art gracious and true, long ſuffering, and gouerneſt all things by mercy.

2 Though we ſinne, yet are we thine: for we know thy power: but we ſinne not, knowing that we are counted thine.

3 For to knowe thee, is perfect righteouſneſſe, and to knowe thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image ſpotted with diuers colours.

5 Whoſe ſight ſtirreth vp the deſire of the ignorant: ſo that he coueteth the forme that hath no life, of a dead image.

6 They that loue ſuch wicked things, are worthy to haue ſuch things to truſt to, and they that make them, and they that deſire them, and they that worſhip them.

7 The * potter alſo tempereth ſoft earth, and faſhioneth euery veſſell with labour to our vſe: but of the ſame clay hee maketh both the veſſels that ſerue to cleane vſes, and the contrary likewiſe: but whereto euery veſſell ſerueth, the potter is the iudge. Rom. 9. 21.

8 So by his wicked labor he maketh a vaine god of the ſame clay: euen hee, which a litle afore was made of earth himſelfe, and within a little while after goeth thither againe whence he was taken, * when hee ſhall make accompt for the loue of his life. Luke 12. 20.

9 Notwithſtanding hee careth not for the la-

bour

bour hee taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, and taketh it for an honour to make deceiueable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say wee ought to be getting on euery side, though it be by euill meanes.

13 Now hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, and more miserable then very fooles.

15 For they iudge all the idoles of the nations to be gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to grope, and their feete are slow to goe.

16 For man made them, and he that hath but a borowed spirite, fashioned them: but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom he worshipeth: for he liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, & which are the worst, if they be compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beauty to be desired in respect of other beasts, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 *The benefites done vnto the faithfull.*

THerefore by such things they are worthily punished and *tormented by the multitude of beasts. *Chap.11.13, 24. numb. 21.6.*

2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen * quailes, *Num.11,31.*

3 To the intent that they that desired meat, by the things which were shewed & sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreme pouertie, and that to theie onely it should be shewed, how their enemies were tormented.

5 * For when the cruell fiercenesse of the beasts came vpon them, and they were hurt with the stings of crueli serpents, *Numb.21.6. 1.cor.10.9.*

6 Thy wrath endured not perpetually, but they were troubled for a little season, that they might bee reformed, hauing a ‖* signe of saluation to remember the commaundement of thy Law. *The signe of the brasen serpent.*

7 For he that turned to ward it, was not healed by the thing that he saw, but by thee, O Sauiour of all. *Num.21,9.*

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 * For the biting of grashoppers and flies killed them, and there was no remedie found for their life: for they were worthy to bee punished by such. *Exod 8.24. and 10.4. reuel.9.7.*

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy wordes, and were speedily healed, least they should fall into so deepe forgetfulnesse, that they could not be called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, * and leadest downe into the gates of hell, and bringest vp againe. *Deut.32.39. 1.sam.2.6. tob.13.2.*

14 A man indeed by his wickednesse may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 * For the vngodly that would not knowe thee, were punished by the stregth of thine arme, with strange raine and with haile, & were pursued with tempest, that they could not auoyd, and were consumed with fire. *Exo.9.23.*

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the worlde is the auenger of the righteous.

18 For sometime was the fire so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see, and know, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water aboue the power of fire, that it might destroy the generation of the vniust land.

20 * In the stead wherof thou hast fed thine owne people with Angels foode, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes. *Exod.16.14. numb.11.7. psal,78.25. iohn 6.31.*

21 For thy sustenance declared thy sweetnesse vnto thy children, which serued to the appetite of him that tooke it, and was meet to that that euery man would.

22 Moreouer, the snow and yce abode the fire and melted not, that they might knowe, that the fire burning in the haile, and sparkling in the raine, destroyed the fruit of the enemies. *Exod.9.23.*

23 Againe it forgate his owne strength, that the righteous might be nourished:

24 For the creature that serueth thee which art the maker, is fierce to punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that haue need thereof,

26 That thy children whom thou louest, O Lorde, might knowe, * that it is not the increase of fruites that feedeth men, but that it is thy word, *Deut.8.3. matth.4.4*

word, which preserueth them that trust in thee.

27 For that which could not be destroyed with the fire, being onely warmed a little with the sunne beames, melted,

28 That it might be knowen that we ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the Day spring.

29 For the hope of the vnthankeful shall melt as the winter yce, and flow away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot bee expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bands of darkenes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to be hid in their darke sinnes, they were scattered abroad in the darke couering of forgetfulnes, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the sounds that were about them troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleere flames of the starres lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afrayd of this vision, ‖ which they could not see, they thought the things which they sawe to bee worse.

‖ That is, the mighty vision.

7 * And the illusions of the Magicall artes were brought downe, and it was a most shamefull reproch for the boasting of their knowledge.

Exod. 7.12. and 8.7, 19.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and sayd they sawe not the ayre, which by no meanes can bee auoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, greate.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though their owne soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus whosoeuer fell downe, hee was kept, and shut in prison, but without chaines.

16 For whether hee was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darkenesse were they all bound) whether it were an hissing winde or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skipping beastes, that could not bee seene, or the noyse of cruell beastes, that roared, or the ‖ sound that answereth againe in the hollow mountaines: these fearefull things made them to swoone.

‖ Or, Echo.

19 For all the world shined with cleere light, and no man was hindered in his labour.

20 Only vpon them there fel an heauy night an image of that darkenes that was to come vpon them: yea, they were vnto themselues more grieuous then darkenes.

CHAP. XVIII.

9 The fiery pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wildernes, 21 Aaron stoode betweene the liuing and the dead with his censer.

BVt thy saints had a very great * light, whose voyce because ‖ they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

Exod. 10.23. ‖ Or, the Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 * Therefore thou gauest them a burning pillar of fire to leade them in the vnknowē way, and madest the sunne that it hurted not them in their honourable iourney.

Exod. 13.21. and 14.24. psal. 78.14. and 105.39.

4 But they were worthy to bee depriued of the light, and to bee kept in darkenesse, which had kept thy children shut vp, by whom the incorrupt light of the lawe should bee giuen to the world.

5 * Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reproone them, thou hast taken away the multitude of their children, and destroyed them all together in the mighty water.

Exod. 1.16.

6 Of that night were our fathers certified afore, that they, knowing vnto what oathes they had giuen credite, might be of good cheere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

Exod. 14.24, 25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousnes by one consent, that the Saints should receiue good and euil in like maner, and that the fathers should first sing prayses.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the king.

Exod. 11.5. and 12.29.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to bury them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because

cause of the enchantments, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almighty worde leapt downe from heauen out of thy royal throne, as a fierce man of warre in the middes of the lande that was destroyed,

16 And brought thine vnfayned commandement, as a sharpe sworde, and stood vp, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, and *among the multitude in the wildernes there was a plague, but the wrath endured not long. *Num.16.46*

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that he was thy seruant.

22 For hee ouercame not the multitude, with bodily power, nor with force of weapons, but with the worde hee subdued him that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the mids, and cut off the wrath, and parted it from coming to the liuing.

24 *For in the long garment was all the ornament, & in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head. *Exod.28.6, 11.*

25 Vnto these the destroyer gaue place, and was afrayd of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 *The death of the Egyptians, and the great ioy of the Hebrewes.* 11 *The meate that was giuen at the desire of the people.* 17 *All the elements serue to the will of God.*

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knew what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had *cast out afore with prayer. *a That is, the children of Israel whom they before had desired and prayed to go their way.*

4 For the destinie whereof they were worthy, brought them to this ende, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which remained, by torments,

5 Both that thy people might trie a marueilous passage, and that these might find a strange death.

6 For euery creature in his kinde was fashioned of new, and serued in their owne offices enioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tents, and the drie earth appeared, where afore was water: so that in the red Sea there was a way without impediment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hande, seeing thy wonderous marueiles.

9 For they ‖ pyed like horses, and leaped like lambes, praising thee, O Lord, which hadst deliuered them. ‖ *Or, were fed.*

10 For they were yet mindefull of those things which were done in the lande where they dwelt, howe the ground brought foorth flies in stead of cattell, and howe the riuer scrauled with the multitude of frogs in steade of fishes.

11 *But at the last they sawe a newe generation of birds, when they were intised with lust, and desired delicate meates. *Exod.16.13. num.11.31.*

12 *For the quailes came foorth of the Sea vnto them for comfort, but punishments came vpon the ‖ sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred towarde strangers. *Chap.16.2.* ‖ *Or, Egyptians.*

13 For the one sort would not receiue them when they were present, because they knewe them not: the other sorte brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had receiued them with great banquetting, & admitted them to be partakers of the same lawes, did afflict them with great labours.

16 Therefore they were striken with blindenesse, as in olde time certaine were at the doores of the *righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore. *Gen.19.11.*

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remayneth, which may easily be perceiued by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames did not hurt the flesh of the corruptible beasts that walked therin, neither melted they that which seemed to bee ‖ yet, and was of a nature that would melt, and yet was an immortall meate. ‖ *b He meaneth Man, looke Esod, 16.14,15, and numb. 11.7.*

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

The

The wisedome of Iesus the sonne of Sirach, called *Ecclesiasticus*.

This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, & he liued in the latter times after the people had bene led away captiue, & brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men that had bene before him, but he himselfe also spake many full of great knowledge and wisedome. So this first Iesus died, and left this which hee had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *Wisedome*, intitling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *wisedome*, to allure the Reader to reade this booke with more great desire, and to consider it more diligentlie. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefits the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deed.

The Prologue of the wisedome of Iesus the sonne of Sirach.

WHereas many and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to bee commended by the reason of doctrine and wisedome, whereby the readers ought not only to become learned themselues, but also may be able by the diligent studie thereof to be profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be expressed: for ỹ things that are spoken in the Hebrew tongue, haue another force in themselues then when they are translated into another tongue: and not only these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt vnder king Euergetes, & continued there, I found a copy full of great learning, and I thought it necessary to bestow my diligence and trauell to interpret this booke. So for a certaine time with great watching & studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselues vnto good maners, and liue according to the Law.

CHAP. I.

1 *Wisedome commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by wisedome.*

ALl wisdom* commeth of the Lord, [and hath bene euer with him] & is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the daies of the world? [who can measure] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God which hath bene before all things?]

4 Wisedome hath beene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The word of God most high is the fountaine of wisedome, and the euerlasting commandements are the entrance vnto her.]

6 *Vnto whom hath the roote of wisedome beene declared? or who hath knowen her wise counsels?

7 [Vnto whome hath the doctrine of wisedome beene discouered & shewed? and who hath vnderstood the manifold entrance vnto her?]

8 There is one wise, [euen the most High Creatour of all things, the Almightie, the king of power] and very terrible, which sitteth vpon his throne.

9 He is the Lord that hath created her [thorow the holy Ghost:] he hath seene her, numbred her, [and measured her.]

10 Hee hath powred her out vpon all his works, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glorie, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lorde maketh a merrie heart, & giueth gladnesse, and ioy, and long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and hee shall find fauour in the day of his death.

14 [The loue of God is honourable wisdom, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great works thereof.]

15 *The feare of the Lord is the beginning of wisedome, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowen with the righteous and faithfull.

16 The feare of the Lorde is an holy knowledge.

17 Holinesse shall preserue, and iustifie the heart, and giueth mirth and gladnes.

18 Who

1. *King.* 3. 9. and 4. 29. That which is marked with these two markes, [] is read in the Latine copies, and not in the Greeke.

Rom. 11. 34.

Psal. 111. 10. prou. 9. 10. ecc. 28. 28.

18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]
19 Shee hath built her everlasting foundations with men, and is given to be with their seed.
20 To feare God is the fulnesse of wisedome, and filleth men with her fruits.
21 She filleth their whole house with [all] things desireable, & the garners with the things that shee bringeth foorth, and both twaine are gifts of God.
22 The feare of the Lord is the crowne of wisedome, and giveth peace and perfect health: he hath seene her and numbred her.
‖Or, wisedome. 23 ‖ She raineth downe knowledge, and understanding of wisedome, and hath brought unto honour them that possessed her.
24 The feare of the Lord is the root of wisedom, and her branches are long life.
25 [In the treasures of wisedome is understanding, and holy knowledge, but wisedome is abhorred of sinners.]
26 The feare of the Lord driveth out sinne: and when she is present, she driveth away anger.
27 ¶ For wicked anger cannot be justified: for his rashnesse in his anger shall be his destruction.
28 A patient man will suffer for a time, and then shall he have the reward of joy.
29 He will hide his wordes for a time, and many mens lips shall speake of his wisedome.
30 In the treasures of wisedome are the secrets of knowledge, but the sinner abhorreth the worship of God.
31 If thou desire wisedom, keep the commandements, and the Lord shall give her unto thee, [and will fill her treasures.]
32 For the feare of the Lord is wisedome & discipline: he hath pleasure in faith and meeknes.
33 Be not disobedient to the feare of the Lord, and come not unto him with a double heart.
34 ¶ Be not an hypocrite that men should speake of thee, but take heed what thou speakest.
35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discover thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receive the true feare of God, and thine heart is full of deceit.

CHAP. II.

1 He exhorteth the servants of God to righteousnesse, love, understanding, and patience, 11 To trust in the Lord. 13 A curse upon them that are faint hearted and impatient.

My sonne, if thou wilt come into the service of God [stande fast in righteousnesse & feare, and] prepare thy selfe to tentation.
2 Settle thine heart, and be patient: [bowe downe thine eare, & receive the words of understanding] and shrinke not away when thou art assailed. [but wait upon God patiently.]
3 Joyne thy selfe unto him, and depart not away, that thou mayst be increased at thy last end.
4 Whatsoever commeth unto thee, receive it patiently, and be patient in the change of thine affliction.
Wisd.3.6. Ecclus.17.3. 5 * For as golde [and silver are] tried in the fire, even so are men acceptable in the furnace of adversitie.
6 Beleeve in God, and hee will helpe thee: order thy way aright, and trust in him: [hold fast his feare, and grow old therein.]
7 Ye that feare the Lord, wait for his mercie: shrinke not away from him that ye fal not.
8 Yee that feare the Lord, beleeve him, and your reward shall not faile.
9 O yee that feare the Lord, trust in good things, and in the everlasting joy and mercy.
10 [Ye that feare the Lord, love him, & your hearts shall be lightened.]
11 Consider the olde generations [of men, ye children,] marke them well: * was there ever any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he ever despise, that called upon him? *Psal.37.25.*
12 For God is gratious & mercifull, and forgiveth sinnes, and saveth in the time of trouble, [and is a defender for all them that seeke him in the trueth.]
‖Or, double. 13 Woe unto them that have a ‖ fearefull heart, [and to the wicked lips] and to the faint hands, and to the sinner that goeth two * maner of wayes. *1. King.18. 21.*
14 Woe unto him that is faint hearted: for he beleeveth not: therefore shall he not be defended.
15 Woe unto you that have lost patience. [and have forsaken the right waies, and are turned backe into froward waies:] for what will ye doe when the Lord shall visit you?
16 They that feare the Lord, will not disobey his word: and they that * love him, will keepe his waies. *John 14.23. 24.*
17 They that feare the Lorde, will seeke out the things that are pleasant unto him: and they that love him, shal be fulfilled with his law.
18 They that feare the Lord, will prepare their hearts, & humble their soules in his sight.
19 [They that feare the Lord, keepe his commandements, and will be patient till he see them,
20 Saying, if we do not repent] we shall fall into the hands of the Lord, & not into the hands of men.
21 For as his greatnesse is, so is his mercy.

CHAP. IIII.

1 To our father and mother ought we to give double honour. 10. Of the blessing and curse of the father and mother. 22 No man ought over curiously to search out the secrets of God.

The children of wisedome are the Church of the righteous, & their obeying is obedience and love.]
2 Heare your fathers judgement, O children, and do thereafter, that ye may be safe.
3 For the Lord will have the father honored of the children, and hath confirmed the authority of the mother over the children.
4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall abstaine from them, and shall have his daily desires.]
5 And he that honoureth his mother, is like one that gathereth treasure.
6 Who so honoureth his father, shall have joy of his owne children, and when he maketh his prayer, he shall be heard.
7 He that honoureth his father, shall have a long

long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lord, honoureth his parents, and doeth service vnto his parents, as vnto lords.

Exod.20.12. deut.5.16. matth.15.4. ephe.6.2,3. 9 *Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayest haue ‖ Gods blessing, [and that his blessing may abide with thee in the end.]

‖Or, the blessing of men. 10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame,

12 Seeing that mans glory commeth by his fathers honour, and the reproch of the mother is dishonour to the children.

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good intreatie of thy father shall not be forgotten, but it shall be a fortresse for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembred: thy sinnes also shall melt away as the yce in the faire weather.

17 Hee that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.

Phil.2.3. 19 The *greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secrets are reuealed vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

Psal.131.1. pro.25.27. rom.12.3. 22 *Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinion hath deceiued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubburne heart shall fare euil at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is froward of heart, shall stumble therein.

29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedy, and his steps shalbe plucked vp: for the plant of sinne hath taken roote in him, [and hee shall not be esteemed.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousnesse.]

33 Water quencheth burning fire, *and almes taketh away sinnes. *Dan.4.24. psal.41.3.*

34 And he that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall finde a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisedome and her fruit. 20 An exhortation to eschew euill, and doe good.

MY sonne, defraud not the *poore of his liuing, and make not the needie eyes to waite long. *Deut.15.7.*

2 Make not an hungry soule lowrowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needy.

4 Refuse not the prayer of one that is in trouble: *turne not away the face from the poore. *Tobit.4.7.*

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternesse of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elder,] and bow downe thy head to a man of worthip.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong, from the hand of the oppressor, and bee not faint hearted ‖ when thou iudgest. *‖Or, to defend him.*

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will go before them in the way of righteousnesse.]

12 Hee that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 Hee that keepeth her, shall inherite glory: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shalbe the seruants of the holy One, and them that loue her, the Lord doth loue.

15 Who so giueth eare vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, and bring him into feare and dread, and torment him with her discipline vntill shee haue tryed his soule, and haue prooued him by her iudgements.

18 Then will shee returne the straight way vnto him, and comfort him, and shewe him her secrets; [and heape vpon him the treasures

of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, she will forsake him, and giue him ouer into the hands of his destruction.

20 [My sonne,] make much of time, and * eschew the thing that is euill.

21 And be not ashamed [to say the trueth] for thy life: for there is a a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [and forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisedome when it may be famous.

24 For by the talke is wisedom knowen, and learning by the words of the tongue, [and counsell, wisedome, and learning by the talking of the wise, and stedfastnesse in the works of righteousnesse.]

25 In no wise speake against the word of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hastie in thy tongue, neither slacke and negligent in thy works.

30 Be not as a lyon in thine owne house, neither beat thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 * Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

Lew. 12.9.
1. Thes 5.22.
a To be ashamed to confesse thy God, thy faith, to testifie the trueth, and to reproue sinne, doth bring sinne vnto thee: the contrary shame bringeth worship.
Acts 20.35.

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

TRust not vnto thy * riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]

2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:

3 Neither say thou, [Howe haue I had strength?] or who will bring mee vnder for my works? For God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercy and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

Luke 12.15.
19,20. chap. 11.18,19.
prou. 10.2.
ezek. 7.19.
Zeph. 1.18.

9 Be not caried about with euery wind, and goe not into euery way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one maner of word. [and follow the word of peace and righteousnesse.

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answere with wisedome.]

12 * Be swift to heare good things, and let thy life be pure, and giue a patient answere.

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscreet word, and so be blamed.

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a * talebearer, and lie not in wait with thy tongue: for shame [and repentance] follow the theefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter shalbe hated, enuied and confounded.]

16 Do not rashly, neither in small things nor in great.

Iames 1.19.
Leuit. 19.16.

CHAP. VI.

1 It is the propertie of a sinner to bee euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] a enemy: for such shall haue an euill name, shame and reproch, and he shall be an infamie as the wicked that hath a double tongue.

2 Bee not proud in the deuice of thine owne minde, least thy soule rent thee as a bull,

3 And eate vp thy leaues, and destroy thy fruit, and so thou be left as a drie tree [in the wildernesse.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodly.]

5 A sweet talke multiplieth the friends [and pacifieth them that be at variance,] and a sweete tongue increaseth much good talke.

6 Hold friendship with many, neuertheless haue but one counseller of a thousand.

7 If thou getteſt a friend, proue him first, and be not hastie to credit him.

8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh part against thee, and in contention he will declare thy shame.

10 Againe, some * friend is but a companion at the table, and in the day of thine affliction hee continueth not.

11 But in thy prosperity he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought low, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and siluer] is not to bee compared to the goodnesse [of his faith.]

a For that is against the rule of charitie, which loueth all, and hateth nothing but only sinne.
b as a bull teareth in pieces a yong tree with his hornes, so thou trusting in thine own wisdome, and standing in thine owne conceit, because of thy wit, thy power, or riches, shouldest destroy thy selfe.
Chap. 37.5.

16 A faithfull friende is the medicine of life [and immortalitie,] & they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisedome [which shall endure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.

20 How exceeding sharpe is shee to the vnlearned? he that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.

23 [For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and shee shall be shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

Chap.8.9. 36 *Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steps of his doores.

38 Let thy minde be vpon the ordinances of the Lord, and be ‖ continually * occupied in his commaundements: so shall hee establish thine heart, and giue thee wisedome at thine owne desire.

‖ *Or, earnestly.* *Psal.1.2,3.*

CHAP. VII.

2 We must forsake euill, & yet not iustifie our selues.
33 The behauiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DO no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, least that thou reape them seuen folde.

4 Aske not of the Lord preeminence, neither of the King the seate of honour.

5 *Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king. *Iob.9.2. psal.143.2. eccles.7.18. luke 18.11.*

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, feering the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.*

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most High God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee * that can bring downe, and set vp againe. *1.Sam.2.7.*

12 Sowe not a lie against thy brother, neither doe the same against thy friend.

13 Vse not to make any maner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither * repeate a thing in thy prayer. *Mat.6.5,7.*

15 Hate not laborious * worke, neither the husbandry, which the most High hath created. *Rom.12.11.*

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euill, nor the hireling that bestoweth himselfe wholly for thee. *Leuit.19.13 chap.33.29. and 34.23.*

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leane him a poore man.]

22 *If thou haue cattell, looke well to them, and if they be for thy profite, keepe them with thee. *Deut.25.4.*

23 *If thou haue sonnes, instruct them, and bold their necke from their youth. *Chap.30.13.*

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull towarde them.

25 Marry thy daughter, & so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 *Honour thy father from thy whole heart, and forget not the sorrowes of thy mother. *Chap.3.8. tobit.4.3.*

28 Remember that thou waſt borne of them, and how canſt thou recompence them the things that they haue done for thee?

29 ¶ Feare the Lord with all thy ſoule, and honour his miniſters.

30 Loue him that made thee, with all thy ſtrength, * and forſake not his ſeruants. *Deut.12. 18,19.*

31 Feare the Lord with all thy ſoule, and honour the Prieſts, * and giue them their portion, as it is commaunded thee, the firſt fruites, [and purifications] and ſacrifices for ſinne, and the offrings of the ſhoulders, and the ſacrifices of ſanctification, and the firſt fruits of the holy things. *Leuit.2.3. num.18,15.*

32 Stretch thine hand vnto the poore, that the ‖ bleſſing, [and reconciliation] may be accompliſhed. ‖ *Or, liberalitie.*

33 Liberalitie pleaſeth all men liuing, and * from the dead reſtraine it not. *Tobit.2.4,7. and 4.17.*

34 * Let not them that weepe, bee without [comfort:] but mourne with ſuch as mourne. *Rom.12.15.*

35 * Be not ſlowe to viſite the ſicke: for that ſhall make thee to be beloued. *Mat.25.36.*

† 36 Whatſoeuer thou takeſt in hand, remember the end, and thou ſhalt neuer doe amiſſe.

CHAP. VIII.

We muſt take heede with whom we haue to doe.

STriue not with a mightie man, leaſt thou fall into his hands.

2 * Make not variance with a rich man, leſt he on the other ſide weigh downe thy weight: * for gold [and ſiluer] hath deſtroyed many, and hath ſubuerted the hearts of kings. *Mat.5.25. Chap.31.6.*

3 Striue not with a man that is full of words, and lay no ſtickes vpon his fire.

4 Play not with a man that is vntaught, leaſt thy kindred be diſhonoured.

5 * Deſpiſe not a man that turneth himſelfe away from ſinne, nor caſt him not in the teeth withall, but remember that wee are all worthy blame. *Gal.6.1.*

6 * Diſhonour not a man in his olde age: for they were as we which are not old. *Leuit.19.32.*

7 Be not glad of the death of thine enemie, but remember that wee muſt die all, [and ſo enter into ioy.]

8 * Deſpiſe not the exhortation of the [Elders] that be wiſe, but acquaint thy ſelfe with their wiſe ſentences: for of thē thou ſhalt learne wiſedome, [and the doctrine of vnderſtanding,] and howe to ſerue great men [without complaint.] *Chap.6.35.*

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou ſhalt learne vnderſtanding, and to make anſwere in the time of neede.

10 Kindle not the coales of ſinners, [when thou rebukeſt them,] leaſt thou be burnt in the fierie flames [of their ſinnes.]

11 Riſe not vp againſt him that doth wrong, that he lay not waite as a ſpie for thy mouth.

12 ¶ Lend not vnto him that is mightier then thy ſelfe: for if thou lendeſt him, count it but loſt. *Chap.29.4.*

13 Be not ſurettie aboue thy power: for if thou be ſurettie, thinke to pay it.

14 Goe not to law with the Iudge: for they will giue ſentence according to his owne honour.

15 * Trauaile not by the way with him that is raſh, leaſt he doe thee iniurie: for he followeth his owne wilfulneſſe, and ſo ſhalt thou periſh through his folly. *Gen.4.8.*

16 * Striue not with him that is angry, and goe not with him into the wildernes: for blood is as nothing in his ſight, and where there is no helpe, he will ouerthrowe thee. *Pro.22,24.*

17 Take no counſell at a foole: for he cannot keepe a thing cloſe.

18 Doe no ſecret thing before a ſtranger: for thou canſt not tell what he goeth about.

† 19 Open not thine heart vnto euery man, leſt he be vnthankefull vnto thee, [and put thee to reproofe.]

CHAP. IX.

Of ieloufie. 12 An old friend is to be preferred before a new. 18 Righteous men ſhould be bidden to thy table.

BE not ielous ouer thy wife of thy boſome, neither * teach her by thy meanes an euill leſſon. a Let her not haue rule ouer thee, for then will ſhe be contrary vnto thee, take away thy heart & ſtrength, and bring thee to confuſion among thine enemies, as did Heuah to Adam, Dalilah to Samſon, and ſtrange women to Salomon. *Gen.6.2,3. and 34.2. Prou.5.3. Matt.5,28. Gen.34.1,2. 2.ſam.11.2. Iudet.10.17, 19. and 12. 16,20.*

2 Giue not thy life vnto a woman, leaſt ſhe ouercome thy ſtrength, [and ſo thou bee confounded.]

3 Meete not an harlot, leaſt thou fall into her ſnares.

4 Vſe not the company of a woman that is a ſinger, [and a dancer, neither heare her,] leaſt thou be taken by her craftineſſe.

5 Gaze not on a * maid, that thou fall not by that that is precious in her.

6 * Caſt not thy mind vpon harlots [in any maner of thing,] leaſt thou deſtroy [both thy ſelfe and] thine heritage.

7 Goe not about gazing in the ſtreetes of the citie, neither wander thou in the ſecret places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue periſhed by the beautie of women: for through it loue is kindled as a fire.

9 [Euery woman that is an harlot, ſhall be troden vnder foote as doung, of euery one that goeth by the way.

10 Many woondering at the beautie of a ſtrange womā, haue bene caſt out: for her words burne as a fire.

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banket with her: leaſt thine heart incline vnto her, and ſo through thy deſire fall into deſtruction.

† 12 ¶ Forſake not an olde friend: for the new ſhall not be like him: a newe friend is as new wine: when it is olde, thou ſhalt drinke it with pleaſure.

13 * Deſire not the honour [and riches] of a ſinner: for thou knoweſt not what ſhall bee his ende. *Iudg.9.3. 2.ſam.15.12.*

14 Delight not in the thing that the vngodly haue pleaſure in, but remember that they ſhall not be found iuſt vnto their graue.

15 Keepe thee from the man that hath power to ſlay: ſo ſhalt thou not doubt the feare of death: and if thou come vnto him, make no fault, leaſt he take away thy life: remember that thou goeſt in the middes of ſnares, and that thou walkeſt vpon the towers of the citie. *Chap.6.36, 38.and 8.8.*

16 Try thy neighbour as neere as thou canſt, * and aske counſell of the wiſe. *and 37.12. Deut.6.7. and 11,19.*

† 17 * Let thy talke be with the wiſe, and all thy commu-

communication in the Law of the moſt High.

18 Let iuſt men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

For, the workman is praiſed according to the worke.

19 In the handes of the craftesmen ſhall the workes be commended, and the wiſe prince of the people by his word, [and the word by the wiſedome of the Elders.]

20 A man full of words is dangerous in his citie, and hee that is raſh in talking, ſhall bee hated.

CHAP. X.

1 Of Kings and Iudges. 7 Pride and couetouſneſſe are to be abhorred. 28 Labour is praiſed.

A Wiſe man will inſtruct his people with diſcretion: the gouernance of a prudent man is well ordered.

2 As the Iudge of the people is himſelfe, ſo are his officers, and what maner of man the ruler of the city is, ſuch are all they that dwell therein.

1.King.12, 1,13,14.

3 * An vnwiſe King deſtroyeth his people, but where they that be in authority, are men of vnderſtanding, there the city proſpereth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquity of the nations is to be abhorred,] and when time is, he will ſet vp a profitable ruler ouer it.

5 In the hand of God is the proſperity of man, and vpon the Scribes will he lay his honour.

Leuit.19.17.

6 * Bee not angry for any wrong, with thy neighbor, and do nothing by iniurious practiſes.

7 Pride is hatefull before God and man, and by both doth one commit iniquity.

Ierem.27.6. dan.4.14.

8 * Becauſe of vnrighteous dealing, and wrongs and riches gotten by deceit, the kingdome is tranſlated from one people to another.

9 There is nothing worſe then a couetous man: [why art thou proud, O earth, and aſhes? there is not a more wicked thing, then to loue money:] for ſuch one would euen ſell his ſoule, and for his life euery one is compelled to pull out his owne bowels.

10 [All tyranny is of ſmall indurance, and the diſeaſe that is hard to heale is grieuous to the Phyſitian.]

11 The Phyſitian cutteth off the ſore diſeaſe, and he that is to day a King, to morow is dead.

12 Why is earth and aſhes proud, ſeeing that when a man dyeth, he is the heire of serpents, beaſts, and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of ſinne, and he that hath it, ſhall powre out abomination, till at laſt he be ouerthrowen: therefore the Lord hindereth the perſwaſions [of the wicked] to diſhonour, and deſtroyeth them in the end.

Luke1.52. & 14.11. & 18.14.1.ſam. 2.7,8.

15 The Lord hath * caſt down the thrones of the [proud] princes, and ſet vp the meeke in their ſtead.

16 The Lord plucketh vp the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord ouerthroweth the lands of the heathen, and deſtroyeth them vnto the foundations of the earth: hee cauſeth them to wither away, and deſtroyeth them, and maketh their memoriall to ceaſe out of the earth.

18 [God deſtroyeth the memoriall of the proud, and leaueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a ſeede of man, which is an honourable ſeed: the honourable ſeed are they that feare the Lord: there is a ſeed of man, which is without honour: the ſeed without honour, are they that tranſgreſſe the commandements of the Lord: it is a ſeed that remaineth, which feareth the Lord, and a faire plant, that loue him: but they are a ſeed without honour, that deſpiſe the law, and a deceiuable ſeed that breake the commandements.

21 Ye that is the chiefe among brethren, is honourable: ſo are they that feare the Lord in his ſight.

22 The feare of the Lord cauſeth that the kingdome faileth not, but the kingdome is loſt by cruelty and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meet to deſpiſe the poore man that hath vnderſtanding, neither is it conuenient to magnifie the rich that is a wicked man.

25 The great man and the iudge, and the man of authority, are honourable, yet is there none of them greater then he that feareth the Lord.

Prou.17.2. 2.Sam.12. 13.

26 * Vnto the ſeruant that is wiſe, ſhall they that are free, doe ſeruice: * hee that hath knowledge, will not grudge when hee is reformed, [and the ignorant ſhall not come to honour.]

27 Seeke not excuſes when thou ſhouldeſt do thy worke, neither be aſhamed thereof through pride in the time of aduerſity.

Pro.12.9, 21.

28 * Better is he that laboureth, and hath plenteouſneſſe of all things, then he that is gorgeous, and wanteth bread.

29 My ſonne, get thy ſelfe praiſe by meekeneſſe, and eſteeme thy ſelfe as thou deſerueſt.

30 Who will count him iuſt that ſinneth againſt himſelfe? or honour him that diſhonoureth his owne ſoule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation becauſe of his goods.

32 He that is honourable in pouertie, how much more ſhall he be when he is rich? and hee that is vnhoneſt being rich, how much more will he be ſo when he is in pouertie?

CHAP. XI.

1 The praiſe of humilitie. 2 After the outward appearance ought not to iudge. 7 Of raſh iudgement. 14 All things come of God. 29 All men are not to be brought into thine houſe.

WIſedome * lifteth vp the head of him that is lowe, and maketh him to ſit among great men.

Gen.41.40. dan.6.3.

2 Commend not a man for his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but ſmall among the foules, yet doth her fruit paſſe in ſweetneſſe.

4 Bee not proud of clothing and rayment, * and exalt not thy ſelfe in the day of honour: for the workes of the Lord are wonderfull [and glorious,] ſecret, [and vnknowen] are his

Acts 12. 21,23.

worke among men.

5 Many tyrants haue sitte downe vpon the
1.Sam.15. earth,* and the vnlikely hath worne the crowne.
28.ester 6. 6 Many mighty men haue beene brought to
20. dishonour, and the honourable haue bene deliuered into other mens hands.

Deut.13.14. 7 ¶ *Blame [no man] before thou hast in-
and 17.4,6. quired the matter: vnderstand first, and then re-
Iosh.7.22. proue [righteously.]
Prou.18.13. 8 *Giue no sentence before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

10 My sonne, meddle not with many mat-
Mat.19.22 ters: *for if thou gaine much, thou shalt not bee
1.tim.6.9. blameles, and if thou follow after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

Prou.10.3. 11 *There is some man that laboureth and taketh paine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthful, and
Iob.42.10. *hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his low estate,

13 And he lifteth vp his head: so that many men marueile at him, [and giue honour vnto God.]

Iob.1.21. 14 *Prosperity and aduersity, life and death,
eccl.28.4. pouerty and riches, come of the Lord.

15 Wildome and knowledge, and vnderstanding of the Law are of the Lord: loue and good workes come of him.

16 Errour and darkenesse are appointed for sinners, and they that exalt themselues in euill, waxe olde in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperitie for euer.

18 ¶ Some man is rich by his care and ni-
gardship, and this is the portion of his wages,

Luke 12.19. 19 In that he saith, *I haue gotten rest, and now will I eate continually of my goods, yet he considereth not that the time draweth neere, that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Marueile not at the works of sinners, but trust in the Lord, and abide in thy labour, for it is an easie thing in the sight of the Lord suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperitie soone to flourish.

23 ¶ Say not, What profit and pleasure shall I haue? and what good things shal I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euill can come to me hereafter?

Chap.18.24. 25 *In thy good state remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to reward a man according to his wayes.

27 The aduersity of an houre maketh one to forget pleasure: and in a mans ende, his works are discouered.

28 Iudge none blessed before his death: for a man shalbe knowen by his children.

29 Bring not euery man into thine house: for the deceitfull haue many traines, [and are like stomacks that belch stinkingly.]

30 As a partridge is taken vnder a basket, [and the hind is taken in the snare,] so is the heart of the proud man, which like a spie watcheth for thy fall.

31 For he lieth in wait, and turneth good vnto euill, and in things worthy prayse hee will find some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

1 Vnto whom we ought to do good. 10 Enemies ought not to be trusted.

WHen thou wilt doe good, know to whome thou doest it, so shalt thou be thanked for thy benefits.

2 *Doe good vnto the righteous, and thou Galat.6.10.
shalt finde [great] reward, though not of him, 1.tim.5.8.
yet of the most High.

3 He cannot haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: holde backe thy bread, and giue it not vnto him, lest he ouercome thee thereby: else thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most High hateth the wicked, and will repay vengeance vnto the vngodly, and keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not bee knowen in prosperitie, neither can an enemie be vnknowen in aduersity.

9 When a man is in wealth, it grieueth his enemies, but in heauinesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doth his wickednesse.

11 And though he make much crouching and kneeling, yet aduise thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 Set him not by thee, lest he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least he seeke thy roome, and thou at the last remember my wordes, and bee pricked with my sayings.

14 *Bind not two sinnes together: for there Chap.7.8.
shall not one be vnpunished. and 21.1.

15 Who

15 Who will haue pitie on the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season will he bide with thee: but if thou stumble, he tarieth not.

17 * An enemie is sweete in his lips: hee can make many good words, and speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if hee may find opportunitie, he will not be satisfied with blood. *Iere. 41. 6.*

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall he vndermine thee: he will shake his head, and clap his hands, & will make many words, and disguise his countenance.

CHAP. XIII.

1 The company of the proud, and of the rich are to be eschewed. 15 The loue of God. 17 Like doe company with their like.

HE * that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shalbe like vnto him. *Deuter. 7. 2.*

2 Burthen not thy selfe aboue thy power, whilest thou liuest, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pot together? for if the one be smitten against the other, it shalbe broken.

3 The rich dealeth vnrighteously, & threateneth withall: but the poore being oppressed must intreate: if the rich haue done wrong, he must yet be intreated: but if the poore haue done it, hee shall straightwayes be threatned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and wil not care for it.

6 If he haue neede of thee, he will defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntil he haue supt thee cleane vp twise or thrise, and at the last he wil laugh thee to scorne: afterward when he seeth thee, he wil forsake thee, and shake his head at thee.

8 [Submit thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou bee not deceiued in thine owne conceite, and brought downe by thy simplenesse: [be not too humble in thy wisedome.]

10 [If thou be called of a mighty man, absent thy selfe: so shall he call thee the more oft.

11 Presse not thou vnto him, that thou be not shut out, but goe not thou farre off, lest he forget thee.

12 Withdrawe not thy selfe from his speech, but beleeue not his many words: for with much communication will hee tempt thee, and laughingly will he grope thee.

13 Hee is vnmercifull, and keepeth not promise: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 [Euery beast loueth his like, and euery man loueth his neighbour.

17 All flesh will resort to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What fellowship hath ‖ hyena with a dog? and what peace is betweene the rich and the poore?

20 As the wilde asse is the Lions pray in the wilderneſſe, so are poore men the meate of the rich.

21 As the proud hate humilitie, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.

23 If a rich man offend, he hath many helpers: hee speaketh proud words, and yet men iustifie him: but if a poore man faile, they rebuke him, and though hee speake wisely, yet can it haue no place.

24 When the rich man speaketh, euery man holdeth his tongue: and looke what hee saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cheerefull countenance is a token of a good heart: for it is an hard thing to knowe the secrets of the thought.

‖ Which is a wilde beast that counterfeiteth the voice of men, and so entiseth them out of their houses and deuoureth them.

CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

BLessed is the man * that hath not fallen by [the word of] his mouth, and is not tormented with the sorrow of sinne. *Chap. 19. 6, 16. 25. 3, 30.*

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a nigarde, and what should an enuious man do with money.

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheere with his goods.

5 He that is wicked vnto himselfe, to whome will he bee good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his will, and at the last he declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A * wicked eye enuieth the bread, & there is scarcenesse vpon his table. *Prou. 23. 6.*

11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the [a] couenant of the graue is not shewed vnto thee.

a That is, the day of death. *Chap.* 41. 3. 4. 7. *Luke* 14. 13.

13 * Do good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

17 ¶ * All flesh waxeth olde, as a garment, and this is the condition of all times, Thou shalt die the death. *Isa.* 40. 6. 1. *pet.* 1. 24. *iames* 1. 10.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

21 * Blessed is the man that doeth meditate honest things by wisedome, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding, *Psal.* 1. 2.

22 Which considereth in his heart her waies, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in watte in her wayes.

24 He shall looke in at her windowes, and hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her hee shalbe couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 *The goodnesse that followeth him which feareth God.* 8 *God reiecteth and casteth off the sinner.* 11 *God is not the authour of euill.*

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall hee meete him, and hee, [a] as his wife married of a virgine, will receiue him.

a As a pure virgine newly married, doth friendly intreate her husband: so shall iustice pure and vndefiled gently entertaine her louers. *Iohn*, 4. 10.

3 With the bread [of life] and vnderstanding shall hee feede him, and giue him the * water of [wholesome] wisedome to drinke.

4 Hee shall assure himselfe in her, and shall not bee mooued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall shee open his mouth: [with the spirit of wisedome, and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding will meete her:] the sinners shall not see her.

8 For he is farre from pride [and deceite,] and men that lie, cannot remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisedome, [and be plenteous in a faithfull mouth] then the Lorde will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of the counsel, [and gaue him his commandements and precepts.] *Gen.* 1. 27.

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 * Before man is life and death, [good and euill:] what him liketh, shalbe giuen him. *Iere.* 21. 8.

18 For the wisdome of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 * And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the works of man. *Psal.* 34. 15 16. *Hebr.* 4. 13.

20 He hath commaunded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee destreth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of vnhappy and wicked children.* 17 *No man can hide himselfe from God.* 24 *An exhortation to the receiuing of instruction.*

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the flocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shal the wrath be set on fire. *Chap.* 21. 9. 10.

7 * Hee spared not the olde gyants which were rebellious, trusting to their own strength, *Gen.* 6. 4.

8 * Neither spared hee whereas Lot dwelt, thole whom he abhorred for their pride. *Gen.* 19. 21. 25.

9 He had no pity vpon the people that were destroied, and puffed vp in their sinnes.

10 * And so hee preserued the sixe hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and *Num.* 14. 15. 16. 10. *and* 26. 51.

and pitying them, in smiting them and healing them, with mercy, and with chastisement.

11 Therfore if there be one stifnecked among the people, it is marueile if hee scape vnpunished: for mercy and wrath are with him: hee is mighty to forgiue, and to powre out displeasure.

12 * As his mercy is great, so is his punishment also: hee iudgeth a man according to his workes. *Chap.5.6.*

13 The vngodly shall not escape with his spoyle, and the patience of the godly shall not be delayed.

14 Ye will giue place to all good deedes, and euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardened Pharao, that hee should not knowe him, and that his workes should bee knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separate his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from aboue? I shal not be knowen in so great an heap of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the * heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shall bee mooued when he shall visite. *2.Pet.3.10. 1.King.8.27. 2.Chro.6.18.*

19 All the world which is created and made by his wil, the mountaines also, and the foundations of the earth shall shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, [but hee vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the stormе that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousnesse? or who can abide them? for his ordinance is far off, and the trying out of all things faileth.

23 He that is humble of heart, will consider these things: but an vnwise and erroneous man casteth his mind vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 Hee hath garnished his workes for euer, and their beginnings so long as they shal endure, they are not hungry nor wearied in their labours, nor ceale from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all maner of liuing beasts hath hee couered the face thereof, and they returne into it againe.

CHAP. XVII.

1 *The creation of man, and the goodnes that God hath done vnto him.* 20 *Of almes,* 22 *and repentance.*

THe * Lord hath created man of the earth, and turned him vnto it againe. *Gen.1.27. and 5.2. wisd 2.23. and 7.1,6. 1.cor.11.7. col.3.10.*

2 Hee gaue him the number of dayes and certaine times, and gaue him power of the things that are vpon earth.

3 Hee clothed them with strength, as they had neede, and made them according to his image.

4 Hee made all flesh to feare him, so that hee had the dominion ouer the beastes, and foules.

5 [* Hee created out of him an helper like vnto himselfe,] and gaue them discretion, and tongue, and eyes, eares, and an heart to vnderstand, and fiftly hee gaue them a spirite, and seuenthly hee gaue them speech to declare his workes, *Gen.2.22. 1.cor.11.6.*

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue them occasion to reioice perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

9 Beside this, hee gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might nowe knowe that they were [a] mortall.

a Through their owne transgression.

10 Hee made an euerlasting conenant with them, and shewed them his iudgements.

11 Their eyes sawe the maiestie of his glorie, and their eares heard his glorious voice.

12 And hee sayde vnto them, Beware of all vnrighteous things. * Hee gaue euery man also a commaundement concerning his neighbour. *Exod.20.16, 17. and 23.*

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euill, and their stonie hearts can not become [b] flesh.

b That is, soft & gentle, for the holy Ghost to write his lawes in.

15 Hee appointed a ruler vpon euery people, when hee diuided the nations of the whole earth.

16 * And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueth him most louing light, and doth not forsake him. *Deut.4.20. and 10.15.*

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hidde from him, but all their sinnes are before the Lord.

19 And as hee is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 * The almes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes and daughters. *Chap.29.13.*

21 * At the last shall hee arise, and reward them, and shall repay their reward vpon their heads. *Mat.25.35.*

22 * But vnto them that will repent, hee giueth them grace to returne, and exhorteth such *Acts 13.19.*

11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarieth not, and that the a couenant of the graue is not shewed vnto thee.

a That is, the day of death. *Chap.4.1. 2ob.4.7. Luke 14.13.*

13 * Do good vnto thy friend before thou die, and according to thine abilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

Isa.40.6. 1.pet.1.24. iames 1,10.

17 ¶ * All flesh waxeth olde, as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall goe withall.

20 [Euery excellent worke shall be iustified, and he that worketh it, shall haue honour thereby.]

Psal.1.2.

21 * Blessed is the man that doeth meditate honest things by wisedome, [and exerciseth himselfe in iustice,] and hee that reasoneth of holy things by his vnderstanding,

22 Which considereth in his heart her waies, and vnderstandeth her secrets.

23 Goe thou after her as one that seeketh her out, and lie in watte in her wayes.

24 He shall looke in at her windowes, and hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her.

26 And hee shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her hee shalbe couered from the heate, and in her glory shall he dwell.

CHAP. XV.

1 *The goodnesse that followeth him which feareth God.* 8 *God reiecteth and casteth off the sinner.* 11 *God is not the authour of euill.*

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall hee meete him, and hee, a as his wife married of a virgine, will receiue him.

a As a pure virgine newly married, doth friendly intreate her husband: so shall iustice pure and vndefiled gently entertaine her louers. *Iohn,4.10.*

3 With the bread [of life] and vnderstanding shall hee feede him, and giue him the * water of [wholesome] wisedome to drinke.

4 Hee shall assure himselfe in her, and shall not bee mooued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall hee open his mouth: [with the spirit of wisedome, and vnderstanding shall she fill him, and clothe him with the garment of glory.]

6 She shall cause him to inherite ioy, and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceite,] and men that lie, cannot remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisedome, [and be plenteous in a faithfull mouth] then the Lorde will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinfull man.

13 The Lord hateth all abomination [of error:] and they that feare God, loue it not.

14 * He made man from the beginning, and left him in the hand of the counsel, [and gaue him his commandements and precepts.] *Gen.1.27.*

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thine hand vnto which thou wilt.

17 *Before man is life and death, [good and euill:] what him liketh, shalbe giuen him. *Iere.21.8.*

18 For the wisdome of the Lord is great, and he is mighty in power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him; and he knoweth all the works of man. *Psal.34.15 16.Hebr.4. 13.*

20 He hath commaunded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for hee desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 *Of vnhappy and wicked children.* 17 *No man can hide himselfe from God.* 24 *An exhortation to the receiuing of instruction.*

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behind him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the flocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shal the wrath be set on fire. *Chap.21.9, 10.*

7 * Hee spared not the olde gyants which were rebellious, trusting to their own strength,

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8 And gaue them occasion to reioice perpetually in his miracles, that they should prudently declare his works, and that the elect should praise his holy Name together.

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16 * And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourisheth with discipline as his first borne, and giueth him most louing light, and doth not forsake him. *Deut.4.20. and 10.15.*

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21 * At the last shall hee arise, and rewarde them, and shall repay their reward vpon their heads. *Mat.25.35.*

22 * But vnto them that will repent, hee giueth them grace to returne, and exhorteth such *Acts 13.19.*

such as faile, with patience, [and sendeth them the portion of the veritie.]

Ier.3.12. 23 *Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darkenesse to wholesome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 [Know the righteousnes and iudgements of God: stand in the portion that is set forth for thee, and in the prayer of the most hie God, and goe in the parts of the holy worlde with such as be liuing, and confesse God.]

Psal.6.5. isai.38,18, 19. 26 *Who can praise the most High in the hel, as doe all that liue and confesse him?

27 [Abide not thou in the errour of the vngodly, but praise the Lord before death.]

28 Thankefulnesse perisheth from the dead, as though hee were not: but the liuing, and hee that is sound of heart praiseth the Lorde, [and reioyceth in his mercie.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is more cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euil, [shal be reproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The marueilous workes of God. 6. 7 The miserie and wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen.1,1. HEe that liueth for euer, *made all things together: the Lord who only is iust, and there is none other but he, [and he remaineth a victorious king for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercy?

5 As for the wonderous workes of the Lorde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, hee must begin againe, and when hee thinketh to come to an ende, hee must goe againe to his labour.

7 ¶ What is man? whereto serueth hee? what good or euill can he doe?

Psal.90,10. 8 *If the number of a mans dayes bee an hundreth yeeres, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and as a grauell stone is in comparison of the sande, so are a *thousand yeeres to the dayes euerlasting. *2.Pet.3.8.*

10 Therefore is [God] patient with them, and powreth out his mercy vpon them.

11 Hee sawe and perceiued, that [the arrogancie of their heart, and their ruine was euill: therefore heaped hee vp his mercy vpon them, and shewed them the way of righteousnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lorde is vpon all flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable words.

15 Shall not the dewe asswage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracious man giueth them both.

17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousnesse before thou come to iudgement:] learne before thou speake, and vse physicke or euer thou be sicke.

19 *Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercie. *1.Cor.11.31.*

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to bee reconciled: [for the rewarde of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord:

23 Thinke vpon the *wrath, that shall be at the ende, and the houre of vengeance, when hee shall turne away his face. *Chap.7.17, 36.*

24 *When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. *Chap.11.25.*

25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hee keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euery wise man knoweth wisedome, and knowledge, and prayseth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the trueth and righteousnesse,] and powre out wise morall graue sentences for mans life.

29 The chiefe authorine of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 ¶ *Follow not thy lustes, but turne thee from thine owne appetites. *Rom.6.6. and 13,14.*

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnesse,

ouſneſſe, and intangle not thy ſelfe with ſuch company.

33 Become not a begger by making bankets of that that thou haſt boꝛowed, and ſo leaue nothing in thy purſe: els thou ſhouldeſt ſlanderouſly lie in waite foꝛ thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 Is thy words vſe diſcretion. 22 The difference of the wiſdome of God and man. 27 Whereby thou mayeſt know what is in man.

A Labouring man that is giuen to dꝛunkenneſſe, ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little.

Geneſ.19.33 1.king.11.1, 2,4. 2 *Wine and women leade wiſe men out of the way, [and put men of vnderſtanding to reproofe.]

3 And he that companieth adulterers, ſhall become impudent: rottenneſſe and wormes ſhall haue him to heritage, and hee that is too bolde, ſhall be taken away, and be made a publike example.

Iaſh.22,11, 12,5 4 *He that is haſtie to giue credite, is light minded, and he that erreth, ſinneth againſt his owne ſoule.

5 Who ſo reioyceth in wickednеſſe, ſhall bee punished: [he that hateth to be reformed, his life ſhalbe ſhoꝛtened, and he that abhoꝛreth babbling of woꝛds, quencheth wickednеſſe:] but hee that reſiſteth pleaſures, crowneth his owne ſoule.

6 He that refraineth his tongue, may liue with a troubleſome man, and he that hateth babbling ſhall haue leſſe euill.

7 Rehearſe not to another that which is told vnto thee: ſo thou ſhalt not be hindred.

8 Declare not other mens maners, neither to friend noꝛ foe: and if the ſinne appertеine not vnto thee, reueale it not.

9 Foꝛ he will hearken vnto thee, and marke thee, and when he findeth oppoꝛtunity, hee will hate thee.

Chap.22.22. and 27.17. 10 *If thou haſt heard a woꝛd [againſt thy neighbour,] let it die with thee, and be ſure, it will not burſt thee.

11 A foole trauaileth when hee hath heard a thing, as a woman that is about to bring foꝛth a childe.

12 As an arrow that ſticketh in ones thigh, ſo is a woꝛd in a fooles heart.

Leuit.19.17. matt.18.15. 13 *Reproue a friend, leſt hee doe euill, and if he haue done it, that he doe it no moꝛe.

14 Reproue a friend, that hee may keepe his tongue: and if he haue ſpoken, that he may ſay it no moꝛe.

15 Tell thy friend his fault: foꝛ oft times a ſlander is raiſed, and giue no credence to euery woꝛd.

Iames 3.2. 16 A man falleth with his tongue, but not with his will: * and who is he, that hath not offended in his tongue?

17 Reproue thy neigbbour before thou threaten him, and being without anger, giue place vnto the Law of the moſt High.

18 The feare of the Lord is the firſt degree to bee receiued of him, and wiſedome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that obey him, ſhall receiue the fruite of immoꝛtalitie.

20 The feare of the Lord is all wiſedome, and the perfoꝛming of the Lawe is perfit wiſedome, and the knowledge of his almighty power.

21 If a ſeruant ſay vnto his maſter, I will not doe as it pleaſeth thee, though afterward he do it, he ſhall diſpleaſe him that nouriſheth him.

22 The knowledge of wickednes is not wiſdome, neither is there prudencie whereas the counſell of ſinners is: but it is euen execrable malice: and the foole is void of wiſedome.

23 Hee that hath ſmall vnderſtanding, and feareth God, is better then one that hath much wiſedom, and tranſgreſſeth the Law of the moſt High.

24 There is a certaine ſubtiltie that is fine, but it is vnrighteous: and there is that wreſteth the open and manifeſt lawe: yet there is that is wiſe, and iudgeth righteouſly.

25 There is ſome, that being about wicked purpoſes, doe bowe downe themſelues, and are ſad, whoſe inward parts burne altogether with deceit: he looketh downe with his face, and fateneth himſelfe deafe: yet before thou perceiue, he will be vpon thee to hurt thee.

26 And though he be ſo weake, that he can do thee no harme, yet when he may finde oppoꝛtunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderſtanding, may be perceiued by the marking of his countenance.

28 *A mans garment, & his exceſſiue laughter, and going, declare what perſon he is. Chap.21. 20,23.

CHAP. XX.

Of correction and repentance. 6 To ſpeake and keepe ſilence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Gifts blinde the eyes of the wiſe.

THere is ſome rebuke that is not comely: againe, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reproue, then to beare euill will, and he that acknowledgeth his fault, ſhalbe preſerued from hurt.

3 As when a gelded man through luſt would defile a mayde, ſo is hee that vſeth violence in iudgement. Chap.30,20.

4 How good a thing is it, when thou art reproued, to ſhew repentance! foꝛ ſo ſhalt thou eſcape willfull ſinne.

5 Some man keepeth ſilence, and is found wiſe, and ſome by much babbling becommeth hatefull.

6 Some man holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, waiting a conuenient * time. Eccleſ.3.7.

7 *A wiſe man will hold his tongue till hee ſee oppoꝛtunitie: but a trifler and a foole will regard no time. Chap.32.4.

8 He that vſeth many woꝛds, ſhall be abhoꝛred, and hee that taketh authoꝛity to himſelfe, ſhall be hated.

9 Some man hath oft times proſperitie in wicked things, and ſometime a thing that is found, bringeth loſſe.

10 There is ſome gift that is not profitable foꝛ thee, and there is ſome gift, whoſe reward is double.

11 Some

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man buyeth much for a little price: for the which he payeth seuen times more.

Chap.6.5. 13 *A wise man with his words maketh himselfe to be loued, but the merry tales of fooles shal be powred out.

14 The gift receiued of a foole, shall do thee no good, neither yet of the enuious for his importunity: for hee looketh to receiue many things for one: he giueth little, and he vpbraideth much: he openeth his mouth like a towne cryer: to day he lendeth, to morow asketh he againe, and such one is to be hated of God and man.

15 The foole sayth, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall he bee laughed to scorne? for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence looketh grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouerty, and yet is not grieued when he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for nought.

Chap.25.2. 23 *A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of lyars are vnhonest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his wordes, and hee that hath vnderstanding, shall please great men.

Pro.12.11, and 28.19. 27 *He that tilleth his land, shall increase his heape: [he that worketh righteousnesse, shall be exalted,] and hee that pleaseth great men, shall haue pardon of his iniquitie.

Exod.23.8. Deut.16.19. 28 *Rewards and gifts blinde the eyes of the wise, and make them dumbe, that they can not reproue faults.

29 Wisedome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth wisedome.

31 The necessary patience of him that followeth the Lord, is better then he that gourneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 28 The thought of the foole.

Chap.5.5. psal.41.4. luke 15.21. MY sonne, hast thou sinned? doe so no more, * but pray for the former sinnes [that they may be forgiuen thee.]

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proud shalbe desolate.

5 *The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and iustice is done him incontinently. Exod.3.9. and 22.23.

6 Who so hateth to bee reformed, is in the way of sinners: but he that feareth the Lord conuerteth in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them. Chap.16.6.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 Ye that keepeth the Law of the Lord, ‖ ruleth his owne affections therby: and the increase of wisedome is the ende of the feare of God. ‖ Or, keepeth the vnderstanding thereof.

12 He that is not wise, wil not suffer himselfe to be taught: but there is some wit that increaseth bitternesse.

13 The knowledge of the wise shall abounde like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 *The inner parts of a foole are like a broken vessel: he can keepe no knowledge whiles he liueth. Chap.33.5.

15 When a man of vnderstanding heareth a wise word, hee will commend it, and increase it: but if an ignorant man heare it, hee will disalow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisedome vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manicles vpon the right hand.

20 *A fools lifteth vp his voyce with laughter, but a wise man doth scarse smile secretly. Chap.19.27,28.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nourtured, will stande without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieued with such dishonour.

25 The lippes of talkers will bee telling such things as perteine not vnto them, but the words of such as haue vnderstanding are weighed in the ballance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When

27 When the vngodly curseth Satan, he curseth his owne soule.

Chap.28.13. 28 * A backbiter defileth his owne soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, & is discreet, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

a.b That is, like as the idle stone gathereth mosse and filth: so doth the slothfull both sicknes of body and corruption of minde. And as euery man doth auoyd the filthines of dung, and shaketh it off: so doth he auoyd the company of idle loiterers, lest he be accounted like vnto them.

A Slouthfull man is like a [a] filthy stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the [b] dung of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nourtured sonne is the dishonor of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly,] but they both shall despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a potsheard together, and as hee that waketh one that sleepeth, from a sound sleepe.

8 If children line honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautinesse and foolishnesse they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisedome, is as a man which speaketh to one that is asleepe: when he hath told his tale, he sayth, What is the matter?

Chap.38.16. 11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for hee is at rest: but the life of a foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

Chap.12.12. 13 Talke not much with a foole, and go not to him that hath no vnderstanding, * beware of him least it turne thee to paine, and lest thou bee defiled when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorow by his foolishnes.

14 What is heauier then lead? and what other name should a foole haue?

Prou.27.3. 15 * Sand and salt, and a lumpe of yron is easier to beare, then an vnwise, [ooolish & vngodly man.]

16 As a frame of wood ioyned together in a building cannot bee loosed with shaking, so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discreete wisedome, is as a fayre plaistering on a plaine wall.

18 As reedes that are set vp on high, cannot abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye bringeth foorth teares, and he that hurteth the heart, bringeth foorth the affection.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sworde at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbrayding, or pride, or disclosing of secrets, or a trayterous wound doe not let: for by these things euery friend will depart.

23 Bee faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill words [rebukes and threatnings] goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should do me harme: wholoeuer heareth it, shall beware of him.

26 Who shal set * a watch before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not. *Psal.141.3.*

CHAP. XXIII.

1 A prayer of the author. 13 Of other, blasphemie and vnwise communication. 16 Of three kinds of sinnes. 23 Many sinnes proceede of adultery. 27 Of the feare of God.

O Lord, father and gouernour of al my whole life, leaue me not to their counsell, and let me not fall by [their] them. [Or, my lips.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let [their faults passe? [That is, of the tongue and lips.

3 Least mine ignorances increase, and my sinnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioice ouer mee, whose hope is farre from thy mercy.

4 O Lord, father and God of my life, [leaue me not in their imagination] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from mee vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, O yee children the instruction of a mouth that shall speake trueth: who so keepeth it, shall not perish through his lips, [nor be hurt by wicked workes.]

8 The sinner shal be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: *Exod.20.7. chap.27.15. matth.5.33. 34.*

one: [for thou shalt not bee vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarre, so he that sweareth, and namely God continually, shall not bee faultelesse.

11 A man that vseth much swearing, shall be filled with wickednes, and the plague shal neuer goe from his house: when he shall offend, his fault shall be vpon him, and if he knowledge not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shalbe full of plagues.

12 There is a worde which is clothed with death: God grant that it be not found in the heritage of Iacob: but they that feare God, eschew all such, and are not wrapped in sinne.

‖Or, inordinate swearing.

13 Vse not thy mouth to ‖ignorant rashnesse: for therein is the occasion of sinne.

14 ¶Remember thy father and thy mother when thou art set among great men, least thou bee forgotten in their sight, and so through thy custome become a foole, and wish that thou hadst not bene borne, and curse the day of thy nativitie.

2. Sam. 16.7.

15 *The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire that cannot bee quenched, til it be consumed: an adulterous man that giueth his body no rest, till he haue kindled a fire.

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish)

18 A man that breaketh wedlocke, and thinketh thus in his heart, *Who seeth mee? I Isa. 29.15. am compassed about with darkenes: the walles couer me: no body seeth mee: whom needs I to feare? the most High will not remember my sinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lorde are ten thousand times brighter then the sunne, beholding al the wales of men, [and the ground of the deepe,] and considereth the most secrete parts.

20 Hee knewe all things or euer they were made, and after they be brought to passe also, hee looketh vpon them all.

Leuit. 20.10. Deut. 22.22.

21 *The same man shall bee punished in the streetes of the citie, [and shall be chased like a yong horse foale,] and when he thinketh not vpon it, he shall be taken: [thus shall hee bee put to shame of euery man, because hee would not vnderstand the feare of the Lord.]

22 And thus shal it goe also with euery wife that leaueth her husband, and getteth inheritance by another.

Exod. 20.14.

23 *For first shee hath disobeyed the Law of the most High, and secondly she hath trespassed against her owne husband, and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shal be brought out into the Congregation, and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring foorth no fruit.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then ỳ feare of the Lord, and that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glory to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayse of wisedome proceeding forth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall praise her selfe, [and be honoured in God,] and reioyce in the midst of her people.

2 In the congregation of the most High shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall she be exalted, and wondred at in the holy assembly.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be prayed, and shall say,]

5 I am come out of the mouth of the most High, [first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the deph.

Prou. 8.23. Exod. 31.3. Psal. 132 8.

9 I possessed the waues of the sea, and all the earth, and al people, and nations, [and with my power haue I troden downe the hearts of al, both high and lowe.]

‖Or, in Cades a Terebinth is a hard tree spread abroad with long boughs, whereout runneth the gumme called a pure turpentine, which clenseth the stomacke of putrified humors, and purifieth the eares: so the wisdome of God declared in his Scriptures, spreadeth abroad her manifolde branches of knowledge and vnderstanding, to purge the inward eares and corruption of the soule.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made me appointed me a tabernacle, and sayd, Let thy dwelling bee in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 *He created me from the beginning, and before the world, and I shal neuer faile: *In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 *In the welbeloued citie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a Cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree ‖ about the banks, and as a rose plant in Iericho, as a faire olive tree in a pleasant field, and am exalted as a plaine tree by the water.

17 I smelled as the cinamom, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as Galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the *Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 *As the vine haue I brought forth [fruite] of sweete sauour, and my flowers are the fruite of honour and riches.

20 I am the mother of beautifull loue, and

of

of feare, and of knowledge, and of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 [In me is all grace of life and trueth: in me is all hope of life and vertue.]

22 Come vnto me all yee that be desirous of me, and fill your selues with my fruits.

Psal.19.10, 11. 23 *For the remembrance of me is sweeter then hony, and mine inheritance [sweete] then the hony combe: [the remembrance of me endureth for euermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so heareth vnto me, shal not come to confusion, and they that worke by me, shal not offend: [they that make me to be knowen, shall haue euerlasting life.]

26 All these things are the booke [of life] and the Couenant of the most High God, [and the knowledge of the trueth,] *and the Lawe that *Exod.20.1. and 24.3. deut.4.1. and.29.9.* Moses [in the precepts of righteousnesse] commanded for an heritage vnto the house of Iacob, [and the promises pertaining vnto Israel.]

27 Be not weary to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lorde Almightie is but one God, and beside him there is none other Sauiour.

28 [Out of Dauid his seruant hee ordained to raise vp a most mightie King that should sit in the throne of honour for euermore.]

29 He filleth all things with his wisedome, as *Phyſon, and as Tygris in the time of the newfruits. *Gen.2.11.*

30 He maketh the vnderstanding to abound like Euphrates, and as *Jorden in the time of the haruest. *Iosh.3.15.*

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfitly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisedome [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water conduit.

35 I said, I will water my fatre garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will pearce thorowe all the lower partes of the earth: I will looke vpon all such as be asleepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophecie, and leaue it vnto all ages for euer.

Chap.33.16. 39 *Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspected. 14 Of the malice of a woman.

THree things reioyce mee, and by them am I beautified before God and men: *the vnity of brethren, the loue of neighbours, a man and wife that agree together. *Gen.13.2,5. rom.12.10.*

2 Three sorts of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou find in thine age?

4 Oh how pleasant a thing is it when gray headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisedome vnto aged men, and vnderstanding and prudencie to men of honour!

6 The crowne of olde men, is to haue much experience, and the feare of God is their glorie.

7 There be nine things, which I haue iudged in mine heart to be happy, and the tenth will I pronounce with my tongue: a man that wilbe liueth, hath ioy of his children, and seeth the fall of his enemies.

8 Well is him that dwelleth with a wife of vnderstanding, *and that hath not fallen with his tongue, and that hath not serued such as are vnworthy of him. *Chap.14.1. and 19.16. iames 3.1.*

9 Well is him that findeth prudency, and he that speaketh in ỹ eares of them that will heare.

10 Oh, how great is he that findeth wisedome! yet is there none aboue him that feareth the Lord.

11 The feare of the Lord passeth all things in clearenesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] Vnto whom shal he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [The greatest beautinesse is the beautinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboue the wrath of an ‖enemy. ‖*Or, woman.*

18 *I had rather dwell with a lion and dragon, then to keepe house with a wicked wife. *Prou.21.19.*

19 The wickednes of a woman changeth her face, and maketh her countenance blacke as ‖a sacke. ‖*Or, a beare.*

20 Her husband is sitting among his neighbours: because of her hee sighety sore or hee beware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the climing vp of a sandy way is to the feete of the aged, so is a wife full of wordes to a quiet man.

23 *Stumble not at the beauty of a woman, and desire her not for thy pleasure. *Chap.42.12. 2.sam.11.2. and 13.2.*

24 If a woman nourith her husband, shee is angry and impudent, and ful of reproch.

25 A wicked wife maketh a sory heart, an heauie

uie countenance, and a wounded minde, weake hands and feeble knees, and cannot comfort her husband in beautiesse.

Genes. 3.6 1.tim. 2.14. 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, [thee shal confound thee in the sight of thine enemies.]

a To wit, the bill of diuorcement. Cut her off then from thy flesh: a Giue her, and forsake her.

CHAP. XXVI

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the iealous and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and she shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion, which shalbe giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore he hath a good heart toward the Lord, and they shal at all times haue a cheerefull countenance.

5 ¶ There bee three things that mine heart feareth, and my face is afraid of the fourth: treason in a city, the assembly of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of the heart is a woman that is iealous ouer an other: and she that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draw diuers waies: he that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot bee tamed, is a greate plague: for shee cannot couer her owne shame.

9 The whoredome of a woman may be known in the pride of her eyes, and eie lids.

Chap. 42.11 10 ¶ * If thy daughter be not shamefast, hold her straitly, least she abuse herselfe through ouermuch liberty.

11 Take heede of her that hath an vnshamefast eie: and maruell not if she trespasse against thee.

12 As one that goeth by the way, and is thirsty, so shall she open her mouth, & drinke of euery next water: by euery hedge shal she sit downe, and open her quiuer against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman wel instructed.

15 A shamefast & faithfull woman is a double grace, and there is no waight to bee compared vnto her continent mind.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.

17 As the cleere light is vpon the holy candlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 [Perpetuall are the foundations that bee layde vpon a strong rocke: so are the commandements of God in the heart of an holie woman.]

20 My sonne keepe the strength of thine age stable, and giue not thy strength to strangers.

21 ¶ When thou hast gotten a fruitfull possession through all the fields, sowe it with thine own seed, trusting in thy nobility.

22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberality of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameleſſe woman contemneth shame: but a shamfast woman will reuerence her husband.

26 A shameleſſe woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be iudged wise of all: but she that despiseth him, shalbe blazed for her pride.

28 A loud crying woman and a babbler, let her bee sought out to driue away the enemies: the minde of euery man that liueth with such, shal be conuersant among the troubles of warre.

29 There bee two things that grieue mine heart, and the third maketh mee angry: a man of warre that suffereth pouerty: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lord appointeth such to the sword.

30 [There be two things which me thinkes to bee hard and perillous,] a marchant cannot lightly keepe him from wrong, and a vitaller is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to bee vttered. 26 The wicked imagineth euill which turneth vpon himselfe.

BEcause of pouertie haue many sinned: and * he that seeketh to be rich, turneth his eyes aside. Prou. 23.4. 1.tim. 6.9.

2 As a naile in the wall sticketh fast betweene the ioyntes of the stones, so doeth sinne sticke betweene the selling and the buying.

3 If he holde him not diligently in the feare of the Lorde, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthinesse remaineth in the sine, so the filth of man remaineth in his thought.

5 The fornace prooueth the potters vessell: * so doth [temptation] trie mens thoughts. Prou. 27.21.

6 * The fruit declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. Matt. 7.17.

7 Praise no man except you haue heard his talke: for this is the trial of men.

8 ¶ If

8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a faire garment, [and thalt dwell with her, and shee shall defend thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.]

9 The birdes resort vnto their like, so doeth the trueth turne vnto them, that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among thy vndiscreete, obserue the time, but haunt still the assembly of them that are wise.

13 The talking of fooles is grieuous, and their sport is in the pleasure of sinne.

Chap.23.9, 10. 14 *The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such, stoppeth the eares.

15 The strife of the proude is bloodshedding, and their scoldings are grieuous to heare.

Chap.19.10. and 22,22. 16 *Who so discouereth secrets, loseth his credit, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a birde goe out of his hand, so if thou giuest ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may bee bound vp againe: and an euill word may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

Pro.10,10, 22 *Hee that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

23 When thou art present, he will speak sweetly, and praysle thy wordes: but at the last he will turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

Pſal.7,15, pro.26.27. eccle.10,8. 26 Who so *diggeth a pit, shall fall therin, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and hee that layeth a snare for another, shalbe taken in it himselfe.

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockerie and reproch follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

HEe *that seeketh vengeance, shall find vengeance of the Lord, and he will surely keepe his sinnes. *Deu.33.35. eccl.12.19.

2 †Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also when thou prayest. †Man ought not to seeke vengeance.

3 Should a man beare hatred against man, and *desire forgiuenesse of the Lord? *Mat.6.14.

4 He will shew no mercy to a man, which is like himselfe: and will he aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreate for his sinnes?

6 Remember the end and let enimitie passe: imagine not death and destruction to another through anger, but persuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgiue his ignorance.

8 *Beware of strife, and thou shalt make thy sinnes fewer: for an angrie man kindleth strife. *Chap.8.1.

9 And the sinfull man disquieteth friendes, and bringeth in false accusations among them that be at peace.

10 *As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is hee inflamed. *Pro.16.21.

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: [a tongue that beareth false witnesse, bringeth death.]

12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall bee quenched, and both these come out of the mouth.

13 †*Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace. †The tongue *Chap.21,28.* a That is, the tongue which layth, and vnsayth, or speaketh one thing, & thinketh an other. Or, a tongue which speaketh neither out of the new or old Testament, but of their owne braine.

14 The *double tongue hath disquieted many, & driuen them from nation to nation: strong cities hath it broken downe, and ouerthrown the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mighty nations.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There bee many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawn in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euil death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they bee burnt with the flame thereof.

23 Such as forsake the Lord, shal fal therein:

and it ſhall burne them, and no man ſhalbe able to quench it: it ſhall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy poſſeſſion with thornes, and make doores and barres for thy mouth.

25 Binde vp thy ſiluer and golde, and weigh thy words in a ballance, and make a doore and a barre, [and a ſure bridle] for thy mouth.

26 Beware that thou ſlide not by it and ſo fal before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lende money, and doe almes. 15 Of a faithfull man anſwering for his friend. 24 The poore mans life.

†Of weldoing.

HE that will ſhewe mercie † lendeth to his neighbour: and he that hath power ouer him ſelfe, keepeth the commandements.

Deu.15.7,8. mat.5.42. luke 6.35.

2 *Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due ſeaſon.

3 Keepe thy word, and deale faithfully with him, and thou ſhalt alway finde the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckoned it to bee found, and grieued them that had helped them.

5 Till they receiue, they kiſſe his handes, and for their neighbours good they humble their voyce: but when they ſhoulde pay againe, they prolong the terme, and giue a careleſſe anſwere, and make excuſes by reaſon of the time.

6 And though he be able, yet grieueth he ſcarce the halfe againe, & reckoneth the other as a thing founde: elſe hee deceiueth him of his money, and maketh him an enemy without a cauſe: he payeth him with curſing and rebuke, and giueth him euill words for his good deed.

7 There be many that refuſe to lend becauſe of this inconuenience, fearing to bee defrauded without cauſe.

8 Yet haue thou patience with him that humbleth himſelfe, and deferre not mercie from him.

9 Helpe the poore for the Commaundements ſake, and turne him not away, becauſe of his pouertie.

10 Loſe thy money for thy brothers and neighbours ſake, and let it not ruſt vnder a ſtone to thy deſtruction.

Dan.4.24. mat.6.20. luke 11.41. and 12.33. acts 10.4. 1.tim.6.18, 19.

11 *Beſtow the treaſure after the commandement of the moſt High, and it ſhall bring thee more profite then gold.

‖Or, giue thine almes ſecretly.

12 ‖ Lay vp thine * almes in thy ſecret chambers, and it ſhall keepe thee from all affliction.

13 [A mans almes is as a purſe with him, and ſhal keepe a mans fauour as the apple of the eye, and afterward ſhall it ariſe, and pay euery man his reward vpon his head.]

Iob.4.8,9, 10,11.

14 It ſhall fight for thee againſt thine enemies, better then the ſhielde of a ſtrong man, or ſpeare of the mighty.

†Of ſuretiſhip.

15 An honeſt man is † ſurety for his neighbour: but he that is impudent, forſaketh him.

16 Forget not the friendſhip of the ſurety: for he hath layd his life for thee.

a As he is a foole that is ſuretie for euery man: ſo is he vngodly that in no wiſe will be ſuretie for any man.

17 The a wicked deſpiſeth the good deede of his ſurety.

18 The wicked will not become ſurety: and he that is of an vnthankful minde, forſaketh him that deliuered him.

19 [Some man promiſeth for his neighbour and when he hath loſt his honeſty, he will forſake him.]

20 Suretiſhip hath deſtroyed many a riche man, and remoued them as the waues of the ſea: mighty men hath it driuen away from their houſes, and cauſed them to wander among ſtrange nations.

21 A wicked man tranſgreſſing the commandements of the Lord, ſhal fall into ſuretiſhip: and he that medleth much with other mens buſines, is intangled in controuerſies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy ſelfe fall not.

23 *The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy ſhame. *Chap.39.26.*

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans. †Sober liuing.

25 Be it little or much, holde thee contented, that the houſe ſpeake not euil of thee.

26 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

27 Thou ſhalt lodge and feede vnthankefull men, and after ſhalt haue bitter wordes for the ſame, ſaying,

28 Come, thou ſtranger, & prepare the table, and feed me of that thou haſt ready.

29 Giue place, thou ſtranger, to an honourable man: my brother commeth to be lodged, and I haue neede of mine houſe.

30 Theſe things are heauy to a man that hath vnderſtanding, the vpbraiding of the houſe, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a ſorowfull life. 22 Of the ioy and ſorow of the heart.

HE that loueth his ſonne, *cauſeth him oft to feele the rod, that hee may haue ioy of him in the end. *Prou. 13.24. and 23.13.*

2 Hee that chaſtiſeth his ſonne, ſhall haue ioy in him, and ſhall reioyce of him among his acquaintance.

3 Hee that * teacheth his ſonne, grieueth the enemie, and before his friends hee ſhall reioyce of him. *Deu.6.7.*

4 Though his father die, yet is he as though he were not dead: for he hath left one behind him that is like him.

5 In his life he ſaw him, and had ioy in him, and was not ſory in his death, [neither was hee ſhamed before his enemies.]

6 He left behind him an auenger againſt his enemies, and one that ſhould ſhewe fauour vnto his friends.

7 He that flattereth his ſonne, bindeth vp his woundes, and his heart is grieued at euery cry.

8 An vntamed horſe will be ſtubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy ſonne delicately, hee ſhall make thee afraide: and if thou play with him, he ſhall bring thee to beaunefle.

10 Laugh not with him, leaſt thou bee ſory with him, and leaſt thou gnaſh thy teeth in the ende.

11 * Giue him no libertie in his youth, and *Chap.7.23.* winke not at his folly.

12 Bow

12 Bowe downe his necke while he is yong, and beate him on the sides, whiles he is a child, least he waxe stubborne, and be disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy childe, and be diligent therein, least his shame grieue thee.

14 ¶ † Better is the poore being whole and strong, then a rich man that is afflicted in his body. † The praise of health.

15 Health and strength is aboue all gold, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound bodie, and nothing about the ioy of the heart.

17 Death is better then a bitter life, [& long rest] then continuall sickenesse.

18 * The good things that are powred on a mouth shut vp, are as measles of meate set vpon a graue. a Like as meate that is set vpon the graues of dead men is vnprofitable, for that they eate it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable,

19 What good doeth the offering vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquitie.]

20 Hee seeth with his eyes, and groneth like * a gelded man, that lyeth with a virgine and sigheth.

21 * Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnes is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrowe hath slaine many, and there is no profite therein. Chap. 41. 14. Chap. 10. 3. Prou. 12. 25. and 15. 13. and 17. 22.

24 Enuie & wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meat and diet.

CHAP. XXXI.

1 Of couetousnesse. 2 Of them that take paine to gather riches. 8 The prayse of a rich man without a fault. 12 We ought to flee drunkennesse and follow soberneſſe.

† Couetousnes. 1. Tim. 6. 9, 10.

WAking † after * riches, pineth away the bodie, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

Chap. 8. 2. 6 * Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

Luke 6. 24. 8 Blessed is the * rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and found perfite? let him be an example of glory, who might offend, and hath not offended, or do euill, and hath not done it.

11 Therefore shall his goods be established, and the congregation shall declare his almes.

12 If thou sit at a costly table, † open not thy mouth wide vpon it, and say not, Behold much meate. † Temperancie.

13 Remember that an euill eie is a shrew: and what thing created is worse then a wicked eie? for it weepeth for euery cause.

14 Stretch not thine hande whereſoeuer it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, least thou be hated.

17 Leaue thou off first for nurtures sake, and be not insatiable, least thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * How little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.] Chap. 37. 29.

20 A wholesome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and pangs of the belly are with an vnsatiable man.

21 If thou hast bene forced to eate, arise, goe forth, * vomite, and then take thy rest: [so thou shalt bring no sickenesse vnto thy body.] a This counsel only concerning the health of the body, is here alleaged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to tolerate intemperancie: for surfetting is forbidden vs, Luke 21. 34. Prou. 22. 9.

22 My sonne, heare mee, and despise me not, and at the last thou shalt finde as I haue told thee: in all thy workes be quicke, so shall there no sickenesse come vnto thee.

23 * Who so is † liberall in his meat, men shall blesse him: and the testimonie of his honestie shall be beleeued. † Liberalitie. Iudith. 13. 2, 8. Psal. 104. 15. pro. 31. 4, 5, 6, 7.

24 But against him that is a niggard of his meate, the whole citie shall murmure: the testimonies of his niggardnesse shall be sure.

25 Shewe not thy valiantnesse in wine: for * wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doeth wine the hearts of the proud by drunkennesse.

27 * Wine soberly drunken, is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made [from the beginning] to make men glad, [& not for drunkennes.] Wine measurably drunken and in time, bringeth gladnesse and cheerefulnesse of minde.

29 But wine drunken with excesse, maketh bitternesse of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole, till he offend: it diminisheth his strength and maketh wounds.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despiteful words, and presse not vpon him with contrary words. Chap. 20. 1.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thankes after the repast. 15 Of the feare, faith and confidence in God.

IF thou be made the master of the feast, † lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe. † Humblenesse.

2 And when thou hast done all thy duety, sit

downe, that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musicke.

4 Powre not out wordes, where there is no audience, * and shew not forth wisedome out of time.

Eccles.3.7. chap.20.7.

5 The consent of musicians at a banket, is as a signet of carbuncle set in gold.

6 And as the signet of an Emerauld well trimmed with gold, so is the melodie of musicke in a pleasant banquet.

7 [Giue eare, and be still, and for thy good behauiour thou shalt be beloued.]

8 Thou that art yong, speake if neede be, and yet scarcely when thou art twise asked.

9 Comprehend much in fewe wordes: [in many things bee as one that is ignorant:] be as one that vnderstandeth, and yet holde thy tongue.

10 If thou be among * great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

Iob.32.6.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay,

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euil, or vse proud words.

14 But aboue all things giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.

16 Hee that seeketh the Law, shall be filled therewith: but the hypocrite will bee offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewd and proud man is not touched with feare, euen when he hath done rashly.

20 [My sonne] doe nothing without aduisement: so shalt it not repent thee after the deede.

21 Go not in the way where thou maiest fall, nor where thou maiest stumble among ỹ stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, [and take heede of them, that be thine owne household.]

23 In euery good worke bee of a faithfull heart: for this is the keeping of the commaundements.

24 Who so beleeueth in ỹ the Lorde, keepeth the commandements: and hee that trusteth in the Lord shall take no hurt.

‖ *Or, the law.*

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God, as the clay is in the hands of the potter. 23 Of euill seruants.

† The feare of God.

THere shall no euill come vnto him that † feareth the Lorde: but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but he that is an hypocrite therein, is as a ship in a storme.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Law is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the * foolish is like a carte-wheele: and his thoughts are like a rolling axeltree.

Chap.21.16.

6 As a wild horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the * ground, and Adam was created out of the earth: but the Lord hath diuided them by great knowledge, and made their wayes diuers.

Gen.1.17. and 2.7.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and approuate to himselfe: but some of them hath he cursed, and brought them lowe, and put them out of their estate.

12 *As the clay is in the potters hand, to order it at his pleasure, so are men also in the hand of their Creator, to yeld them as liketh him best.

Esai.45.9. rom.9.20,21

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou mayest see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my winepresse, like a grape gatherer.

16 * Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

Chap.24.39.

17 Heare me, O ye great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friende, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreate for the same againe.

19 As long as thou liuest, and hast breath, * giue not thy selfe ouer to any person.

a That is, let no man vse thee as his seruant, when thou hast committed all thy goods into his hand.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the hands of thy children.

21 In all thy workes be excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 ¶ The fodder, the whip, and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

shalt finde rest: but if thou let him go idle, he shall seeke libertie.

25 The yoke and the whippe bow downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that hee goe not idle: for idlenesse bringeth much euil.

† How slaues were ordered in old time.

27 Set him to worke, for that belongeth vnto him: if hee be not obedient, † put on more heauie fetters.

28 But bee not excessiue toward any, & without discretion do nothing.

Chap.7.20.

29 * If thou haue a faithfull seruant, let him bee vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreat him euill, and he run away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 *The praise of them that feare God.* 18 *The offerings of the wicked.* 22 *The bread of the needie.* 27 *God doth not allow the workes of an vnfaithfull man.*

† Dreames.

THe hope of a foolish man is vaine and false, † and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it to the appearings of dreames, as the likenesse of a face is before another face.

4 Who can bee cleansed by the vncleane? or what truth can be spoken of a lier?

5 Soothsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Whereas such visions come not of the most High to thy thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The lawe shalbe fulfilled without lies, and wisdome is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth little, and he that erreth, is full of craft.

11 When I wandered to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft-times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lorde, shall liue: for their hope is in him that can helpe them.

† The feare of the Lord.

14 Who so † feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? who is his strength?

Psal.33.18. Psal.91.1,2.

16 * For the eyes of the Lorde haue respect vnto them that loue him: hee is their * mighty protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 He setteth vp the soule, and lighteneth the eyes: he giueth health, life, and blessing.

Prou.21.27.

18 ¶ He that * offereth an offering of vnrighteous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lorde is theirs onely, that patiently abide him in the way of trueth and righteousnes.]

† The offerings of the wicked and their prayer. *Prou.15.8.*

20 The most High doth not allow the † offerings of the wicked, * neither is hee pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: hee that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbors liuing, slayeth him, * and he that defraudeth the labourer of his hire, is a bloodshedder.

Deut.24.14, 15. chap.7. 20.

24 ¶ When one buildeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * Hee that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing?

Num.19. 11,12.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him?

2.Par.2,20, 21,22.

CHAP. XXXV.

1 *Of true sacrifices.* 14 *The prayer of the fatherlesse, and of the widow, and him that humbleth himselfe.*

WHo so keepeth the Law, * bringeth offrings ynow: he that holdeth fast the commandements, † offereth an offering of saluation.

1.Sam.15. 22.ser.7.3. 5,6,7.

2 He that is thankfull to them that haue well deserued, offereth fine floure: * and he that giueth almes, sacrificeth prayse.

† True sacrifices. *Phil.4.18.*

3 To depart from euill is a thankefull thing to the Lorde, and to forsake vnrighteousnes, is a reconciling vnto him.

4 * Thou shalt not appeare emptie before the Lord.

Exod.23.15. and 34.20. deut. 16,16.

5 For all these things are done because of the Commandement.

6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweet before the most High.

Gen.4.4,5.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer bee forgotten.

8 Giue the Lord his honor with a good & liberall eye, and diminish not the first fruites of thine hands.

9 * In al thy gifts shew a ioyful countenance, and dedicate thy tithes with gladnesse.

2.Cor 9.7.

10 Giue vnto the most High according as hee hath enriched thee, * and looke what thine hande is able, giue with a cheerefull eye.

Tob 4 8. Leuit.23.22.

11 For the Lorde recompenseth, and will giue thee seuen times as much.

22 deut.15. 21.

12 * Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lorde is the Iudge and regardeth no * mans person.

Deut.10.17. 2.chro.19.7. iob 34.19. wisd.6.7.act. 10.34.rom.2. 11.gal.2.6.

13 Hee accepteth not the person of the poore, but he heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the fatherlesse nor the widowe, when shee powreth out her prayer,

ephe.6.9,col. 3.25.1.pet.1.17.

15 Doeth not the teares runne downe the widowes cheekes? and her cry is against him that causeth them: [for from her cheekes do they go vp vnto heauen, and the Lorde which heareth them, doeth accept them.]

16 He that serueth the Lord shall bee accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth thorowe the cloudes, and ceaseth not till it come neere, & will not depart till the most High haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not be slacke, nor the Almighty will tarry long from them, till hee hath smitten in sunder the loynes of the vnmercifull, and auenged himselfe of the heathen, till he haue taken away the multitude of the cruel, & broken the scepter of the vnrighteous, till hee giue euery man after his workes, and reward them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how faire a thing is mercy in the time of anguish & trouble! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 *A prayer to God in the person of all faithfull men, against those that persecute his Church.* 22 *The praise of a good woman.*

HAue mercie vpon vs, O Lorde God of all things, and beholde vs, and [shewe vs the light of thy mercies.]

†Against the wicked.

2 And lende thy feare † among the nations, which seeke not after thee, [that they may knowe that there is no God but thou, and that they may shew thy wonderous workes.]

*Ier.10.25.

3 Lift vp thine *hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs.

5 That they may knowe thee, as wee knowe thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders: shew the glory of thine hand, and thy right arme, that they may shew forth thy wonderous acts.

7 Raise vp thine indignation, and powre out wrath: take away the aduersary, and smite the enemie.

8 Make the time short: remember thine oth, that thy wonderous works may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smite in sunder the heads of the Princes that be our enemies, and say, There is none other but we.

¶ A prayer for the godly.

11 † Gather all the tribes of Jacob together, [that they may knowe that there is none other God but onely thou, and that they may shewe thy wonderous workes,] and inherite thou them as from the beginning.

*Exod.4.22.

12 O Lorde, haue mercy vpon the people, that is called by thy Name, and vpon Israel *whom thou hast likened to a first borne sonne.

13 Oh, be merciful vnto Jerusalem the citie of thy Sanctuary, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophesies that haue bene shewed in thy name.

16 Reward them that wait for thee, that thy Prophets may be found faithfull.

17 O Lorde, heare the prayer of thy seruants, according to the *blessing of Aaron ouer thy people, [and guide thou vs in the way of righteousnesse,] that all they which dwell vpon the earth, may knowe that thou art the Lorde the eternall God.

*Num.6.23.

18 ¶ The belly deuoureth all meates, yet is one meate better then another.

19 As the throate tasteth venison, so doeth a wise minde discerne false words.

20 A froward heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

* 22 The beauty of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenes, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath † gotten a [vertuous] woman, hath begunne to get a possession: shee is an helpe like vnto himselfe, and a pillar to rest vpon.

†The praise of a good woman.

25 Where no hedge is, there the possession is spoyled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a theefe that is alway ready, and wandereth from towne to towne? and likewise him, that hath no rest, & lodgeth where-soeuer the night taketh him?

CHAP. XXXVII.

1 *How a man should know friends and counsellers.* 13 *To keepe his company that feareth God.*

EVery friende saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name.

†Of friendship.

2 Remaineth there not heauines vnto death, when a companion and friende is turned to an enemie?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 * There is some companion which in prosperity reioyceth with his friend: but in the time of trouble he is against him.

*Chap.6.10.

5 There is some companion that helpeth his friend for the bellies sake, & taketh vp the buckler against the enemie.

6 Forget not thy friende in thy minde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

†Of whom we should take counsel.

8 * Euery counseller praiseth his owne counsell: but there is some that counselleth for himselfe.

*Chap.8.19. and 9.16.

9 Beware of the counseller, and be aduised afore ‖ whereto thou wilt vse him: for he will counsell for himselfe, lest he cast the lot vpon thee,

‖Or, what need he hath.

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for Religion of him that is without Religion, nor of iustice, of him that hath no iustice,] nor of a woman touching

ething her of whom she is ielous, nor of a coward in matters of warre, nor of a marchant concerning exchange, nor of a buyer for the sale, nor of an enuious man touching thankfulnesse, nor of the vnmercifull touching kindnesse, [nor of an vnhonest man of honestie] nor of the slouthfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commaundements of the Lorde, whose minde is according to thy minde, and is sory for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans mind is sometimes more accustomed to shew more then seuen watchmen that sit aboue in an hie tower.

15 And aboue all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before euery enterprise, and counsell before euery action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all ‖ foode,

‖ Or, wisedome.

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 Another is wise for himselfe, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisedome faile not.

23 A wise man shalbe plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obtaine credit among his people, and his name shall be perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

† Of temperancie, *Chap.* 31. 19, 20.

28 Be not † greedie in all delights, and be not too hastie vpon all meates:

‖ Or, taketh heede.

29 * For excesse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

30 By surfet haue many perished: but he that vseth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Phisitian is commendable. 16 To burie the dead. 24 The wisedome of him that is learned.

† Of Physicians and physicke.

HOnour the † Physician with that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most hie commeth healing, and he shall receiue giftes of the king.

3 The knowledge of the Physician lifteth vp his head, and in the sight of great men hee shalbe in admiration.

4 The Lorde hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 * Was not the water made sweete with wood, that men might knowe the vertue thereof? *Exod.* 15. 25.

6 So hee hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 With such doeth he heale men, and taketh away their paines.

8 Of such doeth the apothecary make a confection, and yet he cannot finish his own workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 My sonne, faile not in thy sickenesse, but * pray vnto the Lorde, and he will make thee whole. *Isa.* 38. 2, 5.

10 Leaue off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine floure for a remembrance: make the offering fat, for thou art not the † first giuer.

† God bestoweth first his benefits, and we must render a portion thereof, to such vses as he appointeth.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that hee would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the physician.

16 My sonne, * powre foorth teares ouer the dead, † and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his bodie according to ‖ his appointment, & neglect not his buriall. *Chap.* 22. 11. † Of mourning. ‖ Or, the ewe some.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as hee is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 * For of heauinesse commeth death, and the heauinesse of the heart breaketh the strength. *Pro.* 15. 13. *and* 17. 22.

19 Of the affection of the heart commeth sorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shal be likewise, vnto mee yesterday, and vnto thee to day.

23 * Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him. 2. *Sam.* 12. 20

24 ¶ The wisedome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 Howe can hee get wisedome that holdeth the plough, and hee that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breede of bullockes?

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut and graue seales, and make sundry diuersities, and giue themselues to counterfeite imagerie, and watch to perfourme the worke.

28 The smith in like manner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, and he must fight with the heat of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that hee maketh: hee setteth his minde to make vp his workes: therefore he watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnesse thereof: his heart imagineth howe to couer it with lead, and his diligence is to clense the ouen.

31 All these hope in their handes, and euery one is skilfull in his worke.

32 Without these cannot the cities be maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they cannot declare matters, according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

† Of true wisedome.

HE onely that applyeth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the † wisedome of all the ancient, and exerciseth himselfe in the prophecies.

2 Hee keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mystery of graue sentences, and exerciseth himselfe in darke parables.

4 He shall serue among great men, and appeare before the prince: he shall trauaile through strange countreys: for he hath tried the good and the euill among men.

5 He will giue his heart to resort earely vnto the Lorde that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lorde will, he shall be filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

‖ Or, the Lord.

7 ‖ Hee shall direct his counsell and knowledge: so shall he meditate in his secrets.

8 He shall shewe foorth his science and learning, and reioyce in the Lawe and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor departaway: but his name shall continue from generation to generation.

10 * The congregation shall declare his wisedome, and shew it. *Chap.44.15.*

11 Though he be dead, he shall leaue a greater fame then a thousand: and if he liue still, he shall get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto mee, ye holy children, and bring foorth fruite as the rose that is planted by the brookes of the field,

14 And giue ye a sweete smell as incense, and bring foorth flowers as the lillie: giue a smell, and sing a song of prayse: blesse the Lorde in all his workes. ‖ *Or, Libanus.*

15 Giue honour vnto his Name, and shewe foorth his prayse with the songs of your lips, and with harpes, and yee shall say after this maner,

16 * All the workes of the Lord are exceeding good, and all his commandements are done in due season. *Gen.1.31. mar.7.37.*

17 And none may say, What is this? wherefore is that? for at time conuenient, they shall all be sought out: at his commandement the water stood as an heape, and at the word of his mouth the waters gathered themselues.

18 His whole fauour appeared by his commandement, and none can diminish that which hee will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man needs not to say, What is this? wherefore is that? for he hath made all things for their owne vse.

22 His blessing shall run ouer as the streame, and moysten the earth like a flood.

23 As hee hath turned the waters into saltnesse, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good are good things created from the beginning, and euill things for the sinners.

26 * The principall things for the whole vse of mans life is water, fire, and yron, and salt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap.29.28.*

27 All these things are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigor lay on sure strokes: in the time of destruction they shew foorth their power, and accomplish the wrath of him that made them.

29 * Fire, and haile, and famine, and death: all these are created for vengeance. *Chap.40.9, 10.*

30 The teeth of wilde beasts, & the scorpions, and the serpents, and the swoorde execute vengeance for the destruction of the wicked.

31 They shall be glad to doe his commandements: and when neede is, they shalbe ready vpon earth: and when their houre is come, they shal not ouerpasse the commandement.

32 There-

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gen. 1.31. 33 * All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthy prayse.

35 And therefore praise the Lord with whole heart and mouth, & bl esse the Name of the Lord.

CHAP. XL.

1 *Many miseries in mans life.* 14 *Of the blessing of the righteous and prerogatiue of God.*

†The miseries of mans life. GReat † trauaile is created for all men, and an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blewe silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and emulation, trouble, and vnquietnes, and feare of death, and rigour and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, & afterward in sleeping he is as in a watch towre in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when al is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto al flesh, both man & beast, but seuen fold to the vngodly.

Chap. 39.29, 30. 9 Moreouer, * death and blood, & strife, and sworde, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their sakes came the * flood also.

Gen. 7.11. Gen. 3.19. Chap. 41.10. Eccles. 1.7. 11 *All things that are of the earth, shal turne to earth againe: and they that are of the * waters shall returne into the sea.

†Faithfulnes 12 ¶ All bribes and vnrighteousnesse shal be put away: but † faithfulnesse shall endure for euer.

13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressors shall come to nought.

15 The children of the vngodly shall not obteine many branches: for the vncleane roots are as vpon the hie rockes.

16 Their tender stalke by what water soeuer it be, or water banke, it shall bee pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentifull garden of pleasure, and merey endureth for euer.

Phil. 4.12. 1. tim. 6.6. 18 * To labour and to be content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.

19 Children, and the building of a citie maketh a perpetual name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyce the heart: but the loue of wisedome is aboue them both.

21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beauty: but a greene seede time rather then them both.

23 A friend, and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the feete: but counsell is esteemed aboue them both.

26 Riches and strength lift vp the mind: but the feare of the Lorde is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.

28 ¶ My sonne, leade not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth himselfe after other mens meate: but a wise man and well nurtured will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 *Of the remembrance of death.* 3 *Death is not to be feared.* 8 *A curse vpon them that forsake the Law of God.* 12 *Good name and fame.* 14 *An exhortation to giue heede vnto wisedome.* 17 *Of what things a man ought to be ashamed.*

†Of death. O † Death how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things: yea, vnto him that yet is able to receiue meate!

2 O death, how acceptable is thy iudgement vnto the needful, & vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue beene before thee, and that come after: this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be tenne, or an hundreth, or a thousand yeeres, there is no defence for life against the graue.

5 ¶ The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their posterity shall haue a perpetual shame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O yee vngodly, which haue forsaken the Lawe of the most High God: for though you increase, yet shall you perish,

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 *All that is of the earth, shal turne to earth againe: Chap. 40.11.

againe: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shalbe put out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of golde.

13 A good life hath the dayes numbred: but † a good name endureth euer.

† A good name.

14 My children, keepe wisdome in peace: *for wisedome that is hid, and a treasure that is not seene, what profit is in them both?

*Chap. 20. 29.

15 A man that hideth his foolishnes, is better then a man that hideth his wisedome.

16 Therfore beare reuerence vnto my words: for it is not good in all things to bee † ashamed: neither are all things allowed as faithfull in all men.

† Of shamefastnes.

17 Be ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend:

19 And of theft before the place where thou dwellest, and before the trueth of God and his Couenant, and to leane with thine elbowes vpon the ‖ bread, or to be repooued for giuing or taking:

‖ Or, table.

20 And of silence vnto them that salute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinsman: or to take away a portion or a gift, or to be euill minded toward another mans wife,

22 Or to solicite any mans mayde, or to stand by her bed, or to repooch thy friendes with words,

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret words.

24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

1 The Law of God must be taught. 9 A daughter, 14 A woman. 18 God knoweth all things, yea, euen the secrets of mens heart.

† In what things we ought not to be ashamed.

OF these things be not thou † ashamed, neither haue regard to offend for any person:

2 Of the Lawe of the most Hie and his couenant, and of iudgement to iustifie the godly:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To sel marchandize at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put al in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vnlearned, and the vnwise, and the aged, that contende against the yoong: thus shalt thou be well instructed, and approoued of all men liuing.

‖ Or, a secret watch to the father.

9 ¶ The daughter ‖ maketh the father to watch secretly, and the carefulnesse that hee hath for her, taketh away his sleepe in the youth, least she should passe the floure of her age: and when shee hath an husband, least shee should be hated:

10 In her virginitie, least shee should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, least she misbehaue her selfe: and when shee is married, least she continue vnfruitfull.

11 * If thy daughter bee vnshamefast, keepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, and diffame thee among the people, and bring thee to publique shame. *Chap. 26. 10.

12 * Beholde not euery bodies beauty, and company not among women. *Chap. 25. 23.

13 For as the mothe commeth out of garments: * so doeth wickednes of the woman. *Gen. 3. 6.

14 The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproch.

15 ¶ I Will remember the workes of the Lord, and declare the thing that I haue seene: by the word of the Lord are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saints should declare all his wonderous works, which the Almightie Lorde hath established to confirme all things by in his Maiestie?

18 He seeketh out the depth, and the heart, and hee knoweth their practises: for the Lorde knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

20 * No thought may escape him, neither may any word be hid from him. *Iob. 42. 2. Isa. 29. 15.

21 He hath garnished the excellent works of his wisdome, and he is from euerlasting to euerlasting, and for euer: vnto him may nothing bee added, neither can he bee minished: hee hath no neede of any counseller.

22 Oh, how delectable are all his works, and to be considered euen vnto the sparkes of fire!

23 They liue all and indure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one ‖ commendeth the goodnes of the other, and who can bee satisfied with beholding Gods glory?

‖ Or, stablisheth.

CHAP. XLIII.

The summe of the creation of the workes of God.

† The wonderful works of God.

THis high ornament † the cleare firmament, the beauty of the heauen so glorious to beholde,

2 The Sunne also a marueilous instrument when it appeareth, declareth at his going out, the worke of the most High.

3 At noone it burneth the country, and who may abide for the heate thereof?

4 The Sunne burneth the mountaines three times more then he that keepeth a furnace with continuall heat: it casteth out the fiery vapours, and with the shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commandement he caufeth it to runne hastily.

6 * The

Gen.1.16. 6 *The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod.12.2. 7 *The feasts are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderoully in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beauty of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commaundement of the Holy one they continue in their order, and faile not in their watch.

Gen.9.13, 14. 11 ¶ *Looke vpon the raine-bow, and praise him that made it: very beautifull is it in the brightnesse thereof.

Isa.40.12. 12 *It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Through his commaundement hee maketh the snowe to haste, and sendeth swiftly the lightning of his iudgement.

14 Therefore hee openeth his treasures, and the clouds flie forth as the foules.

15 In his power hath hee strengthened the clouds, and broken the hailestones.

16 The mountaines leape at the sight of him: the South winde bloweth according to his will.

17 The sound of his thunder beateth ꝑ earth: so doth the storme of the North: the whirlewind also, as birds that flie, scattereth the snowe, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of the pales.

20 When the colde North winde bloweth, and yce is frozen of the water, it abideth vpon all the gatherings together of water, and clotheth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is greene, like fire.

22 The remedy of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.

23 [By his word he stilleth the wind:] by his counsell he appeaseth the deepe: and planteth Ilands therein.

24 They that saile ouer the Sea, tell of the perils thereof, and when wee heare it with our eares, we marueil thereat.

25 For there be strange, and woonderous works, diuers maners of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, that he is all.

28 What power haue wee to praise him? for he is aboue all his works.

Psal.96.4. 29 The Lord is terrible, and very *great, and marueilous is his power.

30 Praise the Lorde, and magnifie him as much as ye can, yet doeth he farre exceed: exalt him with all your power, and be not weary, yet can ye not attaine vnto it.

31 *Who hath seene him, that he might tell vs? and who can magnifie him as he is? John.1.18. Psal.106.2.

32 For there are hid yet greater things then these be, for we haue seene but a few of his works.

33 For the Lord hath made all things, and giuen wisedome to such as feare God.

CHAP. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

LEt vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lorde hath gotten great glory by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowmed for their power, and were wise in counsell, and declared prophesies.

4 *They gouerned the people by counsell, and by the knowledge of learning meet for the people, in whose doctrine were wise sentences. Exod.18.25.

5 They inuented the melody of musicke, and expounded the verses that were written.

6 They were rich and mighty in power, and lined quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shall bee spoken of.

9 There are some also which haue no memorial, * and are perished as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them. Gen.7.22.

10 But the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whole posteritie a good inheritance is reserued, and their seed is contained in the couenant.

12 Their stocke is contained in the couenant, and their posterity after them.

13 Their seed shall remaine for euer, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 *The people speake of their wisedome, and the congregation talke of their praise. Chap.39.10.

16 †*Enoch pleased the Lord God: therefore was he translated for an ensample of repentance to the generations. †Enoch. Gen.5.24. heb.11.5.

17 †*Noe was found perfit, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came, †Noe. Gen.6.9.& 7.1.heb.11. 7.

18 An euerlasting couenant was made with him, that all flesh should * perish no more by the flood. Gen.9.11.

19 † Abraham was a * great father of many people: in glory was there none like vnto him. † Abraham. Gene.12.3.

20 Hee kept the Law of the most High, and was in couenant with him, and he set the couenant *in his flesh, and in tentation he was found faithfull. and 15.5.& 17.4. Gen.21.4.

21 Therefore hee assured him by an * oth, that hee would blesse the nations in his seede, and that hee would multiply him as the dust Gene.22.16, 17,18.gal. 3.8.

of

of the earth, and exalt his seed as the starres, and cause them to inherit from sea to sea, and from the riuer vnto the end of the world.

Gene.26.2,3. †Isaac. 22 * With † Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

†Iacob. ‖*Or, knew him.* *Gene 27.28. and 28.1.* 23 And caused it to rest vpon the head of † Iacob, and ‖ made himselfe knowen by * his blessings, and gaue him an heritage and diuided his portions, * and parted them among the twelue tribes.

Gene.28.14. †Ioseph. 24 And hee brought out of him a † mercifull man, which found fauour in the sight of all flesh.

CHAP. XLV.

The praise of Moses, Aaron and Phinees.

†Moses. *Exod 11.3. actes 7.22.* AND † Moyses the * beloued of God and men, brought be foorth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his words hee caused his wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commaundements for his people, and shewed him his glory.

Exod.6.7.8. 9.chapters. *Num.12.3.* 4 *He sanctified him with faithfulnesse, and meeknesse, and chose him out of all men.

Exod.19.7. 5 Hee caused him to heare his voice, and brought him into the darke cloud,* and there he gaue him the commaundements before his face, euen the lawe of life and knowledge, that hee might teach Iacob the couenant, and Israel his iudgements.

†Aaron. *Exod.4.28.* 6 He exalted † Aaron an holy man like vnto him, euen his * brother of the tribe of Leui.

7 An euerlasting couenant made hee with him, and gaue him the Priesthood among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

Exod,28.35. 9 Hee compassed him about with belles of golde, and with many belles round about,* that when he went in, the sound might be heard, and might make a noise in the Sanctuary, for a remembrance to the children of Israel his people,

10 And with an holy garment, with golde also, and blue silke, and purple, and diuers kindes of works, and with a breast lap of iudgement, and with the † signes of trueth,

† Vrim and Thummim.

11 And with worke of skarlet, cunningly wrought, and with precious stones grauen like seales, and set in golde by goldsmiths worke for a memoriall, with a writing grauen after the number of the tribes of Israel,

a That was, either put into his hand the booke of ỹ Law written to reade vnto the people, or els some sacrifice that he might offer vnto God for their offences. *Leuit.8,12.*

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, and ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but only his children: and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twice continually.

15 Moyses filled a his hands, * and anointed him with holy oile: this was appointed vnto him by an euerlasting couenant, and to his seed, so long as the heauens should remaine, that hee shoulde minister before him, and also to execute the office of the Priesthood, and blesse his people in his name.

16 Before all men liuing the Lorde chose him that he should offer offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 * Hee gaue him also his commandements *Deut.17.18. and 21.5.* and authoritie according to the lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his law.

18 * Strangers stood vp against him, and enuied him in the wildernesse, euen the men that *Num.16. 1,2.* tooke Dathans and Abirams part, and the company of Core in fury and rage.

19 This the Lord saw, and it displeased him, and in his wrathfull indignation were they consumed: he did woonders vpon them, and consumed them with the fiery flame.

20 * But hee made Aaron more honourable, *Num.17.8.* and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eate of the sacrifices of the Lord, which he gaue vnto him & to his seed.

22 * Els had hee none heritage in the land of *Deut.12.18. and 18.1.* his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

†Phinees. 23 The third in glory is † Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, & stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel. *Num.25.12, 13.1.mac.2. 54.*

24 Therefore was there a couenant of peace made with him that hee should bee the chiefe of the Sanctuary and of his people, and that hee and his posteritie should haue the dignitie of the priesthood for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should bee to the onely sonne of his sonne, and to his seed. God giue vs wisdom in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glorie may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

†Iosue. *Num.27.18 deut.34.9. Iosh.1.2.& 12.7.* IEsus † * the sonne of Naue was valiant in the warres, & was the successour of Moyses in prophesies, who according vnto his name was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Iosh.8.1,2. 2 * What glorie gate he, when he lift vp his hand, and drew out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

Iosh.10.12, 13,14. 4 * Stood not the Sunne still by his means, and one day was as long as two?

5 He called vnto the most high Gouernour, when the enemies pressed vp him on euery side, and the mightie Lord heard him with the haile stones, and with mighty power.

Iosh.10.11. 6 He rushed in vpon the nations in battell, and in the * going downe of Bethoron hee destroyed

stroyed the aduersaries, that they might knowe his weapons, and that he fought ‖ in the sight of the Lord: for he ‖followed the Almighty.

‖Or, that the Lord fauoured his battel.

‖Or, pursued the mighty men.

7 *In the time of Moyses also he did a good worke: hee and †Caleb the sonne of Iephunne stood against the enemie and withheld the people from sinne, and appeased the wicked murmuring,

Num.14.6. 1.mac. 2.55, 56.

8 *And of sixe hundred thousand people of foote, they two were preserued to bring them into the heritage, euen into the land that floweth with milke and honie.

†Caleb. Num.26.65. deu.1.35,36 Iosh.14.11.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his olde age, so that hee went vp into the hie places of the land, and his seede obtained it for an heritage,

10 That all the children of Israel might see, that it is good to follow the Lord.

†Iudges.

11 Concerning the †Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lorde, their memory bee blessed.

Chap. 49.10.

12 Let *their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

†Samuel. 1.Sam.10.1. and 16.13.

13 ¶ †Samuel the Prophet of the Lord, beloued of his Lord, *ordained kings, and anointed the princes ouer his people.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulnes, & he was knowen faithfull in his words and visions.

1.Sam.7.9, 10,11.

16 *He called vpon the Lord Almighty, when his enemies preased vpon him on euery side, whē he offered the sucking lambe.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noise.

18 So he discomfited the princes of the Tyrians: and all the rulers of the Philistims.

1.Sam.12.3.

19 *And before his long sleepe he made protestation, in the sight of the Lord, and his anointed, that hee tooke no substance of any man, no not so much as a shooe, and no man could accuse him.

1.Sam.28. 18,19.

20 *After his sleepe also he told of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednes of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

†Nathan. 2.Sam.12.1.

AFter him rose vp †Nathan to prophesie in the time of Dauid.

†Dauid.

2 For as the fat is taken away from the peace offring, so was †Dauid chosen out of the children of Israel.

1.Sam.17.34 1.Sam.17. 49,50,51.

3 *He played with the Lyons, as with kids, and with beares, as with lambes.

4 *Slew he not a giant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beate downe the pride of Goliah?

1.Sam.18.7.

5 For he called vpon the most High Lorde, which gaue him strength in his right hand, to slay that mighty warriour, and that hee might set vp the horne of his people againe.

‖Or, the people.

‖Or, with blessing of the Lord.

6 *So ‖he gaue him the praise of tenne thousand, and honoured him with ‖ great prayses, and gaue him a crowne of glory.

7 *For hee destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day. 2.Sam.5.7.

8 In all his workes he praysed the Holy one, and the most High with honourable words, and with his whole heart hee sung songs, and loued him that made him.

9 *Yee set singers also before the altar, and according to their tune hee made sweete songs, that they might praise God dayly with their songs. 1.Chro.16.4.

10 He ordeined to keepe the feast dayes comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glory in Israel. 2.Sam.12. 13.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 †*Salomon reigned in a peaceable time, and was glorious: for God made al quiet round about, that he might build an house in his name, and prepare the Sanctuary for euer. †Salomon. 1.King.4. 21,24.

14 *How wise wast thou in thy youth, and wast filled with vnderstanding as with a flood! 1.King.4. 29,30.

15 Thy mind couered the whole earth, and hath filled it with graue and darke sentences.

16 Thy name went abroad in the yles, and for thy peace thou wast beloued.

17 *Thy countreys marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations. 1.King.4. 31,32.

18 By the Name of the Lorde God, which is called the God of Israel, thou hast *gathered golde as tinne, and hast had as much siluer as lead. 1.King.10. 27.

19 *Thou diddest bowe thy loynes to women, and wast ouercome by thy body. 1.King.11.1

20 Thou diddest staine thine honour, and hast defiled thy posterity, & hast brought wrath vpon thy children, and hast felt sorowe for thy folly.

21 *So the kingdome was diuided, and Ephraim began to be a rebellious kingdome. 1.King.12. 15,16,17.

22 *Neuerthelesse the Lord left not off his mercy, neither was he destroyed for his works: neither did he abolish the posterite of his elect, nor tooke away the seede of him that loued him, but he left a remnant vnto Iacob, and a roote of him vnto Dauid. 2.Sam.7.15.

23 Thus rested Salomon with his fathers, and of his seede he left behinde him † Roboam, euen ‖ the foolishnesse of the people, and one that had no vnderstanding, * who turned away the people through his counsell, and † Ieroboam the sonne of Nabat, * which caused Israel to sinne, and shewed Ephraim the way of sinne, †Roboam. ‖Or, a most euident foole. 1.King.12, 10,11,13, 14. †Ieroboam. 1.King.12. 28,30.

24 So that their sinnes were so much increased, that they were driuen out of the land.

25 For they sought out all wickednesse, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

THen stoode vp †*Elias the Prophet as a fire, and his word burnt like a lampe. †Elias. 1.King.17.1

2 He

2 Hee brought a famine vpon them, and by his zeale hee diminished them: [for they might not away with the commandements of the Lord.]

3 By the worde of the Lorde he shut the heauen, * and three times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wonderous deedes! who may make his boast to be like thee!

5 *Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their leate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horeb the iudgement of the vengeance:

8 * Which diddest annoint Kings that they might † recompense, and Prophets to bee thy successors:

9 *Which wast taken vp in a whirlewind of fire, and in a charet of fierie horses:

10 Which wast appointed * to reproone in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Jacob.

11 Blessed were they that saw thee, and slept in loue: for * we shall liue.

12 * When Elias was couered with the storme, † Eliseus was filled with his spirite: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, * and after his death his body prophesied.

14 He did wonders in his life, and in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: * till they were caried away prisoners out of their lande, and were scattered through all the earth, so that there remained but a very fewe people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 †*Ezekias made his citie strong, and conueyed water into the mids thereof: hee digged through the rocke with yron, and made fountaines for waters.

18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorowed like a woman in trauaile.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediately the Holy one heard them out of heauen.

21 [Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliuered them by the hand of Esai.

22 *He smote the hoste of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the waies of Dauid his father, as † Esai the great Prophet and faithful in his vision had commanded him.

24 *In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorowfull in Sion.

26 Hee shewed what should come to passe for euer, & secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Jeremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem, and Seth.

THe remembrance of † * Iosias is like the composition of the perfume that is made by the arte of the Apothecarie: it is sweete as hony in all mouthes, and as musicke at a banquet of wine.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He * directed his heart vnto the Lord, & in the time of the vngodly he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

5 Therefore he gaue their ‖ borne vnto other, and their honour to a strange nation.

6 Hee burnt the elect citie of the Sanctuary, * and destroyed the streetes thereof according to the ‖ prophesie of † Jeremias.

7 For they * intreated him euil, which neuertheless was a Prophet, * sanctified from his mothers wombe, that hee might roote out and afflict, and destroy, and that he might also build vp, and plant.

8 † * Ezechiel saw the glorious vision, which was shewed him vpon the charet of the Cherubims.

9 * For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 ¶ * And let the bones of the twelue Prophets flourish out of their place, & let their memorie be blessed: for they comforted Jacob, and deliuered them by assured hope.

11 ¶ *How shall we praise † Zorobabel, which was as a ring on the right hand!

12 So was † * Iesus also the sonne of Iosedec: these men in their time builded the house, & set vp the Sanctuary of the Lord againe, which was prepared for an euerlasting worthip.

13 ¶ * And among the elect was † Neemias whose renowme is great, which set vp for vs the walles that were fallen, and set vp the gates and the bars, and laid the foundations of our houses.

14 ¶ But vpon the earth was no man created like † * Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto † * Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.

16 † * Sem and † Seth were in great honour among men: and so was † Adam about euery liuing thing in the creation.

CHAP. L.

1 *Of Simon the sonne of Onias.* 22 *An exhortation to praise the Lord.* 27 *The author of the booke.*

†SImon *the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the ‖ Temple,

2.*King*.18. 38. & 2.*Kin*. 1.10,12.
1.*King*.17. 21,22.
1.*King*.19. 15.
1.*King*.19. 16,17.
† The wickednes of Achab and Iezabel.
2.*King*.2.11 *Malac*.4.5.
a That is, they that are such.
2.*King*.2. 12,15.
† Eliseus.
2.*King*.13. 21.
†Ezekias.
2.*King*.18.3
2.*King*.18. 13.
2.*Kin*.19.35 *isa*.37.36. *tob*.1.18.
1.*mac*.7.41.
2.*mac*.8.19.
†Isaias.
2.*King*.20. 10,11. *isa*.38.8.
†Iosias.
2.*King*.22,1 and 23.2.
2.*chro*.34.3.
2.*King*.23.4
‖*Or, power.*
2.*King*.25.9
‖*Or, hand.*
†Ieremiah.
Iere.38.6. *Iere*.1.5.
†Ezechiel.
Ezec.1.3,15.
Ezek.13.9. & 38.11,16
Chap.46.13. *Hag*.2.24. *ezra* 3.2.
†Zorobabel.
†Iesus. *Zech*.3.1. *ezra* 1.2. *hag*.1.12. *and* 2.3. *Nehe*.7.1.
†Nehemias.
†Enoch. *Gen*.5.24. *chap*.44.16. *hebr*.11.5.
†Ioseph. *Gen*.41.44. *and* 42.6. *and* 45.8.
†Sem. *Gen*.5.3. *and* 11.10.
†Seth.
†Adam.
†Simon.
2.*Mac*.3.4.
‖*Or, people.*

2 Under him was the foundation of the double height layed, and the high walles that compaſſeth the Temple.

3 In his dayes the places to receiue water, that were decayed, were reſtored, and the haſſe was about in meaſure as the a ſea.

a Which Salomō made, 1.Kin.7.23.

4 He tooke care for his people, that they ſhould not fall, and fortified the citie againſt the ſiege.

5 How honourable was his converſation among the people, and when he came out of the houſe couered with the vaile!

6 He was as the morning ſtarre in the mids of a cloud, and as the moone when it is full,

7 And as the ſunne ſhining vpon the temple of the moſt High, and as the rainebow that is bright in the faire clouds,

8 And as the flower of the roſes in the Spring of the yere, and as lillies by the ſprings of waters, and as the branches of the frankincenſe tree in the time of Summer,

9 As a fire and incenſe in the cenſer, and as a veſſell of maſſy gold, ſet with all maner of precious ſtones,

10 And as a faire olive tree that is fruitfull, and as a cypreſſe tree, which groweth vp to the clouds.

11 When he put on the garment of honour, and was clothed with all beauty, he went vp to the holy altar, and made the garment of holines honourable.

12 When hee tooke the portions out of the Prieſts hands, he himſelfe ſtood by the hearth of the altar, compaſſed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compaſſed him as the branches of the palme trees.

13 So were all the ſonnes of Aaron in their glorie, and the oblations of the Lorde in their hands, before all the congregation of Iſrael.

14 And that hee might accompliſh his miniſterie vpon the altar, and garniſh the offering of the moſt High and Almighty,

15 He ſtretched out his hand to the drinke offering, and powred of the blood of the grape, and hee powred at the foot of the altar a perfume of good ſauour vnto the moſt high King of all.

16 Then ſhouted the ſonnes of Aaron, and blowed with hyalen trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell downe to the earth vpon their faces to worſhip their Lord God Almighty, and moſt High.

18 The ſingers alſo ſang with their voices, ſo that the ſound was great, and the melody ſweet.

19 And the people prayed vnto the Lord moſt high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accompliſhed his ſeruice.

20 Then went he downe, and ſtretched out his hands ouer the whole Congregation of the children of Iſrael, that they ſhould giue praiſe with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worſhip, that he might receiue the bleſſing of the moſt High.

22 Now therfore giue praiſe al ye vnto God, that worketh great things euery where, which hath increaſed our dayes from the wombe, and dealt with vs according to his mercy.

23 That he would giue vs ioyfulnes of heart, and peace in our dayes in Iſrael, as in old time,

24 That he would confirme his mercy with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that my heart abhorreth, and the third is no people:

26 They that ſit vpon the mountaine of Samaria, the Philiſtims, & the fooliſh people that dwell in ‖ Sichimus.

[Or, Sichem.

27 ¶ Ieſus the ſonne of Sirach, the ſonne of Eleazarus of Ieruſalem, hath written the doctrine of vnderſtanding and knowledge in this booke, and hath powred out the wiſedome of his heart.

28 Bleſſed is he that exerciſeth himſelfe therein: and he that layeth vp theſe in his heart, ſhall be wiſe.

29 For if he do theſe things, he ſhalbe ſtrong in all things: for he ſetteth his ſteps in the light of the Lord, which giueth wiſedome to the godly. The Lord be praiſed for euermore. So be it, ſo be it.

CHAP. LI.

A prayer of Ieſus the ſonne of Sirach.

I Will confeſſe thee, O Lord & King, and praiſe thee, O God my Sauiour: I wil giue thanks vnto thy Name.

2 For thou art my defender and helper, and haſt preſerued my body from deſtruction, & from the ſnare of the ſlanderous tongue, and from the lips that are occupied with lies: thou haſt holpen me againſt mine aduerſaries,

3 And haſt deliuered mee according to the multitude of thy mercy, and for thy Names ſake, from the roaring of them that were ready to deuoure me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had,

4 And from the fire that choaked me round about, and from the mids of the fire that I burned not,

5 And from the bottome of the belly of hell, from an vncleane tongue, from lying wordes, from falſe acculation to the King, and from the ſlander of an vnrighteous tongue.

6 [My ſoule ſhal praiſe ỹ Lord vnto death:] for my ſoule drew nere vnto death: my life was neere to the hell beneath.

7 They compaſſed me on euery ſide, & there was no man to helpe mee: I looked for the ſuccour of men, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thine acts of olde, how thou deliuereſt ſuch as wait for thee, and ſaueſt them out of the hands of the ‖ enemies.

[Or, nations.

9 Then lifted I vp my prayer frō the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lorde, that hee would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

11 I will praiſe thy Name continually, and wil ſing praiſe with thankſgiuing: and my prayer was heard.

12 Thou ſaueſt me from deſtruction, and deliuereſt me from the euill time: therfore will I giue thanks, and praiſe thee, and bleſſe the name of the Lord.

13 When I was yet yoong, or euer I went abroad,

abroad, I desired wisedome openly in my praier.
14 I prayed for her before the Temple, and sought after her vnto farre countries, & she was as a grape that wareth ripe out of the flower.
15 Mine heart reioyced in her: my foot walked in the right way, and from my youth vp sought I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.
18 For I am aduised to doe thereafter: I will be zealous of that that is good: so shall I not be confounded.
19 My soule hath wrastled with her, and I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her in pureneſſe: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will praise him.
23 Draw neere vnto me, yee vnlearned, and dwell in the house of learning.
24 Wherefore are you slowe? and what say you of these things, seeing your soules are verie thirstie?
25 I opened my mouth, and sayde, * Buy her for you without money. *Isa.55.1.*
26 Bowe downe your necke vnder the yoke, and your soule shall receiue instruction: shee is ready that ye may find her.
27 Beholde with your eyes, * howe that I haue had but little labour, and haue gotten vnto me much rest. *Chap.6.18*
28 Get learning with a great summe of money: for by her ye shal possesse much gold.
29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.
30 Doe your duetie betimes, and he will giue you a reward at his time.

Baruch.

CHAP. I.

1 *Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people.*
10 *The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.*

NOw these are the words of the booke, which Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of ‖Aadias, the sonne of Helcias wrote in at Babylon,
2 In the fift yeere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the wordes of this booke, that Iechonias the sonne of Joacim king of Juda might heare, & all the people that were come to heare the booke,
4 And in the audience of the gouernour, and of the Kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer ‖ Sud.
5 Which when they heard it, wept, fasted, and made prayers before the Lord.
6 They made a collection also of money, according to euery mans power,
7 And sent it to Ierusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other priests, & to all the people, which were with him at Ierusalem,
8 When he had receiued the the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into ỹ land of Juda, the tenth day of the moneth ‖ Siuan, to wit, siluer vessels, which Sedecias the sonne of Josias King of Juda had made,
9 After that Nabuchodonosor King of Babylon had ledde away Iechonias from Ierusalem, and his princes, and his nobles, prisoners, and the people, and caried them to Babylon.
10 And they sayd, Beholde, wee haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a ‖ meate offering, and offer vpon the altar of the Lorde our God,
11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dates may be vpon earth, as the dayes of heauen,
12 And that God woulde giue vs strength and lighten our eies, that we may liue vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.
13 Pray for vs also vnto the Lorde our God, (for we haue sinned against the Lord our God, and vnto this day the fury of the Lorde, and his wrath is not turned from vs.)
14 And reade this Booke (which wee haue sent to you to be rehearsed in the Temple of the Lorde) vpon the feast dates, and at time conuenient.
15 Thus shall ye say, * To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Juda, and to the inhabitants of Jerusalem, *Chap.2.6.*
16 And to our Kings, and to our princes, and to our priests, and to our prophets, and to our fathers,
17 Because we haue * sinned before the Lord our God, *Dan.9.5.*
18 And haue not obeyed him, neither hearkened vnto the voyce of the Lorde our God, to walke in the commandements that hee gaue vs openly.
19 From the day that the Lorde brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and wee haue bene negligent to heare his voyce.

‖*Or, Sedeias.*
‖*Or, Sedi.*
‖*Or, Siuan.*
‖*Or, Manna, for Minhah, which was the euening and morning sacrifice.*

20 *Where-

Deut.28.15. 20 *Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that hee brought our fathers out of the land of Egypt to giue vs a land that floweth with milke and hony, as appeareth this day.

21 Neuerthelesse, we haue not hearkned vnto the voyce of the Lord our God, according to all the wordes of the prophets, whō he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 32 Hee promiseth that hee will call againe the people from captiuitie, and giue them a new and euerlasting Testament.

THerefore the Lorde our God hath performed his word, which hee pronounced against vs, and against our Iudges that gouerned Israel, and against our Kings, and against our Princes, and against the men of Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, according to things, that were written in the law of Moyses,

Deut.28.53. 3 That some among vs should *eat the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproch & desolation among all the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lorde our God, and haue not heard his voyce.

Dan.9.7. 6 *To the Lord our God appertaineth righteousnesse, but vnto vs and to our fathers open shame, as appeareth this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue wee not prayed before the Lord, that wee might turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkned vnto his voyce, to walke in the commaundements of the Lorde that he hath giuen vnto vs.

Dan.9.15. 11 *And nowe, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day.

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for wee are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, & giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may know that thou art the Lord our God, and that thy Name is called vpon Israel, and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, & thinke vpon vs: encline thine eare, O Lord, and heare vs.

Deut.26.15. Isa.63.15. Psal.6.5,6. and 115.17, 18. Isa.38. 18,19. ‖Or, glory, not praise of righteousnesse.

17 *Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lorde, neither ‖praise nor righteousnesse.

18 But the soule that is vexed for the greatnesse of sinne, and hee that goeth crookedly, and weake, and the eyes that faile, and the hungry soule will giue thee praise and righteousnesse, O Lord.

19 For we do not require mercie in thy sight, O Lord our God, for the righteousnesse of our fathers, or of our Kings,

‖Or, by the hand of thy seruants. Iere.27.7.

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by ‖thy seruants the Prophets, saying,

21 *Thus saith the Lord, Bow downe your shoulders, and serue the king of Babylon: so shall ye remaine in the land, that I gaue vnto your fathers.

22 But if yee will not heare the voyce of the Lord, to serue the King of Babylon,

23 I will cause to cease in the cities of Iuda, and in Ierusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegrome, and the voyce of the bride, and the land shall bee desolate of inhabitants.

24 But wee woulde not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruants the Prophets, namely, that the bones of our Kings, and the bones of our fathers should be caryed out of their places.

25 And loe, they are cast out to the heat of the day, and the cold of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Law before the children of Israel, saying,

Leuit 26.14. deut.28.15. 29 *If ye will not abide my voyce, then shall this great swarme and multitude be turned into a very few among the nations where I will scatter them.

30 For I knowe that they will not heare mee: for it is a stifnecked people: but in the land of their captiuitie they shall remember themselues,

31 And know that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shall heare, and prayse mee in the landes of their captiuitie, and thinke vpon

my Name.

33 Then shal they turne them from their hard backs, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac, and Jacob, and they shall be lordes of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will be their God, and they shall be my people: and I will no more driue my people of Israel out of the land that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begunne for their deliuerance. 9 He praiseth wisedome vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisedome. 37 Of the incarnation of Christ.

O Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercy: for thou art mercifull, and haue pity vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lorde Almightie, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power, & thy Name, at this time.

6 For thou art the Lorde our God, and thee, O Lord, will we prayse.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuity: for we haue considered in our minds all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commaundements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies land, and art waxen olde in a strange countrey?

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisedome.

13 For if thou haddest walked in the way of God, thou shouldest haue remayned safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstanding, that thou mayest knowe also from whence commeth long continuance, and life, and where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the foules of the heauen, that hoarded vp siluer and golde, wherein men trust, and made none ende of their gathering?

18 For they that coyned siluer, and were so carefull of their worke, and whose inuention had none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads.

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceiued the pathes thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not beene heard of in the land of Chanaan, neither hath it beene seene in Theman,

23 Nor the Agarines that sought after wisedome vpon the earth, nor the merchants of Merran, and of Theman, nor the expounders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither dor they thinke vpon the pathes thereof.

24 O Israel, howe great is the house of God! and how large is the place of his possession!

25 It is great, and hath none end: it is high, and vnmeasurable.

26 There were the giants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lorde choose, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauen, to take her, and brought her downe from the clouds?

30 Who hath gone ouer the sea to finde her, and hath brought her, rather then fine gold?

31 No man knoweth her wayes, neither considereth her paths.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: the same is hee which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When hee calleth them, they say, Here we be: and so with cheerefulnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

CHAP.

CHAP. IIII.

1 *The reward of them that keepe the Law, and the punishment of them that despise it.* 12 *A comforting of the people being in captiuitie.* 19 *A complaint of Ierusalem, and vnder the figure thereof the Church.* 25 *A consolation and comforting of the same.*

THis is the booke of the commandements of God, and the Lawe, that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, O my people, which art the memoriall of Israel.

6 Yee are solde to the nations, not for your destruction: but because yee prouoked God to wrath, ye were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and yee haue grieued Ierusalem, that nourished you.

9 When she sawe the wrath comming vpon you from God, she said, Hearken, ye that dwel about Sion: for God hath brought me into great heauinesse.

10 I see the captiuitie of my sonnes and daughters, which the euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the pathes of discipline, through his righteousnesse.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackecloth of prayer, and so long as I liue, I will call vpon the Euerlasting.

21 Be of good comfort, O children: cry vnto God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation throw the Euerlasting, and ioy is come vpon mee from the holy One, because of the mercie which shall quickly come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnes will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt tread vpon his necke.

26 My darlings haue gone by rough wayes, and we are led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and cry vnto God: for he that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endeuour your selues tenne times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whom thy children serue: miserable is shee that hath taken thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall, so shall shee be sory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shalbe inhabited of deuils for a great season.

36 O Ierusalem, looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whom thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the holy One vnto the honour of God.

CHAP. V.

1 *Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.*

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.

2 Put on the garment of righteousnesse, that commeth from GOD, and let a crowne vpon thine head of the glory of the Euerlasting.

3 For God will declare thy brightnesse to euery countrey vnder the heauen.

4 And God will name thee by this name for euer, The peace of righteousnesse, and the

glory of the worthip of God.

5 Arise, O Jerusalem, and stand vp on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the worde of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rocks, and to fil the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all sweete smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousnesse that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

In this chapter are the makers and maintainers of images mightily confuted.

BEcause of the sinnes that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there many yeeres, and a long season, euen [a] seuen generations, and after that will I bring you away peaceably from thence.

3 *Now shall yee see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them, worshipping them,

5 But say yee in your hearts, O Lorde, we must worship thee.

6 For mine Angel shal be with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and layde ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take golde for a mayd that loueth to be deckt,

9 So make they crownes for the heads of their gods: sometimes also the Priestes themselues conuey away the golde and siluer from their gods, and bestow it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood, with garments like men,

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue couered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certaine Iudge of the countrey: yet can he not slay such as offend him.

14 An other hath a dagger or an axe in his right hand: yet is hee not able to defende himselfe from battell, nor from theeues: so then it is euident that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worth when it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the ‖ gates are shut in round about vpon him that hath offended the king: or as one that should bee led to bee put to death, so the Priestes keepe their temples with doores, and with lockes, and with barres, least their gods should be spoyled by robbers. ‖ Or, courts.

18 They light vp candles before them: yea, more then for themselues, whereof they cannot see one: for they are but as one of the postes of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the temple.

21 The owles, swallowes and birdes flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the gold, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The thinges wherein is no breath, are bought for a most high price.

25 *They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worship them, are ashamed. *Isa.46.7.*

26 For if they fall to the ground at any time, they cannot rise vp againe of themselues, neither if one set them vpright, can they moone of themselues, neither if they be bowed downe can they make themselues streight: but they set gifts before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their Priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touch their sacrifices: by these thinges yee may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and gold, and wood.

30 And the Priests sit in their Temples, hauing their clothes rent, whole heads and beards are shauen, and being bare headed,

31 They roare and cry before their gods, as men do at the feast of one that is dead.

32 The Priests also take away of their garments, and clothe their wiues and children.

33 Whether it bee euill that one doeth vnto them, or good, they are not able to recompense it: they can neither set vp a King, nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them, and keepe it not, they will not require it.

35 They

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They cannot restore a blinde man to his sight, nor helpe any man at his need.

37 They can shew no mercy to the widowe, nor do good to the fatherlesse.

38 Their gods of wood, golde, and siluer, are as stones that bee hewen out of the mountaine, and they that worship them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though he had any feeling: yet they that vnderstand their things, cannot leaue them: for they also haue no sense.

42 Furthermore, the women, girded with coards, sit in the streets, and burne ‖straw.

‖Or, branne.

43 And if one of them be drawen away, & lie with any such as come by, she casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmithes make them, neither be they any other thing, but euen what the workman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre, or plague vpon them, the Priestes imagine with themselues, where they may hide themselues with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?

50 For *seeing they be but of wood, and of siluer, and of gold, men shall know hereafter that they are but lies, and it shal be manifest to all nations and Kings, that they be no gods, but the works of mens hands, & that there is no worke of God in them.

*Psal. 115. 4. wisd. 13. 10.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither plesure from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priests will escape and saue themselues, but they burne as the balks therein.

55 They cannot withstand any King or enemies: how can it then be thought or sayde that they be gods?

56 Moreouer, these gods of wood, of golde, and of siluer can neither defend themselues from theeues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, wherewith they be clothed: and when they haue it, they get them away; yet can they not helpe themselues.

58 Therefore it is better to be a King, and so to shew his power, or elle a profitable vessell in an house, whereby he that oweth it might haue profit, then such falle gods: or to be a doore in an house, to keepe such things safe as be therein, then such falle gods: or a pillar of wood in a palace, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for necessary vses, obey.

60 Likewise also the lightning when it shineth, it is endent: and the wind bloweth in euery countrey.

61 And when God commandeth the cloudes to go about the whole world, they do as they are bidden.

62 When the fire is sent downe from aboue to destroy hils and woods, it doth that which is commaunded: but these are not like any of these things, neither in forme nor power.

63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.

64 Forsomuch now as yee are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the Moone.

67 The beastes are better then they: for they can get them vnder a couert, and do themselues good.

68 So ye may be certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarcrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, & gold, and siluer, are like to a white thorne in an orchard, that euery bird sitteth vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightnesse which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall be a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reproofe.

¶ The ſong of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the middes of the hote fierie furnace.

25 The prayer of Azarias. 46 The cruelty of the king. 48 The flame deuoureth the Caldeans. 49 The Angel of the Lord was in the furnace. 51 The three children praiſe the Lord and prouoke all creatures to the ſame.

24 AND they walked in the midſt of the flame, prayſing God, and magnified the Lord.

25 Then Azarias ſtoode vp, and prayed on this maner, and opening his mouth in the middes of the fire, ſayd,

26 Bleſſed be thou, O Lord God of our fathers: thy name is worthy to bee prayſed and honoured for euermore.

27 For thou art righteous in all the things, that thou haſt done vnto vs, and all thy workes are true, and thy wayes are right, & all thy iudgements certaine.

28 In all the things that thou haſt brought vpon vs, and vpon Ieruſalem, the holy citie of our fathers, thou haſt executed true iudgements: for by right & equitie haſt thou brought all theſe things vpon vs becauſe of our ſinnes.

29 For wee haue ſinned and done wickedly, departing from thee: in all things haue we treſpaſſed,

30 And not obeyed thy commandements, nor kept them, neither done as thou haddſt commanded vs, that we might proſper.

31 Wherefore in al that thou haſt brought vpon vs, and in euery thing that thou haſt done to vs, thou haſt done them in true iudgement:

32 As in deliuering vs into the handes of our wicked enemies, and moſt hatefull tranſgreſſors, and to an vnrighteous king, and the moſt wicked in all the world.

33 And now we may not open our mouthes: wee are become a ſhame and reproofe vnto thy ſeruants, and to them that worſhip thee.

34 Yet for thy Names ſake we beſeech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams ſake, and for thy ſeruant Iſaacs ſake, and for thy holy Iſraels ſake,

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiply their ſeede as the ſtarres of heauen, and as the ſand, that is vpon the ſea ſhore.

37 For we O Lord are become leſſe then any nation, and bee kept vnder this day in all the world, becauſe of our ſinnes:

38 So that now wee haue neither prince, nor prophet, nor gouernour, nor burnt offering, nor ſacrifice, nor oblation, nor incenſe, nor place to offer the firſt fruites before thee, that we might find mercie.

39 Neuertheleſſe, in a contrite heart, and an humble ſpirit, let vs be receiued.

40 As in the burnt offering of rammes and bullocks, and as in ten thouſand of fat lambes, ſo let our offering be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them, that put their truſt in thee.

41 And now we follow thee with all our heart, and feare thee, and ſeeke thy face.

42 Put vs not to ſhame, but deale with vs after thy louing kindneſſe, and according to the multitude of thy mercies.

43 Deliuer vs alſo by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy ſeruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their ſtrength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 ¶ Now the Kings ſeruants that had caſt them in, ceaſed not to make the ouen hote with a naphtha, and with pitch and with towe, and with fagots,

a Which is, a certaine kinde of fat and chalkie clay, as Plinius writeth, 2. booke chap. 105.

47 So that the flame went out of the furnace fortie and nine cubites.

48 And it brake forth, and burnt thoſe Chaldeans, that it found by the furnace.

49 But the Angel of the Lord went downe into the furnace with them that were with Azarias, and ſmote the flame of the fire out of the furnace,

50 And made in the middes of the furnace like a moiſt biſſing winde, ſo that the fire touched them not at al, neither grieued nor troubled them.

51 Then theſe three (as out of one mouth) praiſed, and glorified and bleſſed God in the furnace, ſaying,

52 Bleſſed bee thou, O Lord God of our fathers, and prayſed, and exalted aboue all things for euer, and bleſſed be thy glorious and holy Name, and praiſed aboue al things, and magnified for euer.

53 Bleſſed be thou in the Temple of thine holy glorie, and prayſed aboue all things, and exalted for euer.

54 Bleſſed be thou that beholdeſt the depths, and ſitteſt vpon the Cherubims, and prayſed aboue all things, and exalted for euer.

55 Bleſſed bee thou in the glorious throne of thy kingdome, and prayſed aboue all things, and exalted for euer.

56 Bleſſed bee thou in the firmament of heauen, and prayſed aboue all things, and glorified for euer.

57 All yee workes of the Lord, bleſſe yee the Lord prayſe him, and exalt him aboue all things for euer.

58 O * heauens, bleſſe ye the Lord: praiſe him, and exalt him aboue all things for euer. *Pſal. 148. 4.*

59 O Angels of the Lord, bleſſe yee the Lord: praiſe him, & exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, bleſſe ye the Lorde: prayſe him, and exalt him aboue all

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things for euer.

62 O Sunne and Moone, bleſſe ye the Lord: prayſe him and exalt him aboue all things for euer.

63 O Starres of heauen, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

64 Euery ſhowre and dewe, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

65 All ye windes, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

66 O fire and heate, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

‖Or, colde. 67 O ‖Winter and Summer, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

‖Or, froſts. 68 O dewes and ‖ ſtormes of ſnow, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

69 O froſt and cold, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

70 O yce and ſnowe, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

71 O nights and dayes, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

72 O light and darkeneſſe, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

73 O lightnings and cloudes, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

74 Let the earth bleſſe the Lord: let it prayſe him, and exalt him aboue all things for euer.

75 O mountaines and hilles, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

76 All things that growe on the earth, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

77 O fountaines, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

78 O ſea, and floods, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

79 O whales, and all that moone in the waters, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

80 All yee foules of heauen, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

81 All yee beaſtes and cattell, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

82 O children of men, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

83 Let Iſrael bleſſe the Lord, prayſe him, and exalt him aboue all things for euer.

84 O Prieſts of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

85 O ſeruants of the Lord, bleſſe ye the Lord: prayſe him, and exalt him aboue all things for euer.

86 O ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

87 O Saints and humble of heart, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer.

88 O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him, and exalt him aboue all things for euer: for hee hath deliuered vs from the hell, and ſaued vs from the hande of death, and deliuered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath hee deliuered vs.

89 Confeſſe vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All yee that worſhip the Lord, bleſſe the God of gods: prayſe him, and acknowledge him: for his mercie endureth worlde without ende.

‖Or, Soſanna. The hiſtorie of ‖ Suſanna, which ſome ioyne to the end of Daniel, and make it the thirteenth Chapter.

8 The two gouernours are taken with the loue of Suſanna. 19 They take her alone in the garden. 20 They ſolicite her to wickednesſe. 23 She chuſeth rather to obey God, though it be to the danger of her life. 34 Shee is accuſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon, called Ioacim,

2 And he tooke a wife, whoſe name was Suſanna, the daughter of Helcias, a very faire woman, and one that feared God.

3 Her father and mother alſo were godly people, and taught their daughter according to the Law of Moyſes.

4 Now Ioacim was a great rich man, and had a faire garden ſoyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honourable then all others.

5 The ſame yere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

6 Theſe haunted Ioacims houſe, and all ſuch as had any thing to doe in the Law, came thither vnto them.

7 Nowe when the people departed away at noone, Suſanna went into her husbands garden to walke.

8 And the two elders ſaw her that ſhe went in dayly and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their * mind, and caſt downe their eyes, that they ſhoulde not ſee heauen, nor remember iuſt iudgements. * To wit, from God.

10 And albeit they were both wounded with

her loue, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her:

12 Yet they watched diligently from day to day to see her.

13 And the one sayde to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Nowe when they had spied out a conuenient time, that shee went in, as her maner was, with two maydes onely, and thought to wash her selfe in the garden, (for it was an hot season)

16 And there was no body there, saue the two Elders that had hid themselues, and watched for her:

17 Shee saide to her maydes, Bring me oyle and sope, and shut the garden doores, that I may wash me.

18 And they did as shee bade them, and shut the garden doores, and went out themselues at a backe doore, to fet the thing that shee had commanded them: but they sawe not the Elders, because they were hid.

19 Now when the maydes were gone forth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doores are shut, that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, we will beare witnesse against thee, that a young man was with thee, and therefore thou didst send away thy maydes from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I doe this thing, it is death vnto mee: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loude voice, and the two Elders cryed out against her.

25 Then ranne the one, and opened the garden doore.

26 ¶ So when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morowe after, came the people to Joacim her husband, and the two Elders came also, full of mischeiuous imagination against Susanna, to put her to death,

29 And sayd before the people, Send for Susanna the daughter of Helcias Joacims wife. And immediatly they sent.

30 So she came with her father and mother, her children and all her kinred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commaunded to vncouer her face, (for she was couered) that they might so be satisfied with her beautie.

33 Therefore they that were about her, and all they that knew her, wept.

34 Then the two Elders stoode vp in the middes of the people, and laied their handes vpon her head,

35 Which wept, and looked vp toward heauen: for her heart trusted in the Lord.

36 And the Elders sayd, As wee walked in the garden alone, she came in with two maides, whom she sent away from her, and shut the garden doores.

37 Then a young man which there was hid, came vnto her, and lay with her.

38 Then wee which stoode in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not hold him: for hee was stronger then we, and opened the doore and leaped out.

40 Now when we had taken this woman, wee asked her what yong man this was, but she would not tell vs: of these things are wee witnesses.

41 Then the assembly beleeued them, as those that were the Elders and Iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and sayd, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against mee, and beholde, I must die, whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voice.

45 ¶ Therefore when shee was led to be put to death, the Lord raised vp the holy spirit of a yoong childe, whose name was Daniel.

46 Who cried with a loude voice, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and sayd, What meane these wordes, that thou hast spoken?

48 Then Daniel stood in the middes of them, and sayd, Are yee such fooles, O Israelites, that without examination, or knowledge of the trueth, ye haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayd vnto him, Come sit downe among vs, and shewit vs, seeing God hath giuen thee the office of an Elder.

51 Then sayd Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and sayd vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time are come to light,

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lord sayth, * The innocent and righteous shalt thou not slay. *Exod.23.7.

54 Nowe then, if thou hast seene her, tell mee, Vnder what tree sawest thou them companying

panying together? Who answered, Under a lentilke tree.

55 Then sayd Daniel, Verely thou hast lied against thine owne ‖ head: for loe the Angel of God hath receiued the sentence of God, to cut thee in two. ‖Or, last.

56 So put hee him aside, and commanded to bring the other, and sayde vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednes.

58 Now therefore tell mee, Under what tree diddest thou take them companying together? Who answered, Under a ‖ prime tree. ‖Or, mirtle tree.

59 Then said Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with the sworde to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cried with a loude voyce, and praysed God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuicted them of false witnesse by their owne mouth)

62 * And according to the Lawe of Moyses they dealt with them as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. *Deut. 19. 19. prou. 19. 5.

63 Therefore Helcias and his wife praysed God for their daughter Sulanna, with Joacim her husband, and all the kinred, that there was no dishonestly found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And King Astyages was layde with his fathers, and Cyrus of Persia reigned in his steade.

The historie of Bel and of the Dragon, which is the foureteenth Chapter of Daniel after the Latine.

NOw when King Astyages was layd with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the kings table, and was honoured aboue all his friends.

3 Now the Babylonians had an idole, called Bel, and there were spent vpon him euery day twelue a great measures of fine floure, and fourtie sheepe, and fiue great b pots of wine.

a Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in al an hundreth and eight gallons at the least. b Called Metreta, and euery one of these measures conteined about ten gallons, which in all make three score.

4 And the King worshipped it, and went dayly to honour it: but Daniel worshipped his owne God. And the King sayd vnto him, Why doest thou not worship Bel?

5 Who answered, and sayd, Because I may not worship idoles made with hands, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then sayd the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not howe much hee eateth and drinketh euery day?

7 Then Daniel smiled and said, O king, be not deceiued: for this is but clay within, & brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his Priestes, and sayd vnto them, If ye tell me not who this is that eateth vp these expenses, ye shal die:

9 But if yee can certifie mee that Bel eateth them, then Daniel shall die: for hee hath spoken blasphemie against Bel. And Daniel sayd vnto the King, Let it bee according to thy word.

10 (Now the Priests of Bel were threescore and ten, besides their wiues and children:) and the King went with Daniel into the Temple of Bel.

11 So Bels Priests sayd, Beholde, we will goe out, and let thou the meate there, O King, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morrow when thou commest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or els Daniel that hath lied vpon vs.

13 Now they thought theselues sure enough: for vnder the table they had made a priuie entrance, and there went they in euer, and tooke away the things.

14 So when they were gone forth, the King set meates before Bel. Now Daniel had commaunded his seruants to bring ashes, and these they strowed thorowout all the Temple, in the presence of the King alone: then went they out, and shut the doore, and sealed it with the Kings signet and so departed.

15 Now in the night came the Priestes with their wiues and children, (as they were wont to doe) and did eat and drinke vp all.

16 In the morning betimes, the King arose, and Daniel with him.

17 And the King sayd, Daniel, are the seales whole? Who answered, Yea, O King, they be whole.

18 And assoone as hee had opened the doore, the King looked vpon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit.

19 Then laughed Daniel, and held the King that he should not go in, and sayd, Beholde now the pauement, and marke well whose footsteps are these.

20 And the King sayd, I see the footsteps of men, women, and children: therefore the King was angry,

21 And tooke the Priests, with their wiues, and children, and they shewed him the priuie doores, where they came in, and consumed such things as were vpon the table.

22 Therefore

22 Therefore the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayd vnto Daniel, Sayest thou that this is of brasse also? loe, hee liueth, and eateth and drinketh, so that thou canst not say, that he is no liuing God: therefore worship him.

25 Then sayd Daniel vnto the King, I will worship the Lord my God: for he is the liuing God.

26 But giue mee leaue, O King, and I will slay this Dragon without sword or staffe. And the king sayd, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and haire, and did seethe them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayd, Behold, whom yee worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Iewe: for he hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or els we will destroy thee and thine house.

30 Nowe when the King sawe, that they preassed sore vpon him, and that necessitie constrained him, hee deliuered Daniel vnto them:

31 Who cast him into the lions den, where he was sixe dayes.

32 In the denne there were seuen Lions, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord sayd vnto Abbacuc, Goe, carie the meate that thou hast, into Babylon vnto Daniel, which is in the Lions denne.

35 And Abbacuc sayde, Lorde, I neuer saw Babylon, neither doe I knowe where the denne is.

36 Then the Angel tooke him by the crowne of the head, and bare him by the haire of the head, and throwe a mighty winde set him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then sayd Daniel, O God, thou hast thought vpon me, and thou neuer failest them that seeke thee and loue thee.

39 So Daniel arose, & did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the den, he looked in, and behold, Daniel sate in the mids of the Lions.

41 Then cryed the King with a loude voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And hee drew him out of the denne, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

The first booke of the Maccabees.

CHAP. I.

8 *The death of Alexander the king of Macedonia.* 11 *Antiochus taketh the kingdome.* 12 *Many of the children of Israel make couenant with the Gentiles.* 21 *Antiochus subdueth Egypt and Ierusalem vnto his dominion.* 50 *Antiochus setteth vp idoles.*

AFter that Alexander the Macedonian, the sonne of Philip, went foorth of the land of Chittim, and slew Darius king of the Persians and Medes, and reigned for him, as hee had before in Grecia,

a The first battell with the Carthaginenses was fought at this time.

2 He tooke great warres in hand, and wan strong holds, and slew the kings of the earth.

3 So went hee thorow to the endes of the world, and tooke spoiles of many nations, insomuch that the worlde stood in awe of him: therefore his heart was puffed vp and was hauty.

b The beginning of the kingdome of Egypt.

4 b Now when hee had gathered a mightie strong hoste,

5 And had reigned ouer regions, nations, and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

9 c And his seruants reigned euery one in his roome.

c The beginning of the kingdome of Syria.

10 And they all caused themselues to be crowned after his death, and so did their children after them many yeres, and much wickednesse increased in the world.

11 For out of these came the wicked root, euen Antiochus ‖ Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and he reigned in the hundred and seuen and thirtieth yere of the kingdome of the Grecks.

‖ Or, noble.

d The beginning of the kingdom of the Parthians. *Ioseph. Ant. 12, chap. 6.*

12 d In those dayes went there out of Israel wicked men, which intised many, saying, Let vs goe, and make a couenant with the

the heathen that are round about vs: for since we departed from them, we haue had much sorrow.

13 So this deuice pleased them well.

14 And certaine of the people were ready, and went to the King, which gaue them licence to doe after the ordinances of the heathen.

15 e Then set they vp a place of exercise at Hierusalem, according to the fashions of the heathen,

16 And made themselues f vncircumcised, and forsooke the holy Couenant, and ioyned themselues to the heathen, and were solde to doe mischiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mighty companie, with Charets, and Elephants, and with horsemen, and with a great nauie,

19 g And mooued warre against Ptolemeus King of Egypt: but Ptolemeus was afraide of him, and fled, and many were wounded to death.

20 Thus Antiochus wan many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundreth fourtie and three yeere,

22 And went vp toward Israel, and Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the candlesticke for the light, and all the instruments thereof, and the table of the shewbread, and the powring vessels, and the bowles, and the golden basens, and the vaile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the siluer and golde, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After hee had murthered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the yong women, and the yong men were made feeble, and the beautie of the women was changed.

28 Euery bridegrome tooke him to mourning, and the that sate in the marriage chamber was in heauinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 h After two yeeres the king sent his chiefe taxe-master into the cities of Juda, which came to Jerusalem with a great multitude,

31 Who spake peaceable wordes to them in deceit, and they gaue credit vnto him.

32 Then hee fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when hee had spoyled the citie, hee set fire on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the citie of Dauid with a great & thicke wall, and with mighty towers, and made it a strong hold for them.

36 Moreouer, they set wicked people there, and vngodly persons, and fortified themselues therein.

37 And they restored it with weapons and vitailes, and gathered the spoyle of Jerusalem, and layd it vp there.

38 Thus became they a sore snare, and were in an ambushment for the Sanctuary, & were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on euery side of the Sanctuary, and defiled the Sanctuary,

40 Insomuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom thee had borne: for her owne children did leaue her.

41 Her Sanctuary was left waste as a wildernes: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.

42 As her glory had bene great, so was her dishonour, and her excellencie was turned into sorow.

43 Also the king wrote vnto al his kingdome, that all the people should be as one, and that euery man should leaue his lawes. *Ioseph. Ant. 12. cap. 6. & 7.*

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offring vnto idoles, and defiling the Sabbath.

46 So the King sent letters by the messengers vnto Jerusalem, and to the cities of Juda, that they should followe the strange lawes of the country,

47 And that they should forbid the burnt offerings and sacrifices, and the ‖ offerings in the Sanctuarie, ‖ *Or, drinke offerings.*

48 And that they should defile the Sabbaths and the feastes,

49 And pollute the Sanctuary and the holy men,

50 And to set vp altars and groues, and chappels of idoles, and offer vp swines flesh, and vncleane beastes,

51 And that they shoulde leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselues, that they might forget the Lawe, and change all the ordinances,

52 And that whosoeuer would not doe according to the commandement of the King, should suffer death.

53 In like maner wrote hee throughout all his kingdomes, and set ouerseers ouer all the people, for to compell them to doe these things.

54 And he commaunded the cities of Juda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Lawe, and so they committed euil in the land.

56 And

e The wicked fal headlong into mischiefe.

f By drawing the skin ouer ỹ part that was circumcised, as Cels. 7 cap. 25. Epiph. lib. de ponderibus, & mensuris.

g The second battell with the Carthaginenses.

h The battell of Macedonia.

56 And they drove the Israelites into secret places, euen whereſoeuer they could flee for ſuccour.

57 The fifteenth day of Caſleu, in the hundreth and fiue and fortieth yeere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars throughout the cities of Iuda on euery ſide.

58 And before the doores of the houſes, and in the ſtreetes they burnt incenſe.

59 And the bookes of the Lawe, which they found, they ‖ burnt in the fire, and cut in pieces.

‖ It is a manifeſt note of the enemies of God to burne the bookes of the Law, Hiſt. eccleſ. lib. 8. cap. 2.

60 Whoſoeuer had a booke of the Teſtament found by him, or whoſoeuer conſented vnto the Lawe, the kings commandement was, that they ſhould put him to death by their authority.

61 And they executed theſe things euery moneth vpon the people of Iſrael that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did ſacrifice vpon the altar, which was in the ſtead of the altar of ſacrifices.

63 And according to the commaundement, they put certaine women to death, which had cauſed their children to be circumciſed,

64 And they hanged vp the children at their necks, and they ſpoyled their houſes, and ſlew the circumcilers of them.

65 Yet were there many in Iſrael, which were of courage, and determined in themſelues, that they would not eat vncleane things,

66 But chooſe rather to ſuffer death, then to bee defiled with thoſe meates: ſo becauſe they would not breake the holy couenant, they were put to death.

67 And this ‖ tyrannie was very ſore vpon the people of Iſrael.

‖ Or, rage.

CHAP. II.

1 *The mourning of Mattathias and his ſonnes for the deſtruction of the holy citie.* 19 *They refuſe to do ſacrifice vnto idoles.* 24 *The zeale of Mattathias for the law of God.* 33 *They are ſlaine, and will not fight againe becauſe of the Sabboth day.* 49 *Mattathias dying commandeth his ſonnes to ſticke by the word of God, after the example of the fathers.*

IN thoſe dayes ſtood vp Mattathias the prieſt, the ſonne of Joannes, the ſonne of Simeon, of the ſonnes of Joarib of Jeruſalem, and dwelt in Modin.

Joſeph. Ant. 12. cap. 7.

2 And hee had fiue ſonnes, Joanan called Gaddis,

3 Simon called Thaſſi,

4 Judas which was called Maccabeus,

5 Eleazar called ‖ Abaron, and Jonathan, whoſe name was Apphus.

‖ Or, Auaran.

6 Now he ſaw the blaſphemies, which were committed in Juda and Jeruſalem:

7 And hee ſayd, Woe is mee: wherefore was I borne, to ſee this deſtruction of my people, and the deſtruction of the holy Citie, and thus to ſit ſtill? it is deliuered into the handes of the enemies,

8 And the Sanctuary is in the handes of ſtrangers: her Temple is as a man that hath no renowme.

9 Her glorious veſſels are caried away into captiuitie: her infants are ſlaine in the ſtreetes, and her young men are fallen by the ſworde of the enemies.

10 What people is it, that hath not ſome poſſeſſion in her kingdome, or hath not gotten of her ſpoyles?

11 All her glory is taken away: of a free woman, ſhe is become an handmayd.

12 Beholde our Sanctuary, and our beautie, and honour is deſolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, hee, and his ſonnes, and put ſackecloth vpon them, and mourned very ſore.

15 ¶ Then came men from the King to the citie of Modin, to compel them to forſake God, and to ſacrifice.

16 So many of the Iſraelites conſented vnto them: but Mattathias and his ſonnes aſſembled together.

17 Then ſpake the commiſſioners of the king, and ſayd vnto Mattathias, Thou art the chiefe and an honourable man, and great in this citie, and haſt many children and brethren.

18 Come thou therefore firſt, and fulfill the Kings commandement, as all the heathen haue done, and alſo the men of Juda, and ſuch as remaine at Jeruſalem: ſo ſhalt thou and thy familie be in the Kings fauour, and thou and thy children ſhall bee enriched with ſiluer and golde, and with many rewards.

19 Then Mattathias anſwered & ſayde with a loud voyce, Though all nations that are vnder the Kings dominion, obey him, and fall away euery man from the religion of their fathers, and conſent to his commandements,

20 a Yet will I and my ſonnes, and my brethren, walke in the couenant of our fathers.

a The father promiſeth for his children, that they ſhall ſerue God: ſo doeth Joſhua for his houſhold, Joſh. 24. 15.

21 God bee mercifull vnto vs, that we forſake not the Law and the ordinances.

22 Wee will not hearken vnto the Kings wordes to tranſgreſſe our religion, neither on the right ſide, nor on the left.

23 And when hee had left off ſpeaking theſe wordes, there came one of the Jewes, in the ſight of all, to ſacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias ſawe it, he was ſo b inflamed with zeale, that his reines ſhooke, and his wrath was kindled according to the ordinance of the lawe: therefore hee ranne vnto him, and killed him by the altar:

b It is a griefe to the godly to ſee the people offend.

25 And at the ſame time hee ſlewe the Kings commiſſioner, that compelled him to do ſacrifice, and deſtroyed the altar.

26 Thus bare he a zeale to the Lawe of God, *doing as Phinees did vnto Zambri the ſonne of Salom. *Num. 25. 7.

27 ¶ Then cryed Mattathias with a loude voyce in the citie, ſaying, Whoſoeuer is zealous of the Law, and will ſtand by the couenant, let him come forth after me.

28 So hee, and his ſonnes fled into the mountaines, and left all that they had in the citie.

29 Then many that ‖ ſought after iuſtice and iudgement,

‖ Or, that ſued vnſtly and vprightly.

30 Went downe into the wildernes to dwell there, both they, and their children, & their wiues and their cattell: for the afflictions increaſed ſore vpon them.

31 ¶ Now when it was tolde vnto the Kings ſeruants,

seruants, and to the garisons, which were in Jerusalem in the citie of Dauid, that men had broken the Kings commandement, and were gone downe into the secret places in the wildernesse,

32 Then many pursued after them: and hauing ouertaken them, they camped against them and set the battell in aray against them on the Sabbath day,

33 And sayd vnto them, Let this now be sufficient: come forth and do according to the commandement of the King, and ye shall liue.

34 But they answered, Wee will not goe forth, neither will we doe the kings commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any stone at them, nor stopped the priuie places,

37 But said, We will die all in our innocencie: the heauen and earth shal testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wiues & their children, to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoeuer shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murthered in the secrete places.

42 Then came vnto them the assembly of the Assideans, which were of the strongest men of Israel, all such as were well minded toward the Lawe.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as many as they founde within the coastes of Israel,

47 And they pursued after the proude men: and this act prospered in their hands.

48 So they recouered the Lawe out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drewe neere, that Mattathias should die, he sayd vnto his sonnes, Nowe is pride and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be yee zealous of the law, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receiue great honour and an euerlasting name.

52 * Was not Abraham found faithful in tentation, and it was imputed vnto him for righteousnesse? *Gen.22.9. 10.rom.4.3.*

53 * Joseph in the time of his trouble kept the commandement, and was made the lord of Egypt. *Gen.41.40.*

54 * Phinees our father, because hee was zelous and feruent, obteined the couenant of the euerlasting Priesthood. *Num.25.13. eccles.45.23, 24.*

55 * Jesus for fulfilling the worde, was made the gouernour of Israel. *Iosh.1.2.*

56 * Caleb, because he bare witnes before the congregation, receiued the heritage of the land. *Num.14.6, 7.iosh.14.13*

57 * Dauid, because of his mercie, obtained the throne of the kingdome for euermore. *2.Sam.2.4.*

58 * Elias, because hee was zealous and feruent in the Lawe, was taken vp euen vnto heauen. *2.King.2.11*

59 * Ananias, Azarias, and Misael by their faith were deliuered out of the flame. *Dan.3.16, 17,18,26.*

60 * Daniel, because of his innocencie, was deliuered from the mouth of the Lions. *Dan.6.22.*

61 And thus yee may consider throughout all ages, that whosoeuer put their trust in him, shall not want strength.

62 * Feare not ye then the words of a sinfull man: for his glory is but dung and wormes. *Mat.10.26, 28,31.isai. 40.6,7,8.& 51.7,8.*

63 To day is he set vp, and to morow he shall * not be found: for he is turned into his dust, and his purpose perisheth. *Iam.1.10.*

64 Wherefore my sonnes, take good hearts, and shew your selues men for the Law: for by it shall you obteine glory. *1.pet.1.24. eccles.14. 18.*

65 And beholde, I knowe that your brother Simon is a man of counsell: giue eare vnto him alway: he shalbe a father vnto you.

66 And Judas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine, and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commandement of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth fortie and fiue yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captain ouer his hoste.

THen Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that held with his father, and fought with courage the battell of Israel.

3 So he gate his people great honour: he put on a brest plate as a giant, and armed himselfe, and set the battell in aray, & defended the campe with the sword.

4 In his actes he was like a Lion, and as a Lions whelpe roaring after the praye.

5 For he pursued the wicked, & sought them out, and burnt vp those that vexed his people.

6 So

6 So that the wicked fled for feare of him, and al the workers of iniquity were put to trouble: and saluation prospered in his hand.

7 And he grieued diuers Kings, but Iacob reioyced by his actes, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, & turned away the wrath from Israel.

9 So was he renowmed vnto the endes of the earth, and hee assembled together those that were ready to perish.

10 ¶ But a Apollonius gathered the Gentiles, and a great hoste out of Samaria, to fight against Israel.

a Who was gouernour of Syria, Ioseph. Antiq. 12, chap. 9.

11 Which when Iudas perceiued, hee went foorth to meete him, and smote him, and slewe him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoyles, and tooke also Apollonius swoorde, and fought with it all his life long.

13 ¶ Now when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithfull, and went foorth to the warre,

14 He sayd, I wil get me a name, and wil be glorious in the Realme: for I wil go fight with Iudas, and them that are with him, which haue despised the Kings commandement.

15 So he made him ready to goe vp, & there went with him a mighty hoste of the vngodly to helpe him, and to bee auenged of the children of Israel.

16 And when he came neere to the going vp of Beth-horon, Iudas went foorth to meete him with a small company.

17 But when they sawe the armie comming against them, they sayd to Iudas, How are wee able, being so fewe, to fight against so great a multitude, and so strong, seeing we be so wearie, and haue fasted all this day?

18 Then sayd Iudas, It is an easie thing for many to bee shut vp in the handes of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victory of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.

20 They come against vs with a cruell and proude multitude, to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes,

22 And God himselfe wil destroy them before our face: therefore be not ye afrayd of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoste destroyed before him.

24 And they pursued them from the going downe of Beth-horon vnto the plaine: where there were slaine eight hundreth men of them, & the residue fled into the land of the Philistims.

25 Then the feare and terrour of Iudas and his brethren fell vpon the nations round about,

26 So that his fame came vnto the King: for all the Gentiles could tell of the warres of Iudas.

27 ¶ But when king Antiochus heard these tidings, hee was angry in his minde: wherefore he sent forth, and gathered all the power of his Realme, a very strong armie,

28 And opened his treasurie, and gaue his hoste a yeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Neuertheless, when he saw that the money of his treasures fayled, and that the tributes in the countrey were small, because of the dissension, and plagues that he had brought vpon the land, in taking away the Lawes which had bene of olde time,

30 Hee feared lest he should not haue now at the second time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie hee farre passed the other Kings that were before him.

31 Wherefore hee was heauy in his minde, and thought to goe into Persia, for to take tributes of the countreys, and to gather much money.

32 So he left Lysias a noble man, and of the Kings blood to ouersee the kings businesse, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his hoste and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that he should send an armie against them, to destroy and root out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place,

36 And to set strangers for to inhabit all their quarters, and part their land among them.

37 And the king tooke the halfe of the hoste that remained, and departed from Antiochia his royall citie, in the yere an hundred foortie and seuen, and passed the riuer Euphrates, and went thorow the high countreys.

38 Then Lysias chose Ptolemeus the sonne of Dorimenus, and Nicanor, & Gorgias, mighty men, and the kings friends,

39 And sent with them fourty thousand footmen, and seuen thousand horsemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came & pitched by † Emmaus in the plaine countrey.

† Emmaus,

41 Now when the merchants of the country heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Iudas and his brethren sawe that trouble increased, and that the hoste drew neere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and vtterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were soone ready gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wildernesse. There went none that was borne in it, in or out at it, and the

Sanctuarie

Sanctuarie was troden downe, and the ſtrangers kept the fortreſſe, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceaſed.

46 So they gathered themſelues together, and came to Maſpha before Ieruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 And they faſted that day, and put ſackecloth vpon them, & caſt aſhes vpon their heads, and rent their clothes,

48 And opened the booke of the law, wherein the heathen ſought to paint the likeneſſe of their idoles,

49 And brought the Prieſts garments, and the firſt fruits, and the tithes, and let there the Nazarites, which accompliſhed their dayes.

50 And they cryed with a loud voyce toward heauen, ſaying, What ſhall wee doe with theſe? and whither ſhall we carry them away?

51 For thy Sanctuary is troden downe and defiled, and thy Prieſtes are in heauineſſe, and brought downe.

52 And behold, the heathen are come againſt vs, to deſtroy vs: thou knoweſt what things they imagine againſt vs.

53 How can we ſtand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a loude voyce.

55 And after this Iudas ordeined captaines ouer the people, euen captaines ouer thouſands, and captains ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houſes, or married wiues, or planted vineyards, or were fearefull, that they ſhould returne euery one to his owne houſe,* according to the Law.

*Deut.20.5. iudg.7.3.

57 So the hoſte remooued, and pitched vpon the Southſide of Emmaus.

58 And Iudas ſaid, Arme your ſelues, and be valiant men, & be ready againſt the morning to fight with theſe nations, which are gathered together againſt vs to deſtroy vs & our ſanctuary.

59 For it is better for vs to die in battel, then to ſee the calamities of our people and of our Sanctuary.

60 Neuertheleſſe, as the will of God is in heauen, ſo be it.

CHAP. IIII.

1 *Iudas goeth againſt Gorgias which lieth in wait.* 14 *He putteth Gorgias and his hoſte to flight.* 28 *Lyſias inuadeth Iudea.* 29 *But Iudas driueth him out.* 43 *Iudas purifieth the Temple, and dedicateth the altar.*

Ioſeph. lib. 12. cap. 10.

THen tooke Gorgias fiue thouſand foote men, and a thouſande of the beſt horſemen, and departed out of the campe by night,

2 To inuade the campe of the Iewes, and to ſlay them ſuddenly: and the men of the fortreſſe were his guides.

3 Now when Iudas heard it, he remooued, and they that were valiant men, to ſmite the Kings armie which was at Emmaus,

4 Whiles yet the armie was diſperſed from the campe.

5 In the meane ſeaſon came Gorgias by night into Iudas campe: and when hee found no man there, he ſought them in the mountaines: for ſaid he, they flee from vs.

6 But aſſoone as it was day, Iudas ſhewed himſelfe in the fielde with three thouſande men, which had neither harneſſe nor ſwordes to their mindes.

7 And they ſawe that the armies of the heathen were ſtrong and well ormed, and their horſemen about them, and that theſe were expert men of warre.

8 Then ſayde Iudas to the men that were with him, Feare yee not their multitude, neither be afraid of their aſſault.

9 Remember howe our fathers were deliuered in the red Sea, when Pharaoh purſued them with an armie. *Exod.14.9, 29.*

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercie vpon vs, and remember the Couenant of our fathers, and wil deſtroy this hoſte before our face this day:

11 So ſhall all the heathen knowe, that there is one, which deliuereth and ſaueth Iſrael.

12 Then the ſtrangers lift vp their eyes, and ſaw them comming againſt them,

13 And they went out of their tentes into the battell, and they that were with Iudas blew the trumpets.

14 So they ioyned together, and the heathen were diſcomfited, and fled by the plaine.

15 But the hindmoſt of them fel by the ſword, and they purſued them vnto ‖Gazeron, and into the plaines of Idumea, and of Azotus, and of Iamnia, ſo that there were ſlaine of them about three thouſand men. ‖ *Or, Aſſa remoth.*

16 So Iudas turned againe with his hoſte from purſuing them,

17 And ſayd vnto the people, Bee not greedy of the ſpoyles: for there is a battell before vs.

18 And Gorgias and the army is here by vs in the mountaine: but ſtand ye nowe faſt againſt your enemies, and ouercome them: then may ye ſafely take the ſpoyles.

19 As Iudas was ſpeaking theſe wordes, there appeared one part which looked from the mountaines.

20 But when Gorgias ſaw that his were fled, and that Iudas ſouldiers burnt the tentes: (for the ſmoke that was ſeene, declared what was done.)

21 When they ſawe theſe things, they were ſore afrayd, and when they ſawe alſo that Iudas and his hoſte were in the field ready to ſet themſelues in aray,

22 They fled euery one into the land of ſtrangers.

23 So Iudas turned againe to ſpoyle the tents, where hee gate much golde and ſilner, and precious ſtones, and purple of the ſea, and great riches.

24 Thus they went home, and ſung Pſalmes and prayſed towarde the heauen: for hee is gracious, and his mercy endureth for euer.

25 And ſo Iſrael had a great victory in that day.

26 ¶ Now al the ſtrangers that eſcaped, came, and tolde Lyſias all the things that were done.

27 Who when he heard theſe things, was ſore afrayde and diſcouraged, becauſe ſuch things came not vpon Iſrael as hee would, neither ſuch things as the King had commanded him, came to paſſe.

28 Therefore the next yeere following, gathered Lyſias threeſcore thouſande choſen foote men,

men, and fiue thousand horsemen to fight against Ierusalem.

29 So they came into ‖ Idumea, and pitched their tents at ‖ Beth-sura, where Iudas came against them with ten thousand men.

30 And when he saw that mighty army, hee prayed, and sayd, Blessed be thou, O Sauiour of Israel, * which didst destroy the assault of the mighty man by the hand of thy seruaunt Dauid, * and gauest the hoste of the strangers into the hand of Ionathan, the sonne of Saul, and of his armour bearer:

31 Shut vp this army in the hand of thy people of Israel, and let them be confounded with their power, and with their horsemen.

32 Make them afrayd, and consume their boldnesse and strength, that they may be astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shall all they that know thy Name, prayse thee with songs.

34 So they ioyned together, and there were slaine of Lysias host, fiue thousand men, and they fell before them.

35 Then Lysias, seeng his army put to flight, and the manlinesse of Iudas souldiers, and that they were ready, either to liue or die valiantly, hee went into Antiochia, & gathered strangers, and when he had furnished his army, he thought againe (being prepared) to fight against Iudea.

36 Then sayd Iudas & his brethren, Behold, our enemies are discomfited: let vs now goe vp to cleanse and to repaire the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layd waste, and the altar defiled, and the doores burnt vp, and the shrubs growing in the courts, as in a forest or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So he chose Priests that were vndefiled, such as delighted in the law,

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should be a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a newe altar according to the former,

48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and the table.

50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vp the vailes, and finished all the works that they had begun to make.

52 And vpon the fiue and twentieth day of the ninth moneth, which is called the moneth of Chasleu, in the hundred and eight and fortieth yeere they arose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made new with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praysing towarde the heauen him that had giuen them good successe.

56 So they kept the dedication of the altar eight dayes, offering burnt offerings with gladnes, and offred sacrifices of deliuerance & prayse,

57 And deckt the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the reproch of the heathen was put away.

59 So Iudas and his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar should bee kept in their season from yeere to yeere, by the space of eight dayes, from the fiue and twentieth day of the moneth Chasleu, with mirth and gladnesse.

60 And at the same time builded they vp mount Sion with hie walles and strong towers round about, least the Gentiles should come, and tread it downe, as they had done afore.

61 Therefore they set a garrison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquisheth the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Ionathan. 50 Hee ouerthroweth the citie of Ephron, because they denied him passage thorowit.

NOwe when the nations rounde about heard, that the altar was builded, and the Sanctuary renewed as afore, they were sore grieued. *Ioseph. lib. 13. cap. 13.*

2 Therefore they thought to destroy the generation of Iacob that was among them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at ‖ Arabathene, because they besieged the Israelites, and hee smote them with a great plague, and droue them to straits, and tooke their spoyles. ‖ *Or, Arabathanea.*

4 He thought also vpon the malice of the children of Bean, which had bene a snare & an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore hee shut them vp in towers, and besieged

Or, Iudea.
Or, Bethoron.
1. Sam. 17. 50, 51.
1. Sam. 14. 13, 14.

beſieged them, and deſtroyed them vtterly, and burnt their towers with fire, and all that were in them.

6 Afterward, went hee againſt the children of Ammon, where hee founde a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were deſtroyed before him, and ſo he diſcomfited them,

8 And tooke Gazer with the townes thereof, and ſo turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together againſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Datheman,

10 And ſent letters to Iudas, and to his brethren, ſaying, The heathen that are about vs, are gathered againſt vs, to deſtroy vs,

11 And they make them ready for to come, and to take the fortreſſe, whereunto wee are fled, and Timotheus is captaine of their hoſte.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are ſlaine:

13 And all our brethren that were at Tubin, are ſlaine, and they haue taken away their wiues and their children, and their goods, and deſtroyed there almoſt a thouſand men.

14 While theſe letters were yet a reading, beholde, there came other meſſengers from Galile, with their clothes rent, which told the ſame tidings,

15 And ſayde that they of Ptolemais, and of Tyrus, and of Sydon, and of all Galile of the Gentiles were gathered againſt them to deſtroy them.

16 When Iudas and the people heard theſe woordes, a great congregation came together, to conſult what they might doe for their brethren that were in trouble, and whom they beſieged.

17 Then ſayde Iudas to Simon his brother, Chuſe thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Ionathan will goe into the countrey of Galaad.

18 ¶ So hee left Joſephus the ſonne of Zacharias, and Azarias to bee captaines of the people, and to keepe the remnant of the hoſte in Iudea,

19 And commaunded them, ſaying, Take the ouerſight of this people, and make no warre againſt the heathen, vntill we come againe.

20 And vnto Simon were giuen three thouſand men, to goe into Galile, and to Iudas eight thouſand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were diſcomfited by him.

22 And hee purſued them vnto the gates of Ptolemais: and there were ſlaine of the heathen almoſt three thouſande men: ſo hee tooke their ſpoyles.

23 Then they reſcued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus alſo, and his brother Ionathan went ouer Jorden, & trauailed three dayes iourney in the wilderneſſe,

25 Where they met with the Nabathites, who receiued them louingly, & tolde them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And howe that many of them were beſieged in Boſora, and Boſor, in Alemis, Chaſbon, Maged and Carnaim (all theſe cities are ſtrong and great) [Or, Chaſphor.]

27 And that they were kept in other cities of Galaad, and to morrowe they are appointed to bring their hoſte vnto theſe fortes, and to take them, and to deſtroy them all in one day.

28 So Iudas and his hoſte turned in all haſte by the way of the wildernes towarde Boſora, and wanne the citie, and ſlew all the males with the edge of the ſworde, and tooke all their ſpoyle, and ſet fire vpon the citie.

29 And in the night he remoued from thence, and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort, and had aſſaulted them.

31 When Iudas ſaw that the battell was begun, and that the cry of the citie went vp to heauen with trumpets, and a great ſound,

32 Then hee ſaide vnto the army, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew their trumpets, and cryed with prayer.

34 Then the hoſte of Timotheus knew, that it was Maccabeus, and they fled from him, and hee ſmote them with a great ſlaughter, ſo that there was killed of them the ſame day, almoſt eight thouſand men.

35 ¶ Then departed Iudas vnto Maſpha, and ſayde ſiege vnto it, and wanne it, and ſlewe all the males thereof, and ſpoyled it, and ſet fire vpon it.

36 From thence went hee and tooke Chaſbon, Maged, and Boſor, and the other cities in Galaad.

37 After theſe things gathered Timotheus another hoſte, and he camped before Raphon beyond the flood.

38 Now Iudas had ſent to eſpie the hoſte, and they brought him woorde againe, ſaying, All the heathen that bee rounde about vs, are gathered vnto him, and the hoſte is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyonde the flood, and are ready to come and fight againſt thee. So Iudas went to meete them.

40 Then Timotheus ſaid vnto the captaines of his hoſte, When Iudas and his hoſte come neere to the flood, if hee paſſe ouer firſt vnto vs, we ſhall not be able to withſtand him: for he will be too ſtrong for vs.

41 But if he be afraid, and campe beyond the flood, wee will goe ouer vnto him, and ſhall preuaile againſt him.

42 Now when Iudas came neere to the flood, he cauſed the gouernors of the people to remaine by the flood, and commanded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So hee went firſt ouer towarde them, and all the people after him: and all the heathen were diſcomfited before him, and caſt away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defenced: they could not passe, neither at the right hand nor at the left, but must go thorow it.

47 But they that were in the citie, shut themselues in, and stopped vp the gates with stones: and Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your lande, that wee may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foote: but they would not open vnto him.

49 Wherefore Judas commanded a Proclamation to bee made thorowout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the citie, all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sword, and destroyed it, and tooke the spoyle thereof, and went thorow the citie ouer them that were slaine.

52 Then went they ouer Jordan into the great plaine before Bethan.

53 And Judas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, till they were come into the land of Juda.

54 Thus they went vp with ioy and gladnes vnto mount Sion, where they offred burnt offerings, because there were none of them slaine, but came home againe in safetie.

55 ¶ Now whiles Judas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias and Azarias the captaines, hearing of the valiant acts, and battels which they had atchieued, sayd,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their hoste a commandement, and went toward Jamnia.

59 But Gorgias and his men came out of the citie to fight against them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Judea: and there were slaine that day of the people of Israel about two thousande men: so that there was a great ouerthrowe among the people of Israel,

61 Because they were not obedient vnto Judas and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose handes deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Judas forth with his brethren, and fought against the children of Esau in the land toward the South, where hee wanne Hebron, and the townes therof, and he destroyed the castle thereof, and burnt the towers thereof round about. *Ioseph. Ant. 12. cap. 11. & 12.*

66 Then remoued hee to go into the land of the ‖ strangers, and went thorow Samaria. ‖ *Or, Philistims.*

67 At the same time were the Priestes of the cities slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsel: and when Judas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and tooke away the spoyles of the cities, and came againe into the land of Juda.

CHAP. VI.

1 Antiochus willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth into sickenes, and dieth. 17 His sonne Antiochus is made King. 34 The manar to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

NOw when king Antiochus trauailed thorow the high countries, he heard that Elimais in the countrey of Persia, was a citie greatly renowmed for riches, siluer and gold, *Ioseph. Ant. 12 cap. 13.*

2 And that there was in it a very rich temple, whereas were coueringes of golde, coat armours, and harnesse, which Alexander King of Macedonia the sonne of Philip (that reigned first in Grecia) had left there.

3 Wherefore hee went about to take the citie, and to spoyle it, but hee was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and hee fled and departed thence with great heauinesse, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled down the abomination, which he had set vp vpon the altar at Jerusalem, and fenced the Sanctuarie with high walles, as it was afore, and Beth-sura his citie.

8 So when the King had heard these words, he was astonished, and sore moued: therefore hee layd him downe vpon his bed, and fell sicke for very sorrow, because it was not come to passe as he had thought.

9 And there continued hee many dayes: for his griefe was euer more and more, so that he saw he must needes die.

10 Therefore he sent for all his friendes, and sayde vnto them, The sleepe is gone from mine eyes, and mine heart faileth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of misery am I fallen nowe, whereas aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And nowe doe I remember the euils that

I haue done at Jerusalem: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitants of Juda without cause.

13 I know that these troubles are come vpon me for the same cause, and beholde, I must die with great sorrow in a strange land.

14 Then called hee for Philip, one of his friends, whō he made ruler ouer al his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him vp, till he might reigne himselfe.

16 So king Antiochus died there in the hundreth fourtie and ninth yeere.

Ioseph. Ant. 12. chap. 14.

17 ¶ When Lysias knewe that the king was dead, he ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about ꝑ Sanctuarie, and sought alwayes their hurt, and the strengthening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to beſiege them.

20 So they came together, & beſieged them in the hundreth and fiftie yeere, & made instruments to shoote, and other engins of warre.

21 But certaine of them that were beſieged, gate foorth, (vnto whom some vngodly men of Israel ioyned themselues)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 We haue bene readie to serue thy father, and to goe forward in those things, that he appointed, and to obey his commandements.

24 Therefore they of our nation fell from vs for this cause, and whersoeuer they found any of vs, they slew them, and spoyled our inheritance.

25 And they haue not onely layde hand vpon vs, but vpon all about their borders.

26 And beholde, this day are they beſieging the castle at Jerusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou doest not preuent them quickly, they will doe greater things then these, and thou shalt not be able to ouercome them.

28 When the king heard this, he was very angry, and called all his friends, the captains of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the Iles of the sea.

30 So the number of his armie was a hundreth thousand footemen, and twentie thousand horsemen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and drewe neere to Beth-sura, and beſieged it a long season, and made engins of warre, but they came out, and burnt them with fire, and fought valiantly.

32 Then departed Judas from the castle, and remooued the hoste toward Beth-zacarias, ouer against the kings campe.

33 So the king arose very early, and brought the armie and his power towarde the way of Beth-zacarias, where the armie set themselues in aray to the battell, and blew the trumpets.

34 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberies,

35 And they set the beastes according to the ranges: so that by euery Elephant there stood a thousand men armed with coates of maile and helmets of brasse vpon their heads, and vnto euery beast were ordained fiue hundreth horsemen of the best,

36 Which were readie at all times whersoeuer the beast was: and whithersoeuer the beast went, they went also, & departed not from him.

37 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, and vpon euery one were two & thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shields, the mountaines glistred therewith, and gaue light as lampes of fire.

40 Thus part of the kings army was spread vpon the hie mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, & the marching of the company and the ratling of the harneſse, were astonied: for the armie was very great and mightie.

42 Then Judas and his hoste entered into the battell, and they slew fiue hundreth men of the kings armie.

43 ¶ Now when Eleazar, the sonne of ꝑ Abaron, saw one of the Elephants armed with royall harneſse, and was more excellent then all the other beasts, he thought that the king should bee vpon him. ‖ *Or, Sauran,*

44 Wherefore he ieoparded himselfe to deliuer his people, and to get him a perpetual name,

45 And ranne boldely vnto him through the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went hee to the Elephants feete, and gate him vnder him, [a] and slew him: then fell the Elephant downe vpon him, and there he died. [a] This example is not to be followed, because it is contrary to the cōmandement,

47 But the other, seeing the power of the king and the fiercenesse of his armie, departed from them.

48 ¶ And the kings army went vp to meete them toward Jerusalem, and the king pitched his tents in Judea toward mount Sion.

49 Moreouer the king tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no victuals there, and were shut vp therein, and the land had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it,

51 And beſieged the Sanctuary many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 ‖ They alla made engins against their engins, and fought a long season. ‖ *Or, the Iewes,*

53 But in the garners there were no victuals: for it was the seuenth yeere, and then they that were in Judea, and were deliuered from the

Gentiles, had eaten vp the reſidue of his ſtore.

54 So that in the Sanctuary were few men left: for the famine came ſo vpon them, that they were ſcattered euery man to his owne place.

55 ¶ Nowe when Lyſias heard that Philip, (whom Antiochus the King, whiles hee liued, had ordeined to bring vp Antiochus his ſonne, that he might be king)

56 Was come againe out of Perſia, and Media, and the kings hoſte with him, and thought to take vnto him the rule of things,

57 He and his haſted, & were ſtirred forward by them in the caſtle to goe and tell the King, and the captaines of the hoſte, and to others, ſaying, We decreaſe daily, and our victailes are but ſmall: and the place that we lay ſiege vnto, is ſtrong, and the affaires of the Realme depend vpon vs.

‖ Or, giue hands.

58 Nowe therefore let vs ‖ agree with theſe men, & take truce with them, and with all their nation,

59 And grant them to liue after their Law, as they did afore: for they be grieued, and doe all theſe things, becauſe we haue broken their Lawes.

60 So the King and the Princes were content, and ſent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortreſſe.

62 And the king went vp to mount Sion: but when hee ſawe that the place was well defenced, he brake his othe that he had made, and commanded to breake downe the wall round about.

63 Then departed he in all haſte, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: ſo he fought againſt him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after he had killed Antiochus and Lyſias. 5 He troubleth the children of Iſrael through the counſell of certaine wicked perſons. 37 The prayer of the Prieſts againſt Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

Ioſeph. Ant. 12. chap. 5.

IN the ſyxtieth, and one and fiftie yeere departed Demetrius the ſonne of Seleucus from Rome, and came vp with a few men vnto a citie of the ſea coaſt and reigned there.

2 And when he came into the poſſeſſion of his fathers kingdome, his ſouldiers tooke Antiochus and Lyſias, and brought them vnto him.

3 But when it was told him, he ſaid, Shew me not their faces.

4 So they put them to death. Nowe when Demetrius was ſet vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Iſrael, whoſe captaine was Alcimus, that would haue bene the high Prieſt.

6 Theſe men accuſed the people vnto the king, ſaying, Iudas and his brethren haue ſlaine all thy friends, and driuen vs out of our owne land.

7 Wherefore ſende nowe ſome man, whom thou truſteſt, that he may goe and ſee all the deſtruction, which he hath done vnto vs, and to the kings lande, and let him puniſh them with all their partakers.

8 Then the king choſe Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the king, and ſent him,

9 And that wicked Alcimus, whom he made hie Prieſt, and commanded him to bee auenged of the children of Iſrael.

10 So they departed, and came with a great hoſt vnto the land of Iuda, and ſent meſſengers to Iudas and his brethren, deceitfully with peaceable words.

11 But they beleeued not their ſaying: for they ſaw that they were come with a great hoſte.

12 Then a company of the gouernours aſſembled vnto Alcimus and Bacchides to intreate of reaſonable points.

13 And the ‖ Aſideans were the firſt that required peace among the children of Iſrael.

‖ Or, Haſidims.

14 For ſaid they, He that is a Prieſt of the ſeede of Aaron, is come with his armie: therefore he will not hurt vs.

15 Then he ſpake vnto them peaceably, and ſwore vnto them and ſayd, We will doe you no harme, neither your friends:

16 And they beleeued him: but hee tooke of them threeſcore men, and ſlew them in one day, according to the words that were written,

17 *They haue caſt the bodies of thy Saints, and their blood round about Ieruſalem, and there was no man that would bury them.

*Pſal. 79. 2.

18 So there came a feare and a trembling among all the people: for they ſaide, There is neither trueth nor righteouſneſſe in them: for they haue broken the appointment and othe that they made.

19 Then Bacchides remooued from Ieruſalem, and pitched his tent at ‖ Beth-zecha, where hee ſent foorth & tooke many of the men that had forſaken him, and certaine of the people whom he ſlew and caſt into the great pit.

‖ Or, Bethſeth, or Bezeth.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: ſo Bacchides went vnto the king.

21 Thus Alcimus ſtroue for the Prieſthood.

22 And all ſuch as troubled the people, reſorted vnto him: in ſo much that they obtained the land of Iuda, and did much hurt in Iſrael.

23 Nowe when Iudas ſaw all the miſchiefe that Alcimus and his company had done among the Iſraelites more then the heathen,

24 He went foorth round about all the borders of Iudea, and puniſhed thoſe that were fallen away, ſo that they came no more abroad in the countrey.

25 But when Alcimus ſawe that Iudas and his people had gotten the vpper hand, and knew that hee was not able to abide them, he went againe to the king and accuſed them of wicked things.

26 Then the King ſent Nicanor one of his chiefe Princes, which hated Iſrael deadly, and commaunded him that hee ſhould deſtroy the people.

Ioſeph. Ant. 12. chap. 16.

27 ¶ So Nicanor came to Ieruſalem with a great hoſte, and ſent vnto Iudas, and his brethren deceitfully with friendly wordes, ſaying,

28 Let there be no warre betweene me, and you: I will come with few men, to ſee how ye do, friendly.

29 So

29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Nevertheless, it was told Iudas, that he came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, he went out to fight against Iudas beside ‖ Caryhalalama.

‖ Or, Caphar-salama.

32 Where there were slaine of Nicanors host about fiue thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went foorth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the king.

34 But he laughed at them, & mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Iudas and his host be not deliuered now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the priests came in, and stood before the altar in the Temple, weeping and saying,

37 For somuch as thou, O Lorde, hast chosen this * House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

Isa. 56. 5, 7.

38 Bee auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Iudas pitched in ‖ Adasa, with three thousand men, where Iudas prayed, saying,

‖ Or, Adarsa.

41 O Lord, * because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundreth, foure score and fiue thousand of them.

2. Kin. 19. 35. tob. 1. 1. 11. eccles. 48. 22. Isa. 37. 36. 2. mac. 8. 19.

42 So destroy thou his hoste before vs to day, that all other may know that he hath spoken wickedly against thy Sanctuary, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Nowe when his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney frō Adasa vnto Gazera, blowing an alarme with the trumpets after them.

46 So they came foorth of all the townes of Iudea round about, and rushed vpon them, and threwe them from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoyles, and the pray, and smote off Nicanors head, and his right hand, which he held vp so proudly, and brought it with them, and hanged them vp afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that day on the thirteenth day of the moneth Adar.

50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent vnto the Iewes.

IUdas heard also the fame of the Romans, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

Ioseph. Ant. 12. cap. 18.

2 And that they were men of great power, and they tolde him of their battels, and their worthy actes, which they did among the ‖ Galatians whom they had conquered, and made to pay tribute,

‖ Or, Frenchmen.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsel and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouerthrowes to the Kings that came against them, from the vttermost part of the earth, and that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perses kings of the ‖ Macedonians, and others, that rose against them, and how they ouercame them,

‖ Or, Citims.

6 And how great Antiochus king of Asia that came against them in battel, hauing an hundreth and twenty Elephants, with horsemen and charets, and a very great army, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a seperate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it tolde them that the Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slewe many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to bee their bondemen vnto this day:

11 Moreouer, how they destroyed and brought into subiection other kingdomes, and Iles, whosoeuer had withstood them:

12 But that they kept amity with their owne friends, and those that stayd vpon them: finally, that they conquered kingdomes, both farre and neere, insomuch that whosoeuer heard of their renowme, was afrayd of them.

13 For whome they would helpe to their kingdomes, those reigned, & whom they would, they put downe: thus were they in most hie authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined themselues a councell, wherein three hundreth and twentie

men consulted dayly, and prouided for the common affaires, to gouerne them well,

16 And they that committed their gouernment to one man euery yeere, who did rule ouer all their countrey, to whom euery man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason the sonne of Eleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the ‖ Senate where they spake and sayd,

‖ Or, councill.

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse, and sent to Jerusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea, and by land for euer, and the sword, and enemie be from them.

24 If there come first any warre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shal helpe them, as the time shall bee appointed, with all their heart,

‖ Or, the Romanes.

26 Also ‖ they shall giue nothing to them that come to fight for them, nor serue them with wheate nor weapons, nor money, nor ships, as it pleaseth the Romanes, but ‖ they shall keepe their couenants without taking any thing of them.

‖ Or, the Iewes.

27 Likewise also, if warre come first against the nation of the Jewes, the Romans shal helpe them with a good wil, according as the time shal be appointed them.

28 Neither shall wheate be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romanes, who will keepe these couenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one party, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Judas is slaine. 31 Jonathan is put in the stead of his brother. 47 The battell betweene Jonathan and Bacchides. 55 Alcimus is smitten with the palsie, and dieth. 68 He commeth vpon Jonathan by the counsell of certaine wicked persons, and is ouercome. 70 The truce of Jonathan with Bacchides.

IN the meane season when Demetrius had heard howe Nicanor and his hoste was giuen the battell, hee sent Bacchides, and Alcimus againe into Judea, and his ‖ chiefe strength with them.

Iosseph. Ant. 12. cap. 18.

‖ Or, the right horne.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Mesaloth which is in Arbelis, and wanne it, and slew much people.

3 And in the first moneth of the hundreth, fiftie and two yeere, they layd their siege against Jerusalem.

4 But they rayled their campe, and came to Berea, with twenty thousand foot men, and two thousand horsemen.

5 Now Judas had pitched his tent at ‖ Eleaza, and three thousand chosen men with him.

‖ Or, Laisa.

6 And when they saw that the multitude of the armie was great, they were sore afrayd, and many conueyed themselues out of the hoste, so that there abode no more of them, but eight hundreth men.

7 When Judas saw that his hoste failed him, and that he must needes fight, he was sore troubled in mind that he had no time to gather them together, and was discouraged.

8 Neuertheless, he sayd vnto them that remained, Let vs rise, and goe vp against our enemies, if peraduenture wee may be able to fight with them.

9 But they would haue stayed him, saying, Wee are not able: but let vs rather saue our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Judas sayd, a God forbid, that we should doe this thing, to flee from them: if our time be come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and ouercome, is ouercome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remoued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that threw with slings, and the archers marched in the foreward, & they that fought in the foreward, were all valiant men.

12 And Bacchides was in the right wing. So the army drew neere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remnant fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre

sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 Howe is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Judas, both the battels and the valiant acres that hee did, and of his worthinesse, they are not written: for they were very many.

Ioseph. Ant. 13. chap. 1. and 3.

23 ¶ Nowe after the death of Judas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the countrey gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.

28 Then came all Judas friends together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and ‖against them of our nation that are enemies vnto vs,

‖Or, against the enemies of our nation.

30 Therefore, this day wee chuse thee that thou mayest be our Prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stede of his brother Judas.

32 But when Bacchides knewe it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiuing that, fled into the wildernes of Thecua with all their companie, and pitched their tents by the water poole of Alphar.

34 Which when Bacchides vnderstood, hee came ouer Jorden with all his hoste vpon the Sabbath day.

35 (Now had Jonathan sent his brother John a captaine of the people, to pray his friends, the Nabathites, that they would keepe their baggage which was much.

‖Or, Jambri.

36 But the children of ‖Ambri came out of Medaba, and tooke John, and all that he had, and when they had taken it, went their way.

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from ‖Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

‖Or, Nadabath.

38 Therefore they remembred John their brother, and went vp, and hid themselues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, and much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, and slew many of them, and the remnant fled into the mountaines, so that they tooke all their spoyles.

41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his companie, Let vs rise now, and fight against our enemies: for it is not to day as in time past.

45 Beholde, the battell is before vs, and behinde vs, and the water of Jorden on this side and that side, and the marise and forest, so that there is no place for vs to turne aside.

46 Wherefore cry now vnto heauen, that yee may bee deliuered from the power of your enemies: so they ioyned battell.

47 Then Jonathan stretched out his hand to smite Bacchides: but he turned aside from him and recoiled.

48 Then Jonathan, and they that were with him, leapt into Jorden, and swimmed ouer vnto the further banke: but the other would not passe thorow Jorden after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalem, and built vp the strong cities in Juda, as the castle of Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, ‖Pharathon, and ‖Tephoo, with hie walles, with gates, and with barres,

‖Or, Phara.
‖Or, Thopo.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 Hee fortified also the citie Beth-sura, and Gazara, and the castle, and set a garison in them with prouision of victuals.

53 Hee tooke also the chiefest mens sonnes in the countrey for hostages, and put them in the castle at Jerusalem to be kept.

54 ¶ Afterward in the hundreth fifte and three yeere, in the second moneth, Alcimus commanded that the walles of the inner court of the Sanctuarie should be destroyed, and he pulled downe the mountaines of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, and his mouth was stopped: for he was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides sawe that Alcimus was dead, he turned againe to the king, and so the lande of Juda was in rest two yeeres.

58 Then all the vngodly men held a councell, saying, Beholde, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Judea, to take Jonathan, and those that were with him: but they could not, for

theſe counſell was knowen vnto them.

‖ Or, Ionathan.

61 And ‖ they tooke fiftie men of the countrey, which were the chiefe workers of this wickednesſe, and ſlew them.

‖ Or, Bethbeſſen.

62 ¶ Then Ionathan and Simon with theſe company departed vnto ‖ Beth-baſin which is in the wildernesſe, and repaired the decay thereof, and made it ſtrong.

63 When Bacchides knew this, he gathered all his hoſte, and ſent word to them that were of Judea.

64 Then came he and laid ſiege to Beth-baſin, and fought againſt it a long ſeaſon, and made inſtruments of warre.

65 But Ionathan had left his brother Simon in the citie, and went forth into the countrey, and came with a certaine number,

‖ Or, Odares.

66 And ſlew ‖ Dodomeras and his brethren, and the children of Phaſiron in their tents: ſo he began to ſlay, and increaſed in power.

67 Simon alſo and his company went out of the citie, & burnt vp the inſtruments of warre,

68 And fought againſt Bacchides, and diſcomfited him, and vexed him ſore, ſo that his counſell and iourney was in vaine.

b Wicked counſell falleth on the counſellers.

69 Wherefore he was very wroth at the wicked men, b that gaue him counſell to come into the countrey, and ſlew many of them, and purpoſed to returne into his owne countrey.

70 Whereof when Ionathan had knowledge, he ſent ambaſſadours vnto him, to intreat of peace with him, and that the priſoners ſhould be deliuered.

71 Which thing he accepted, & did accoʒding to his deſire, and made an othe, that hee would neuer doe him harme all the dayes of his life.

72 So he reſtoʒed vnto him the priſoners that he had taken afoʒetime out of the land of Juda, and ſo returned and went into his owne land, neither did he come any moʒe into their boʒders.

73 Thus the ſword ceaſed from Iſrael, and Ionathan dwelt at Machmas, and began there to gouerne the people, and deſtroyed the vngodly men out of Iſrael.

CHAP. X.

4 *Demetrius deſireth to haue peace with Ionathan.* 18 *Alexander alſo deſireth peace with the Iewes.* 48 *Alexander maketh warre againſt Demetrius.* 50 *Demetrius is ſlaine.* 51 *The friendſhip of Ptolemeus and Alexander.*

Joſeph. Ant. 13. chap. 3.

IN the hundʒeth and thʒeeſcoʒe yeere came Alexander the ſonne of Antiochus Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the king heard it, he gathered an exceeding great hoſte, and went forth againſt him to fight.

3 Alſo Demetrius ſent letters vnto Ionathan with louing woʒdes, as though he would preferre him.

4 Foʒ hee ſaid, We will firſt make peace with him, before hee ioyne with Alexander againſt vs.

5 Elſe he will remember all the euill that we haue done againſt him, and againſt his brethren and his nation.

6 And ſo he gaue Ionathan leaue to gather an hoſte, and to prepare weapons, and to be confederate with him, and commanded the hoſtages that were in the caſtle, to bee deliuered vnto him.

7 ¶ Then came Ionathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the caſtle.

8 Therefore they were ſore afraide, becauſe they heard that the king had giuen him licence to gather an armie.

9 So they that were of the caſtle, deliuered the hoſtages vnto Ionathan, who reſtoʒed them to their parents.

10 Ionathan alſo dwelt at Jeruſalem, and began to build, and repaire the citie.

11 And hee commaunded the woʒkemen to builde the walles, and the mount Sion round about with hewen ſtone, to foʒtifie it: and ſo they did.

12 Then the ſtrangers that were in the caſtles which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Onely at Beth-ſura remained certaine which had foʒſaken the Lawe and the commandements, foʒ it was their refuge.

15 ¶ Now when king Alexander had heard of the promiſes that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which hee and his brethren had done, and of the paines that they had endured,

16 Hee ſayd, Might wee finde ſuch a man? now therefoʒe we will make him our friend and confederate.

17 Upon this hee wʒote a letter, and ſent it vnto him, with theſe woʒds, ſaying,

18 KING ALEXANDER to his brother Jonathan, ſendeth ſalutation.

19 Wee haue heard of thee, that thou art a very valiant man, and woʒthy to be our friend.

20 Wherefoʒe this day we oʒdeine thee to be the hie Prieſt of thy nation, and to be called the kings friend: (and hee ſent him a purple robe, and a ‖ crowne of gold,) that thou mayeſt ‖ conſider what is foʒ our profit, and keepe friendſhip toward vs.

‖ Or, mitre. ‖ Or, take our part.

21 So in the ſeuenth moneth of the hundʒeth and thʒeeſcoʒe yeere, vpon the feaſt day of the tabernacles, Jonathan put on the holy garment, and gathered an hoſte, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was marueilous ſoʒʒy, and ſayd,

Joſeph. Ant. 13. chap. 3.

23 What haue we done, that Alexander hath preuented vs in getting the friendſhip of the Jewes foʒ his ſtrength?

24 Yet will I wʒite and exhoʒt them, and promiſe them dignities and rewards, that they may helpe me.

25 Whereupon hee wʒote vnto them theſe woʒds, KING DEMETRIVS vnto the nation of the Jewes ſendeth greeting.

26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendſhip, and haue not ioyned with our enemies, whereof we are glad.

27 Now therefoʒe remaine ſtill, and keepe fidelitie toward vs, and we will recompenſe you foʒ the good things that ye haue done foʒ vs,

28 And wil releaſe you of many charges, and giue you rewards.

29 And now I diſcharge foʒ your ſake all the Jewes from tributes, and free you from the cuſtomes

customes of salt, and the crowne taxes, and from the third part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne duety, I so release them, that from this day forth, none shall take any thing of the land of Iuda, or of the three gouernments, which are added thereunto, as of Samaria and of Galile, * from this day forth for euermore.

a And of the countrey beyond Iorden, as Iosephus writeth

31 Jerusalem also with all things belonging thereto, shall bee holy and free from the tenthes and tributes.

32 Also I release ẏ power of the castle which is at Jerusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shal chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away prisoners out of the land of Iuda throughout all my Realme, and euery one of them shalbe free from tributes, yea, euen their cattell,

34 And all the feastes, and Sabbaths, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Jewes in my Realme,

35 So that in them no man shal haue power to doe any thing, or to vexe any of them in any maner of cause.

36 Also thirtie thousand of the Jewes shall be written vp in the Kings hoste, and haue their wages payed them as appertaineth to all them that are of the Kings armie: and of them shall bee ordeined certaine to keepe the Kings strong holdes.

37 And some of them shall bee set ouer the kings most secret affaires, and their gouernours and their princes shall be of themselues, and they shal liue after their own lawes, as the king hath commanded in the land of Iuda.

38 And the three gouernments that are added vnto Judea from the countrey of Samaria, shall be toyned vnto Judea, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Jerusalem, for the necessary expenses of the holy things.

40 Moreouer, I will giue euery yere fifteen thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the workes of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the accompt appointed for the entertainement of the Sanctuary, these yeeres passed, euen these things shall be released, because they appertaine to the Priests that minister.

43 Item, whosoeuer they bee that flee vnto the Temple at Jerusalem, or within ẏ liberties thereof, and are indebted to the king for any maner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repairing of the workes of the Sanctuary, expenses shall be giuen of the Kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it round about, that the holdes in Judea may bee built vp, shall also the costs be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these wordes, they gaue no credite vnto them, neither receiued them: for they remembred the great wickednesse that hee had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battel, but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battel continued til the sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadours vnto Ptolemeus the king of Egypt with these wordes, saying, *Ioseph. Ant. 13. chap. 5.*

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroied Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is discomfited by me, and I sit in the throne of his kingdome,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemeus the king gaue answere, saying, Happy be the day, wherein thou art come againe vnto the lande of thy fathers, and sittest in the throne of their kingdome.

56 Now therefore will I fulfill thy writing: but meet me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundreth threescore and two yeere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glory, as the maner of kings is.

59 ¶ Then wrote king Alexander vnto Jonathan, that he should come and meet him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certeine pestilent fellowes of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple: and so they did: and the king appointed him to sit by him,

63 And sayd vnto his princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honor, and wrote

wrote him among his chiefe friends, and made him a duke and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundreth threescore and fine yere came Demetrius the sonne of Demetrius, from Creta into his fathers land.

68 Whereof when king Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Cœlosyria, who gathered a great hoste, and campd in Jamnia, and sent vnto Jonathan the hie Priest, saying,

70 Dareſt thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therfore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.

73 And now how wilt thou bee able to abide so great an hoste of horsemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the words of Apollonius, he was moued in his mind: wherfore hee chose ten thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garrison was in Joppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen, with a great hoste of foote men, and went toward Azotus, as though hee would goe forward, and came immediatly into the plaine field, because he had so many horsmen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirmished with his ariere ba..d.

79 For Apollonius had left a thousand horsemen behinde them in ambush.

80 And Jonathan knew that there was an ambushment behinde him, and though they had compassed in his hoste, and shotte darres at the people from the morning to the euening,

81 Yet the people stood stil, as Jonathan had commanded them, till their horses were wearie.

82 Then brought Simon forth his hoste, and set them against the band: but the horses were weary, and he discomfited them, and they fled: so the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Jonathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoyles.

88 And when king Alexander heard these things, he began to doe Jonathan more honour,

89 And sent him a collar of golde, as the vse is to bee giuen vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

CHAP. XI.

1 *The dissension betweene Ptolemeus and Alexander his sonne in law.* 17 *The death of Alexander.* 19 *Demetrius reigneth after the death of Ptolemeus.* 22 *Sion is besieged of Jonathan.* 42 *Demetrius seeing that no man resisted him, sendeth his armie againe.* 54 *Tryphon moueth Antiochus against Demetrius.*

AND the King of Egypt gathered a great hoste, like the sand that lieth vpon the sea shore, and many ships, and went about through deceite to obtaine the kingdome of Alexander, and to ioyne it vnto his owne realme. *Ioseph. Ant. 13. chap. 7.*

2 Vpon this he went into Syria with friendly words, and was good vnto the cities, and men came forth to meete him: for king Alexander had commanded them to meete him, because he was his father in law.

3 Now when hee entred into the citie of Ptolemais, he left bands and garisons in euery citie.

4 And when he came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of them by the way where hee should passe.

5 And they tolde the king what Jonathan had done, to the intent they might get him euill will: but the king held his peace.

6 And Jonathan met the king with great honour at Joppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So king Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, and forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was king Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But

15 But when Alexander heard it, he came to warre against him, & Ptolemeus brought forth his hoste, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, king Ptolemeus died, & they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castle, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and tolde him that Jonathan besieged the castle.

22 So when he heard it, hee was angrie, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him, and speake with him at Ptolemais in all haste.

23 Neuertheless, when Jonathan heard this, he commanded to besiege it: hee chose also certaine of the Elders of Israel, and the Priestes, and put himselfe in danger,

24 And tooke with him siluer and golde, and apparell, and diuers presents, and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predecessours had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that hee had afore, and made him his chiefe friend.

28 Jonathan also desired the King, that hee would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promised him three hundreth talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, containing these wordes.

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 Wee sende you here a copy of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnesse that our friendes the nation of the Jewes keepe vnto vs, and for their good will towards vs, we are determined to doe them good.

34 Wherefore wee assigne to them the coastes of Judea, with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the King tooke yeerely afore time, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne taxes which were payed vnto vs, wee discharge them of all from henceforth.

36 And nothing hereof shall be reuoked from this time forth and for euer.

37 Therefore see that ye make a copy of these things, and deliuer it vnto Jonathan, that it may bee set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his lande was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bands of strangers, whom he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Nowe was there one Tryphon, that had bene of Alexanders part afore, which when hee sawe that all the hoste murmured against Demetrius, hee went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, [Or, Emalcuel.

40 And lay sore vpon him, to deliuer him this yong Antiochus, that hee might reigne in his fathers stead: hee tolde him also what great euill Demetrius had done, and howe his men of warre hated him, and hee remained there a long season.

41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castle at Jerusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely do these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Nowe therefore shalt thou doe mee a pleasure, if thou wilt send me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousande strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the city, euen an hundreth and twentie thousande men, gathered them together in the mids of the city, and would haue slaine the King.

46 But the King fled into the palace, and the citizens kept the streets of the city, and began to fight.

47 Then the King called to the Jewes for helpe, which came to him altogether, and went abroad thorow the city,

48 And slewe the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the King.

49 So when the citizens saw that the Jewes had gotten the vpper hande of the city, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Graunt vs peace, and let the Jewes cease from vexing vs and the city. [Or, giue vs the right hand.

51 So they cast away their weapons, & made peace, and the Jewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Jerusalem with great pray.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuertheles, he dissembled in all that euer he

he spake, and withdrewe himselfe from Jonathan, neither did hee reward him according to the benefits which he had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the ‖ beasts, and wan Antiochia. ‖ Or, Elephants,

57 And yoong Antiochus wrote vnto Jonathan, saying, I appoynt thee to bee the chiefe priest, & make thee ruler ouer the foure governments, that thou mayest be a friend of the kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a collar of gold.

59 He made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out, wherfore he laid siege vnto it, and burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and took of the sonnes of the chiefe men for hostages, and sent them to Jerusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey.

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, & fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterward put them out from thence, and tooke the city, and set a garison in it.

67 Then Jonathan with his hoste, came to the water of Genesar: and betimes in the morning came to the plaine of Azor.

68 And beholde, the hostes of the ‖ strangers met him in the plaine, and had laid ambushments for him in the mountaines. ‖ Or, heathen.

69 So that when they came against them, the ambushments rose out of their places, and skirmished.

70 So that all that were on Jonathans side, fled: and there was not one of them left, except Mattathias the sonne of ‖ Absalomus, and Judas the sonne of Calphi the Captaines of the hoste. ‖ Or, Absalomus.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed.

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Nowe when his owne men that were fled, sawe this, they turned againe vnto him, and helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slaine of the strangers the same day about three thousande men, and Jonathan turned againe to Jerusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 3 and to the people of Sparta, to renue their couenant of friendship. 24 Jonathan putteth to flight the Princes of Demetrius. 40 Tryphon taketh Ionathan by deceit.

IOnathan nowe seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to stablish and renew the friendship with them. *Ioseph. Ant. 13. cap. 8.*

2 Hee sent letters also vnto the ‖ Spartians and to other places for the same purpose. ‖ Or, Lacedemonians.

3 So they went vnto Rome, and entred into the Senate, and sayde, Jonathan the hie priest and the nation of the Jewes sent vs vnto you, for to renew friendship with you, and the bonde of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home vnto the land of Juda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the priestes, and the rest of the people of the Jewes, sende greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from ‖ Arius, which then reigned among you, that you would be our brethren, as the copie hereunder written specifieth. *Ioseph. Ant. 12. cap. 5.* ‖ Or, Darius.

8 And Onias intreated the Ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, wee neede no such writings: for wee haue the holy bookes in our handes for comfort.

10 Neuertheless, we thought it good to sende vnto you, for the renewing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at al seasons continually, and in the feastes and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though wee haue bene enuironed with great troubles and warres, so that the Kings round about vs haue fought against vs,

14 Yet would wee not be grieuous vnto you, nor to other of our confederates and friendes in these warres.

15 For wee haue had helpe from heauen, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and league.

17 Wee commaunded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood.

18 And

18 And now ye shall doe vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the high Priest lendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, yee shall doe well to write vnto vs of your prosperity.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to bee shewed vnto you.

24 ¶ Nowe when Jonathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afore,

25 Hee went from Jerusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Jonathan commanded his men to watch, and to bee in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheless Jonathan and his companie knew it not till the morning: for they sawe the fires burning.

30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedei, and slewe them, and tooke their spoyle.

32 Hee proceeded further also, and came vnto Damascus, and went throwe all the countrey.

33 But Simon his brother went forth, and came to Ascalon and to the next holdes, departing vnto Joppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherfore he set a garison there to keepe it.

35 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Judea,

36 And to make the wals of Jerusalem hier, and to make a great mount betwixt the castle and the citie, for to separate it from the city, that it might bee alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

Ioseph. Ant. 13. chap. 9.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when hee had slaine the king Antiochus.

40 But he was afrayd that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Jonathan forth against him to the battell, with forty thousand chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Jonathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his kinds, and gaue him rewards, and commanded his men of warre to be as obedient vnto him, as to himselfe,

44 And sayd vnto Jonathan, Why hast thou caused this people to take such trauaile, seeing there is no warre betweene vs?

45 Therefore send them now home againe, and chuse certaine men to waite vpon thee, and come thou with me to Ptolemais: For I will giue it thee, with the other strong holds, and the other garisons, and al them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan beleeued him, and did as hee sayd, and sent away his hoste, which went into the land of Juda,

47 And retained but three thousande with him, whereof he sent two thousand into Galilee, and one thousand went with himselfe.

48 Nowe assoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footmen and horsemen into Galile, and into the great plaine, to destroy all Jonathans company.

50 But when they knew that Jonathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Juda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were round about them, sought to destroy them.

54 For they said, Now haue they no captaine, nor any man to helpe them: therfore let vs now fight against them, and roote out their memory from among men.

CHAP. XIII.

1 *After Ionathan was taken, Simon is chosen captaine.* 17 *Tryphon, taking his children and money for the redemption of Ionathan, killeth him and his children.* 31 *Tryphon killeth Antiochus, & possesseth the realme.* 36 *Demetrius taketh truce with Simon.* 43 *Simon winneth Gaza.* 50 *He possesseth the tower of Sion.* 53 *He maketh his sonne Iohn captaine.*

NOw when Simon heard that Tryphon gathered a great hoste to come into the lande of Juda, and to destroy it,

Ioseph. Ant. 13. chap. 9.

2 And sawe that the people was in great trembling and feare, he came vp to Jerusalem, and gathered the people together,

3 And gaue them exhortation, saying, Yee know

knowe what great things I, and my brethren, and my fathers haue done for the Lawe, and the Sanctuary, and the battels, and troubles that we haue seene.

4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will auenge my nation, and the Sanctuary, and our wiues and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these wordes the hearts of the people were kindled,

8 So that they cryed with a loud voice, saying, Thou shalt be our captaine in steade of Judas and Jonathan thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 ¶ So hee gathered all the men of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Absalomus with a great hoste vnto Joppe, which dyoue them out that were therein, and remained there himselfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the land of Juda, and Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Addidis vpon the open plaine. ‖ Or, Addus.

14 But when Tryphon knewe that Simon stoode vp in steade of his brother Jonathan, and that he would fight against him, hee sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that he is owing in ỹ kings accompt concerning the businesse that he had in hand.

16 Wherefore send now an hundreth talents of siluer, and his two sonnes for hostages, that when hee is letten forth hee will not turne from vs, and we will send him againe.

17 Neuertheless Simon knewe that he dissembled in his wordes, yet commanded hee the money and children to bee deliuered vnto him, lest hee should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundreth talents: but he dissembled, and would not let Jonathan goe.

20 ¶ Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adora: but whersoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castle, sent messengers vnto Tryphon, that hee should make haste to come by the wildernes, and to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snowe: but he remoued and went into the country of Galaad.

23 And when he came neere to Bascama, hee slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie,

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behinde and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might bee seene of men saylng in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went forth with the yong King Antiochus, hee slew him traiterously, *Ioseph. Ant. 13. chap. 9.*

32 And reigned in his steade, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vp the castles of Judea, and compassed them about with high towers, and great walles, euen with towers, and gates, and barres, and layed vp vitailes in the strong holdes.

34 Moreouer Simon chose certaine men and sent them to king Demetrius, that he would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 DEMETRIVS the King vnto Simon the hie Priest, and the friend of Kings, and to the Elders, and to the nation of the Iewes sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue wee receiued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free. ‖ Or, collar, or bandricke in Greeke, Baitan, or babeu.

38 So the things that we haue granted you, shall be stable: the strong holdes which ye haue builded, shall be your owne.

39 Also we forgiue the ouersights, and faults committed vnto this day: and the crowne tare that yee ought vs: and whereas was any other tribute in Jerusalem, it shall bee nowe no tribute.

40 And they that are meete among you to be written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundreth and seuenty yeere.

42 And the people of Israel began to write in their letters and publique instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, lept into the city, and there was great trouble in the city,

45 Insomuch that the people of the citie rent their clothes, and climed vp vpon the walles with

with their wiues, and children, and cried with a loud voice, beseeching Simon to graunt them peace, saying,

46 Deale not with vs according to our wickednesse, but according to thy mercy.

47 Then Simon pitied them, & would fight no more against them, but put them out of the citie, and cleansed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thanksgiuing.

48 So when he had cast all the filthines out, he set such men in it as kept the Law, and fortified it, & builded there a dwelling place for himselfe.

49 Now, when they in the castle at Ierusalem were kept, that they could not come forth nor goe into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 Insomuch that they besought Simon to make peace with them: which he granted them, and put them out from thence, and cleansed the castle from filthinesse.

51 And vpon the three and twenty day of the second moneth, in the hundreth seuenty and one yere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, and with cymbals, and with viols, & with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And he ordeined that the same day should be kept euery yere with gladnesse.

53 And he fortified the mount of the Temple that was beside the castle where hee dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captaine of all the hosts, and caused him to dwell in ‖ Gazaris.

‖ Or, Gara.

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon being captaine, there is great quietnesse in Israel. 18 The couenant of friendship with the Romans, and with the people of Sparta, is renued.

IN the hundreth, seuentie and two yeere, gathered king Demetrius his hoste, and departed vnto Media, to get him helpe to fight against Tryphon.

2 But when Arsaces the king of Persia and Media heard that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went & ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all ỹ land of Iuda was in rest, so long as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wan the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the iles of the sea.

6 He enlarged also the borders of his people, and conquered the countreyes.

7 He gathered vp many of their people, that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castle, which hee cleansed from filthinesse, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruits, and the trees gaue their fruit.

9 The Elders sate in the open places, and consulted all together for the Common wealth, and the yong men were honourably clothed and armed.

10 He prouided victuals for the cities, and all kind of munition, so that his glorious fame was renowmed vnto the end of the world.

11 Hee made peace thorowout the land, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, and the figtrees, and there was no man to fray them.

13 There was none in the land to fight against them: for then the kings were ouercome.

14 He helped all those that were in aduersity among his people: hee was diligent to see the Law kept, and he tooke away the vngodly, and wicked.

15 He beautified the Sanctuary, and increased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Ionathan was dead, they were very sory.

17 But when they heard that Simon his brother was made high Priest in his stead, and how he had woon the land againe with the cities in it,

18 They wrote vnto him in tables of brasse, to renew the friendship and bond of loue, which they had made with Iudas and Ionathan his brethren.

19 Which writings were read before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATOVRS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren, send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their comming,

22 And haue registred their ambassage in the publike records in this maner. NVMENIVS the sonne of Antiochus, and Antipater the sonne of Iason the Iewes ambassadors, came vnto vs, to renew amitie with vs.

23 And it pleased the people, that the men should bee honourably intreated, and that the copie of their ambassage should bee registred in the publike records, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After this, Simon sent Numenius to Rome, with a great shield of golde of a thousand pound weight to confirme the friendship with them.

25 Which when the people vnderstood, they sayd, What thanks shall we recompense againe vnto Simon and his children? for he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

27 The copy of the writing is this. In the eight and twenty day of the moneth † Elul, in the hundreth seuenty and two yeere, in the third yere of Simon the high Priest. † August.

28 In

28 In ‖ Sraemel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

‖ Or, Ieruſalem,

29 Wherein Simon the ſonne of Mattathias (come of the children of Iarib) and his brethren put themſelues in danger, and reſiſted the enemies of their nation, that their Sanctuary, and Law might be maintained, and did their nation great honour.

30 For Ionathan gathered his nation together, and became their high Priest, and is layed with his people.

31 After that would their enemies haue inuaded their countrey, and deſtroied their land, and lay their hands on their Sanctuarie.

32 Then Simon reſiſted them, and fought for his nation, and ſpent much of his owne ſubſtance, and armed the valiant men of his nation, and gaue them wages.

33 Yee fortified alſo the cities of Iudea, and Bethſura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay ſometime) and ſet there a garrtion of the Iewes.

34 And he fortified Ioppe, which lieth vpon the ſea, and ‖ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furniſhed them with things neceſſary for the reparation thereof.

‖ Or, Gaza, or Gazaru,

35 Now when the people ſawe the faithfulneſſe of Simon, and to what glorie he thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, becauſe hee had done all theſe things, and for the vprightneſſe, and fidelitie that he had kept to his nation, and that ſought by all meanes to exalt his people.

36 For in his time they proſpered wel by him, ſo that the heathen were taken out of their countrey, and they alſo which were in the city of Dauid at Ieruſalem, where they had made them a caſtle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he let Iewes in it, and fortified it, for the aſſurance of the land and citie, and raiſed vp the walles of Ieruſalem.

38 And king Demetrius confirmed him in his high Prieſthood for theſe cauſes,

39 And made him one of his frends, & gaue him great honour.

40 For it was reported that the Romans called the Iewes their friends & confederates, and that they honourably received Simons ambaſſadours,

41 And that the Iewes and Prieſts conſented that Simon ſhould be their prince, and high Prieſt perpetually, till God raiſed vp the true Prophet,

42 And that he ſhould be their captaine, and haue the charge of the Sanctuarie, and ſo ſet men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortreſſes, and that ſhoulde make prouiſion for the holy things,

43 And that he ſhould be obeyed of euery mã, and that all the writings in the countrey ſhould be made in his name, and that he ſhould be clothed in purple, and weare golde,

44 And that it ſhould not be lawfull for any of the people, or Prieſtes to breake any of theſe things, or to withſtand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde:

45 And if any did contrary to theſe things, or brake any of them, he ſhould be puniſhed.

46 So it pleaſed all the people to agree that it ſhould be done to Simon accoꝛding vnto theſe words.

47 Simon alſo accepted it, and was content to be the high Prieſt, and the captaine, and the Prince of the Iewes and of the Prieſts, and to be the chiefe of all.

48 And they commaunded to ſet vp this writing in tables of braſſe, and to faſten it to the wall that compaſſed the Sanctuarie in an open place,

49 And that a copy of the ſame ſhould be laid vp in the treaſurie, that Simon and his ſonnes might haue it.

CHAP. XV.

1 Antiochus maketh a couenant of friendſhip with Simon. 11 Tryphon purſued. 15 The Romans write letters vnto kings & nations in the defence of the Iewes. 27 Antiochus refuſing the helpe that Simon ſent him, breaketh his couenant.

MOreouer, king Antiochus the ſonne of Demetrius ſent letters from the Iles of the ſea, vnto Simon the prieſt, and prince of the Iewes, and to all the nation,

2 Conteining theſe words, ANTIOCHVS the king vnto Simon the great Prieſt, and to the nation of the Iewes, ſendeth greeting.

3 For ſo much as certeine peſtilent men haue vſurped the kingdome of our fathers, I am purpoſed to challenge the realme againe, and to reſtore it to the olde eſtate: wherefore I haue gathered a great hoſte, and prepared ſhips of warre,

4 That I may go thoꝛow the countrey, and be auenged of them, which haue deſtroyed our countrey, and waſted many cities in the realme.

5 Now therfore I do confirme vnto thee all the liberties, whereof all the kings my progenitors haue diſcharged thee, and all the paiments, whereof they haue releaſed thee.

6 And I giue thee leaue to coine money of thine owne ſtampe within thy countrey,

7 And that Ieruſalem and the Sanctuary be free, and that all the weapons that thou haſt prepared, and the fortreſſes, which thou haſt builded, and keepeſt in thine handes, ſhall be thine.

8 And all that is due vnto the king, and all that ſhalbe due vnto the king, I forgiue it thee, from this time forth for euermore.

9 And when wee haue obteined our kingdome, we will giue thee and thy nation, and the temple great honour, ſo that your honour ſhalbe knowen thoꝛowout the world.

10 ¶ In the hundred, ſeuenty and foure yeer, went Antiochus into his fathers land, and all the bandes came together vnto him, ſo that few were left with Tryphon. *Ioſeph. Ant. 13. cap. 13.*

11 So the king Antiochus purſued him, but he fled and came to Doza, which lieth by the ſea ſide.

12 For hee ſawe that troubles were towarde him,

him, and that the army had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twenty thousand fighting men, and eight thousand horsemen.

14 So hee compassed the citie about, and the ships came by the sea. Thus they pressed the city by lande, and by sea, insomuch that they suffered no man to go in nor out.

15 In the meane season came Numenius, and his company from Rome, having letters written vnto the kings and countries, wherein were contained these words,

16 LVCIVS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friendes and confederates from Simon the high Priest, and from the people of the Iewes, to renew friendship, and the bond of loue,

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore we thought it good to write vnto the Kings and countreys, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that hee may punish them according to their owne law.

22 The same things were written to Demetrius the King, and to Attalus, and to Arathes, and to Ariaces,

23 And to all the countreys, as ‖ Samsames, and to them of Sparta, and to ‖ Delus, and to ‖ Mindus, & to Sycion, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Coztina, and to Gnidon, and to Cyprus, and to Cyrene.

‖ Or, Sampsace. ‖ Or, Delo. ‖ Or, Mido, or, Mydus.

24 And they sent a copy of them to Simon the high Priest.

25 ¶ So Antiochus the king camped against Dora the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the Couenant, which hee had made with him afore, and withdrewe himselfe from him,

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, Ye withhold Ioppe, and Gazara, with the castle that is at Ierusalem, the city of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the lande, and haue the gouernment of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea,

31 Or else giue me for them fiue hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fiue hundreth talents: if not, we will come, and fight against you.

32 So Athenobius the kings friende came to Ierusalem, and when hee sawe the honour of Simon, and the cupboord of golde and siluer plate, and so great preparation, he was astonished, and tolde him the kings message.

33 Then answered Simon, and sayde vnto him, We haue neither taken other mens landes, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, wee recouered the inheritance of our fathers.

35 And whereas thou ‖ requirest Ioppe and Gazara, they did great harme to our people, and thorowe our countrey, yet will wee giue an hundreth talents for them. But Athenobius answered him not one word,

‖ Or, complainest concerning.

36 But turned againe angry vnto the King, and told him all these wordes, and the dignitie of Simon, with all that he had seene: and the King was very angry.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bandes of footemen and horsemen,

39 And commanded him to remoone the hoste toward Iudea, and to builde vp Cedron, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, & to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the King had commanded him.

CHAP. XVI.

1 *Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon.* 11 *Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket.* 23 *Iohn killeth them that lie in wait for his life.*

THen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done, *Iosepho. Ant. lib. 13. cap. 13.*

2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now olde, and yee by Gods mercy are of a sufficient age: bee ye therefore in stead of me, and my brother, & goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afrayde to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed thorowe after him.

7 Then he deuided his men, and set the horse-

men in the mids of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till hee came to Cedron, which Cendebeus had built.

10 Also they fled vnto the towers, that were in the fields of Azotus, and those did Iohn burne with fire: thus were there slaine two thousande men of them: so hee returned peaceably into the land of Juda.

11 ¶ Now in the fielde of Jericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 (For hee had married the daughter of the hie Priest)

13 Therefore hee waxed proude in his minde, and thought to rule the land, and thought to slay Simon and his sonnes by deceit.

14 Nowe as Simon went about thorowe the cities of the countrey, and studied carefully for them, hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treason into a little hold, called Docus, which he had built, where he made them a great banket, and had hid men there.

16 So when Simon & his sonnes had made good cheere, Ptolemeus stood vp with his men, and tooke their weapons, and entered in to Simon in the banket house, and slewe him with his two sonnes and certaine of his seruants.

17 Whereby hee committed a great villanie, and recompensed euil for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might sende him an hoste to helpe him, and so would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and he would giue them siluer, and golde, and rewards.

20 And to Jerusalem, he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and tolde John in Gazara, that his father, & his brethren were slaine, and that Ptolemeus had sent to slay him.

22 When hee heard this, hee was sore astonished, and layd handes of them that were come to slay him, and slewe them: for hee knewe that they went about to kill him.

23 Concerning other things of John, both of his warres, and of his noble acts (wherein he behaued himselfe manfully) of the building of wals which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

¶ The second Booke of the Maccabees.

CHAP. I.

1 *An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thankes for the death of Antiochus.* 19 *Of the fire that was hidde in the pitte.* 24 *The prayer of Nemias.*

THy brethren of the Iewes which be at Jerusalem, and they that are in the countrey of Jubea, vnto the brethren the Iewes that are thorowout Egypt, sende salutation, and prosperitie.

2 God bee gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Jacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Lawe & commandements, and send you peace,

5 And heare your prayers, and bee reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundred, threescore and ninth yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in those yeeres, after that Jason and his company departed out of the holy lande and kingdome,

8 And burnt the porch, & shed innocent blood. Then wee prayed vnto the Lord, & were heard: we offered sacrifices and fine floure, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe yee the dayes of the feast of the tabernacles in the moneth Chaslew.

10 ¶ In the hundreth, fourescore and eight yeere, the people that was at Jerusalem, & in Judea, and the counsell, and Judas, vnto Aristobulus king Ptolemeus master, which is of the stocke of the anointed Priests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For he brought them into Persia by heaps that fought against the holy city.

13 For albeit the captaine and the army that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceite of Naneas priestes.

14 For Antiochus as though he would dwell with her, came thither, hee and his friendes with him, to receiue mony vnder the title of a dowry.

15 But when the priests of Nanea had layd it forth, and hee was entred with a small company within the temple, they shut the temple, when Antiochus was come in.

16 And by opening a priuy doore of the vaut, they cast stones, as it were thunder, vpon the captaine and his, and hauing bruised them in peeces, they cut off their heades, and threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas wee are nowe purposed to keepe the

the purification of the temple vpon the fiue and twenty day of the moneth Chaſleu, we thought it neceſſarie to certifie you thereof that yee alſo might keepe the feaſt of the Tabernacles, and of the fire which was giuen vs when Nemias offred ſacrifice, after that he had built the Temple, and the altar.

19 For when as our fathers were led away vnto Perſia, the Prieſts, which ſought the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was dry in the bottome, and therein they kept it, ſo that the place was vnknowen vnto euery man. *Leuit. 6.13. and 10.2. and 16.3.*

20 Nowe after many yeeres when it pleaſed God that Nemias ſhould be ſent from the king of Perſia, he ſent of the poſteritie of thoſe Prieſts, which had hid it, to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded hee them to drawe it vp, and to bring it: and when the things apperteining to the ſacrifices were brought, Nemias commaunded the Prieſtes to ſprinkle the wood, and the things layde thereupon with water.

22 When this was done, and the time came that the Sunne ſhone, which afore was hid in the cloude, there was a great fire kindled, ſo that euery man marueiled.

23 Nowe the Prieſts, and all prayed, while the ſacrifice was conſuming: Jonathan began, and the other anſwered thereunto.

24 And the prayer of Nemias was after this maner, O Lorde, Lorde God maker of all things, which art fearefull and ſtrong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iuſt and Almightie and euerlaſting, thou that deliuereſt Iſrael from all trouble, and haſt choſen the fathers, and ſanctified them,

26 Receiue the ſacrifice for thy whole people of Iſrael, and preſerue thine owne portion, and ſanctifie it.

27 Gather thoſe together, that are ſcattered from vs: deliuer them that ſerue among the heathen: looke vpon them that are deſpiſed, and abhorred, that the heathen may know that thou art our God.

28 Punith them that oppreſſe vs, and with pride doe vs wrong.

29 Plant thy people againe in thine holy place, * as Moyſes hath ſpoken. *Deu. 30.5.*

30 And the Prieſts ſang Pſalmes thereunto.

31 Nowe when the ſacrifice was conſumed, Nemias commaunded the great ſtones to bee ſprinkled with the reſidue of the water.

32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.

33 ¶ So when this matter was knowen, it was tolde the king of Perſia, that in the place where the Prieſtes, which were led away, and hid fire, there appeared water, wherewith Nemias and his company had purified the ſacrifices.

34 The king tried out the thing, and cloſed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and beſtowed many gifts.

36 And Nemias called the ſame place Epythar, which is to ſay, purification: but many men call it Nephthar.

a That is to ſay, a ſhining, it is alſo called Nephthar, which is a cleanſing.

CHAP. II.

4 Howe Ieremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the fiue bookes of Iaſon conteined in one.

IT is found alſo in the writings of Jeremias the Prophet, that he commanded them, which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,

2 * Giuing them a law, that they ſhould not forget the commandements of the Lorde, & that they ſhould not erre in their minds, when they ſawe images of gold and ſiluer, with their ornaments. *Baruch. 6.*

3 Theſe and ſuch other things commanded he them, and exhorted them that they ſhould not let the Law goe out of their hearts.

4 It is written alſo, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyſes went vp, * and ſawe the heritage of God, *Deut. 34.1.*

5 Jeremias went forth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, & the Altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe that followed him, to marke the place: but they could not finde it.

7 Which when Jeremias perceiued, hee reproued them, ſaying, As for that place, it ſhall be vnknowen, vntill the time that God gather his people together againe, and that mercie bee ſhewed.

8 Then ſhal the Lord ſhew them theſe things, and the maieſtie of the Lorde ſhall appeare and the cloud alſo, as it was ſhewed vnder Moyſes, and as * when Salomon deſired, that the place might be honourably ſanctified. *1. King. 8. 14, 23, 30. 2. chro. 6. 21. 1. Kin. 8. 62, 65. 2. chro. 7. 4, 5.*

9 For it is manifeſt that hee, being a wiſe man, offered the * ſacrifice of dedication, and conſecration of the Temple. *Leuit. 9. 24. and 10. 16. 2 Chro. 7. 1.*

10 * And as when Moyſes prayed vnto the Lord, the fire came down from heauen, and conſumed the ſacrifice: ſo when Salomon prayed, * the fire came downe from heauen, and conſumed the burnt offering.

11 And Moyſes ſayd, Becauſe the ſinne offering was not eaten, therefore is it conſumed.

12 So Salomon kept thoſe eight dayes.

13 Theſe things alſo are declared in the writings and regiſters of ‖ Nemias, and howe hee made a liberarie, and bow he gathered the actes of the Kings, and of the Prophets, and the actes of Dauid, and the epiſtles of the Kings concerning the holy gifts.

‖ Some reade Ieremie.

14 Euen ſo Judas alſo gathered all thinges that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede thereof, ſende ſome to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you, and ye ſhall doe well, if ye keepe the ſame dayes.

17 Wee hope alſo that the God which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Prieſthood,

hood, and the Sanctuarie,

Deut. 30.5. 18 *As he promised in the Lawe, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath layed vs from great perils, and hath cleansed the place.

19 As concerning Iudas Maccabeus and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes that came from heauen vnto those, which manfully stoode for the Iewes religion: (for though they were but few, yet they ranne thorow whole countries, and pursued the barbarous armies,

22 And repayred the Temple that was renowmed thorowout all the world, and deliuered the citie, and established the Lawes, that were like to be abolished, because the Lord was mercifull vnto them with all lenitie)

23 Wee will assay to abridge in one volume those things that Iason the Cyrenean hath declared in fiue bookes.

24 For considering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue endeuoured, that they that would reade, might haue pleasure, and that they which are studious, might easily keepe them in memorie, and that whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no easie thing to make this abridgement, but required both sweat and watching.

27 Like as he that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, wee will labour to goe forwarde according to the preiecript order of an abridgement.

29 For as he that will builde a newe house, must prouide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but onely what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a storie to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse few words, & to auoide those things that are curious therein.

32 Here then will we begin the storie, adding thus much to our former words, that it is but a foolish thing to abound in words before the storie, and to be short in the storie.

CHAP. III.

2 Of the honor done vnto the temple by the kings of the Gentiles. 6 Simon vttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the lawes were very well kept, because of the godlines of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the Kings did honour the place, and garnished the Temple with great gifts,

3 In so much that Seleucus King of Asia of his owne rents, bare all the costes belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest concerning ‖ the iniquity committed in the citie. ‖ Or, the state & prouision.

5 And when he could not ouercome Onias, hee gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria, and Phenice,

6 And tolde him that the treasury in Ierusalem was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the kings hands.

7 Now when Apollonius came to the king, and had shewed him of the money, as it was told him, the king chose out Heliodorus his treasurer, and sent him with a commaundement, to bring him the foresayd money.

8 Immediatly Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the kings purpose.

9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest tolde him that there were such things layed vp by the widowes and fatherlesse,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, & that in all, there were but foure hundreth talents of siluer, and two hundreth of gold,

12 And that it were altogether impossible to do this wrong to them that had committed it of trust to the holinesse of the place and Temple, which is honoured through the whole world for holinesse and integritie.

13 But Heliodorus because of the kings commandement giuen him, sayd that in any wise it must be brought into the kings treasurie.

14 So he appointed a day, & went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Lawe concerning things giuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorrowe of his minde.

17 The man was so wrapped in feare and trembling of the bodie, that it was manifest to them that looked vpon him, what sorrow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And

19 And the women, girt with sackecloth vnder their brests, filled the streetes, & the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude, that fell downe of all sorts, and the expectation of the hie Priest being in such anguish.

22 Therefore they called vpon the Almighty Lord, that he would keepe safe & sure the things, which were layd vp for those that had deliuered them.

23 Neuertheless, the thing that Heliodorus was determined to do, that did he performe.

24 And as hee and his souldiers were now there present by the treasurie, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonished at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an horse with a terrible man sitting vpon him, most richly barded, and he ran fiercely and smote at Heliodorus with his forefeet, and it seemed that hee that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellent in beautie, & comely in apparell, which stood by him on euery side, and scourged him continually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darknesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great company, & many souldiers into the layd treasury, was borne out: for hee could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was dumbe by the power of God, and lay destitute of all hope and health.

30 And they prayed the Lord that had honoured his owne place: for the Temple which a little afore was full of feare and trouble, when the Almightie Lord appeared, was filled with ioy and gladnesse.

31 Then straightwayes certaine of Heliodorus friends, prayed Onias, that hee would call vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the high Priest, considering that the King might suspect that the Iewes had done Heliodorus some a euill, he offered a sacrifice for the health of the man.

a In working some treachery or sorcerie against him.

33 Now when the high Priest had made his prayer, the same yoong men in the same clothing appeared, and stoode beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 For seeing that thou hast beene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him which had graunted him his life, and thanked Onias, and went againe with his hoste to the king.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to be sent yet once againe to Ierusalem, he sayd,

38 If thou hast any enemie or traitour, send him thither, & thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For hee that dwelleth in heauen hath his eye on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. IIII.

1 *Simon reporteth euill of Onias.* 7 *Iason obtaineth the office of the hie Priest by corrupting the king,* 27 *and was by Menelaus defrauded by like bribing.* 34 *Onias is slaine traiterously by Andronicus.*

THis Simon now, of whom wee spake afore, being a bewrayer of the money, and of his owne naturall countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was hee bolde to call him traitour that was so beneficiall to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice encreased so far, that through one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria, and Phenice, did rage, and increased Simons malice,

5 He went to the king not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For he saw it was not possible, except the king tooke order, to quiet the matters, and that Simon would not leaue off his folly.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundreth and threescore talents of siluer, and of another rent fourescore talents.

9 Besides this hee promised him an hundred and fiftie, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ierusalem, Antiochians.

‖ *Or, that he would write the Antiochians that were at Ierusalem, among them.*

10 The which thing when the king had granted, and he had gotten the superiority, he began immediatly to draw his kinsmen to the customs of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Iewes had set vp by Iohn the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and policies, and brought vp new statutes, and contrary to the Law.

‖ *Or, buskins, in token of wantonnesse as the Gentiles did.*

12 For he presumed to build a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, and made them weare hats.

13 So there begunne a great desire to follow the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person.

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the play after the casting of the stone.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of mettall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose customs they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

‖Or, Olympian sports, which were games kept euery fift yeare.

18 ¶ Now when the ‖ games that were vsed euery fift yere, were played at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of gallies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euill affectioned toward his affaires, he sought his own assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the city, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresayd Simons brother, to beare the money vnto the King, and to bring to passe certaine necessary affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the king, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

‖Or, commandements.

25 So he gate the kings ‖ letters pattents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wild beast.

26 Then Iason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the mony that he had promised vnto the king, he tooke none order for it, albeit Sostratus the ruler of the castle required it.

28 For vnto him appertained the gathering of the customes: wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood, and Sostratus left Crates which was the gouernour of the b Cyprians.

b That is, of them that measured the corne.

30 ¶ Whiles these things were in doing, the Tharsians, and they of Mallot made insurrection, because they were giuen to the kings concubine called Antiochis.

31 Then came the king in all hatte, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the cities thereby.

33 Which when Onias knew of a surety, he reproued him, and withdrew himselfe into a Sanctuary at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, hee counselled him craftily, giuing him his right hande with an othe: (howbeit he suspected him, and perswaded him to come out of the Sanctuary) so hee slew him incontinently without any regard of righteousnesse.

35 For the which cause not onely the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the city, and certaine of the Greekes that abhorred the fact also, complayned because Onias was slaine without cause.

39 Therefore Antiochus was sory in his mind, and hee had compassion, and wept because of the modesty and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garment of purple, and rent his clothes, and commaunded him to be led thorowout the city, and in the same place where he had committed the wickednesse against Onias, hee was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deeds in the city thorow the counsell of Menelaus, and the bruit was spread abroad, the multitude gathered them together against Lysimachus: for he had carried out now much vessell of gold.

40 And when the people arose, and were full of anger, Lysimachus armed about three thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones, some great clubs, and some cast handfuls of dust which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slaine, and all the other chased away: but the wicked Churchrobber himselfe, they killed besides the treasurie.

43 For these causes an accusation was layd against

againſt Menelaus.

44 And when the king came to Tyrus, three men ſent from the Senatt pleaded the cauſe before him.

45 But Menelaus being now convinced, promiſed to Ptolemeus the ſon of Dorymenes much money, if he would perſwade the king.

46 So Ptolemeus went to the King into a court, where as he was to coole himſelfe, and turned the kings minde.

47 Inſomuch that he diſcharged Menelaus from the accuſations (notwithſtanding he was the cauſe of all miſchiefe) and condemned thoſe poore men to death, which if they had tolde their cauſe, yea, before the Scythians, they ſhould haue bene heard as innocent.

48 Thus were they ſoone puniſhed vniuſtly, which followed vpon the matter for the city, and for the people, and for the holy veſſels.

49 Wherefore they of Tyrus hated that wickedneſſe, and miniſtred all things liberally for their buriall.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remained in authoritie, increaſing in malice, and declared himſelfe a great traytor to the citizens.

CHAP. V.

1 *Of the ſignes and tokens ſeene in Ieruſalem.* 6 *Of the end and wickednes of Iaſon.* 11 *The purſuit of Antiochus againſt the Iewes.* 15 *The ſpoiling of the Temple.* 27 *Maccabeus fleeth into the wilderneſſe.*

ABout the ſame time Antiochus vndertooke his ſecond voyage into Egypt.

2 And then were there ſeene thorowout all the citie of Ieruſalem fourtie dayes long, horſemen running in the aire, with robes of golde, and as bands of ſpearemen,

3 And as troupes of horſemen ſet in aray, incountring and courſing one againſt another with ſhaking of ſhields and multitude of darts, and drawing of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene, and harneſſe of all ſorts.

4 Therefore euery man prayed, that thoſe tokens might turne to good.

5 Nowe when there was gone foorth a falſe rumour, as though Antiochus had bene dead, Iaſon tooke at the leaſt a thouſand men, and came ſuddenly vpon the city, and they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the caſtle, but Iaſon ſlew his owne citizens without mercie, not conſidering, that to haue the aduantage againſt his kinſemen is greateſt diſaduantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the ſuperiorizitie, but at the laſt receiued ſhame for the reward of his treaſon, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this ende of his wicked conuerſation, that he was ‖ accuſed before Areta the king of the Arabians, and fled from city to citie, being purſued of euery man, and hated as a forſaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt. ‖ Or, *ſhut vp.*

9 Thus he that had chaſed many out of their owne countrey, periſhed as a baniſhed man, after that hee was gone to the Lacedemonians, thinking there to haue gotten ſuccour by reaſon of kinred.

10 And hee that had caſt many out vnburied, was throwen out himſelfe, no man mourning for him, nor putting him in his graue; neither was hee partaker of his fathers ſepulchre.

11 ¶ Now when theſe things that were done, were declared to the king, he thought that Iudea would haue fallen from him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre alſo, that they ſhould kill and not ſpare ſuch as they met, and to ſlay ſuch as went into their houſes.

13 Thus was there a ſlaughter of yong men, and olde men, and a deſtruction of men and women and children, and virgins and infants were murthered:

14 So that within three dayes were ſlaine fourefcore thouſand, and fourtie thouſand taken priſoners, and there were as many ſold as were ſlaine.

15 Yet was hee not content with this, but durſt goe into the moſt holy Temple of all the world, hauing Menelaus that traitour to the lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy veſſels, which other kings had giuen for the garniſhing, glory, and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he conſidered not that God was not a little wroth for the ſinnes of them that dwelt in the citie, for the which ſuch contempt came vpon that place.

18 For if they had not bene wrapped in many ſinnes, he, aſſoone as he had come, had ſuddenly bene puniſhed, and put backe from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſurie.

19 But God hath not choſen the nation for the places ſake, but the place for the nations ſake.

20 And therefore is the place become partaker of the peoples trouble, but afterward ſhall it be partaker of the benefits of the Lord, and as it is now forſaken in the wrath of the Almighty, ſo when the great Lord ſhall be reconciled, it ſhall be let vp in great worſhip againe.

21 ¶ So when Antiochus had taken eighteene hundreth talents out of the Temple, hee gate him to Antiochia in all haſte, thinking in his pride to make men ſaile vpon the drie land, and to walke vpon the ſea; ſuch an high minde had he.

22 But he left deputies to vexe the people: at Ieruſalem, Philip, a Phrygian by birth, in maners more cruell then he that ſet him there:

23 And at Garizin, Andronicus, and with them, Menelaus, which was more grieuous to the citizens then the other, and was deſpightful againſt the Iewes his citizens.

24 Hee ſent alſo Apollonius a cruell prince, with an army of two and twentie thouſande, whom he commanded to ſlay thoſe that were toward manſage, and to ſell the women, and the yonger ſort.

25 So when he came to Ieruſalem, he fained

peace, and kept him still vntill the holy day of Sabbath: and then finding the Iewes keeping the feast, he commanded his men to take their weapons.

26 And so he slewe all them that were gone foorth to the shewe, and running thorow the citie with his men armed, he murthered a great number.

27 But Iudas Maccabeus being as it were the tenth, fled vnto the wildernes, & liued there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, lest they should be partakers of the filthimesse.

CHAP. VI.

1 The Iewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the King an olde man of ‖ Athens, for to compel the Iewes to transgresse the lawes of the fathers, and not to be gouerned by the Law of God,

‖ Or, Antiochia.

2 And to defile the Temple that was at Ierusalem, and to call it the Temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter that keepeth hospitalitie.

3 This wicked gouernement was sore and grieuous vnto the people.

4 For the temple was full of dissolution, and gluttonie of the Gentiles, which dallied with harlots, and had to doe with women within the circuite of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their ancient feastes, nor plainely to confesse himselfe to be a Iewe.

7 In the day of the Kings birth they were grieuously compelled perforce euery moneth to banket, & when the feast of Bacchus was kept, they were constrayned to goe in the procession of Bacchus with garlands of Iuie.

8 Moreouer through the counsell of Ptolemeus, there went out a commandement vnto the next cities of the heathen against the Iewes, that the like custome, and ‖ banketting should be kept.

‖ Or, eating of the flesh that was sacrificed

9 And who so would not conforme themselues to the maners of the Gentiles, should be put to death: then might a man haue seene the present miserie.

10 For there were two women brought forth, that had circumcided their sonnes, whom when they had led round about the citie (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discouered vnto Philip, and were burnt together, because that for the reuerence of the honourable day they were afraid to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse, not to suffer sinners long to continue, but straightwayes to punish them.

14 For the Lorde doth not waite for vs, as for other nations, whom he punisheth when they are come to the fulnesse of their sinnes:

15 But thus her dealeth with vs, that our sinnes should not be heaped vp to the full, so that afterward he should punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and though he punish with aduersitie, yet doth he neuer forsake his people.

17 But let this be spoken now for a warning vnto vs: and now will we come to the declaring of the matter in few words.

18 ¶ Eleazar then one of ỹ principall scribes, an aged man, & of a well fauoured countenance was constreined to open his mouth, and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man, tooke him aside priuily, and prayed him that he would take such flesh as was lawfull for him to vse, and as he would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the king, euen the flesh of the sacrifice,

22 That in so doing hee might be deliuered from death, and that for the olde friendship that was among them, he would receiue this fauour.

23 But hee began to consider discreetly, and as became his age, and the excellencie of his ancient yeeres, and the honour of his gray haires, whereunto hee was come, and his most honest conuersation from his childhood, but chiefly the holy Law made and giuen by God: therefore he answered consequently, & willed them straightwayes to send him to the graue.

24 For it becommeth not our age, sayd hee, to dissemble, whereby many yoong persons might thinke that Eleazar being fourescoure yere olde and ten, were now gone to ‖ another religion,

‖ Or, to another maner of life.

25 And so through mine hypocrisie (for a litle time of a transitory life) they might be deceiued by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were nowe deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shew my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yoong to die willingly, and couragiously for the honourable and holy Lawes. And when he had sayd these words, immediatly hee went to torment.

29 Now they that led him, changed the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.

30 And as he was ready to giue the ghost because of the strokes, hee sighed and sayd, The Lorde that hath the holy knowledge, knoweth manifestly, that whereas I might haue beene deliuered from death, I am scourged, and suffer these

theſe ſore paines of my body: but in my mind I ſuffer them gladly for his religion.

31 Euen now after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

CHAP. VII.

The puniſhment of the ſeuen brethren and of their mother.

IT came to paſſe alſo that ſeuen brethren, with their mother, were taken to bee compelled by the king againſt the lawe to taſte ſwines fleſh, and were tormented with ſcourges and whips.

2 But one of them which ſpake firſt, ſayde thus, What ſeekeſt thou? and what wouldeſt thou knowe of vs? wee are ready to die rather, then to tranſgreſſe the lawes of our fathers.

3 Then was the king angry, and commanded to heate pans and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that ſpake firſt, to bee cut out, and to flay him, and to cut off the vtmoſt parts of his bodie in the ſight of his other brethren and his mother.

5 Now when hee was thus mangled in all his members, he commanded him to bee brought aliue to the fire and to fry him in the panne: and while the ſmoke for a long time ſmoked out of the pan, the other brethren with their mother exhorted one another to die couragiouſly, ſaying in this maner,

6 The Lord God doth regard vs, & indeede
Deut. 32. 36. taketh pleaſure in vs, as Moyſes * declared in the ſong, wherein hee teſtified openly, ſaying, That God will take pleaſure in his ſeruants.

7 ¶ So when the firſt was dead after this maner, they brought the ſecond to make him a mocking ſtocke: and when they had pulled the ſkinne with the haire one his head, they aſked him, if he would eate or hee were puniſhed in all the members of the body.

8 But he anſwered in his owne language, and ſayd, No. Wherefore hee was tormented forthwith like the firſt.

9 And when hee was at the laſt breath, hee ſayd, Thou murtherer takeſt this preſent life from vs, but the King of the world will raiſe vs vp, which die for his Lawes, in the reſurrection of euerlaſting life.

10 ¶ After him was the third had in deriſion, and when they demanded his tongue, hee put it out incontinently, and ſtretched foorth his hands boldly,

11 And ſpake manfully, Theſe haue I had from heauen, but nowe for the Lawe of God I deſpiſe them, and truſt that I ſhall receiue them of him againe.

12 Inſomuch that the king and they which were with him, marueiled at the yong mans courage, as at one that nothing regarded the paines.

13 ¶ Now when he was dead alſo, they vexed and tormented the fourth in like maner.

14 And when hee was now ready to die, hee ſayd thus, It is better that wee ſhould change this which we might hope for of men, and wait for our hope from God, that we may be raiſed vp againe by him: as for thee, thou ſhalt haue no reſurrection to life.

15 ¶ Afterwards they brought the fift alſo and tormented him,

16 Who looked vpon the King, and ſayde, Thou haſt power among men, and though thou bee a mortall man, thou doeſt what thou wilt: but thinke not, that God hath forſaken our nation.

17 But abide a while, and thou ſhalt ſee his great power, how he will torment thee and thy ſeede.

18 After him alſo they brought the firſt, who being at the point of death, ſaid, Deceiue not thy ſelfe foolishly: for we ſuffer theſe things, which are worthy to be wondred at for our owne ſakes, becauſe we haue offended our God.

19 But thinke not thou, which vndertakeſt to fight againſt God, that thou ſhalt be vnpuniſhed.

20 But the mother was marueilous aboue al other, and worthy of honourable memory: for when ſhe ſaw her ſeuen ſonnes ſlaine within the ſpace of one day, ſhe ſuffered it with a good will, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted euery one of them in her owne language, and being full of courage and wiſedome, ſtirred vp her womanly affections with a manly ſtomacke, and ſayd vnto them,

22 I can not tell howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that ſet in order the members of your body,

23 But doubtleſſe the Creatour of the world, which formed the birth of man, and found out the beginning of all things, will alſo of his owne mercie giue you breath and life againe, as yee now regard not your owne ſelues, for his lawes ſake.

24 Now Antiochus thinking himſelfe deſpiſed, and conſidering the iniurious words, while the yongeſt was yet aliue, he did exhort him, not onely with words, but ſware alſo vnto him by an othe that he would make him rich and wealthy, if he would forſake the lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no caſe hearken vnto him, the king called his mother, and exhorted that ſhee would counſell the yong man to ſaue his life.

26 And when he had exhorted her with many words, ſhee promiſed him that ſhee would counſell her ſonne.

27 So ſhee turned her vnto him, laughing the cruel tyrant to ſcorne, and ſpake in her owne language, O my ſonne, haue pitie vpon mee, that bare thee nine monethes in my wombe, and gaue thee ſucke three yeeres, and nouriſhed thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beſeech thee, my ſonne, looke vpon the heauen and the earth, and all that is therein, and conſider that God made them of things that were not, and ſo was mankinde made likewiſe.

29 Feare not this hangman, but ſhewe thy ſelfe worthy ſuch brethren by ſuffering death, that I may receiue thee in mercie with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the yong man ſayd, Whom wait ye for? I will not obey the kings commandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyſes.

31 And

31 And thou that imagineſt all miſchiefe againſt the Hebrewes, ſhalt not eſcape the hand of God.

32 For wee ſuffer theſe things becauſe of our ſinnes,

33 But though the liuing Lord be angry with vs a little while for our chaſtening and correction, yet will he bee reconciled with his owne ſeruants.

34 But thou, O man without religion and moſt wicked of all men, lift not thy ſelfe vp in vaine, which art puffed vp with vncertaine hope, and liftеſt thine handes againſt the ſeruants of God.

35 For thou haſt not yet eſcaped the iudgement of Almighty God, which ſeeth all things.

36 My brethren that haue ſuffered a little paine, are nowe vnder the diuine Couenant of euerlaſting life: but thou through the iudgement of God, ſhalt ſuffer iuſt puniſhments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beſeeching God, that he will ſoone be mercifull vnto our nation, and that thou by torment and puniſhment mayeſt confeſſe, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteouſly fallen vpon all our nation, may ceaſe.

39 Then the king being kindled with anger, raged more cruelly againſt him then the others, and tooke it grieuously that he was mocked.

40 So he alſo died holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death.

42 Let this now bee ynough ſpoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoſt. 9 Nicanor is ſent againſt Iudas. 19 Iudas exhorteth his ſouldiers to conſtancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the ſpoiles vnto the fatherleſſe, and vnto the widowes. 30 Timotheus and Bacchides are diſcomfited. 35 Nicanor ſheeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinſfolkes and friendes together, and tooke vnto them all ſuch as continued in the Iewes Religion, and aſſembled fiue thouſand men.

2 So they called vpon the Lorde, that hee would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that he would remember the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, & that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnawares, and burnt vp the townes and cities: yet hee tooke the moſt commodious places, and ſlewe many of the enemies.

7 But ſpecially hee vſed the nights to make ſuch aſſaules, inſomuch that the fame of his manlineſſe was ſpread euery where.

8 ¶ So when Philip ſawe that this man increaſed by little & little, and that things proſpered with him for the moſt part, hee wrote vnto Ptolemeus the gouernour of Coeloſyria and Phenice to helpe him in the kings buſineſſe.

9 Then ſent he ſpeedily Nicanor the ſonne of Patroclus, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twenty thouſand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for ỹ king of two thouſand talents, which the Romanes ſhould haue, to be taken of the Iewes that were taken priſoners.

11 Therefore immediately he ſent to the cities on the ſea coaſt, prouoking them to buy Iewes to be their ſeruants, promiſing to ſell foureſcore and ten for one talent: but he conſidered not the vengeance of Almighty God, that ſhould come vpon him.

12 When Iudas then knewe of Nicanors comming, he tolde them that were with him of the comming of the army.

13 Nowe were there ſome of them fearefull, which truſted not vnto ỹ righteouſneſſe of God, but fled away, and abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lord together to deliuer them from that wicked Nicanor, which had ſolde them or euer he came nere them.

15 And though he would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about ſixe thouſand, exhorting them not to be afrayd of their enemies, neither to feare the great multitude of the Gentiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuſtly done to the holy place, and the cruelty done to the city by deriſion, and the deſtruction of the orders eſtabliſhed by their fathers.

18 For they, ſayd he, truſt in their weapons and boldneſſe: but our confidence is in the Almighty God, which at a becke can both deſtroy them that come againſt vs, and all the world.

19 Moreouer, hee admoniſhed them of the helpe that God ſhewed vnto their fathers, as when there periſhed an hundreth and foureſcore and fiue thouſand vnder *Sennacherib,

20 And of the battell that they had in Babylon, againſt the Galatians, how they came in all to the battell ‖ eight thouſand, with foure thouſand Macedonians: and when the Macedonians were aſtoniſhed, the eight thouſand ſlew an hundreth and twenty thouſand through the help that was giuen them from heauen, whereby they had receiued many benefits.

21 Thus when he had made them bolde with theſe wordes, and ready to die for the lawes and

*2. King. 19. 35. Iſai. 37. 36. Iob. 1. 18. Eccluſ. 48. 23. 1. mac. 7. 41.

‖ Some reade ſix thouſand.

and the countrey, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, and Ioseph, and Ionathan, giuing ech one fifteene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, ioyned with Nicanor,

24 And because the Almighty helped them, they slew aboue nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, & kept the Sabbath, giuing thanks, and praysing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

Num.31.27. *1.sam.30.24.* 28 And after the Sabbath, * they distributed the spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among themselues and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to bee reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twenty thousand, & wan hie and strong holds, and diuided great spoyles, & gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer, they gathered their weapons together, and layd them vp diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timothens, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie, in their countrey, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meete for his wickednes.

34 And that most wicked Nicanor, which had brought a thousande marchants to buy the Iewes,

35 Hee was through the helpe of the Lorde brought downe of them whom he thought as nothing, insomuch that hee put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖ defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

‖ *Or, God their defender.*

CHAP. IX.

1 *Antiochus willing to spoile Persepolis, is put to flight.* 5 *As he persecuteth the Iewes, he is stricken of the Lord.* 13 *The feined repentance of Antiochus.* 28 *Hee dieth miserably.*

AT the same time came Antiochus againe with dishonour, out of the countrey of Persia.

2 For when hee came to Persepolis, & went about to robbe the Temple, and to subdue the city, the people ran in a rage to defende themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when hee came to Ecbatane, hee vnderstoode the things that had come vnto Nicanor and Timotheus.

4 And then being chafed in his mynde, hee thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charetman to driue continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had saide thus in his pride, I wil make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lorde Almighty, and God of Israel, smote him with an incurable and inuisible plague: for assoone as he had spoken these words, a paine of the bowels that was remediellesse, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commaunded to haste the iourney: but it came to passe that hee fell downe from the charet that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a little afore thought hee might command the floods of the Sea (so proud was hee beyonde the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and carried in an horselitter, declaring vnto all the manifest power of God,

9 * So that the wormes came out of the body of this wicked man in abundance: and whiles hee was aliue, his flesh fell off for paine and torment: and all his armie was grieued at his ‖ smell.

Acts.12.23.

‖ *Or, rottennesse.*

10 Thus no man coulde beare because of his stincke, him that a little afore thought hee might reach to the starres of heauen.

11 Then he began to leaue off his great pride, and selfe-will, when hee was plagued and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when hee himselfe might not abide his owne stincke, he saide these wordes, It is meet to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lorde, who woulde nowe haue no mercie on him,

14 And sayd thus, that he would set at libertie the holy City vnto the which hee made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whom hee had iudged not worthy to bee buried, but woulde haue cast them out with their chil-

dren

dren to be deuoured of the foules & wilde beasts) he would make them all like the citizens of Athens.

16 And wheras he had spoyled the holy Temple afore, he would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iew himselfe, & go thorow all the world that was inhabited, and preach the power of God.

18 But for all this, his pains would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Iewes this letter vnder written, conteining the forme of a supplication.

19 ¶ THE KING, and prince Antiochus vnto the Iewes his louing citizens, wisheth much ioy, health and prosperity.

20 If ye and your children fare well, and if all things goe after your mind, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lie sicke, yet am I mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, & fell into a sore disease, I thought it necessary to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the high countreys, hee appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might know to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder howe that the gouernours, that are borderers and neighbours vnto my kingdome, wait for all occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be King, whom I oft commended and committed to many of you, when I went into the high prouinces, and haue written vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that hee will be gentle and louing vnto you according vnto my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as hee had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus nowe and his company, through the helpe of the Lorde, wanne the Temple and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offred sacrifices, & incense two yeeres, and fyre moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lorde, that they might come no more into such troubles: but if they sinned any more against him, that he himselfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the Temple, on the very same day it was cleansed againe, euen the fiue and twentieth day of the same moneth, which is ‖ Chasleu.

‖ Or, Nouember.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughs, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

10 ¶ Nowe wil we declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres that followed.

11 For when hee had taken the kingdome, hee made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Macron, purposed to doe iustice vnto the Iewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, hee was accused of his friendes before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, hee was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee entertained strangers, and made warre oft times against the Iewes.

15 Moreouer, the Idumeans that held the strong holds which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hande to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that hee would bee their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slewe all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then

then nine thousand) were fled into two strong castles, hauing al maner of things conuenient to sustteine the siege.

19 Maccabeus left Simon, and Joseph, and Zaccheus also, and those that were with them, which were enow to besiege them, and departed to those places which were more necessary.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certain of those that were in the castle) and tooke seuenty thousand [a] drachmes and let some of them escape.

[a] A drachme is the eight part of an ounce, which is about three pence.

21 But when it was told Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies goe.

22 So he slewe them when they were conuict of treason, and immediately wanne the two castles:

23 And hauing good successe, as in all the warres that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sortes, and brought a great troupe of horsemen out of Asia, to winne Iewrie by strength.

25 But when he drew neere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to bee mercifull to them, and to be an enemie to their enemies, and to bee an aduersary to their aduersaries, [*] as the lawe declareth.

[*] Exod. 23. 20. deut. 20. 4.

27 So after the prayer they tooke their weapons, and went on further from the citie, and when they came neere to the enemies, they tooke breede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victory, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts and lightnings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and fiue hundred, and fiue hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.

33 But Maccabeus and his company layde siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheless, vpon the [i] fifth day in the morning, twentie yong men of Maccabeus company, whose hearts were enflamed, because of the blasphemies, came vnto the wal, and with bold manacks smote downe those that they met.

[i] Or, the fiue and twentieth day.

36 Others also that climed vp vpon the engines of warre against them that were within, let fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the army, and tooke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Apollophanes.

38 When this was done, they prayed the Lord with Psalmes and thankesgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 20 The letter of king Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

VEry shortly after this, Lysias the Kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when hee had gathered about foure score thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priests office euery yere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his foure score Elephants,

5 He came into Judea, and drewe neere to Beth-sura, which was a castle of defence, fiue [a] furlongs from Jerusalem, and layed sore siege vnto it.

[a] Whereof eight make a mile.

6 But when Maccabeus and his company knewe that hee besieged the holds, they, and all the people made prayers with weeping, & teares before the Lord, that hee would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would leopard themselues together with him to helpe their brethren: so they went forth together with a couragious mind.

8 And as they were there besides Jerusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnesse of gold.

9 Then they prayed the mercifull God all together, and tooke heart, insomuch that they were ready, not only to fight with men, but with the most cruel beasts, and to breake downe wals of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like lions, they slewe eleuen thousand footmen, and fiftene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

fully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing that the Hebrewes could not bee ouercome because the Almighty God helped them, sent vnto them,

14 And promised that he would consent to al things which were reasonable, & perswade the king to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in all things to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes from Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn and ‖ Abessalom, which were sent from you, deliuered mee the things that you demand by writing, and required me to fulfill the things that they had declared.

‖ Or, Absalon, or Absadam.

18 Therefore what things soeuer were meet to bee reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeuour my selfe to doe you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letter conteined these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our willis, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne lawes.

25 Wherefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: weare also good health.

29 Menelaus declared vnto vs that your desire was to returne home, & to apply your owne businesse.

30 Wherefore, those that will depart, we giue them free liberty, vnto the third day of the moneth of ‖ Panthicus,

‖ Or, April, some reade Xanticus, and some Zanicus.

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people the Iewes sende greeting.

‖ Or, Manlius.

35 The things that Lysias the kings kinseman hath granted you, we grant the same also.

36 But concerning that which he shal report vnto the king, send hither some with speed, whē yee haue considered the matter diligently, that wee may consult thereupon, as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men, that we may know your minde.

38 Farewell: this hundreth and eight and fortie yeere, the fifteenth day of the moneth of Panthicus.

CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and let goe vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the king, and the Iewes tilled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Hieronymus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone foorth into the deepe, the drowned no lesse then two hundreth of them.

5 Now when Iudas knewe of this cruelty shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the ships, and those that fled thence, he slew.

7 ¶ And when the citie was shut vp, hee departed as though hee would come againe, and roote out all them of the citie of Ioppe.

8 But when he perceiued that the Iamnites were minded to doe like maner vnto y Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the naule, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fortie furlongs.

10 Nowe when they were gone from thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote

and

and fiue hundzeth hozsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the Nomades of Arabia, being ouercome, besought Iudas to make peace with them, and promised to giue him certeine ‖ cattell, and to helpe him in other things.

a So called, because they were sheepheards.

‖ Or, pastures.

12 And Iudas thinking that they should in deede bee profitable concerning many things, graunted them peace: whereupon they shooke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Calpis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great prince of the world (which without any ‖ instruments, or engines of warre, did * cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,

‖ Or, battell rammes.

Iosh. 6. 20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, insomuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seuen hundzeth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garrison in a very strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, & slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, & ranged his army by bands, and went courageously against Timotheus, which had with him an hundzeth and twenty thousand men of foot, and two thousand and fiue hundzeth hozsemen.

21 When Timotheus had knowledge of Iudas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to beseige, and vneasie to come vnto because of the straights on all sides)

22 But when Iudas first band came in sight, the enemies were smitten with feare, & a trembling was among them through the presence of him that seeth all things, insomuch that they fleeing one heere, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 But Iudas was very earnest in pursuing, and slew those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Iewes parents, and the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and slew fiue and twenty thousand persons.

27 And after that hee had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong yoong men kept the walles, defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth fiue hundzeth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified that the ‖ Scythopolitans beare louingly with them, and intreated them kindly in the time of their aduersitie,

‖ Or, Scythians.

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gozgias the gouernour of Idumea:

33 Who came out with three thousand men of foot, and foure hundzeth hozsemen.

34 And when they ioyned together, a few of the Iewes were slaine.

35 And Dositheus one of the Baccenors, which was on hozseback and a mightie man, tooke Gozgias, and layd holde of his garment, and drew him by force, because hee would haue taken the wicked man aliue: but an hozseman of Thracia fell vpon him, and smote off his shoulder, so that Gozgias fled into ‖ Marisa.

‖ Or, Maresa, or, Marosa.

36 And when they that were ‖ with Esdrin, had fought long, and were wearie, Iudas called vpon the Lord, that he would shew himselfe to bee their helper, and captaine of the field.

‖ Or, with Gorgias.

37 And then he began in his owne language, and sung Psalmes with a loud voice, insomuch that straightwayes hee made them that were about Gozgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsemen in their fathers graues.

40 Now vnder the coates of euery one that was slaine, they found iewels that had bene consecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes by the Law. The euery man saw that this was the cause wherfore they were slaine.

Deut. 7. 25. Iosh. 7. 1. 11, 12.

41 And so euery man gaue thankes vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And

42 And they gaue themselues to prayer, and belought him, that they ſhould not vtterly be deſtroyed for the fault committed. Beſides that, noble Iudas exhorted the people to keepe themſelues from ſinne, forſomuch as they ſawe before their eyes the things which came to paſſe by the ſinne of theſe that were ſlaine,

43 And hauing made a gathering throughout the company, ſent to Ieruſalem about two thouſand drachmes of ſiluer, to offer a ſinne offering, doing very weland honeſtly, that he thought of the reſurrection.

44 For if hee had not doped that they which were ſlaine, ſhould riſe againe, it had bene ſuperfluous, and vaine, to pray for the dead.

a From this verſe to the ende of this chapter, the Greeke text is corrupt, ſo that no good

45 And therfore he perceiued that there was great fauour layed vp for thoſe that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead that they might be deliuered from ſinne.

ſenſe, much leſſe certeine doctrine can be gathered thereby. Alſo, it is euident, that this place was not written by the holy Ghoſt, both becauſe it diſſenteth from the reſt of the holy Scriptures, and alſo the authour of this booke acknowledging his owne infirmitie, deſireth pardon, if he haue not attained to that he ſhould. And it ſeemeth that this Iaſon the Cyrenian, out of whom he tooke this abridgement, is Ioſeph Ben-gorion, who hath written in Ebrew fiue books of theſe matters, and intreating this place, maketh no mention of this prayer for the dead, *lib. 3. cap. 19.* For it is contrary to the cuſtome of the Iewes, euen to this day, to pray for the dead. And though Iudas had ſo done, yet this particular example is not ſufficient to eſtabliſh a doctrine, no more then Zipporahs was to proue that women might miniſter the Sacraments, Exo. 4. 25. or the example of Razis, that one may kill himſelfe, whom this authour ſo much commendeth, Chap. 14. 41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight againſt Eupator moueth his ſouldiers vnto prayer. 15 Hee killeth fowreteene thouſand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth fourty and nine yeere, it was tolde Iudas that Antiochus Eupator was comming with a great power into Iudea,

2 And Lyſias the ſteward and ruler of his affaires with him, hauing both in their armie an hundreth and tenne thouſand men of foot of the Grecians, and fiue thouſand horſemen, and two and twenty Elephants, and three hundreth charets ſet with hooks.

3 Menelaus alſo ioyned himſelfe with them, and with great deceit encouraged Antiochus, not for the ſafegard of the countrey, but becauſe he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde againſt this wicked man, and Lyſias informed the king that this man was the cauſe of all miſchiefe, ſo that the king commaunded to bring him to Berea to put him vnto death as the maner was in that place.

5 Nowe there was in that place a tower of fiftie cubits high, full of aſhes, and it had an inſtrument that turned round, and on euery ſide it rouled downe into the aſhes:

6 And there whoſoeuer was condemded of ſacrilege, or of any other grieuous crime, was caſt of all men to death.

7 And ſo it came to paſſe that this wicked man ſhould die ſuch a death, and it was a moſt iuſt thing that Menelaus ſhould want buriall.

8 For becauſe he had committed many ſinnes by the altar, whoſe fire and aſhes were holy: he himſelfe alſo died in the aſhes.

9 ¶ Now the king raged in his minde, and came to ſhewe himſelfe more cruell vnto the Iewes then his father.

10 Which things when Iudas perceiued, he commaunded the people to call vpon the Lorde night and day, that if euer hee had holpen them, he would now helpe them, when they ſhould be put from their Law, from their countrey, and from the holy Temple:

11 And that hee would not ſuffer the people which a little afore began to recouer, to be ſubdued vnto the blaſphemous nations.

12 So when they had done this altogether, and beſought the Lord for mercy with weeping and faſting, and falling downe three dayes together, Iudas exhorted them to make themſelues ready.

13 And he being apart with the Elders, tooke counſell to goe forth, afore the king brought his hoſte into Iudea, and ſhould take the city, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his ſouldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and campen by Modin.

15 And ſo giuing his ſouldiers for a watchword, The victorie of God, he picked out the manlieſt young men, and went by night into the kings campe, and ſlewe of the hoſte fourteene thouſand men, and the greateſt Elephant with all that ſate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went proſperouſly with them, they departed.

17 This was done in the breake of the day, becauſe the protection of the Lorde did helpe them.

18 ¶ Now when the king had taſted the manlineſſe of the Iewes, he went about to take the holds by policie,

19 And marched toward Beth ſura, which was a ſtrong holde of the Iewes: but hee was chaſed away, hurt, and loſt of his men.

20 For Iudas had ſent vnto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus which was in the Iewes hoſte, diſcloſed the ſecrets of the enemies: therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 After this did the king commune with them that were in Beth-ſura, and ‖ tooke truce with them, departed, and ioyned battell with Iudas, who ouercame him.

‖ Or, gaue and tooke the right hand.

23 But when hee vnderſtood, that Philip (whom he had left to be ouerſeer of his buſineſſe at Antiochia) did rebell againſt him, hee was aſtoniſhed, ſo that he yeelded himſelfe to the Iewes, and made them an oth to doe all things that were right, and was appeaſed toward them, and offered Sacrifice and adorned the Temple, and ſhewed great gentleneſſe to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuertheleſſe

25 Neuertheleſſe when hee came to Ptolemais, the people of the citie were not content with this agreement: and becauſe they were grieued, they would that he ſhould breake the couenants.

26 Then went Lyſias vp into the iudgement ſeat, and excuſed the fact aſwell as hee could, and perſwaded them, and pacified them, and made them wel affectioned, and came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

CHAP. XIIII.

1 *Demetrius mooued by Alcimus ſendeth Nicanor to kill the Iewes.* 18 *Nicanor maketh a compact with the Iewes,* 29 *which hee yet breaketh through the motion of the King.* 37 *Nicanor commandeth Razis to be taken, who ſlayeth himſelfe.*

AFter three yeeres was Iudas informed that Demetrius the ſonne of Seleucus was come vp with a great power and nauy by the hauen of Tripolis,

2 And he had won the countrey, and ſlaine Antiochus and his lieutenant Lyſias.

3 Nowe Alcimus, which had bene the high Prieſt, and wilfully defiled himſelfe in the time that all things were confounded, ſeeing that by no meanes hee coulde ſaue himſelfe, nor haue any more entrance to the holy Altar,

4 Hee came to king Demetrius in the hundreth fiftie and one yeere, preſenting vnto him a crowne of gold, and a palme, and of the boughes, which were vſed ſolemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occaſion for his rage, Demetrius called him to counſell, and aſked him what deuiſes or counſels the Iewes leaned vnto.

6 To the which hee anſwered, The Iewes that be called Aſideans, whoſe captain is Iudas Maccabeus, maintaine warres, and make inſurrections, and will not let the realme be in peace.

7 Therefore I, being depriued of my fathers honour (I meane the hie Prieſthood) am nowe come hither,

8 Partly becauſe I was well affectioned vnto the Kings affaires, and ſecondly becauſe I ſought the profite of mine owne citizens: for all our people, through their raſhneſſe, are not a little troubled.

9 Wherefore, O King, ſeeing thou knoweſt all theſe things, make prouiſion for the countrey, and our nation which is abuſed, according to thine owne humanitie, that is ready to helpe all men.

10 For as long as Iudas liueth, it is not poſſible that the matter ſhould be well.

11 When hee had ſpoken theſe wordes, other friends alſo hauing euil will at Iudas, kindled Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the elephants, and made him captaine ouer Iudea,

13 And ſent him forth, commanding him to ſlay Iudas, and to ſcatter them that were with him, and to make Alcimus hie prieſt of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering together of the heathen, they ſprinckled themſelues with earth, and prayed vnto him which had appointed himſelfe a people for euer, and did alwayes defend his owne portion with tuident tokens.

16 So at the commandement of the captaine, they remooued ſtreight wayes from thence, and came to the towne of Deſſau,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was ſomewhat aſtonied through the ſudden ſilence of the enemies.

18 Neuertheleſſe Nicanor hearing the manlineſſe of them that were with Iudas, and the bolde ſtomackes that they had for their countrey, durſt not proue the matter with bloodſhedding.

19 Wherefore he ſent Poſſidonius, ‖Theodotus, and Matthias before to make peace. ‖Or, *Theodotus.*

20 So when they had taken long aduiſement thereupon, and the captaine ſhewed it vnto the multitude, they were agreed in one minde, and conſented to the couenants. ‖Or, *Matthias.*

21 And they appointed a day when they ſhoulde particularly come together: ſo when the day was come, they ſet for euery man his ſtoole.

22 Neuertheleſſe Iudas commaunded certaine men of armes to waite in conuenient places, leaſt there ſhoulde ſuddenly ariſe any euill through the enemies: and ſo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ieruſalem, did none hurt, but ſent away the people that were gathered together.

24 He ‖loued Iudas, and fauoured him in his heart. ‖Or, *had Iudas before his eyes.*

25 Hee prayed him alſo to take a wife, and to beget children: ſo hee married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, & vnderſtanding the couenants that were made, came to Demetrius, and tolde him, that Nicanor had taken ſtrange matters in hand, & ordeined Iudas a traitor to the realme, to be his ſucceſſor.

27 Then the King was diſpleaſed, and by the reportes of this wicked man, hee wrote to Nicanor, ſaying, that hee was very angry for the couenants, commanding him that hee ſhould ſend Maccabeus in all haſte priſoner vnto Antiochia.

28 When theſe things came to Nicanor, hee was aſtonished and ſore grieued, that hee ſhould breake the things wherein they had agreed, ſeeing that that man had committed no wickedneſſe.

29 But becauſe it was not commodious to him to withſtand the King, he ſought craftily to accompliſh it.

30 Notwithſtanding when Maccabeus perceiued that Nicanor beganne to bee rough vnto him, and that hee entreated him more rudely then he was wont, he perceiued that ſuch rigour came not of good, and therefore hee gathered a few of his men, and withdrewe himſelfe from Nicanor.

31 But the other perceiuing that hee was

preuented by Maccabeus worthy policie, came into the great and holy Temple, and commanded the Priests, which were offering their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they coulde not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, & made an oth in this maner, If ye wil not deliuer me Judas as a prisoner, I wil make this Temple of God a plaine field, & will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After these wordes hee departed: then the Priests lift vp their handes toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lorde, keepe this house euer vndefiled, which lately was clensed, and stoppe all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Jerusalem, a louer of the citie, & a man of very good report, which for his loue was called a father of the Jewes.

38 For this man aforetimes when the Jewes were minded to keepe themselues vndefiled and pure, being accused to bee of the Religion of the Jewes, did offer to spend his body and life with all constancie for the Religion of the Jewes.

39 So Nicanor willing to declare the hatred that hee bare to the Jewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this company would haue taken his castle, and wonlde haue broken the gates by violence, and commaunded to bring fire to burne the gates, so that he was ready to be taken on euery side, he [a] fell on his sword,

42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude:

44 Which conueyed themselues lightly away, and gaue place, so that hee fell vpon his bellie.

45 Neuertheleſſe while there was yet breath in him, being kindled in his mind, he rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet hee ranne thorow the mids of the people,

46 And gate him to the toppe of an hie rocke: so when his blood was vtterly gone, he tooke out his owne bowels with both his handes, & threwe them vpon the people, calling vpon the Lorde of life and Spirite, that hee would restore them againe vnto him, and thus he died.

a As this priuate example ought no to be followed of the godly, because it is contrary to the worde of God, although the author seeme here to approue it: so that place as touching praier, Chap. 12. 44. though Judas had appointed it, yet were it not sufficient to approue a doctrine because it is onely a particular example.

CHAP. XV.

1 *Nicanor goeth about to come vpon Judas on the Sabboth day.* 5 *The blasphemie of Nicanor.* 14 *Maccabeus expoũding vnto the Jewes the vision, encouraged them.* 31 *The prayer of Maccabeus.* 30 *Maccabeus commandeth Nicanors head and hands to be cut off, and his tongue to bee giuen vnto the foules.* 39 *The author excuseth himselfe.*

NOwe when Nicanor knewe that Judas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheleſſe the Jewes that were compelled to goe with him, sayde, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then hee sayde, And I am mighty vpon earth to commaunde them to arme themselues, and to performe the Kings businesse. Notwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Judas.

7 But Maccabeus had euer suche confidence and a perfect hope that the Lorde woulde helpe him,

8 And exhorted his people not to bee afrayde at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust nowe also that they shoulde haue the victory by the Almighty.

9 Thus he encouraged them by the law and Prophetes, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulneſse of the heathen, and how they had broken their othes.

11 Thus hee armed euery one of them, not with assurance of the shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthy to bee beleeued, and reioyced them greatly.

12 And this was his vision, Hee thought that hee saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had beene exercised in all points of godlineſse from a childe) holding vp his handes toward heauen, and praying for the whole people of the Jewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellency aboue him.

14 And Onias spake, and sayde, This is a louer of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hand, & gaue vnto Judas a sword of golde: and as he gaue it, he spake thus,

16 Take this holy sworde a gift from God, wherewith thou shalt wounde the aduersaries.

17 And

17 And so being comforted by the wordes of Judas, which were very sweet and able to stirre them vp to valiantnes & to encourage the hearts of the yoong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hand to hand, because the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues and children, and brethren, and kinsefolks, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Now whiles they all waited for the ertall of the matter, and the enemies nowe met with them, and the host was set in aray, & the ‖ beasts were separated into conuenient places, and the horsemen were placed in the wings:

‖ Or, Elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beasts, held vp his hands toward heauen, calling vpon the Lord that doeth woonders, and that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthie, as seemeth good vnto him.

22 Therefore in his prayer hee sayd after this maner, O Lord, * thou that didst send thine Angel in the time of Ezechias king of Iudea, who in the hoste of Sennacherib slew an hundreth fourescore and fiue thousand,

1. Kin. 19. 35 Isai. 37. 36. 1. Mac. 1. 18. ver. 48, 22.

23 Send nowe also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,

24 And let the be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an end.

25 Then Nicanor and they that were with him, drew neere with trumpets and shoutings for ioy.

26 But Judas and his companie praying and calling vpon God, encountred with the enemies,

27 So that with their handes they fought, but with their heartes they prayed vnto God, and slewe no lesse then fine and thirtie thousand men: for through the presence of God they were woondrously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstood that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout and a crie, praising the Almightie in their owne language.

30 Therefore Iudas which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towardes them of his nation, commanded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priestes by the altar, and sent for them of the castle,

32 And shewed them wicked Nicanors head, and the hand of that blasphemer, which hee had holden vp against the holy Temple of the Almightie with proud bragges.

33 Yee cauled the tongue also of wicked Nicanor to be cut in little peeces, and to be cast vnto the foules, and that the rewards of his madnesse should be hanged vp before the Temple.

34 So euery man praised toward the heauen the glorious Lorde, saying, Blessed be he, that hath kept his place vndefiled.

35 Yee hanged also Nicanors head vpon the high castle, for an euident and plaine token vnto all of the helpe of God.

36 And to they established all together by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

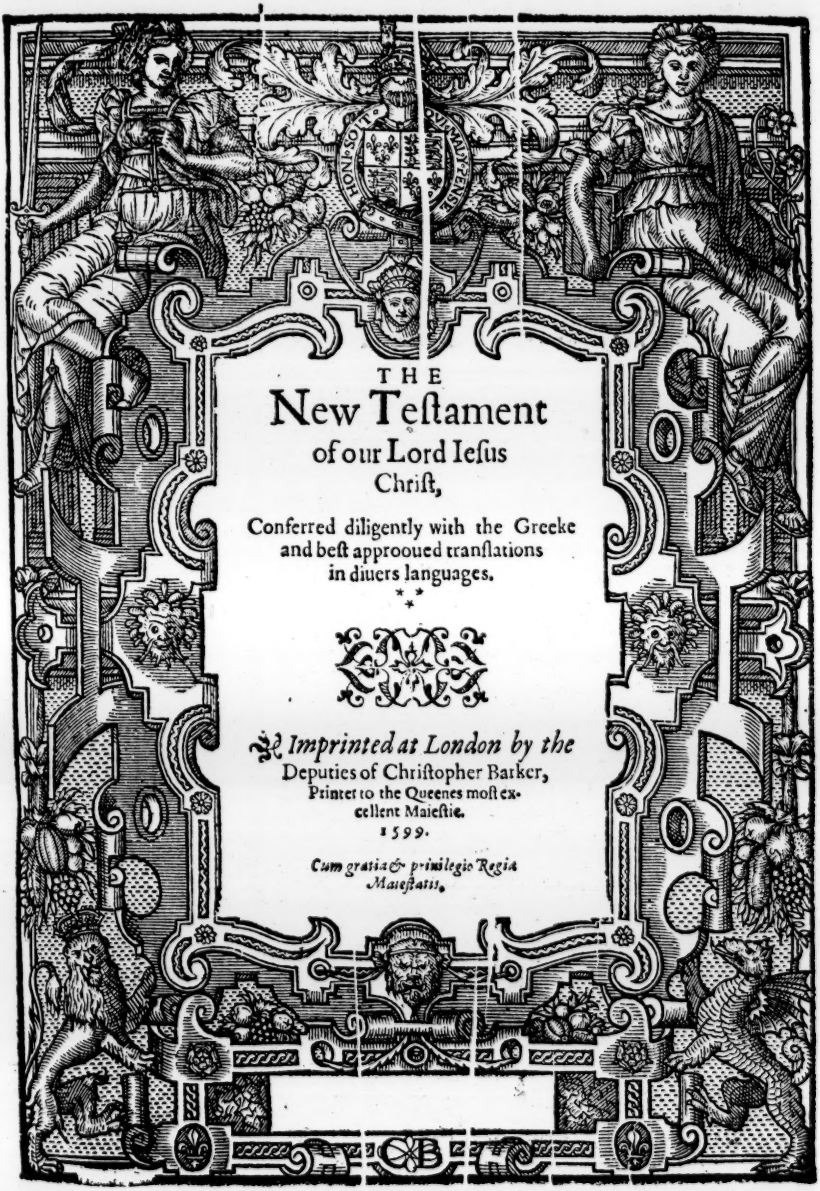
38 Thus farre as concerning Nicanors matters, and from that time the Hebrue was had the citie in possession. And here will I also make an end.

39 If I haue done well, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the letting out of the matter delighteth the eares of them that reade the storie. And here shall be the end.

The end of the Apocrypha.

For we wrestle not against flesh and blood, but against principalities, powers, against the worldly gouernours of the princes of darkenes



THE
New Teſtament
of our Lord Ieſus Chriſt,

Conferred diligently with the Greeke and beſt approoued tranſlations in diuers languages.

* * *

Imprinted at London by the Deputies of Chriſtopher Barker, Printer to the Queenes moſt excellent Maieſtie.
1599.

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ffo-w

ffi 7-04 Du ffo ſeconde daye of nouembor i 1623

Fit-4 Du ffo ſeconde daye of nouembor i 1623

Stephen Wells

Stephen Wells his Booke

The ſumme of the whole Scripture of the Bookes of the old and newe Teſtament.

GOD.

THE bookes of the olde Teſtament doe teach vs, that the ſame God, whome Adam, Noe, Abraham, Iſaac, Iacob, Dauid, and the other fathers did worſhip, is * the onely true God, and that hee the ſame is Almighty and a euerlaſting: who of his meere goodneſſe hath created by his Word b heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that hee is c iuſt and mercifull: who alſo d woketh all in al, e after his owne will: f To whom it is not lawfull to ſay, wherefore hee doeth thus or thus,

* Iſaiah.45.14.
a Gen.21.33. dan.7.9.
b Gen.2.2.iſa.45.18.
c Exod.9.27.pſal.9.7.8.iſa.45.21. exod.22.27.
d 1.Cor.12.6.
e Iere.18.6.
f Iaiah.45.9. rom.9.20.

Creation of man.

MOreouer, theſe Bookes teach vs, that this very God Almighty, after hee created all things, ſhope alſo Adam the firſt man, g to the image and ſpirituall ſimilitude of h himſelfe, and that he did conſtitute him Lord ouer all things that be had created in earth. Which Adam by the enuie and traude of the deuill, tranſgreſſing the precept of his Creator, i by this his ſinne brought in ſuch and ſo great ſinne into the worlde, that we which be ſprong from him by the fleſh, k be in nature the children of wrath, and thereupon we be made ſubiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

g Gen.1.27. wiſ.2.23 24
h Rom.5.14,18.

Sinne.

i Ephe.2 3.
k Gen.3.15.
l Gen 12.3.

Chriſt promiſed.

FVrthermore, we are taught by theſe excellent bookes, that God promiſed to l Adam, l Abraham, m Iſaac, n Iacob, o Dauid, and to other Fathers of the olde time, that hee would ſend that bleſſed ſeede, his ſonne Ieſus Chriſt our Sauiour, which ſhould deliuer all thoſe from ſinne, and from the p tyrannie of the deuill which by a liuely and working faith ſhould beleeue this promiſe, and put their truſt in Ieſus Chriſt, hoping that of him and by him, they ſhould obteine this deliuerance.

m Gen.26.4.
n Gen.28.14.
o 2.Sam.7.12. pſal.132 11.
p Heb.2.14.

The Law.

ALſo they giue vs to vnderſtand, that in the meane ſeaſon, while thoſe Fathers the Iſraelites looked for the ſaluation, and deliuerance promiſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not willingly acknowledge themſelues to be ſinners, which had neede of the Sauiour promiſed) God the Creator gaue by Moſes his q Lawe written in two Tables of ſtone: that by it, ſinne and the malice of mans heart being r knowen, s might more vehemently thirſt for the ſ comming of Ieſus Chriſt, who ſhould redeeme and deliuer them from ſinne: which thing, neither the Lawe, nor yet the ſacrifices and oblations of the Law did t performe. For they were ſhadowes and figures of the true oblation of the body of Chriſt: by which oblation all u ſinne ſhould be blotted out, and quite put away.

q Exod.20.1.
r Rom.3 20.
s Gal.3,19.
t Heb.7.18. and 10.1.

Chriſt God our Sauiour came.

BY the bookes of the newe Teſtament we be taught, that Chriſt ſo afore promiſed (* which is God aboue all things moſt bleſſed for euer) hee, I ſay, was ſhadowed in the Bookes of the olde Teſtament, and in ſacrifices figured, that he was a ſent at the laſt from the Father, the ſelfe ſame time which the Father did conſtitute within himſelfe: I ſay, b at that time when all wickednes abounded in the worlde, then he was ſent: And this Ieſus our Sauiour being borne in the fleſh, c ſuffered death, and roſe againe from the dead. Which actes of his were not done by him in reſpect of the d good workes of any man (for we were all ſinners) but that this God our Father ſhould e appeare true, in exhibiting the abundant riches of his grace which he promiſed, and that g through his mercie he might bring vs to ſaluation.

u John 1.29.
* Rom.9.5.
a Luke 1.31.
b Gal.4 4,5. ephe.1.10.
c Rom.5.8.
d Eph.2.9.tit 3.5
e Rom 15.8.
f Epheſ.2.7.
g Titus 3 5.

A Lambe. A Sacrifice. Peace. Adoption.

Whereupon it is euidently ſhewed in the h Newe Teſtament, that Ieſus Chriſt, being the true i Lambe, the true k ſacrifice of the world, l putting away the ſinnes of men, came into this worlde to purchaſe grace and m peace for vs with the Father, n waſhing vs from our ſinnes in his owne blood, and o ſhould deliuer vs from the bondage of the deuil, whom by ſinne we did ſerue: And to we ſhould be p adopted by him to be the ſonnes of God, made q heires with him of that moſt excellent and euerlaſting kingdome.

h Iaiah.53.7.
i Iohn 1.29.
k Ephe.5.2. heb. 9.26
l Acts 3,19.
m Ephe.2.14,15.
n Reuel.1.5.
o Heb.2.14.
p Gal 4.5. eph.1,5.
q Rom,8.17.

The holy Ghoſt. Faith.

Nowe that wee ſhould acknowledge this ſingular and excellent benefite of God towardes vs, Almighty God r giueth vs his holy Spirite: the ſ fruite and effect of the which is faith in God, and in his Chriſt. For without the holy Ghoſt, by which we are inſtructed and t ſealed, neither can we beleeue that God the Father ſent Meſſias, nor yet that Ieſus is Chriſt: For u no man (ſayeth Paul) can ſay that Ieſus is the Lord, but by the holy Ghoſt.

r Ephe.1.13 & 4.3.
ſ Eph.2 13 & 4.3.
t 1.Cor.12.3.
u Rom 8.16.

Charitie. Hope.

The x ſame Spirit witneſſeth to our Spirit, that we are the children of God, y and powreth into our bowels that charitie which Paul deſcribed to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a ſure looking for eternal life, whereof he himſelfe is the certaine z token & pledge. Alſo he giueth vs other * ſpiritual gifts of ſ which Paul writeth to the Galatians. Therfore ſ benefit of faith is not to be deſpiſed or litle to be ſet by. For by the meanes of this truſt & a faith in Chriſt, which b worketh by charity, & ſheweth it ſelfe forth by the works of charitie, mouing man thereto, we are c iuſtified and ſanctified; that is to ſay, God & the Father of our Lord Ieſus

x Rom 8.15.
y 1.cor 13.4.
z Ephe 1.14.
* Col 3 12.
a Gal.5.6.
b Eph 5.2.heb. 13.21.
c Rom 3.30.and 4 2.gal.2.16,

Iuſtification and ſanctification.

Ieſus Chriſt (which is made our [d] Father alſo by him, being our [e] brother) doth accompt vs to be iuſt and holy through his grace, and through the merite of his ſoane Ieſus Chriſt, not [f] imputing our ſinnes to vs, ſo farre foorth, that we ſhould ſuffer the paines of hell for them.

[d] Matth. 5.48, and 23.9.
[e] Heb. 2.11.
[f] 2. Cor. 5.19.

Good workes.

Finally, Chriſt himſelfe came into the world, to the intent that we through him being ſanctified and cleanſed from our ſinnes, following his will in good workes, ſhould denie the things pertaining to the fleſh, and freely [h] ſerue him in right eouſneſſe and holineſſe all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) wee ſhould [k] ſhew our ſelues to bee called to his grace, and gift of faith: which good workes who ſo hath not, doth ſhewe himſelfe not to haue ſuch a faith in Chriſt as is required in vs.

[g] Titus 2.11,12, 13.
[h] Luke 1.74.
[i] Epheſ. 2.10.
[k] 2. Pet. 1.10.

Chriſt our maſter and teacher.

To Chriſt muſt wee come, and [l] follow him with a cheerefull minde, that he may teach: For hee is [m] our maſter, [n] lowly and humble of heart: he is to vs an [o] example, whereby we muſt learne the rule to liue well.

[l] Epheſ. 5.2.
[m] Matth. 23.8.
[n] Matth. 11.29.
[o] Iohn 13.15. 1. pet. 2.20,21.

Biſhop. Mediatour. Aduocate.

Moreouer, he is our [p] Biſhop, & our [q] high Prieſt, which did himſelf offer vp for vs his owne blood, being the onely [r] mediatour betweene God and men: Who now ſitteth at the right hand of God the Father, being made our [ſ] aduocate, making prayer and interceſſion for vs: who doubtleſſe ſhal obteine for vs [t] whatſoeuer we ſhall deſire, either of him, or elſe of his Father in his Name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo do: for thus hath he promiſed. Therefore let vs not doubt, if wee ſinne at any time, to come with [u] repentance (to the which he doeth inuite and ſtirre vs at the very beginning of his preaching) and with ſure truſt to the [x] throne of his grace, with this beleefe, that we ſhall obteine mercie. For therefore [y] he came into the world, that he might ſaue ſinners by his grace.

[p] 1. Pet. 2.25.
[q] Hebr. 4.14.
[r] 1. Tim 2.5.
[ſ] 1. Iohn 2.1,2.
[t] Iohn 14.13. and 16.23. marke 11.24.
[u] Matth. 4.17.
[x] Hebr. 4.16.
[y] 1. Tim. 1.15.

Iudgement.

THis is verily Chriſt Ieſus, which ſhal come at a [z] certaine time appointed by his Father, and ſhal ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the works of his body according to that he hath done, whether it be good or euill: And he ſhal ſay to them which ſhall bee on the right ſide, which in this world did looke for the good things to come (that is to ſay, life euerlaſting:) [c] Come ye bleſſed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world. But to them which ſhall be on the left ſide, he ſhal ſay: Depart from me ye curſed into euerlaſting fire prepared for the deuil and his Angels. And then [d] ſhall the end be, when Chriſt hauing vtterly vanquiſhed all maner of enemies, ſhall deliuer vp the kingdome to God the Father.

[z] Matth. 25.13.
[a] 2. Tim. 4.1.
[b] 1. Cor. 5.10.
[c] Matth. 25.34. &c.
[d] 1. Cor. 15.24, 25.26.

Eternall life.

Eternall fire.

To what intent the Scriptures were written.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred Bookes of the Bible were deliuered to vs by the goodneſſe of God through his holy Spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of his doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one Sauiour Ieſus Chriſt, whom (as hee had promiſed) hee hath ſent: [g] and that we beleeuing mought haue in his Name life euerlaſting.

[e] 2. Pet. 1.19, 21.
[f] Iohn 17.3.
[g] Iohn. 20.31.

Chriſt the onely foundation.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doth ſtand ſure and ſtedfaſt. And Paul willeth him to bee [i] accurſed which ſhall preach any other faith and ſaluation, then by Ieſus Chriſt, yea, although he were an Angel from heauen.

[h] 1. Cor. 3.11,
[i] Galat. 1.8.

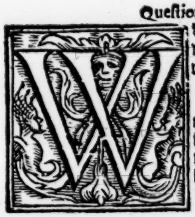
For [k] of him, through him & for him, are al things: To whom with the Father and the holy Ghoſt, be all honour and glory, world without ende, Amen.

[k] Rom. 11.36.

Certaine

¶Certaine questions and answeres touching the doctrine of Predestination, the vse of Gods worde and Sacraments.

Question.



Why do men so much vary in matters of religion?

Answere.

Because all haue not the like measure of knowledge, neither doe all beleeue the Gospel of Christ.

Question.

What is the reason thereof?

Answere.

Because they only beleeue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answere.

Some are vessels of wrath ordayned vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answer.

Very well: because all men haue in themselues sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that hee vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the trueth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what need any man to care? for hee that liueth well, must needes be damned, if hee be thereunto ordained: and he that liueth ill must needs be saued, if he be thereunto appointed.

Answere.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, is a testimonie of the Spirite of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being graft in Christ, they grow in holinesse to that glory, wherevnto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselues, because they are predestinate vnto saluation: but rather they endeuour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to be one of those whom God hath ordained to life eternall.

Answere.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense & motions thereof.

Question.

What meane you by the motions of spirituall life?

Answere.

I meane remorse of conscience, ioyned with the lothing of sinne, and loue of righteousnes: the hande of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirite: a thankefull remembrance of Gods benefites receiued, and the vsing of al aduersities as occasion of amendement sent from God,

Question.

Cannot such perish as at some time or other feele these motions within themselues?

Answere.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not the gifts & graces of his adoption: neither doth he cast off those whom he hath once receiued.

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirite from vs?

Answere.

In so praying we make protestation of the weakenesse of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Do the children of God feele the motions aforesayd alwayes alike?

Answere.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirite, whereof ariseth trouble of conscience for the time:

yet the spirit of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: So in some assaults these motions of spirituall life are not perceiued, because they lie hidde in our manifold infirmities, as the fire couered with ashes. Yet as after sickenesse commeth health, and after clouds the Sunne shineth cleare: so the powers of spirituall life will more or lesse bee felt and perceiued in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despaire and thinke my selfe a castaway?

Answere.

God forbid: for God calleth his at what time he seeth good: & the instruments wherby he vsually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as wax is not melted without heate, nor clay hardened but by meanes thereof: so God vseth meanes both to draw those vnto himselfe, whom hee hath appointed vnto saluation, and also to bewray the wickednesse of them whom hee iustly condemneth.

Question.

By what meanes doth God to draw men to himselfe that they may be saued?

Answere.

By the preaching of his word and the ministring of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answere.

I meane the doctrine of the Prophets & Apostles which they receiued of the spirit of God, and haue left written in that Booke which we commonly call the Old and New Testament.

Question.

How may I be assured, that it is the word of God, which that Booke conteineth?

Answere.

By the maiestie of God appearing in that plaine and simple doctrine: by the puritie, vprightnes and holines thereof: by the certaintie of euerything therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters vttered: But especially by the testimonie of Gods spirite, whereby it was written, who moueth the hearts of those in whom it resteth, to consent vnto the worde, and reuerently to embrace it.

Question.

How doth this worde of God serue to draw men vnto him?

Answere.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promised & assured: and bee moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answere.

Yea verily: that by sight, taste & feeling, as well as by hearing, we might bee instructed, assured, and brought to obedience.

Question.

How doth our Baptisme serue hereunto?

Answere.

It teacheth vs to put on Christ, that with his righteousnesse our sinfulnes may be hidden: it assureth vs that we are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue each other.

Question.

Hath the Lords supper also this vse?

Answere.

Yea doubtlesse: for it teacheth, that the body and blood of Christ crucified, is the only food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, and to make cheereful ꝑ hearts of the elect: it requireth thankfull remembrance of the death of Christ, vnitie among those that doe professe him, with a free confession of his trueth.

Question.

Why is not this vse of the Sacraments commonly knowen?

Answere.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessitie by any person be seuered frō it, which teacheth the right vse of euerything.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some knowledge and profite thereby.

Answere.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vsed herein?

Answere

Answere.

That as euery day, twise at the least, wee most commonly receiue foode to the nourishment of this corporall life: so no day be let passe without some reading in such sort that occasion thereby may bee taken to speake againe vnto God by prayer, as he in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read euery day, all other businesse, impediments and lets set apart.

Question.

This seemeth very easie to be done: what thinke you elle requisite?

Answere.

That some especiall places of Scripture be so committed to memory, that the minde may euer be furnished with some good matter against all temptations. To which ende I note these Scriptures vnto you, wherunto you may ioyne other at your owne choise: Psalmes 139. 37. 50. Esa. 53. 1 ohn 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard and not easie to vnderstand.

Answere.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde leueth to moue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt arileth. That which you perceiue not at one time, God shall reueile at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glory and your owne comfort in Christ, whose Name for euer bee praised, Amen.

The

The names and order of all the Bookes of the Olde and New Teſtament, with the number of their Chapters.

Geneſis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Eccleſiaſtes	12
Leuiticus	27	The ſong of Salomon	8
Numbers	36	Iſaiah	66
Deuteronomie	34	Ieremiah	52
Ioſhua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hoſea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manaſſeh, Apocryphe.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4

The Bookes called Apocrypha.

1. Eſdras	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The Song of the three children	
Tobit	14	The ſtory of Suſanna	
Iudeth	16	The idole Bel and the Dragon	
The reſt of Eſther	6	1. Maccabees	16
Wiſedome	19	2. Maccabees	15
Eccleſiaſticus	51		

The Bookes of the New Teſtament.

Matthew	28	1. Timotheus	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epiſtle to the Romans	16	The Epiſtle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Epheſians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Coloſſians	4	Iude	1
1. Theſſalonians	5	Reuelation	22
2. Theſſalonians	3		

The holy [a] Gospel of Iesus Christ, [b] according to Matthew.

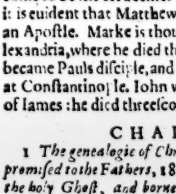
a This word signifieth good tydings, and is taken here for the story which conteineth the ioyfull message of the comming of the sonne of God promised from the beginning.
b That is, written and taught by Matthew.

THE ARGVMENT.

IN this history writte by Matthew, Marke, Luke, & Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect & purpose they so consent, as though ỹ whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doth abridge: neuertheleſſe in matter & argument, they all tend to one end: which is to publiſh to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cause they entitle their story Gospel, which signifieth good tidings, forasmuch as God hath performed in deed that which the fathers hoped for. So that hereby we are admoniſhed to forsake the world, and the vanities thereof, and with moſt affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor conſolation, no peace nor quietneſſe, no felicity nor saluation, but in Iesus Christ, who is the very ſubſtance of this Gospel, and in whom all the promiſes are Yea, and Amen. And therefore vnder this word is contained the whole New Teſtament: but commonly we vſe this name for the history, which the foure Euangeliſts write, containing Christs comming in the fleſh, his death, and reſurrection, which is the perfect ſumme of our saluation. Matthew, Marke, and Luke are more copious in deſcribing his life and death: but Iohn more laboureth to ſet forth his doctrine, wherein both Christs office, and alſo the vertue of his death and reſurrection more fully appeare: for without this, to knowe that Christ was borne, dead, and riſen againe, ſhould nothing profite vs. The which thing notwithſtanding that the three firſt touch partly, as he alſo ſometime intermedleth the hiſtorical narration, yet Iohn chiefly is occupied herein. And therefore as a moſt learned interpreter writeth, they deſcribe, as it were, the body, and Iohn ſetteth before our eyes the ſoule. Wherefore the ſame aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderſtanding of the others: for whoſoeuer doth know the office, vertue & power of Christ, ſhall reade that which is written of the Sonne of God come to be the Redeemer of the world, with moſt profit. Now as concerning the writers of this hiſtory, it is euident that Matthew was a Publicane, or cuſtome gatherer, & was thence choſen of Christ to bee an Apoſtle. Marke is thought to haue bene Peters diſciple, and to haue planted the firſt Church at Alexandria, where he died the eight yeere of the reigne of Nero. Luke was a Phyſition of Antiochia, and became Pauls diſciple, and fellow in all his trauailes: he liued foureſcore and foure yeeres, & was buried at Conſtantinople. Iohn was that Apoſtle whom the Lord loued, the ſonne of Zebedeus, and brother of Iames: he died threeſcore yeere after Christ, and was buried neere to the citie of Epheſus.

CHAP. I.

1 *The genealogie of Christ, that is, the Meſſias promiſed to the Fathers,* 18 *Who was conceiued by the holy Ghoſt, and borne of the Virgine Marie, when ſhe was betrothed vnto Ioſeph.* 20 *The Angel ſatisfieth Iosephs minde.* 21 *Why hee is called Ieſus, and why Emmanuel.*



Luke 3.23.
c This is the rehearſall of the progenie, whereof Iesus Christ is ſprung according to the fleſh.
d So called, for that he came of the ſtocke of Dauid.
e These two are firſt rehearſed, becauſe Christ was eſpecially promiſed to come of them and their ſeede, and therefore Christ commonly was called the ſonne of Dauid, becauſe the promiſe was more euidently confirmed vnto him. *Gen.*21.2. *Gen.*25.24. *Gen.*29.35. *Gen.*38, 27.
f By inceſtuous adulterie, the which ſhame ſetteth foorth his great humilitie, who made himſelfe of no reputation, but became a ſeruant for our ſakes: yea, a worme and no man, the reproch of men, and contempt of the people, and at length ſuffered the accurſed death of the croſſe. 1. *Chro.*2.5. *ruth.*4.18, 19.

HE * c Booke of the generation of IESVS CHRIST the [d] ſonne of * Dauid, the ſonne of Abraham.

2 * Abraham begate Iſaac. * And Iſaac begate Iaakob. And * Iaakob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara [f] of Thamar. And * Phares begate Eſrom. And Eſrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naaſſon. And Naaſſon begate Salmon.

5 And Salmon begate Booz of [g] Rachab. And * Booz begat Obed of Ruth. And Obed begate Ieſſe.

6 And * Ieſſe begate Dauid the King. And * Dauid the King begate Salomon of her that was the wife of Urias.

7 And * Salomon begate Roboam. And Roboam begat Abia. And Abia begate Aſa.

8 And Aſa begate Joſaphat. And Joſaphat begate Joram. And Joram begate Ozias.

9 And Ozias begate [h] Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manaſſes. And Manaſſes begate Amon. And Amon begate Joſias.

11 And * Joſias begate Jacim. And Jacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Iechonias begate [i] Salathiel.

g Rachab and Ruth being Gentiles, ſignifie that Christ came not onely of the Iewes, and for them, but alſo of the Gentiles, and for their ſaluation. *Ruth* 4.21. 1. *Sam.*16.1. *and* 17.12. 2. *Sam.*12.24. 1. *King* 11.43. 1. *chro.*3.10.
h He hath omitted three Kings, Ioas, Amazia, Azaria, abridging the number, to make the times foureteene generations. 2. *King* 23.34. *and* 24.1, 6. 2. *chron.*36.4, 9. 1. *chron.*3.16.
i After the captiuitie, the title royall was appoynted vnto him: ſo that notwithſtanding that they were as ſlaues for the ſpace of ſeuentie yeeres, yet by the prouidence of God the gouernment remayned in the familie of Dauid, where it continued till the comming of Christ.

1. *Chro.* 3. 17, 19. *exa.* 3. 2. *and* 5. 2.

* And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Joseph, the husband of Marie, [k] of whome was borne Jesus, that is called [l] Christ.

17 So all the generations from Abraham to Dauid, are fouretene generations: and from Dauid vntill they were caryed away into Babylon, foureteene generations: and after they were caried away into Babylon, vntill Christ, foureteene generations.

18 ¶ Now the birth of Iesus Christ was thus: When as his mother Mary was * betrothed to Joseph, [m] before they came together, she was found [n] with childe of the holy Ghost.

19 Then Joseph her husband being a [o] iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, beholde, the Angel of the Lorde appeared vnto him in a [p] dreame, saying, Joseph the [q] sonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghost.

21 And shee shall bring forth a sonne, and thou shalt * call his name [r] Iesus: for hee shall * saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lorde by the Prophet, saying,

23 * Beholde, a Virgine shall bee with childe, and shall beare a sonne, and [s] they shall call his name Emmanuel, which is by interpretation, [t] God with vs.

24 ¶ Then Joseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knewe her not, till shee had brought forth her [u] first borne sonne, and hee called his name IESVS.

[k] Albeit the Iewes number their kinred by the malekinde, yet this linage of Marie is comprehended vnder the same, because she was married to a man of her owne stocke and tribe.

[l] Who is the true King, Priest and Prophet anoynted of God to accomplish the office of the redeemer.

Luke 1. 27.

[m] Before he tooke her home to him.

[n] As the Angel afterward declared to Ioseph, [o] Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be maried to an other, neither by accusing her put her to shame for her fact,

Deut. 24. 1.

[p] This dreame is witnessed by the holy Ghost, and is a kinde of reuelation, Numb. 12. 6. [q] This name putteth him in remembrance of Gods promise to Dauid. *Luke* 1. 31. [r] That is, a Sauiour. *Act.* 4. 12 *phil.* 2. 10. *Isa.* 7, 14. ‖*Or, thou.* [s] God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. [t] Christ is here called the first borne, because thee had neuer any before, and not in respect of any she had after. Neither yet doth this worde (till) import alwayes a time following wherein the contrary may be affirmed, as our Sauiour, saying, that hee will bee present with his disciples till the ende of the worlde, meaneth not, that after this world he will not be with them.

CHAP. II.

1 *The time and place of Christs birth.* 11 *The wise men offer their presents.* 14 *Christ fleeth into Egypt.* 16 *The yong children are slaine.* 23 *Ioseph turneth into Galilee.*

Luke 2. 6.

[a] For there is another Bethlehem in the tribe of Zebulun.

WHen * Jesus was then borne at [a] Beth-lehem in Judea, in the dayes of Herode the King, beholde, there came [b] Wisemen from the East to Jerusalem,

2 Saying, Where is the King of the Iewes that is borne? for wee haue seene his [c] starre in the East, and are come to [d] worship him.

3 When King Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priestes and Scribes of the people, hee asked of them, where Christ should be borne.

5 [e] And they sayde vnto him, At Beth-lehem in Judea: for so it is written by the Prophet,

6 * And thou Beth-lehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode [f] priuily called the wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Goe, and search diligently for the babe: and when ye haue found him, bring mee worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the [g] starre which they had seene in the East, went before them, till it came, and stoode ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and ‖ found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, [h] euen golde, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should [i] not goe againe to Herode, they returned into their country another way.

13 ¶ After their departure, beholde, the Angel of the Lorde appeareth to Joseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee worde: for Herode will seeke the babe, to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, [k] that it might be fulfilled, which was spoken of the Lorde by the * Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ [l] Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, and sent forth, and slewe all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which hee had diligently searched out of the wisemen.

17 Then was that fulfilled which was

[b] Wisemen, or Magi, in the Persians & Chaldeans tongue, signifie Philosophers, Priests, or Astronomers, and are here the first fruites of the Gentiles that came to worship Christ.

[c] An extraordinary signe to set forth that Kings honour, whome the world did not esteeme.

[d] Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.

[e] They could wel tell of Christ in generall: but when they should professe his name, and giue him his due honour, they waxe cold and shrinke backe.

Micah. 5. 2. *iohn* 7. 42.

[f] An euill conscience is a burning fire.

[g] The starre vanished away before, to the intent they should tarie at Jerusalem, and there inquire of the thing to the confusion of the Iewes.

‖*Or, saw.*

[h] The Persians maner was not to salute Kings without a present, and therfore they brought of that which was most precious in their countrey, whereof euery one of them offred.

[i] Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or else it ought not to bee broken. [k] That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Christ. *Hos.* 11, 1. [l] Within a certaine time after.

spoken

spoken by the Prophet Jeremias, saying,

Iere.31.15.
m Herod renewed the sorow which the Benjamites had suffered long before: yet for all his crueltie he could not bring to passe, ỹ Christ should not reigne.

18 * In m Rama was a voice heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not bee comforted, because they n were not.

n That is, they were killed and dead.

19 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are o dead which sought the babes life.

o Thus the faithfull may see how God hath infinite meanes to preserue them from ỹ rage of tyrants.

21 Then he arose vp, and tooke the babe and his mother, and came into the lande of Israel.

22 But when hee heard that Archelaus did reigne in Judea in steade of his father Herode, hee was afraide to goe thither: ‖ yet after hee was warned of God in a dreame, he turned aside into the partes of Galile,

‖ *Or, therefore.*

23 And went and dwelt in a citie called Nazaret, that it might bee fulfilled which was spoken by the Prophets, which was, that he should be called ‖ p Nazaritе.

‖ *Or, of Nasaret.*
p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

CHAP. III.

1 *The office, doctrine, and life of Iohn.* 7 *The Pharises are reproued.* 8 *The fruites of repentance.* 13 *Christ is baptized in Iordan,* 17 *And authorized by God his Father.*

Mar.1.4.luk.3.3.
a In the 15. yeere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yeere olde, luke 3.1.23.
b So called in respect of the plaine countrey and fertile valies: and not because it was not inhabited.

IN * a those dayes, Iohn the Baptist came and preached in the b wildernesse of Judea,

2 And said, ‖ Repent: for the c kingdome of heauen is at hand.

‖ *Or, be sorie for your faults past, and amend.*
c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and adopt vs by the preaching of the Gospel. *Isa.40.3. mar.1.3. luke 3.4. iohn 1.23. Mar.1.6.*

3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernesse, is, Prepare yee the way of the Lorde: make his paths straight.

4 * And this Iohn had his d garment of camels haire, and a girdle of a skin about his loynes: his meate was also ‖ e locustes and wilde hony.

d Wouen with haire, as grosse haire cloth. ‖ *Or, grashoppers.*

5 * Then went out to him Jerusalem and all Judea, and all the region round about Jordan.

6 And they were baptized of him in Jordan, f confessing their sinnes.

e Such meates as nature brought foorth without mans labour or diligence: read Leuit.11.22. *Mar.1.5. luke 3.7.*

7 Now when he saw many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O ‖ generations of vipers, who hath forewarned you to flee from the anger to come?

f Acknowledging their faults: for there is no repentance without confession. *Chap.12.34.* ‖ *Or, broodes.*

8 Bring forth therefore g fruites worthy amendment of life,

g He menaceth those venemous and malicious Pharises with the iudgement of God, except they shew before men such workes as are agreeable to the profession of the godly, whom Iai calleth the trees of righteousnesse, Chap. 61.3.

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

Iohn 8.39. actes 13.26.
h The iudgement of God is at hand to destroy such as are not meete to be of his Church. *Chap.7.19. Mar.1.8. luk.3.16. ioh.1.26. actes 1.5. & 2.4. & 8.17. and 19.4,5.*

10 And nowe also is the h axe put to the roote of the trees: * therefore euery tree, which bringeth not foorth good fruite, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendment of life, but hee that commeth after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy ghost, and with i fire.

i When God baptizeth inwardly with the vertue of his spirit, he burneth and consumeth the vices, and inflameth ỹ hearts with loue toward him.

12 Which hath his k fanne in his hand, and will make cleane his flooze, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

k Which is the preaching of the Gospel, whereby he gathereth the faithfull as good corne, and scatereth the infidels as chaffe, *Mar.1.9. luke 3.21.*

13 ¶ * Then came Jesus from Galile to Jordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Jesus answering, said to him, Let be nowe: for thus it becommeth vs to ‖ fulfill all righteousnesse. So hee suffered him.

‖ We must render perfit obedience to God in all things, which hee hath ordeined.

16 And Jesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a l doue, and lighting vpon him.

l To shew the state of his kingdome, which is in all meeknesse and lowlinesse. *Chap.17.5. 2.pet.1.17.*

17 And loe, a voice came from heauen, saying, * m This is my * beloued Sonne, in whom I am well pleased.

m The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. *Coloss.1.13.*

CHAP. IIII.

1 *Christ fasteth and is tempted.* 11 *The Angels minister vnto him.* 17 *He beginneth to preach.* 18 *He calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.*

THen * was Jesus led aside a of the Spirit into the wildernesse, to be b tempted of the deuill.

Marke 1.12, luke 4.1.
a By the holy Ghost.
b To the ende that he ouercoming these tentations, might get the victory for vs.

2 And when he had fasted fourty dayes and fourtie nights, he was afterward hungry.

3 Then came to him the tempter, and sayd, If thou be the Sonne of God, c command that these stones be made bread.

c Satan would haue Christ to distrust God, and his word, and follow other strange and vnlawfull meanes.

4 But he answering, sayd, It is written, * Man shall not liue by bread onely, but by euery d woorde that proceedeth out of the mouth of God.

Deut.8.3.
d He meaneth the order that God hath ordeined to maintaine his creatures by.

5 Then the deuill tooke him vp into the e holy Citie, and set him on a ‖ pinacle of the Temple,

6 And sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, * that hee will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou

e To wit, Jerusalem. ‖ *Or, vane which sheweth where the wind stood.*

Psal.91.11,12.
f Hee allegeth but halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.

Deut.6.16.
f We must not leaue such lawful meanes as God hath appointed, to seeke others after our owne fantasie.
h In a vision, *Deut.6.13, and 10.20. Marke 1.13. luke 4.13.*
i The word of God is the sword of the Spirit, wherewith Satan is ouercome.
k To comfort him.
Marke 1.14. luke 4.14. iohn 4.43.
l And cast in prison by Herod.
m For so they called the lake of Gennezareth. *Isa.9.1,2.*
n Christ had preached now almost a yere in Iudea, and Samaria, and after went to preach in the vppermost Galile, which was out of the borders of Palestina.
o Which was without comfort, hath receiued consolation. *Marke 1.15. Marke 1.16.*
p God hath chosen the weake things of the world to confound y mightie, 1.Cor.1.27.
q To draw them out of the sea of this word, wherein they are drowned.
r We ought to be most readie to follow Christ when he calleth, leauing al worldly respects apart.
s That is, the blessed tidings of forgiuenes of sinnes and reconciliation with God.
t So that by healing incurable diseases Christs diuinitie appeared.

shouldest dash thy foote against a stone.

7 Iesus said vnto him, It is written againe, * Thou shalt not f tempt the Lorde thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and h shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then said Iesus vnto him, Auoyde Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuill i left him: and behold, the Angels k came and ministred vnto him.

12 ¶ * And when Iesus had heard that Iohn was l deliuered vp, hee returned into Galile,

13 And leauing Nazareth, went t dwelt in Capernaum, which is neere the m sea, in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Iordon, n Galile of the Gentiles:

16 The people which sate in o darknesse, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 * From that time Iesus beganne to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ * And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrewe his brother, casting a net into the sea (for they were p fishers.)

19 And he said vnto them, Follow mee, and I will make you fishers q of men.

20 And they straightway leauing the nets, followed him.

21 And when hee was gone foorth from thence, he sawe other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they r without tarying, leauing the ship, and their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, and preaching the Gospell of the s kingdome, and healing euery sickenesse and euery disease among the people.

24 And his fame spread abroad throughout all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with t deuils, and those which were u lunatike, and those that had the palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and x Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

CHAP. V.

1 *Christ teacheth who are blessed,* 13 *The salt of the earth, and light of the world,* 16 *Good works.* 17 *Christ came to fulfill the Law.* 21 *What is meant by killing.* 23 *Reconciliation.* 27 *Adultrie.* 29 *Offences.* 31 *Diuorcement.* 33 *Not to sweare.* 39 *To suffer wrong.* 44 *To loue our enemies.* 48 *Perfection.*

AND when he saw the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the a poore in spirite: for theirs is the kingdome of heauen.

4 * Blessed are they that b mourne: for they shall be comforted.

5 * Blessed are the c meeke: for they shal inherite the earth.

6 Blessed are they which d hunger and thirst for righteousnes: for they shalbe filled.

7 Blessed are the mercifull: for they shal obteine mercie.

8 Blessed are the * pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the e children of God.

10 Blessed are they * which suffer persecution for righteousnesse sake: for theirs is the kingdome of heauen.

11 * Blessed are ye when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the f salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? it is thencefoorth good for nothing but to be cast out, and to be troden vnder foot of men.

14 Ye are the light of the world. A citie that is set on an hill, can not be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets. h I am not come to destroy them, but to fulfill them.

18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the Law shall not scape, till i all things bee fulfilled.

19 * Whosoeuer therefore shall breake one of k these least commaundements, and teach men so, hee shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teach them, l the same shall bee called great in the kingdome of heauen.

20 For I say vnto you, except your righteousnesse * exceede the righteousnesse of the

Luke 6.20.
a That feele themselues voide of all righteousnesse, that they may onely seeke it in Christ. *Isa.61,2,3,7. and 65,13,19. luke 6.21.*
b Which feele their owne miserie, and seeke their comfort in God. *Psal.37.11.*
c Who rather would suffer all iniuries, the they would reuenge themselues.
d Being in necessity, desire nothing but that which is vpright and godly. *Psal.24.4.*
e For he is called the God of peace, 1.Cor. 14.33. 1, *Per.3.14. 1.Per.4.14. acts 5.41. Marke 9.50. luke 14.34.*
f Your office is, to season men with the salt of the heauenly doctrine. *Marke 4.21. luke 8.16. and 11.33. 1.Per.2.12.*
g Because you are seene farre off, giue good example of life.
h The Gospel is the stablishing and accomplishing of the law. *Luke 16.17.*
i The doctrine of the law conteineth nothing vnprofitable or superfluous. *Iames 2,10.*
k Whosoeuer shall transgresse the least of the Ten commandements in word and example, hee shall be cast out of the kingdome of God, except it be pardoned him in Christ. *Luke 11.39.*

l Scribes

u They that were madde or sicke at a certaine time of the moone.
x It was a countrey wherein were ten cities, as the word signifieth.

l Which neither expound the law truely, nor obserue it well.
m He sheweth how these worthy doctors haue fally glosed this commandement. *Exod.* 20.13 *deut.* 5.17.
‖ *Or, subiect to punishment.*
‡ *Or, without cause.*
n For God knowing his secret malice will punish him.
o Which signifieth in ỹ Syrians tongue, an idle brayne, and is spoken in contempt.
p Like iudgement almost the Romanes obserued: for Triumuiri had the examination of small matters, ỹ counsell of 23. of greater causes, and finally great matters of importãce were decided by the Senate of 71. iudges, which here is compared to the iudgement of God, or to be punished with hell fire.
q For that thou hast offended him, or he hath offended thee: for God preferreth brotherly reconciliation to sacrifice. *Luke* 12.58. *Exod.* 20.14. *rom.* 13.9.
r Chastirie is required both in body & mind. *Chap.* 18.8,9. *mar.* 9.47.
s Nothing is so precious which ought not to be reiected in respect of the glorie of God.
t *Or, and not that. Chap.* 19.7. *deut.* 24.1. *mar.* 10.4. *luk.* 16.18. 1. *cor.* 7.10. t In that hee giueth her leaue to marry another by that testimonial. *Exod.* 20.7. *leu.* 19.12. *deut.* 5.11.
u All superfluous othes are vtterly debarred, whether the name of God be therein mentioned, or other wise.

1 Scribes and Pharises, ye shal not enter into the kingdom of heauen.

21 [m] Ye haue heard that it was sayd vnto them of the olde time, * Thou shalt not kill: for whosoeuer killeth, shall bee ‖ culpable of iudgement.

22 But I say vnto you, Whosoeuer is angry with his brother ‖ [n] vnaduisedly, shall be culpable of iudgement. And whosoeuer sayth vnto his brother, [o] Raca, shall be woorthy to be punished by the [p] Councill. And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire.

23 If then thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,

24 Leaue there thine offering before the altar, and goe thy way: first be [q] reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the iergeant, & thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payd the vtmost farthing.

27 ¶ Ye haue heard that it was sayd to them of old time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed [r] adultery with her already in his heart.

29 * Wherefore if thy right [s] eie cause thee to offend, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole body should be cast into hell.

30 And if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole body should bee cast into hell.

31 It hath bene said also, * Whosoeuer shal put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) [t] causeth her to commit adultery: & whosoeuer shal marrie her that is diuorced, committeth adultery.

33 Againe, ye haue heard that it was sayd to them of olde time, * Thou shalt not forsweare thy self, but shalt perfourme thine oths to the Lord.

34 But I say vnto you, [u] Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his foote stoole: neither by Ierusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head, because thou canst not make one haire white or blacke.

37 * But let your communication be [x] Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of y euil.

38 ¶ Ye haue heard that it hath bene said, An * [z] eie for an eie, and a tooth for a tooth.

39 But I say vnto you, * Resist not [‖] euill: but whosoeuer [a] shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to go a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye haue heard that it hath bene sayd, * Thou shalt loue thy neighbour, and [b] hate thine enemie.

44 But I say vnto you, * Loue your enemies: blesse them that curse you: do good to them that hate you, * and pray for the which ‖ hurt you, and persecute you,

45 * That ye may be the children of your Father that is in heauen: for hee maketh his sunne to arise on the euill, and the good, and sendeth raine on the iust and vniust.

46 * For if ye loue them which loue you, what reward shall you haue? Doe not the Publicanes euen the same?

47 And if ye ‖ be friendly to your brethren onely, what singular thing do ye? do not euē the Publicanes likewise?

48 Ye shall therefore be [d] perfite, as your father which is in heauen, is perfite.

Iames 5.12.
x Let simplicitie and trueth be in yout words, and then ye shall not be so light, and ready to sweare.
y When a man speaketh otherwise then he thinketh in heart, it commeth of an euill conscience, and of the deuill. *Exod.* 21.24. *leuit.* 24.20. *deut.* 19.21.
z Albeit this was spoken for the iudges, yet euery man applyed it to reuenge his priuate quarell. *Luke* 6.29. *rom.* 12.17. 1. *cor.* 6.7.
‖ *Or, iniurie.*
a Rather receiue double wrong, then reuenge thine owne griefes. *Deut.* 15.8. *Leuit.* 19.18.
b This was added by the false expositours the Pharises. *Luke* 6.27,35. *Luke* 23.34. *acts* 7.60. 1. *cor.* 4.13.
‖ *Or, rush vpon you. Luke* 6.35. *Luke* 6.32.
c These did take to farme the taxes, tolles and other payments, and therefore were greatly in disdaine with all men.
‖ *Or, imbrace.*
d We must labour to attaine to the perfection of God, who of his free liberalitie doth good to them that are vnworthy.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiuing one another, 26 fasting, 19 Hee forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.

TAke heede that you giue not your almes before men, to be seene of them, or els yee shall haue no reward of your Father which is in heauen.

2 * Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowen before thee, as the [a] hypocrites do in the Synagogues & in the streets, to be praised of men. Verily I say vnto you, they haue their [b] reward.

3 But when thou doest thine almes, let not thy [c] left hand knowe what thy right hand doth,

4 That thy almes may be in secret, and thy Father that seeth in secret, hee will reward thee [d] openly.

5 And when thou prayest, be not as the hypocrites: for they loue to stand, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verily I say vnto you, they haue their reward.

Rom. 12.8.
a Whose works proceede not of a right faith, but are done for vaine glory.
b In that they are praised and commended of men.
c It is sufficient that God approoue our works.
d In that day when all things shalbe reuealed.

e Withdraw thy selfe rather apart.
‖ *Or, babble not much.*
f He commandeth vs to beware of much babbling and superfluous repeates.
g Who is not perswaded by eloquent speech, and long talke, as men are
h Christ bindeth them not to the wordes, but to the sense, and forme of prayer. *Luke* 11.2.
i We must seeke Gods glory first and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.
l To be ouercome thereby. *Chap.*13.19.
m This conclusion excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar.*11.25. *ecclus.*28.2.
n Make their faces to seeme of an other sort then they were wont to doe.
o Whereby is commanded to auoide all vaine ostentation. *Luke* 12.33. 1.*tim.*6.19. *Luke* 11.34.
p If thine eye be disposed to liberalitie, Prou. 22 9.
q If thine affection be corrupt, and giuen to couetousnesse, Deut.15 9.
r If the concupiscence and wicked affections ouercome reason, we must not

6 But when thou prayest, e enter into thy chamber: and when thou hast shut thy doore, pray vnto thy Father which is in secrete, and thy Father which is in secret, shal reward thee openly.

7 Also when ye pray, ‖ f vse no vaine repetitions as the heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therefore: for your g Father knoweth whereof yee haue neede, before ye aske of him.

9 After this h maner therefore pray yee, * Our Father which art in heauen, halowed be thy i Name.

10 Thy k kingdome come. Thy will be done euen in earth, as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our debtes, as we also forgiue our debters.

13 And leade vs not into l tentation, but deliuer vs * from euill: for m thine is the kingdome, and the power, and the glory for euer, Amen.

14 * For if ye doe forgiue men their trespasses, your heauenly Father will also forgiue you.

15 But if yee doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.

16 Moreouer, when yee fast, looke not sowre as the hypocrites: for they n disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, o anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secrete, will reward thee openly.

19 ¶ Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theeues dig through, and steale.

20 * But lay vp treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶ * The light of the body is the eye: if then thine eye be p single, thy whole bodie shall be light.

23 But if thine eye be q wicked, then all thy bodie shall be darke. Wherefore if the r light that is in thee, bee darkenesse, howe great is that darkenesse?

24 * No man can serue two masters: for either hee shall hate the one, and loue the other, or else he shall leane to the one, and despise the other. Ye cannot serue God and riches.

25 * Therefore I say vnto you, Bee not carefull for your life, what yee shall eate, or what ye shall drinke: nor yet for your body, what yee shall put on. Is not the life more worth then meate? and the bodie then raiment?

26 Behold the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of s the field doe grow: they t labour not, neither spin:

29 Yet I say vnto you, that euen Solomon in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morow is cast into the ouen, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shal we eate? or what shal we drinke? or wherewith shall we be clothed?

32 (For after all these things u seeke the Gentiles) for your heauenly father knoweth, that ye haue need of all these things.

33 But seeke ye first the kingdom of God, and his x righteousnesse, and all these things shall be ministred vnto you.

34 Care not then for the morow: for the morow shal care for ‖ it z selfe: the day hath ynough with his owne griefe.

s The goodnesse of God euen toward the herbes of the field, farre passeth all things that mã can compasse by his power and labour.
t The word signifieth they weasie not themselues.
u With care and distrust.
x That is, to be regenerate, & amend your liues, ‖ *Or, his owne things.*
z God will prouide for euery day that that shal be necessarie, though we do not increase the present griefe by the carefulnesse how to liue in time to come.

CHAP. VII.

1 *Christ forbiddeth rash iudgement.* 6 *Not to cast holy things to dogs.* 7 *To aske, seeke, or knocke.* 12 *The scope of the Scripture.* 13 *The straite and wide gate.* 15 *Of false prophets.* 16 *The good tree and euil.* 22 *False miracles.* 24 *The house on the rocke, or vpon the sand.*

I Udge a not, that ye be not iudged.

2 For with what * iudgement ye iudge, yee shall be iudged, and with what * measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote that is in thy brothers eye, & perceiuest not the beame that is in thine owne eye?

4 * Or howe sayest thou to thy brother, Suffer mee to cast out the mote out of thine eye, and beholde, a beame is in thyne owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 ¶ b Giue ye not that which is holy, to dogges, neither cast yee your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 ¶ * Aske, and it shalbe giuen you; seek, and yee shall finde: knocke, and it shall be opened vnto you.

8 For whosoeuer asketh, receiueth: and hee that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sonne aske him bread, would he giue him a stone?

10 Or if hee aske a fish, will he giue him a serpent?

11 If yee then, which are euill, can giue to your children good gifts, how much more shall

a He commandeth not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens. *Luke* 6.37. *rom.* 2.1.1. *cor* 4.5. *Mar.*4.24. *luke* 6.38.
b Declare not the Gospel to the wicked contemners of God, whom thou seest left to themselues and forsaken. *Chap.*11.32. *mar.*11.24. *luke* 11.9. *iohn* 14.13 & 16.23. *iames* 1.5.

marueile though men be blinded, and be like vnto beasts. *Luke* 16. 13. *Psal.*55.22. *luke* 12.22. *phil* 4.6. 1.*tim.*6.8. 1.*pet.*5.7. ‖ Mans trauaile nothing auaileth where God giueth not increase.

shall your Father which is in heauen, giue good things to them that aske him?

12 *Therefore whatsoeuer ye would that men ſhould doe to you, euen ſo do ye to them: for this is the c Law and the Prophets.

13 ¶ *d Enter in at the ſtreit gate, for it is the wide gate, and broade *way that leadeth to deſtruction: and many there bee which goe in thereat,

14 Becauſe the gate is ſtreit, and the way narrow that leadeth vnto life, and few there be that finde it.

15 ¶ Beware of falſe prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye ſhall know them by their fruites. *Doe men gather grapes of thornes? or figs of thiſtles?

17 So euery good tree bringeth foorth good fruit, and a ‖corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring foorth euill fruite, neither can a corrupt tree bring foorth good fruite.

19 *Euery tree that bringeth not foorth good fruite, is hewen downe, and caſt into the fire.

20 Therefore by their fruites yee ſhall know them.

21 ¶ Not euery one that ſaith vnto mee, f Lord, Lorde, ſhall enter into the kingdome of heauen, *but hee that doeth my Fathers will which is in heauen.

22 Many will ſay to me in that day, Lord, Lord, haue we not e by thy Name prophecied? and by thy Name caſt out deuils? and by thy Name done many ‖great workes?

23 And then will I profeſſe to them, h *I neuer knew you: *depart from mee, ye that worke iniquitie.

24 Whoſoeuer then heareth of mee theſe wordes, *and doeth the ſame, I will liken him to a wiſe man, which hath builded his houſe on a rocke:

25 And the raine fell, & the floods came, and the windes blewe, and beat vpon that houſe, and it fell not: for it was grounded on a rocke.

26 But whoſoeuer heareth theſe my wordes, and doeth them not, ſhalbe likened vnto a fooliſh man, which hath builded his houſe vpon the ſand:

27 And the raine fell, & the floods came, and the windes blewe, and beat vpon that houſe, & it fell, and the fall thereof was great.

28 ¶ *And it came to paſſe, when Jeſus had ended theſe wordes, the people were aſtonied at his doctrine.

29 For hee taught them as one hauing i authoritie, and not as the Scribes.

CHAP. VIII.

1 *Chriſt healeth the leper.* 5 *The Captaines faith.* 11 *The vocation of the Gentiles.* 14 *Peters mother in lawe.* 19 *The Scribe that would followe Chriſt.* 20 *Chriſtes pouertie.* 24 *He ſtilleth the ſea and the winde,* 31 *And driueth the deuils out of the poſſeſſed into the ſwine.*

NOwe when hee was come downe from the mountaine, great multitudes followed him.

2 *And loe, there came a leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane.

3 And Jeſus putting forth his hand, touched him, ſaying, I will, be thou cleane: and immediatly his a leproſie was cleanſed.

4 Then Jeſus ſaide vnto him, See thou tell b no man, but goe, and ſhew thy ſelfe vnto the c Prieſt, and offer the gift that *Moſes commanded, for d a witneſſe to them.

5 ¶ *When Jeſus was entred into Capernaum, there came vnto him a ‖Centurion, beſeeching him,

6 And ſaid, Maſter, my ‖ſeruant lieth ſick at home of the palſie, & is grieuouſly pained.

7 And Jeſus ſaid vnto him, I will come and heale him.

8 But the Centurion anſwered, ſaying, Maſter, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word onely, and my ſeruant ſhalbe healed.

9 For I am a man alſo vnder the authoritie of another, and haue ſouldiers vnder me: and I ſay to one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Do this, and he doth it.

10 When Jeſus heard that, he marueiled, and ſaid to them that followed him, Verely I ſay vnto you, I haue not founde ſo great faith, euen in Iſrael.

11 But I ſay vnto you, that e many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, and Iſaac, and Jacob in the kingdome of heauen.

12 And the children of the kingdome ſhall be caſt out into f vtter *darkenes: there ſhall be weeping and gnaſhing of teeth.

13 Then Jeſus ſaid vnto the Centurion, Goe thy way, and as thou haſt beleeued, ſo be it vnto thee. And his ſeruant was healed the ſame houre.

14 ¶ *And when Jeſus came to Peters houſe, he ſaw his wiues mother layd downe, and ſicke of a feuer.

15 And hee touched her hand, & the feuer left her: ſo ſhe aroſe, & miniſtred vnto them.

16 *When the euen was come, they brought vnto him many that were poſſeſſed with deuils: and he caſt out the ſpirits with his word, and healed all that were ſicke,

17 That it might be fulfilled which was ſpoken by *Eſaias the Prophet, ſaying, g He tooke our infirmities, & bare our ſickneſſes.

18 ¶ And when Jeſus ſaw great multitudes of people about him, hee commanded them to go ouer the water.

19 *Then came there a certaine Scribe, and ſayd vnto him, Maſter, h I will follow thee whitherſoeuer thou goeſt.

20 But Jeſus ſayd vnto him, The foxes haue holes, and the birds of the heauen haue neſts, but the Sonne of man hath not whereon to reſt his head.

21 ¶ And i another of his diſciples ſayde vnto him, Maſter, ſuffer me firſt to goe, and k bury my father.

him that hee is farre wide from that hee looketh for: for is ſtead of wordly wealth there is but pouerty in Chriſt. i Luke maketh mention of three, which were hindred by worldly reſpects from coming to Chriſt. k To ſuccour and helpe him in his olde age till he die, and then I will follow thee wholly.

Kkk.iiij. 22 Thy

Luke 6.31. Iob.4.15.
c The whole law and the Scriptures ſet forth vnto vs, and commend charitie.
Luke 13.24.
d We muſt ouercome and mortifie our affections, if we will be true diſciples of Chriſt.
e For the moſt part of men ſeeke their owne libertie, and runne headlong to euil.
Luke 6.43,44.
‖Or, a rotten.
Chap.3.10.
f He meaneth hirelings and hypocrites, who rather ſerue God with their lippes then with their heart.
Rom.2.13. iames 1.22.
g By thy vertue, authoritie and power.
‖Or, miracles.
h I neuer accepted you to be my true miniſters and diſciples.
Luke 13.27. Pſalme 6.8. Luke 6.47. Marke 1.22. Iuke 4.32.
i The mightie power of Gods Spirit appeared in him, whereby he declared himſelfe to be God, and cauſed others to beleeue in him.
Marke 1.40. Luke 5.12.

a It was not like that leproſie that is now, but was a kinde thereof which was incurable.
b He would not yet be throughly knowen, but had his time & houre appointed.
c Our Sauiour would not contemne that which was ordeined by the Law, ſeeing as yet ỹ ceremonies thereof were not abolished.
Leuit. 14.4.
d To condemne them of ingratitude, when they ſhall ſee thee whole.
Luke 7.1.
‖Or, a captaine ouer an hundreth.
‖Or, ſonne.
e Which are ſtrange people and the Gentiles to whom the couenant of God did not properly appertaine.
f For there is nothing but meere darkenes out of the kingdome of heauen.
Chap.22.13.
Mat.1.29 Iuke 4.38.
Mar.1.32. Iuke 4.40.
Iſa.53.4.1.pet. 2.24.
g The Prophet ſpeaketh chiefly of the feebleneſſe and diſeaſe of our ſoules, which Ieſus Chriſt hath borne: therefore hee ſetteth his greatmercy and power before our eyes by healing the body.
Luke 9.57.
h He thought by thi meanes to curry fauor with the world: but Ieſus ſheweth

22 But Jesus saide vnto him, Followe me, and let the [l] dead bury their dead.

l No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead which are hindered by any worldly thing to follow Christ.

23 ¶ * And when hee was entred into the ship, his disciples followed him.

Marke 4.35. luke 8, 22.

24 And beholde, there arose a great tempest in the Sea, so that the ship was couered with waues: but he was asleepe.

25 Then his Disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he saide vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the Sea: and so there was a great calme.

27 And the mē marueiled, saying, What man is this, that both the windes and the Sea obey him!

Marke 5.1. luke 8,26.

28 ¶ * And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might goe by that way.

29 And beholde, they cryed out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs [m] before the time?

m The wicked would euer deferre their punishment, thinking all correction to come too soone.

30 Now there was a farre off from them, a great herd of swine feeding.

n The deuill desireth euer to doe harme, but he can do no more then God doeth appoint.

31 And the deuils besought him, saying, If thou cast vs out, [n] suffer vs to goe into the herd of swine.

32 And he said vnto them, Goe. So they went out, and departed into the herde of swine: and behold, the whole herde of swine was caryed with violence from a steepe downe place into the [o] Sea, and dyed in the water.

o Meaning, the lake of Gennesareth.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

p These Gergesenes esteemed more their hogs then Iesus Christ.

34 And beholde, all the citie came out to meete Jesus: and when they saw him, [p] they besought him to depart out of their coasts.

CHAP. IX.

2 He healeth the palsie, 5 and forgiueth sinnes. 9 He calleth and visiteth Matthew. 13 Mercy. 15 He answereth the Pharises and Iohns disciples. 16 Of the raw cloth and new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Iairus daughter, 29 Giueth two blind men their sight, 33 Maketh a dumme man to speake, 35 Preacheth and healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospell.

Marke 2.3. luke 5.18.

THen he entred into a ship, and passed ouer, and came into his owne Citie.

a And also his faith that had the palsie: for except we haue faith, our sinnes cannot be forgiuen.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Jesus seeing their [a] faith, saide to the sicke of the palsie, Sonne, be of good comfort: thy [b] sinnes are forgiuen thee.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

3 And beholde, certaine of the Scribes sayde with themselues, This man blasphemeth.

4 But when Jesus saw their thoughts, hee saide, Wherefore thinke yee euill things [c] in your hearts?

c Because they did malicioufly refuse Christ, who offered himselfe vnto them.

5 For whether is it [d] easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

d Christ speaketh according to their capacities: for they more esteemed outward myracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen.

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then saide hee vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

Marke 2 14.

7 And hee arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Jesus passed forth from thence, hee sawe a man sitting at the receite of custome, named Matthewe, and saide to him, Followe mee. And hee arose, and followed him.

luke 5.27.

e He reproueth the vaine perswasion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their physition.

10 And it came to passe, as Jesus sate at meate in his house, beholde, many Publicanes and sinners, that came thither, sate downe at the table with Jesus and his Disciples.

11 And when the Pharises saw that, they said to his Disciples, Why eateth your Master with Publicanes and sinners?

f Which are puffed vp with vaine confidence of your owne righteousnes.

12 Now when Jesus heard it, he said vnto them, The * whole neede not a physition, but they that are sicke.

Hose.6.6. chap.12.7.

13 But goe [e] ye and learne what this is, * I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the * sinners to repentance.

g God requireth not ceremonies, but brotherly loue of one towards another.

14 ¶ * Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy Disciples fast not?

1.Tim.1.15. Mark.2.18. luke 5 33.

15 And Jesus saide vnto them, Can the [h] children of the mariage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall be taken from them, and then shall they fast.

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

16 Moreouer, no man pieceth an [i] old garment with a piece of ‖ newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

i Christ compareth his disciples for their infirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

17 Neither doe they put newe wine into [k] olde ‖ vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put newe wine into new vessels, and so are both preserued.

‖ *Or, raw and vndressed.*

k The minde which is infected with the dregges of superstitious ceremonies, is not meet to receiue the pleasant wine of the Gospel. ‖ *Or, bottels or bags of leather or skin, wherein wine was caried on asses or camels. Mar.5.22. luke 8.41.*

18 ¶ * While hee thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her and she shall liue.

19 And Jesus arose, and followed him with his disciples.

20 (And beholde, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For shee sayde in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort:

comfort: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Nowe when Jeſus came into the Rulers houſe, and ſawe the [1] minſtrels and the multitude making noyſe,

24 He ſaid vnto them, Get you hence: for the mayd is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the mayd arose.

26 And this bruite went throughout all that land.

27 And as Jeſus departed thence, two blinde men followed him, crying and ſaying, O Sonne of Dauid, haue mercy vpon vs.

28 And when hee was come into the houſe, the blinde came to him, and Jeſus ſaide vnto them, [m] Beleeue ye that I am able to do this? And they ſaid vnto him, Yea, Lord.

29 Then touched hee their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Jeſus charged them, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroade his fame throughout all that land.

32 ¶ [n] And as they went out, behold, they brought to him a dumme man poſſeſſed with a deuill.

33 And when the deuill was caſt out, the dumme ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, [o] Hee caſteth out deuils through the prince of deuils.

35 ¶ And Jeſus went about all cities and townes teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing euery ſickeneſſe and euery diſeaſe among the people.

36 But when he ſaw the multitude, hee had compaſſion vpō them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe hauing no ſhepheard.

37 Then ſaid he to his diſciples, Surely the [p] harueſt is great, but the labourers are fewe.

38 Wherefore pray the Lord of the harueſt, that he would ‖ ſend forth labourers into his harueſt.

1 Players vpon fluites or pipes, or other inſtruments which in thoſe dayes they vſed at burials.

m He would proue whether they bare him that reuerence which was due to Meſſias. *Luke* 11.14. *Chap.* 12.24. *marke* 3.22. *luke* 11.15.

n This blaſphemie proceedeth of extreme impietie ſeeing all the people confeſſed the contrary. *Marke* 6.6. *luke* 13.22.

o Whereby God gathereth his people together, that he may reigne ouer them. *Marke* 6.34. *Luke* 10.2. *iohn* 4.35,36.

p He meaneth the people are ripe, and ready to receiue the Goſpel, comparing the number of the Elect to a plentiful harueſt.

‖ *Or, thruſt forth.*

CHAP. X.

5 Chriſt ſindeth out his Apoſtles to preach in Iudea. 7 Hee giueth them charge, teaching them, and comforteth them againſt perſecution. 20 The holy Ghoſt ſpeaketh by his miniſters. 26 VVom we ought to feare. 30 Our haires are counted. 32 To confeſſe Chriſt. 37 Not to loue our parents more then Chriſt. 38 To take vp our croſſe. 39 To ſaue or loſe the life. 40 To receiue the preachers.

Marke 3.13, *luke* 9.1.

AND [a] he called his twelue Diſciples vnto him, and gaue them power againſt vncleane ſpirites, to caſt them out, and to heale euery ſickneſſe, and euery diſeaſe.

2 Nowe the names of the twelue Apoſtles are theſe. The firſt is Simon, called Peter, and Andrewe his brother: Iames the ſonne of Zebedeus, and John his brother:

3 Philip and Barthlemewe: Thomas, and Matthewe the Publicane: Iames the ſonne of Alpheus, and Lebbeus whoſe ſurname was Thaddeus:

4 Simon ‖ the Cananite, and Judas Iſcariot, who alſo betrayed him.

5 Theſe twelue did Jeſus ſende forth, and commanded them, ſaying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather [a] to the [b] loſt ſheepe of the houſe of Iſrael.

7 [a] And as yee goe, preach, ſaying, The kingdome of heauen is at hand.

8 Heale the ſicke: cleanſe the lepers: raiſe vp the dead: caſt out the deuils. Freely yee haue receiued, [b] freely giue.

9 [a] ‖ Poſſeſſe not [c] golde, nor ſiluer, nor money in your ‖ girdles,

10 Nor a ſcrip for the iourney, neither two coates, neither ſhoes, nor a ſtaffe: [a] for the workeman is worthy of his meate.

11 [a] And into whatſoeuer citie or towne yee ſhall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when yee come into an houſe, ſalute the ſame.

13 And if the houſe bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 [a] And whoſoeuer ſhal not receiue you, nor heare your words, when ye depart out of that houſe, or that citie, [d] ſhake off the duſt of your feete.

15 Truely I ſay vnto you, it ſhall bee eaſier for them of the lande of [e] Sodom and Gomorrha in the day of iudgement, then for that Citie.

16 ¶ [a] Beholde, I ſende you as ſheepe in the middes of wolues: be yee therefore wiſe as ſerpents, and ‖ innocent as doues.

17 But beware of men, for they will deliuer you vp to the Councels, & will ſcourge you in their Synagogues.

18 And ye ſhall bee brought to the gouernours and Kings for my ſake, in a witneſſe to them, and to the Gentiles.

19 [a] But when they deliuer you vp, take no thought howe or what ye ſhall ſpeake: for it ſhall be giuen you in that houre, what yee ſhall ſay.

20 For it is not yee that ſpeake, but the Spirit of your father which ſpeaketh in you.

21 And the [f] brother ſhall betray the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

22 And yee ſhall be [a] hated of all men for my Name: [a] but he that indureth to the end, he ſhall be ſaued.

23 And when they perſecute you in this citie, flie [b] into another: for verily I ſay vnto you, yee ſhall not finiſh all the cities of Iſrael, till the [i] Sonne of man be come.

‖ *Or, the zealous.*

Acts 13.46.

a For the kingdome of God muſt firſt be preached vnto them, becauſe Chriſt was eſpecially promiſed vnto them. *Luke* 10.9.

b He commandeth them to offer themſelues freely to the Lords worke without reſpect of gaine or lucre. *Marke* 6.8. *luke* 9.3. *and* 22.35.

‖ *Or, prouide not for.*

c Becauſe he ſendeth them not for a long time, but onely for one iourney, he defendeth the things that might let them: neither is this a perpetuall commandement.

‖ *Or, purſe.*

1. *Tim.* 5.18. *luke* 10.7. *Luke* 10.8. *Marke* 6.11. *luke* 9.5. *Acts* 13.51. *and* 18.6.

d To ſignifie that their land is polluted, & that you conſent not to their wickednes.

e Who were not ſo liuely taught, and aduertiſed. *Luke* 10.13.

‖ *Or, ſimple.*

f Not reuenging wrong, much leſſe doing wrōg.

g To take from them all pretence of ignorance, and to make them inexcuſable. *Marke* 13.11. *luke* 12.11.

Luke 16. *Luke* 21.17. *Mar.* 13.13. *luke* 21.19.

h To profite and doe good, and not be idle.

i And will comfort you and giue manifeſt euidence of his preſence: and hee ſpeaketh not of their firſt ſending, but of the whole time of their Apoſtleſhip.

24 *The

Luke 6.40. Iohn 13.16. and 15.20. Chap.12.24.

k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade 2. King.1.2. and the wicked called Christ by this name. *Mar.4.22. luk.8.17. and 12.2.*

l Which in those countreis are so made that men may walke vpon them. *2.Sam.14.11. act.27.34. Marke 8.38. luke 9.26. and 12.8. 2.tim.2.12.*

m And acknowledge me his onely Sauiour. *Luke 12.51.*

n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings.

o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the word of saluation. *Michah 7.6. Luke 14.26. Chap.16.24. marke 8.34. luke 9.23. and 14.27.*

p Also they that inuent any other way to honour God, then that he hath prescribed by his word, follow not Christ, but go before him.

q He that doth preferre his life before my glory. *Luke 10.16. iohn 13.20.*

r We must reuerence Christ in his seruants, and receiue them as sent from him, and honour them for their office sake. *Mar.9.41.*

24 *The disciple is not aboue his master, nor the seruant aboue his Lord.

25 It is ynough for the disciple to bee as his master is, and the seruant as his Lorde. * If they haue called the master of the house kBeelzebub, howe much more them of his houshold?

26 Feare them not therefore: *for there is nothing couered, that shall not bee disclosed, nor hid, that shall not be knowen.

27 What I tell you in darkenesse, that speake ye in light: and what yee heare in the eare, that preach ye on the lhouses.

28 And feare yee not them which kill the body, but are not able to kil the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes solde for a farthing, and one of them shall not fall on the ground without your father?

30 *Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, yee are of more value then many sparrowes.

32 *Whosoeuer therefore shall mconfesse me before men, him will I confesse also before my Father, which is in heauen.

33 But whosoeuer shall denie mee before men, him wil I also denie before my Father, which is in heauen.

34 * Thinke not that I am come to send peace into the earth: I came not to sende peace, but the sword.

35 For I am come to set a man at ovariance against his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe.

36 * And a mans enemies shall be they of his owne houshold.

37 *He that loueth father or mother more then me, is not worthy of me. And hee that loueth sonne or daughter more then mee, is not worthy of me.

38 *And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 Hee that will saue his qlife, shall lose it, and he that loseth his life for my sake, shall saue it.

40 He that receiueth you receiueth mee: and he that receiueth me, receiueth him that hath sent me.

41 *He that receiueth a rProphet in the name of a Prophet, shall receiue a Prophets rewarde: and hee that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man.

42 *And whosoeuer shall giue vnto one of these little ones to drinke a cup of colde water onely, in the name of a Disciple, verely I say vnto you, hee shall not lose his rewarde.

CHAP. XI.

1 *Christ preacheth.* 2 *Iohn Baptist sendeth his disciples vnto him.* 7 *Christs testimonie concerning Iohn.* 18 *The opinion of the people concerning Christ and Iohn,* 20 *Christ vpbraideth the vnthankefull cities.* 25 *The Gospell is reuealed to the simple.* 28 *They that labour, and are laden,* 29 *Christs yoke.*

AND it came to passe that when Iesus had made an ende of commaunding his twelue disciples, he departed thence to teach and to preach in their cities.

2 ¶ *And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and said vnto him,

3 Art thou hee that should come, or shall we looke for another?

4 And Iesus answering, said vnto them, Goe, and shewe Iohn what thinges yee haue heard and seene.

5 The blinde receiue sight, and the halt goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * & the poore receiue the Gospel.

6 And blessed is he that shall not be bofended in me.

7 And as they departed, Iesus began to speake vnto the multitude of Iohn, cWhat went yee out into the wildernesse to see? A crecde shaken with the winde?

8 But what went yee out to see? A man clothed in soft raymente? Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and dmore then a Prophet.

10 For this is hee of whom it is written, *Beholde, I sende my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, among them which are ebegotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the fleast in the kingdome of heauen, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force.

13 For all the Prophetes and the Lawe kprophecied vnto Iohn.

14 And if ye will receiue it, this is *Elias, which was to come.

15 ¶ He that hath eares to heare, let him heare.

16 * But whereunto shall I liken this generation? It is like vnto little children which sit in the markets, and call vnto their fellowes,

17 And say, We haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.

19 The Sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but kwisedom is iustified of her children.

20 ¶ *Then began he to vpbraid the cities,

Luke 7.18,19,

a Not because Iohn was ignorant of Christ, but that he might teach his disciples that his office was to leade them to Christ. *Isai.61.1. luke 4.18.*

‖ *Or, the Gospell is preached to the poore.*

b That take no occasion by Christ to be hindred from the Gospel.

c A man inconstant?

d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger. *Malach. 3.1. luke 7.27,28.*

e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost.

f The least of them that shall preach the Gospel in the new estate of Christes Church, shall haue more cleare knowledge then Iohn, and their message shall be more excellent. *Luke 16.16.*

g Mens zeales are inflamed with desire to receiue Gods mercies offered, and are most greedy to heare the word,

h They prophecied things to come, which now we see present, and more cleare.

i Meaning his testimonie concerning Iohn. *Mal. 4.5. Luke 7.31, 32.*

‖ *Or, sung mourningly.*

k They that are wise in deede, acknowledge the wisedome of God in him, whom the Pharises contemne, reade Luke 7,29. *Luke 10.13.*

ties,

ties, wherein most of his great workes were done, because they repented not.

21 Woe be to thee, Chorazin: Woe bee to thee, Bethsaida: for if the great workes, which were done in you, had bene done in 1 Tyrus and Sidon, they had repented long agone in sackcloth and ashes.

22 ‖ But I say vnto you, it shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt bee brought downe to hell: for if the great workes which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.

24 But I say vnto you, that it shalbe easier for them of the land of Sodome in the day of iudgement, then for thee.

25 *At that time Iesus answered, and sayd, I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O Father, because thy good m pleasure was such.

27 *All things are giuen vnto me of my Father: and *no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueile him.

28 Come vnto me, all ye that n are wearie and laden, and I will ease you.

29 Take my o yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall find * rest vnto your soules.

30 *For my yoke is easie, and my burden light.

CHAP. XII.

3 Christ excuseth his disciples which plucke the eares of corne. 10 He healeth one dried hand, 22 Helpeth the possessed that was blind and dumme. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of vaile wordes. 38 Hee rebuketh the vnfaithfull that would needes haue tokens, 49 And sheweth who his brother, sister and mother.

AT *that time Iesus went on a Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they said vnto him, Behold, thy Disciples do that which is not lawfull to do vpon the Sabbath.

3 But hee sayd vnto them, *a Haue ye not read what Dauid did when hee was an hungred, and they that were with him?

4 How he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the *Priests?

5 Or haue ye not read in the Lawe how that on the Sabbath dayes the Priestes in the Temple *b breake the Sabbath, and are blameless?

6 But I say vnto you, that here is one greater then the temple.

7 Wherefore if ye knew what this is, *I will haue mercy, and not sacrifice, ye would not haue condemned the innocents.

8 For the Sonne of man is Lord, euen of the Sabbath.

9 *And hee departed thence, and went into their Synagogue.

10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And hee sayd vnto them, What man shall there be among you, that shall haue a sheepe, and it it fall on a Sabbath day into a pit, will not hee take it and lift it out?

12 How much more then is a man better then a sheepe? therefore it is lawfull to do well on a Sabbath day.

13 Then sayde hee to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, & consulted against him how they might destroy him.

15 But when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all.

16 And charged them that they should not make him knowen,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 *Behold my seruaunt whom I haue chosen, my beloued in whom my soule delighteth: I will put my spirite on him, and he shall shew d iudgement to the Gentiles.

19 He shall not e strine, nor cry, neither shall any man heare his voyce in the streets.

20 A f bruised reede shall hee not breake, and smoking flaxe shall hee not quench, till hee bring foorth iudgement g vnto victorie.

21 And in his name shall the Gentiles trust.

22 ¶ *Then was brought to him one possessed with a deuil, both blind and dumme, and he healed him, so that he which was blind and dumme, both spake and saw.

23 And all the people were amased, and sayd, Is not this the sonne of Dauid?

24 But when the Pharises heard it, they said, *This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knew their thoughts, and said to thē, Euery kingdom deuided against it selfe, shall be ‖ brought to nought: and euery citie or house deuided against it selfe, shall not stand.

26 So if Satan cast out Satan, he is deuided agaynst himselfe: how shall then his kingdom endure?

27 Also if I through Beelzebub cast out deuils, by whom doe your h children cast them out? Therefore they shall bee your iudges.

28 But

1 Cities of great merchandise full of dissolution and wantonnesse.

‖ Or, therefore.

Luke 10.21.

m Faith commeth not of mās will or power, but by the secret illumination of God, which is the declaration of his eternall counsell, *Iohn* 3.35. *Iohn* 6.46.

n Which feele the weight and griefe of your sinnes and miseries.

o To be gouerned by my spirit and to mortifie your affections. *Iere.* 6.16.

1. *Iohn* 5.3.

Mat. 2.23. *luke* 6.1. *deut.* 23.25. 1. *Sam.* 21.6.

a Necessitie maketh that lawful, which is prohibited for a certaine respect, in things appertaining to ceremonies. *Exod.* 29.33. *leuit* 8.31. *and* 24.9. *Numb.* 28.9.

b Not that the Priest brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessarie worke were done that day.

Hose. 6.6. *chap.* 9.13.

c Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same. *Mar.* 3.1. *luke* 6.6.

Isa. 42.1.

d The right to of gouernment, not onely to the Iewes, but also to strange nations.

e He shall not make great noise, not seeke outward pompe and glory.

f He will beare with them that be infirme and weake.

g Christ shall ouercome all lets which hinder the course of the Gospel, & then shall giue sentence as a conquerour against all his enemies. *Luke* 11.14. *Chap.* 9.34. *mar.* 3.22. *luke* 11.15.

‖ Or, desolate.

h Which coniured deuils by the vertue of Gods Name, albeit it was expresly against the Law of God.

i He declareth to the Pharises, that they were in two sorts his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3.28,29. *luke* 12.10. 1.*ioh* 5.16.

k That is, he that striueth against the trueth, which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

‖ *Or, corrupt.* ‖ *Or, broodes.*

Luke 6.45.

l Much more they shal giue account of their blasphemies.

m Their wicked words shall be a sufficient proofe to condemne the vngodly, if there were no other thing.

Chap. 16.1. *luke* 11.29.1.*cor.* 1.22

n This was to find some new shift or pretext to resist his doctrine.

o They were become bastards & degenerate from their holy ancesters.

Jon. 1.17.& 2.10

p He taketh part of the day for the whole day.

Jonas 3.5.

q Who was a poore stranger, and yet these know not the Messias which was promised to be their king.

1.*Kyng.* 10.1. 2.*chron.* 9.1.

r It is meant as touching her fact in comming to see Salomon, and not her person: for she was not instructed in the Law of God, *Luke* 11.24. ‖ *Or, wilderneste.*

28 But if I cast out deuils by the Spirite of God, then is the kingdome of God come vnto you.

29 Else how can a man enter into a strong mans house and spoyle his goods, except hee first bind the strong man, and then spoyle his house?

30 He i that is not with mee, is agaynst me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sin, and blasphemie shall be forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but whosoeuer shall speake agaynst the k holy Ghost, it shall not bee forgiuen him, neither in this world nor in the world to come.

33 Either make the tree good, and his fruit good: or else make the tree ‖ euill, and his fruit euill; for the tree is knowen by the fruit.

34 O ‖ generations of vipers, how can you speake good things, when yee are euill? For of the * abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth foorth good things: and an euil man out of an euill treasure bringeth foorth euil things.

36 But I say vnto you, that of euery l idle worde that men shall speake, they shal giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt bee m iustified, and by thy wordes thou shalt bee condemned.

38 ¶ * Then answered certaine of the Scribes and of the Pharises, saying, Master, n we would see a signe of thee.

39 But he answered and sayd to them, An euill and o adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue the signe of the ‖ prophet Jonas.

40 * For as Jonas was three dayes and three nights in the whales belly: so shall the Sonne of man bee three p dayes and three nights in the heart of the earth.

41 The men of Nineue shal rise in iudgement with this generation, and condemne it: for they * repented at the preaching of q Jonas: and behold, a greater then Jonas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shal r condemne it: for she came from the vtmost partes of the earth to heare the wisedome of Solomon: and behold, a greater then Solomon is here.

43 ¶ * Nowe when the vncleane spirite is gone out of a man, hee walketh throughout ‖ drie places, seeking rest, and findeth none.

44 Then hee saieth, I will returne into mine house, from whence I came: and when hee is come, he findeth it empte, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him seuen other s spirites worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning. Euen so shall it bee with this wicked generation.

46 ¶ * While hee yet spake to the multitude, behold, his mother, and his t brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And hee stretched foorth his hand toward his disciples, & sayd, Behold my u mother and my brethren.

50 For whosoeuer shal do my fathers will which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the sed. 24 Of the tares. 31 Of the mustard sed. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

THe * same day went Jesus out of y house, and sate by the sea side. *Marke* 4.1. *luke* 8.4,5.

2 And a great multitudes resorted vnto him, so that hee went into a shippe, and sate downe: and the whole multitude stood on the shore.

3 Then he spake many things to them in parables, saying, Behold, a sower went forth to sowe.

4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.

5 And some fel vpon stony ground, where they had not much earth, & anon they sprung vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp and choked them.

8 Some againe fell in good ground, and brought foorth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie fold.

9 He that b hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdom of heauen, but to them it is not c giuen.

12 * d For whosoeuer hath, to him shall be giuen, and he shal haue abundance: but whosoeuer hath not, from him shall bee taken away, euen e that he hath.

13 Therefore speake I to them in parables, because they seeing, doe not see: & hearing, they heare not, neither vnderstand.

f Meaning, an infinite number.

t If Satan be cast out, we must watch still, that he enter not againe: for since he was once mans old ghest, he knoweth euery hole and corner of our house.

2.*Pet.* 2.20, *heb.* 6.4. *and* 10.26. *Marke* 3.31. *luke* 8.20.

u This word in the scriptures signifieth oft times, euery kinsman.

x Christ preferreth the spirituall kinred to the carnall.

b He sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more attentiue.

c The Gospel is hid to them that perish.

Chap. 25.29.

d Christ encreaseth in his children his graces,

e Euen that which he seemeth to haue.

Isa.6.9.mar.4.12 luk.8.10. ioh.12. 40.act.28.26. rom.11.8.

14 So in them is fulfilled the prophesie of Esaias, which prophesie saith, * By hearing, ye shal heare, and shall not vnderstand, and seeing yee shall see, and shall not perceiue.

f That which the Prophet referreth to the secret counsel of God, is here attributed to the hard stubbornesse of the people: for the one cannot be separated from the other.

15 f For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue wincked, lest they should see with their eyes, and heare with their eares, and should vnderstand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophets and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, and haue not heard them.

g To wit, the glory of the sonne of God, to acknowledge him their Sauiour.

Luke 10.24. Marke 4.15. luke 8.11.

18 ¶ * Heare yee therefore the parable of the sower.

19 Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowen in his heart: and this is hee which g hath receiued the seede by the way side.

|Or, was sowen.

20 And hee that receiued seede in the stonie ground, is hee which heareth the worde, and incontinently with ioy receiueth it.

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that receiueth the seed among thornes, is hee, that heareth the worde: but the care of this worlde, and the deceitfulnes of riches choke the worde, and hee is made vnfruitfull.

23 But hee that receiueth the seede in the good ground, is he that heareth the word, & vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundreth folde, some sixtie folde, and some thirty folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his fielde.

h He teacheth that the good & the bad shall bee mixt together in the Church, to the end that the faithfull may arme themselues with patience and constancie.

25 h But while men slept, there came his enemie, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowedst thou not good seed in thy field? from whence then hath it tares?

28 And hee sayde to them, The enuious man hath done this. Then the seruants sayd vnto him, Wilt thou then that we goe and gather them vp?

29 But hee sayd, Nay, lest while ye goe about to gather the tares, yee plucke vp also with them the wheate.

i Christ meaneth onely that the Church shall neuer be without some wicked men, although they be neuer so sharply punished by such meanes as he hath left to purge his Church

30 i Let both growe together vntill the harueste, and in time of harueste I will say to the reapers, Gather yee first the tares, and binde them in sheaues to burne them: but gather the wheate into my barne.

31 ¶ * Another parable hee put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustarde seede, which a man taketh and soweth in his fielde:

Marke 4.30,31. luke 13.19.

32 Which indeed is the k least of all seeds: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

k This teacheth vs not to be astonished at the small beginnings of the Gospel.

33 ¶ * Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three peckes of meale, l till all bee leauened.

Luke 13.21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

34 ¶ * All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them,

Marke 4.33,34.

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in m parables, and will vtter the things which haue bene kept secret from the foundation of the world.

Psal.78.2.

m This worde signifieth graue and sententious prouerbs, to the end that the doctrine might haue the more maiesty, and the wicked might thereby be confounded.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and sayd to them, He that soweth the good seed, is the Sonne of man.

38 And the fielde is the worlde, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemie that soweth them, is the deuill, * and the harueste is the end of the world, and the reapers be the Angels.

Joel 3.13. reuel.14.15.

40 As then the tares are gathered and burned in the fire: so shall it be in the ende of this world.

41 The Sonne of man shal send forth his Angels, and they shall gather out of his kingdome all things that n offend, and them which do iniquity,

n The wicked which hurt others by their euill example.

42 And shall cast them into a furnace of fire. There shall bee wailing and gnashing of teeth.

43 * Then shall the iust men shine as the Sunne in the Kingdome of their Father. He that hath eares to heare, let him heare.

Dan.12.3. wisd.3.7.

44 ¶ Againe, the kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and solde all that he had, and bought it.

47 ¶ Againe, the kingdome of heauen is o like vnto a draw net cast into the sea, that gathereth of all kinds of things,

o It is a kind of net that gathereth in all things that come in the way.

48 Which, when it is full, men drawe to land, and sit and gather the good into vessels, and cast the p bad away.

p The Greeke word signifieth rotten things.

49 So shall it be at the end of the world.

The

q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the spirit.
r The preachers of Gods worde must haue store of sundry & ample instructions.
Mar.6.1, luke 4. 16. Iohn 6.42.
‖ *Or, cousins.*
Mar.6.4. luke 4. 24. iob.4.42,44.
s Men commonly neglect them, whom they haue knowen of children: also they do enuy them of the same countrey & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

The Angels shall goe foorth, and seuer the bad from the iust,
50 And shal cast thē into a furnace of fire: there shalbe wailing, and gnashing of teeth.
51 ¶ Iesus sayd vnto them, Vnderstand ye all these things? They sayd vnto him, Yea, Lord.
52 Then sayd hee vnto them, Therefore euery q Scribe which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth foorth out of his r treasure things both new and olde.
53 ¶ And it came to passe that when Iesus had ended these parables, hee departed thence,
54 * And came into his owne country, and taught them in their Synagogue, so that they were astonied, and sayd, Whence commeth this wisedome and great workes vnto this man?
55 Is not this the carpenters sonne? is not his mother called Mary,* and his ‖ brethren Iames and Ioses, and Simon and Iudas?
56 And are not his sisters all with vs? Whence then hath he all these things?
57 And they were offended with him. Then Iesus sayde to them, * A Prophet is not without honour, saue in his owne country, and in his owne house.
58 And hee did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues & two fishes. 23 He prayeth in the mountaine. 25 Hee appeareth by night vnto his disciples vpon the sea. 31 And saueth Peter. 33 They confesse him to be the sonne of God. 36 Hee healeth all that touched the hemme of his garment.

Marke 6.14. luke 9.7.
a He spake after the common error: For they thought that the soules of them that were departed, entred into another body.
b To approue his resurrection, and to get him great authority.
Marke 6.17. luke 3.19. Leuit.18.16. and 20.21.
c Aswell because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother.
Chap.21.26.
d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might seeme constant.

AT * that time Herod the Tetrarch heard of the fame of Iesus,
2 And sayd vnto his seruants, This is Iohn Baptist: a he is risen againe from the dead, & therefore great b works are wrought by him.
3 * For Herod had taken Iohn & bound him, & put him in prison for Herodias sake, his brother Philips wife.
4 For Iohn sayde vnto him, It is not * c lawfull for thee to haue her.
5 And when hee would haue put him to death, hee feared the multitude, because they counted him as a * Prophet.
6 But when Herods birth day was kept, the daughter of Herodias danced before the, and pleased Herode.
7 Wherefore he d promised with an oth, that he would giue her whatsoeuer she would aske.
8 And shee being before instructed of her mother, sayd, Giue me here Iohn Baptists head in a platter.
9 And the king was sory: neuertheless because of the othe, and them that sate with him at the table, hee commanded it to be giuen her,
10 And sent, and beheaded Iohn in the prison.
11 And his head was brought in a platter, and giuen to the mayd, and she brought it vnto her mother.
12 And his disciples came, and tooke vp his ‖ body, and buried it, and went, and told Iesus.
13 * And when Iesus heard it, he departed thence by ship into a e desert place apart. And when the multitude had heard it, they followed him a foote out of the cities.
14 And Iesus went foorth and sawe a great multitude, and was moued with compassion toward them, and hee healed their sicke.
15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may go into the townes, and buy them victuals.
16 But Iesus sayde to them, They haue no f neede to goe away: giue yee them to eate.
17 Then they sayde vnto him, We haue here but fiue loaues, and two fishes.
18 And he sayd, Bring them hither to me.
19 And hee commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and ‖ blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.
20 And they did all eate, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.
21 And they that had eaten, were about fiue thousand men, beside women and little children.
22 ¶ And straightway Iesus g compelled his disciples to enter into a ship, & to goe ouer before him, while he sent the multitude away.
23 And assoone as hee had sent the multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.
24 And the shippe was now in the midst of the sea, and was tossed with waues: for it was a contrary winde.
25 And in the h fourth watch of the night, Iesus went vnto them, walking on the sea.
26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.
27 But straightway Iesus spake vnto them, saying, i Be of good comfort. It is I: be not afrayd.
28 Then Peter answered him, and sayd, Master, if it be thou, k bid mee come vnto thee on the water.
29 And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus.
30 But when he saw a mighty winde, he was afrayd: and as he l beganne to sinke, he cried, saying, Master, saue me.
31 So immediatly Iesus stretched foorth his hand, and caught him, and sayd to him, m O thou of little faith, wherefore diddest thou doubt?
32 And assoone as they were come into the

‖ *Or, karkeis.*
Marke 6.32. luke 9.10.
e To the intent that his disciples now after their ambassage might somewhat rest them, or els that he might instruct them to greater enterprises.
Mark.6.35. luke 9.12. iohn 6.5.
f Christ leaueth them not destitute of bodily nourishment, which seeke the foode of the soule.
‖ *Or, prayed, and gaue thanks to God.*
g The disciples were loth to depart from Christ: but yet they shewed their obedience.
Marke 6.46,47. iohn 6.16,17,18.
h The night was diuided into foure watches, whereof euery one conteined three houres.
i The presence of Christ maketh his bolde.
k His zeale was great, but he had not sufficiently considered the measure of his faith.
l His enterprise was too great, and therefore he must needs fall into danger, when his faith failed.
m Christ correcteth his fault, and also giueth remedie, both at once.

the ship, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, Of a trueth thou art the sonne of God.

34 ¶ * And when they were come over, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his [n] garment onely: and as many as touched it, were made whole.

Marke 6.54. a It seemeth they were led with a certaine superstition, notwithstanding our Sauiour would not quench the smoking flaxe, and therefore did beare with these small beginnings.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes and Pharises, for transgressing Gods commandement by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 22 Hee deliuereth the woman of Cananees daughter. 26 The bread of the children. 30 Hee healeth the sicke, 36 and feedeth foure thousand men, beside women and children.

Marke 7.1,5. THen came to Iesus the Scribes and Pharises, which were of Ierusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders? for they [a] wash not their hands when they eate bread.

3 But he answered and said vnto them, Why doe ye also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But yee say, Whosoeuer shall say to father or mother, [b] By the gift that is offered by me, thou mayest haue profite,

6 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandement of God of no authoritie by your tradition.

7 [c] Hypocrites, Esaias prophecied well of you, saying,

8 * This people draweth neere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But [c] in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then hee called the multitude vnto him, and sayde to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and sayde vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But hee answered and said, * [d] Euery plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 [e] Let them alone: they bee the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, and sayd to him, Declare vnto vs this parable.

16 Then sayde Iesus, Are yee yet without vnderstanding?

17 Perceiue yee not yet, that whatsoeuer entreth into the mouth, goeth into the belly, and is cast into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill [f] thoughts, murthers, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eate with vnwashen hands, defileth not the man.

21 * And Iesus went thence, and departed into the coastes of Tyrus and Sidon.

22 And beholde, a woman a Canaanite came out of the same coastes, and cryed, saying vnto him, Haue mercy on mee, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuil.

23 But hee answered her not a worde. Then came to him his disciples, [g] & besought him, saying, Send her away, for shee crieth after vs.

24 But hee answered, and saide, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet shee came, and worshipped him, saying, Lord helpe me.

26 And hee answered, and sayd, It is not good to take the childrens bread, and to cast it to [h] whelpes.

27 But shee saide, Trueth, Lorde: yet indeed the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and saide vnto her, O woman, great is thy [i] faith: bee it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus * went away from thence, and came neere vnto the sea of Galile, and went vp into a mountaine and sate downe there.

30 And great multitudes came vnto him, * hauing with them halte, blinde, dumbe, maymed, and many other, and cast them downe at Iesus feete, and hee healed them,

31 In so much that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to go, & the blinde to see: and they glorified the God of Israel.

32 * Then Iesus called his disciples vnto him, and sayde, [k] I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, least they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wildernesse, as should suffice so great a multitude?

34 And Iesus sayd vnto them, Howe many loaues haue yee? And they sayde, Seuen, and a few little fishes.

35 Then he commanded the multitude to sit downe on the ground,

36 And tooke the seuen loaues, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

ced:

Marke 7.1. b The Scribes dissembled with them that did not their duties to their owne parents, so that they would recompence some to their profit by their offerings. *Isa.29.13.* c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word. *Marke 7.14,15. Iohn 15.2.* d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word. e They are not worthy to be cared for. *Luke 6.39. Marke 7.17.*

Gene 6.5. and 8.21. f All vices proceed of the corrupt affection of the heart. *Marke 7.24.*

g The disciples were offended at her importunitie. *Chap.10.6.*

h Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition, for her faiths sake, and not at the request of his disciples. *Marke 7.31. Isa.35.5,6.*

Marke 8.1. k Christ cannot forget those that follow him.

ced: and they tooke vp of the fragments that remayned, ſeuen baſkets full.

38 And they that had eaten, were foure thouſand men, beſide women, and little children.

39 Then Ieſus ſent away the multitude, and tooke ſhippe, and came into the parts of ‖Magdala.

Or, Magadan.

CHAP. XVI.

1 The Phariſes require a token. 6 Ieſus warneth his diſciples of the Phariſes doctrine. 16 The confeſſion of Peter. 19 The keyes of heauen. 24 The faithfull muſt beare the croſſe. 25 To winne or looſe the life. 27 Chriſts comming.

THen * came the [a] Phariſes and Sadducees, and did [b] tempt him, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, ye ſay, Faire weather: for the ſkie is redde.

3 And in the morning ye ſay, To day ſhall be a tempeſt: for the ſkie is redde and lowring. O hypocrites, ye can diſcerne the face of the ſkie, and can ye not diſcerne the [c] ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne bee giuen it, but the [d] ſigne of the Prophet * Ionas: ſo he left them, and departed.

5 ¶ And when his diſciples were come to the other ſide, they had * forgotten to take bread with them.

6 Then Ieſus ſayde vnto them, Take heede and beware of the leauen of the Phariſes and Sadduces.

7 And they ‖ thought in themſelues, ſaying, It is becauſe wee haue brought no bread.

8 But Ieſus [e] knowing it, ſayde vnto them, O yee of little faith, why thinke you thus in your ſelues, becauſe yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the fiue loaues, when there were * fiue thouſand men, and how many baſkets tooke ye vp?

10 Neither the ſeuen loaues when there were * foure thouſand men, and howe many baſkets tooke ye vp?

11 Why perceiue yee not, that I ſaide not vnto you concerning bread, that yee ſhoulde beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtoode they that hee had not ſaide, that they ſhould beware of the leauen of bread, but of the [f] doctrine of the Phariſes, and Sadduces.

13 ¶ * Nowe when Ieſus came into the coaſts of Cæſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I the Sonne of man am?

14 And they ſaide, Some ſay, Iohn Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 Hee ſaid vnto them, But whom ſay ye that I am?

16 Then Simon Peter anſwered, and ſaid, * Thou art the Chriſt, the Sonne of the liuing God.

17 And Ieſus anſwered, and ſaid to him, Bleſſed art thou, Simon the ſonne of Ionas: for * fleſh and blood hath not reueyled it vnto thee, but my Father which is in heauen.

18 And I ſay alſo vnto thee, that thou art * Peter, and vpon [h] this rocke I will builde my Church: and the [i] gates of hell ſhall not ouercome it.

19 [k] And I * wil giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt [l] binde vpon earth, ſhall bee bound in heauen: and whatſoeuer thou ſhalt ‖loose on earth, ſhall be looſed in heauen.

20 Then hee charged his diſciples, that they ſhould [m] tell no man that he was Ieſus the Chriſt.

21 ¶ [n] From that time forth Ieſus began to ſhewe vnto his diſciples, that he muſt goe vnto Ieruſalem, and ſuffer many things of the Elders, and of the hie Prieſtes and Scribes, and bee ſlaine, and riſe againe the third day.

22 Then Peter tooke him aſide, & began to rebuke him, ſaying, Maſter, pitie thy ſelfe: this ſhall not be vnto thee.

23 Then he turned backe and ſayd vnto Peter, Get thee behinde mee, [o] Satan: thou art an offence vnto mee, becauſe thou vnderſtandeſt not the things that are of God, but the things that are of men.

24 Ieſus then ſaide vnto his diſciples, * If any man will followe mee, let him forſake himſelfe, and take vp his croſſe and follow me.

25 For * whoſoeuer will [p] ſaue his life, ſhall loſe it: and whoſoeuer ſhal loſe his life for my ſake, ſhall finde it.

26 * For what ſhal it profit a man, though hee ſhould winne the whole world, if hee loſe his owne ſoule? or what ſhall a man giue for recompenſe of his ſoule?

27 For the Sonne of man ſhall come in the glory of his Father with his Angels, and * then ſhal he giue to euery man according to his deedes.

28 * Verily I ſay vnto you, there be ſome of them that ſtand here, which ſhall not taſte of death [q] till they haue ſeene the Sonne of man come in his kingdome.

Chap. 12.38. *marke* 8.11. *luke* 12.54.

[a] Although they did not agree in doctrine, yet they ioyned together to fight againſt the truth.

[b] Men tempt God either by their incredulitie, or curioſitie.

[c] Which appertaine to the heauenly and ſpirituall life.

Chap. 12.34.

[d] Chriſt ſhall be to them as a Ionas rayſed vp from death.

Ionas 1.17. *and* 2.1. *Marke* 8.14. *luke* 12.1.

‖*Or, reaſoned with themſelues.*

[e] A token of Chriſts diuinitie, to know mens thoughts.

Chap. 14.17. *Iohn* 6.9. *Chap.* 15.34.

[f] We may boldly by Chriſts admonition reiect and contemne all erroneous doctrine and mans inuentions, and ought onely to cleaue to the word of God.

Marke 8.27. *luke* 9.18. *Iohn* 6.69.

[g] He meaneth any thing that is in man.

Iohn 1.42.

[h] Vpon that faith whereby thou haſt confeſſed and acknowledged me for it is grounded vpon an infallible trueth.

[i] The power of Satan which ſtandeth in craft and violence.

[k] The preachers of the Gospel open the gates of heauen with the word of God, which is the right key. ſo that where this worde is not purely taught, there is neither key nor authorirtie.

Iohn 20 23.

[l] Condemne by Gods word.

‖*Or, abſolue.*

[m] Becauſe he would yet inſtruct them, and not preuent his time.

[n] He would plucke out of their hearts that falſe opinion, which they had of his temporall kingdome.

[o] Which words ſignifieth an aduerſary, who reſiſteth the will of God, either of malice, as did Iudas, or of raſhneſſe and arrogancie, as Peter did. *Chapter* 10 38 *marke* 8.34 *luke* 9.23 *and* 14.27. *Chap.* 10.39. *marke* 8.35. *luke* 9.24. *and* 17.33.

[p] That is, whoſoeuer thinketh to ſaue himſelfe by forſaking Ieſus Chriſt. *Marke* 8.36. *luke* 9.25 *Iohn* 12.25. *Pſalme* 62.12 *rom.* 2.6. *Marke* 9.1. *luke* 9. 27.

[q] This was fulfilled in his reſurrection, which was as an entrie into his kingdome, and was alſo confirmed by ſending the holy Ghoſt, whereby he wrought ſo great and ſundry miracles.

CHAP. XVII.

2 The tranſfiguration of Chriſt vpon the mountaine of Thabor. 5 Chriſt ought to be heard. 11.13. Of Elias and Iohn Baptiſt. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and faſting. 22 Chriſt telleth them before of his paſſion. 27 He payeth tribute.

AND * after ſixe dayes Ieſus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine apart,

Marke 9.2. *luke* 9.28.

‖*Or, the ſixt day after.*

2 And

a Christ shewed them his glory, that they might not thinke ỹ he suffred through infirmitie, but that he offred vp himselfe willingly to die.
b By these two witnesses are represented the law & the Prophets, which lead vs to Christ.
c After Moses & Elias departure, Peter fearing he should lose their ioyfull sight, speaketh as a man distract, & would haue lodged them in earthly houses, which were receiued in glory. *Chap.3.17. 2.per.1.17.*
d We are reconciled to God by Christ onely.
e Christ is our chiefe and onely schoolemaster.
f And so worshipped Christ.
g For men would not haue beleeued them, before that Christ had made his glory more manifest by his resurrection, *Marke 9.11. Chap.11.14. malac.4.5. Mar.9.14,17. luke 9.38.*
h He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victorie ouer Christ, because his disciples were not able to doe this miracle, *Luke 17.6.*
i By this maner of speach is signified, that they should do things by their faith, that should seem impossible

2 And was [a] transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared [b] vnto the Moses and Elias, talking with him.

4 Then answered Peter, and sayd to Jesus, Master, it is [c] good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: & behold, there came a voyce out of the cloud, saying, * This is my beloued Sonne, [d] in whom I am well pleased: [e] heare him.

6 And when [f] disciples heard that, they fell on their faces, and were sore afrayd.

7 Then Jesus came and touched them, and sayd, Arise, and be not afrayd,

8 And when they lifted vp their eyes, they saw no man saue Jesus onely.

9 ¶ And as they came downe from the mountaine, Jesus charged them, saying, Shew [g] vision to no man, vntill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Jesus answered, and sayde vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: like wise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that hee spake vnto them of Iohn Baptist.

14 ¶ * And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

15 And sayd, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Jesus answered, and sayd, [h] O generation faithlesse and crooked, how long now shal I be with you? how long now shal I suffer you? bring him hither to me.

18 And Jesus rebuked the deuill, and he went out of him, and the child was healed at that houre.

19 Then came ỹ disciples to Jesus apart, and sayd, Why could not we cast him out?

20 And Jesus sayd vnto them, Because of your vnbeliefe: for * verily I say vnto you, if ye haue faith as much as is a graine of mustard seed, yee shall say vnto this mountaine, [i] Remoue hence to yonder place, and it shall remoue: and nothing shalbe vnpossible vnto you.

21 Howbeit this kind goeth not out, but by [k] prayer and fasting.

22 ¶ And as [||] they abode * in Galile, Jesus sayd vnto them, The sonne of man shall be deliuerd into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

24 ¶ And when they were come to Capernaum, they that receiued [l] polle money, came to Peter, & sayd, Doeth not your Master pay tribute?

25 He sayd, Yes. And when he was come into the house, Jesus preuented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter sayd vnto him, Of strangers. Then sayd Jesus vnto him, Then are the children free.

27 Neuertheless, lest we should [m] offend them, go to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a [n] piece of twentie pence: that take, & giue it vnto them for me and thee.

CHAP. XVIII.

1 *The greatest in the kingdom of heauen.* 3 *Hee teacheth hu disciples to bee humble and harmelesse,* 6 *To auoid occasions of euil,* 10 *Not to contemne the litle ones,* 11 *VVhy Christ came.* 15 *Of brotherly correction.* 17 *Of the authority of the Church.* 19 *The commendation of prayer and godly assemblies.* 21 *Of brotherly forgiuenesse.*

THe * same time the disciples came vnto Jesus, saying, * Who is the greatest in the kingdom of heauen?

2 And Jesus called a little childe vnto him, and set him in the midst of them,

3 And sayd, Verily I say vnto you, except ye bee * conuerted, and become as little [b] children, ye shall not enter into the kingdome of heauen.

4 Whosoeuer therefore shal humble himselfe as this little child, the same is the greatest in the kingdom of heauen.

5 [c] And whosoeuer shall receiue such a litle child in my name, receiueth me,

6 * But whosoeuer shall offend one of these litle ones which beleeue in mee, it were better for him, that a [d] millstone were hanged about his necke, and that hee were drowned in the depth of the sea.

7 [e] Woe be vnto the world because of offences: for it must needes bee that offences shall come, but woe be to that man by whom the offence commeth.

8 * Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

k The best remedy to strengthen the weake fayth is prayer, which hath fasting added to it, as an helpe to the same. || Or, were conuersant, or, returned into Galile, *chap.20.17, marke 9.31, luke 9.44, and 24.7.*

l The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites paid it once by ỹ law, Exod. 30.13. and at this time they payd it to the Romanes.
m Or, giue occasion to forsake the trueth.
n The word is (Statera) which conteineth two didrachmas, and is valued about fiue groats of old sterling.

Marke 9.34. luke 9.46.
a They striue for the reward before they haue taken any paine: and whereas they should haue holpen and reuerenced one another, they were ambitious, & despisers of their brethren. *Chap.19.14. 1.cor.14.20.*
b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselues to worldly honors.
c He calleth the litle children now, which humble themselues with all humilitie and subiection. *Marke 9.42. luke 17.1,2.*
d The word signifieth a great millstone which an asse turneth:

and it is spoken in respect of that which is turned with mans hand which is lesse.
e Christ warneth his to take heed that they shrinke not backe from him for any euill example or offence that man can giue, *Chap.5.30. marke 9.45.*

f Christ toucheth the cause of this offence, which is pride & disdaine of our inferiors. *Esa.* 34 7.

10 f See that yee despise not one of these little ones: for I say vnto you, that in heauen their * g Angels alwayes behold the face of my Father which is in heauen.

11 For * the Sonne of man is come to saue that which was lost.

12 How thinke yee? * If a man haue an hundreth sheepe, and one of them bee gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verily I say vnto you, hee reioyceth more of that sheepe, then of the ninetie and nine which went not astray.

g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise thē, God will reuenge their cause. *Luke* 19 10.

14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.

h We may not loose by our offence that which God hath so dearely bought. *Luke* 15.4. *Leuit.* 19.17. *eccles.* 19.13. *luke* 17.3. *iames* 5.19.

15 ¶ * Moreouer, if thy brother trespasse against i thee, goe and ‖ tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.

i Wherewith thou mayest be offended: he speaketh of secret or particular sinnes, and not of open or known to others.

‖ *Or, reproue him.* *Deut.* 19.15. *iohn* 8.17. *heb.* 10.28. 2. *cor.* 13.1.

16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery worde may be confirmed.

17 And if he will not vouchsafe to heare them, tell it vnto the k Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

k He meaneth according to the order that was among the Iewes, who had their counsell of ancient and expert men, to reforme manners, and execute discipline. This assembly represented the Church, which had appointed them to this charge. 1. *Cor.* 5.4. 2. *thes.* 3.14.

18 Verily I say vnto you, * Whatsoeuer ye l binde on earth, shall bee bound in heauen: and * whatsoeuer ye loose on earth, shall be looled in heauen.

l In the 16. chap. 19. he meant this of doctrine, and here of ecclesiasticall discipline, which dependeth of the doctrine. *Iohn* 20.23.

19 Againe, verily I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be ‖ giuen them of my father which is in heauen.

‖ *Or, done to.* *Luke* 17.4.

20 For where two or three are gathered together in my name, there am I in the mids of them.

m We must be continually ready to forgiue and be forgiuen.

21 Then came Peter to him, and sayde, Master, howe oft shall my brother sinne against mee, and I shall forgiue him? * vnto seuen times.

22 Iesus said vnto him, I say not to thee, Vnto seuen times, but vnto m seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when he had begun to recken, one was brought vnto him, which ought him ten thousand n talents.

n A common talent was valued at threescore pound: some also were greater, and some lesse.

25 And because hee had nothing to pay, his master commanded him to be solde, and his wife, and his children, and al that he had, and the debt to be payd.

26 The seruant therefore fell downe, and besought him, saying, Master, appease thine anger towarde mee, and I will pay thee all.

27 Then that seruantes master had compassion, and loosed him, and forgaue him the debt.

28 But when the seruant was departed, he found one of his fellowes, which ought him an hundreth o pence, and he layd hands on him, and tooke him by the throte, saying, Pay me that thou owest.

o Which amounteth of our money to the summe of 25. shillings, or very neere, & was nothing in respect of the former, which his master forgaue him.

29 Then his fellow fell down at his feet, and besought him, saying, Appease thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes saw what was done, they were very sorry, and came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, O euill seruant, I forgaue thee all that debt, because thou prayedst me.

33 Oughtest not thou also to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the taylers, till he should pay all that was due vnto him.

35 So likewise shall mine heauenly Father doe vnto you, except yee forgiue p from your hearts, each one to his brother their trespasses.

p God esteemeth onely the heart and affection.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 Hee receiueth little children. 16 To obtaine life euerlasting. 24 That rich men can scarcely bee saued. 28 He promiseth them which haue left all to follow him, life euerlasting.

AND * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coasts of Iudea beyond q Iordan. *Mar.* 10.1.

2 And great multitudes followed him, and he healed them there.

q *Or, cause.* *Gen.* 1.27.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery ‖ fault?

4 And he answered and said vnto them, Haue yee not reade, * that hee which made them at the beginning, made them male and female,

Gen. 1.24. 1. *cor.* 6.16. *ephes.* 5.31.

5 And said, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they * twaine shall bee one ‖ flesh?

a They that afore were as two, shall be now as one person.

‖ *Or, person.* *Deut.* 24.1.

6 Wherefore they are no more twaine, but one flesh. r et not man therefore put asunder that, which God hath coupled together.

b It was to auoide the cruelty that men would haue vsed towards their wiues, if they had bene forced to retaine them in their displeasure, furie, and malice.

7 They said to him, Why did then * Moses commaund to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the b hardnesse of your heart, suffered you to put away your wiues: but c from the beginning it was not so.

c That is, at the beginning, and by Gods ordinance. *Chap.* 5.32. *marke* 10.11. *luke* 16.18. 1. *cor.* 7.11.

9 I say therefore vnto you, * that whosoeuer shall put away his wife, except it bee for whoredome, and marry another, d committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

d For this band cannot be broke at mans pleasure.

10 Then said his disciples to him, If the matter

matter bee so betweene man and wife, it is not good to marry.

11 But hee saide vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are e some f chaste, which were so borne of their mothers belly: and there be some chaste, which bee made chaste by men: and there bee some chaste, g which haue made themselues chaste for the kingdome of heauen. Hee h that is able to receiue this, let him receiue it.

13 ¶ * Then were brought to him little children, that hee should put his handes on them, & pray: & the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ * And beholde, one came, and saide vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And hee saide vnto him, i Why callest thou mee good? there is none good but one, euen God: but if thou wilt enter into life, k keepe the Commandements.

18 Hee saide to him, Which? And Iesus said, * Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yong man said vnto him, I haue l obserued all these things from my youth: what lacke I yet?

21 Iesus saide vnto him, If thou wilt be perfite, goe, m sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, hee went away sorowfull: for hee had great n possessions.

23 Then Iesus saide vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a o camell to goe thorowe the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With men this is vnpossible, but with God o all thinges are possible.

27 ¶ * Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus saide vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Maiestie, yee which followed mee p in the regeneration, * shal sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, hee shall receiue an q hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shall be last, and the last thalbe first.

CHAP. XX.

1 *Christ teacheth by a similitude, that God is debter vnto no man, and how hee alway calleth man to his labour.* 18 *Hee admoniseth them of his passion.* 20 *He teacheth his to flee ambition.* 28 *Christ payeth our ransome.* 30 *He giueth two blinde men their sight.*

FOr the kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penie a Day, and sent them into his vineyard.

3 And hee went out about the b thirde houre, and sawe other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and founde other standing idle, and said vnto them, Why stand yee here all the day idle?

7 They said vnto him, Because no man hath hired vs. Hee saide to them, Goe ye also into my vineyarde, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayde vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, ¶ Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawful for me to doe as I will with mine owne? Is thine eye e euill because I am good?

16 * So d the last shalbe first, and the first last: * for many are called, but few chosen.

17 * And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

Luke 22.30.

q The ioy of conscience which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasures. *Cha.* 20.16. *mar.* 10.31. *luke.* 13.30.

a Which was called *denarius*, and was of value about foure pence halfepeny of olde money, and was commonly a wokemans hire.

b They diuided the day into twelue houres, so that the thirde was the fourth part of the day, fiue of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the euane set.

Or, Fellow.

c Or, enuious because of my liberaltie, Deut. 15.9. *Chap.* 19.30. *marke* 10.31. *luke* 13.30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward, and encourage others, seeing the hire is indifferent for all. *Chap.* 22.14. *Marke* 10.32. *luke* 19.38.

e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were iudged chaste.

g Which haue the gift of continence, and vse it to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from mariage. *Chap.* 18.3. *mar.* 10.13. *luke* 18.15. *Mark.* 10.17. *luke* 18.18.

i Because this yong man knew nothing in Iesus Christ but his manhood, he leadeth him to higher things, to the intent that his doctrine might better take place.

k He spake this, that he might learne to know himselfe. *Exo.* 20.13. *deut.* 5.17. *rom.* 13.9. *Mark.* 10.20.

l He boasteth much, because as yet he knew not himselfe.

m Christ hereby discouered his hypocrisie, and caused him to feele his owne weakenesse, not generally commanding all men to doe the like.

n What hinderance men haue by riches. ¶ *Or, cable rope.*

o Who can frame mens hearts so, that they shall not set their minds on their riches. *Marke* 10.28. *luke.* 18.28.

p In this worke whereby the world is changed, renued and regenerate: or to ioyne this worde with the sentence following, and so take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that it is not sufficient to haue begunne once.

18 Behold, we goe vp to Ieruſalem, and the Sonne of man ſhalbe deliuered vnto the chiefe Prieſtes, and vnto the Scribes, and they ſhall condemne him to death,

Iohn 18.32. 19 And *ſhal deliuer him to the Gentiles, to mocke, and to ſcourge, and to crucifie him: but the third day he ſhall riſe againe.

Marke 10.35. 20 * Then came to him the mother of Zebedeus children with her ſonnes, worſhipping him, and deſiring a certaine thing of him.

21 And he ſaid vnto her, What wouldeſt thou? She ſaide to him, Graunt that theſe my two ſonnes may ſit, the one at thy right hande, and the other at thy left hand in thy kingdome.

22 And Ieſus anſwered, and ſaide, Yee knowe not what yee aſke. Are yee able to
e He ſetteth the croſſe before their eyes to draw them from ambition, calling it a cup, to ſignifie the meaſure of the afflictions, which God hath ordeined for euery man: the which thing alſo he calleth baptiſme.
f God my Father hath not giuen me charge to beſtow offices of honour here: but to be an example of humilitie vnto all.
Marke 10.41. *Iuke* 22.25. *Phil.* 2.7.
dринke of the e cup that I ſhall drinke of, and to be baptized with the baptiſme that I ſhall be baptized with? They ſaide to him, Wee are able.

23 And he ſaid vnto them, Ye ſhal drinke in deede of my cuppe, and ſhall bee baptized with the baptiſme that I am baptized with, but to ſit at my right hande, and at my left hand, is not mine to giue: but it ſhall bee giuen to them, for whom it is prepared of my Father.

24 * And when the other ten heard this, they diſdained at the two brethren.

25 Therefore Ieſus called them vnto him, and ſaide, Yee knowe that the f lordes of the Gentiles haue domination ouer them, and they that are great, exercile authoritie ouer them.

26 But it ſhall not bee ſo among you: but whoſoeuer will be great among you, let him be your ſeruant,

27 And whoſoeuer will be chiefe among you, let him be your ſeruant,

28 * Euen as the Sonne of man came not to be ſerued, but to ſerue, and to giue his life for the ranſome of many.

Mar. 10.46. *Iuke* 18.35. 29 ¶ * And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men ſitting by the way ſide, when they heard that Ieſus paſſed by, cried, ſaying, O Lorde, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, becauſe they ſhould holde their peace: but they cried the more, ſaying, O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Ieſus ſtoode ſtill, and called them, and ſaide, What will ye that I ſhould do to you?

33 They ſaid to him, Lord, that our eyes may be opened.

34 And Ieſus mooued with compaſſion touched their eyes, and immediatly their eyes receiued ſight, and they followed him.

CHAP. XXI.

7 Chriſt rideth into Ieruſalem on an aſſe. 12 The buyers and ſellers are chaſed out of the Temple, 15 The children wiſh proſperitie vnto Chriſt. 19 The figtree withereth. 22 Faith requiſite in prayer. 25 Johns baptiſme. 28 The two ſonnes. 33 The parable of the husbandmen. 42 The corner ſtone reiected. 43 The Jewes reiected, and the Gentiles receiued.

AND * when they drewe neere to Ieruſalem, and were come to Bethphage, vnto the mount of the Olives, then ſent Ieſus two diſciples,

Marke 11.1. *luke* 19.29.
a By this entrie Chriſt would ſhew the ſtate & condition of his kingdome, which is farre contrary to the pomp and glory of ſ world, *Iſa.* 62.11. *Zech.* 9.9. *iohn* 12.15.

2 Saying to them, Goe into the towne that is ouer againſt you, and anon yee ſhall finde an a aſſe bound, and a colte with her: loose them, and bring them vnto me.

3 And if any man ſay ought vnto you, ſay ye, that the Lorde hath neede of them, and ſtraightway he will let them goe.

4 All this was done, that it might bee fulfilled which was ſpoken by the Prophet, ſaying,

5 ¶ * Tell ye the b daughter of Sion, Behold, thy King commeth vnto thee, meeke, and ſitting vpon an aſſe, & c colt, the foale of an aſſe vſed to the yoke.

b That is, the Citie Sion or Ieruſalem.
c It is a maner of ſpeech called Synecdoche, whereby two are taken for one.

6 So the diſciples went, and did as Ieſus had commanded them,

7 And brought the aſſe & the colt, and put on d them their clothes, and ſet him thereon.

d He rid on the foale, and the dam went by.

8 And a great multitude ſpred their garments in the way: and other cut downe branches from the trees, and ſtrawed them in the way.

9 Moreouer, the people that went before, and they alſo that followed, cryed, ſaying, e Hoſanna the ſonne of Dauid: bleſſed bee hee that commeth in the Name of the Lord, Hoſanna thou which art in the f highest heauens.

e Which is to ſay, Saue I pray thee, deſiring God to proſper and ſend good ſucceſſe to the Meſſias.
f For God which is in heauen, muſt onely ſaue.

10 * And when he was come into Ieruſalem, all the citie was mooued, ſaying, Who is this?

Mar. 11.11. *luke* 19.45. *iohn* 2.13.

11 And the people ſaid, This is Ieſus the Prophet of Nazareth in Galile.

12 ¶ And Ieſus went into the Temple g of God, and caſt out all them that ſolde and bought in the h Temple, and ouerthrew the tables of the money changers, and the ſeates of them that ſold doues,

g In the porch or entrie into the Temple. *Iſa.* 56.7.
h Vnder the pretence of religion, hypocrites ſeeke their owne gaine & ſpoile God of his true worſhip, *Ieremy.* 7.11. *mar.* 11.17. *luke* 19.46.

13 And ſaid to them, It is written, * My house ſhalbe called the house of prayer: b but * ye haue made it a denne of theeues.

Marke 11.18. *luke* 19.47. *Pſal.* 8.2.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

15 But when the * chiefe Prieſtes and Scribes ſaw the marueiles that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained,

i If God reueile his glory & might by babes that cannot as yet ſpeake, is it marueile if they that can ſpeake, doe let forth or magnifie the ſame?
k In Ebrew it is, haſt ordeined or grounded the ſtrength: which is all to one purpoſe, becauſe God is then moſt praiſed when his ſtrength is beſt knowen. *Mat.* 11.12, 13. *Chap.* 17.20.

16 And ſaid vnto him, Heareſt thou what theſe ſay? And Ieſus ſaide vnto them, Yea: read yee neuer, * By the i mouth of babes and ſucklings thou haſt k made perfite the praiſe?

17 ¶ So he left them, and went out of the citie into Bethania, and lodged there.

18 And * in the morning as hee returned into the Citie, he was hungry,

19 And ſeeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and ſayde to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his diſciples ſawe it, they marueiled, ſaying, Howe ſoone is the figge tree withered!

21 And Ieſus anſwered, & ſaid vnto them, * Verily I ſay vnto you, if yee haue faith, and

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if ye say vnto this mountaine, l Take thy selfe away, and cast thy selfe into the sea, it shal be done.

l Which thing seemeth to be impossible. *Chap.7.7.Iohn 15.7.1.Iohn 3. 22. Mark.11.23,28. Luke 20.1,2.*

22 *And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ * And when he was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as he was teaching, and sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayd vnto them, I also will aske of you a certaine thing, which if yee tell mee, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? * from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleeue him?

Or, of God.

m The hypocrites feare man more then God, and malice neuer iustifieth the trueth. *Chap.14 5. mar.6.20.*

26 And if we say, Of men, we m feare the people: * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, Wee cannot tell. And hee sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayd, Sonne, goe, and worke to day in my vineyard.

29 But he answered and said, I will not: yet afterward hee repented himselfe, and went.

n So farre it is vnpossible for them to repent and be saued, that stand in their owne conceite, that the greatest sinners that are, shall more soone come to repentance

30 Then came he to the second, and said likewise. And he answered, and said, I will, sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayde vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the * Publicanes and the harlots shall goe before you into the kingdome of God.

o God taught by Iohn the way of righteousnesse, whose life was vpright and perfite. *Isa.5.1.ierr.2.21. matt.21.1. luke 20.9.*

32 For Iohn came vnto you in the o way of righteousnesse, and yee beleeued him not: but the Publicanes, and the harlots beleeued him, and ye though ye saw it, were not moued with repentance afterwarde, that yee might beleeue him.

p The vineyard is the people, whom he had elected.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a p vineyarde, and q hedged it rounde about, and made a wineyesse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

q Vsed al meanes to preserue it, and to make it fruitfull.

34 And when the time of the fruite drew neere, he sent his seruants to r the husbandmen to receiue the fruits thereof.

Or, digged.

35 And the husbandmen tooke his s seruants, and beat one, and killed another, and stoned another.

r Which were the Priests and Iulers.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

s The Prophets.

37 But last of all hee sent vnto them his owne t sonne, saying, They will reuerence my sonne.

t Iesus Christ.

38 But when the husbandmen sawe the sonne, they sayd among themselues, * This is the heire: come, let vs kill him, and let vs take his inheritance.

Chap.16,3,4.and 27.1.Iohn 11.53.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shal deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, * The stone which the builders u refused, the same is made the x head of the corner? This was the Lordes doing, and it is marueilous in our eyes.

Psal.118.22. actes 4.11.rom. 9. 33.1.pet.2.7.

u As not meete or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole. *Isa.8.14.*

43 (Therefore say I vnto you, the kingdome of God shall bee taken from you, and shall bee giuen to a nation, which shall bring forth the fruits thereof.)

44 * And whosoeuer shal fal on this stone, he shall bee broken: but on whomsoeuer it shall fall, it will grind him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 9 The vocation of the Gentiles. 11 The mariage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs diuinitie.

THen * Iesus answered, and spake vnto them againe in parables, saying,

Luke 14.16. reuel.19.9.

2 The kingdome of heauen is like vnto a certaine King which maried his sonne,

3 And a sent foorth his seruants, to call them that were bidden to the wedding, but they would not come.

a Christ reproueth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God, which was so plentifully offred vnto them.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and al things are ready: come vnto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

b God punisheth extremely such ingratitude.

6 And the remnant tooke his seruants, and intreated them shamefully, and slew them.

7 But when the King heard it, hee was wroth, and sent forth his warriers, and b destroyed those murtherers, and burnt vp their citie.

c The ingratitude of them which are bid, cannot cause Gods liberality and his holy meates to perish, which he hath prepared for vs.

8 Then saide hee to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the hie wayes, and as many as ye finde, bid them to the mariage.

d In the Church the hypocrites are mixed with the godly.

10 So those seruants went out into the hie wayes and gathered together all that euer they found, both d good and bad: so the wedding was furnished with ghests.

e He had not a pure affection and vpright conscience, which proceeded of faith,

11 Then the King came in, to see the ghests, and sawe there a man which had not on a * wedding garment.

12 And hee saide vnto him, Friend, how

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, and fanne them out. *Chap.*8.12.*&* 13. 42.*&* 25.30. *Chap.*10.16.

g By the outward and generall calling. *Mar.*12.13. *luke* 20.20.

h These were certaine flatterers of the court, which euer maintained that religion which King Herod best approued: and though they were enemies to the Pharises, yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outward qualitie, as whether a man be rich or poore. ‖*Or, the coyne of the tribute.*

k Which was of value about foure pence halfe penie. *Rom.*13.7.*mar.* 12.17.*luk.*20.25. *Mar.*12.18. *luke* 20.23.*acts* 23.8. *Deut.*25.5. ‖*Or, sonnes.*

l By the title of alliance: and here by brother he meaneth the next kinsman, that lawfully might marry her.

m Where Gods word is not preached and vnderstood there must needs reigne blindnesse and errours.

n Forasmuch as they shalbe exempted from the infirmities of this present life.

f camest thou in hither, and hast not on a wedding garment? and he was speechlesse.

13 Then sayd the King to the seruants, Binde him hand and foote: take him away, and cast him into vtter darkenesse: * there shalbe weeping and gnashing of teeth.

14 * For many are g called, but few chosen.

15 ¶ Then went h Pharises & took counsell how they might tangle him in talke.

16 And they sent vnto him their disciples, with the h Herodians, saying, Master, wee know that thou art true, & teachest the way of God truely, neither carest for any man: for thou considerest not the i person of men.

17 Tell vs therefore, how thinkest thou? Is it law full to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew me the ‖ tribute money. And they brought him a k peny.

20 And he sayd vnto them, Whose is this image and superscription?

21 They sayd vnto him, Cesars. Then said he vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses sayde, If a man die, hauing no children, let his brother l marie his wife, and raise vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and sayd vnto them, Yee m are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neyther marrie wiues, nor wiues are bestowed in marriage, but are as the n Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ * But when the Pharises had heard that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Iesus sayd to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy mind.

38 This is the first and the great Commandement.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two Commandements hangeth the whole Law and the Prophets.

41 ¶ * While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose o sonne is he? They sayde vnto him, Dauids.

43 He sayde vnto them, How then doeth Dauid in p spirit call him Lord, saying,

44 * The Lord sayd to my Lorde, Sit at my q right hand, r till I make thine enemies thy footestoole?

45 If Dauid then call him s Lord, how is he his sonne?

46 And none could answere him a word, neither durst any from that day forth aske him any moe questions.

*Leuit.*19.18 *mar.*12.31 *rom,* 13.9 *gal.*5.14. *Mar.*12.35. *luke* 20.41.

o Of what stock or family.

p By the spirit of prophecie speaking of the kingdome of Christ, *Psal.*110.1.

q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ, in making him his lieutenant and gouernour ouer his Church.

r Not that his kingdome shall then ende: but the office of his humanitie shall cease, and hee with the Father and the holy Ghost shall reigne for euer as one God all in all.

s Christ is Dauids sonne touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 *Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises.* 31 *Their persecutions against the seruants of God.* 37 *He prophesieth the destruction of Ierusalem.*

THen spake Iesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises t sit in Moses seate.

3 All therefore whatsoeuer they bid you obserue, that b obserue and do: but after their workes doe not: for they say, and do not.

4 * For they binde heauie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.

5 All their workes they doe to bee seene of men: for they make their c phylacteries broad, and make long the * fringes of their garments,

6 * And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, ‖ Rabbi, Rabbi.

8 * But be not ye called d Rabbi: for one is your ‖ doctor, to wit, Christ, and all yee are brethren.

9 And * cal no man your father vpon the earth: for there is but one your Father, which is in heauen.

10 Be not called e doctors: for one is your doctor, euen Christ.

11 But hee that is f greatest among you, let him be your seruant.

*Nehem.*8 4.

a And teach that which Moses saith.

b According to Moses whom they reade, but not that which they teach of themselues. *Luke* 11.46. *actes* 15.10.

c They were skroles of parchment wherin the commandements were written: and to this day the Iewes vie the same, and close them in a piece of leather, and so binde them to their brow and left arme, to the intent they might haue continuall remembrance of the Law. *Num.*15.38.*deut.*22.12.*Mar.*12.38.*luk.*11.43. *and* 20.46. ‖*Or, master.* *Iames* 3.1.

d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone. ‖*Or, teachers.* *Mal.*1.6.

e The Pharises were called Masters or fathers, and the Scribes Doctors.

f The highest dignitie in the Church is not lordship, or dominion, but ministery and seruice.

Luke 14.11. *and* 18.14.

12 * For whosoeuer will exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shall be exalted.

13 ¶ Woe therefore be vnto you Scribes and Pharises, hypocrites, because yee e shut vp the kingdom of heauen before men: for ye your selues goe not in, neither suffer ye them f that would enter, to come in.

14 * Woe be vnto you Scribes and Pharises, hypocrites: for yee deuoure widowes houses, euen vnder a colour of long prayers: therefore yee shall receiue the greater damnation.

15 Woe be vnto you Scribes and Pharises, hypocrites: for ye compasse i sea and land to make one of your profession: and when he is made, ye make him two fold more the child of hell, then you your selues.

16 Woe be vnto you blinde guides which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he ‖offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that k sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoeuer sweareth by ỹ Temple, sweareth by it, and by him that dwelleth therein.

22 * And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ * Woe be to you, Scribes, and Pharises, hypocrites: for ye tithe mint, and annise, and cummin, and leaue the weightier matters of the Lawe, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blind guides, which l straine out a gnat, and swallow a camel.

25 ¶ Woe be to you, Scribes & Pharises, hypocrites: m for ye make cleane the vtter side of the cup and of the platter: but within they are full of rauine, and ỹ excesse.

26 * Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 Woe be to you Scribes & Pharises, hypocrites: for ye are like vnto whited tombs, which appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are ful of hypocrisie and iniquitie.

29 ¶ Woe be vnto you, Scribes & Pharises, hypocrites: for yee build the tombes of the * Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue bene partners with them in the blood of ỹ Prophets.

31 So then yee bee witnesses vnto your selues, that ye * are the children of them that murdered the Prophets.

32 Fulfill yee also the measure of your fathers.

33 O serpents, the generation of vipers, how should ye escape the damnation of hell?

34 Wherefore beholde, I send vnto you p Prophets, and wise men, and Scribes, and of them ye shall kill and crucifie: and of them shall ye scourge in your Synagogues, & persecute from citie to citie,

35 That vpon q you may come all ỹ righteous blood that was shed vpon the earth, * from the blood of Abel the righteous, vnto the blood of r Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the altar.

36 Verily I say vnto you, All these things shall come vpon this generation.

37 * Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, * as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shalbe left vnto you desolate.

39 For I say vnto you, ye shall not see me hencefoorth, till that ye say, Blessed is he that commeth in the name of the Lord.

a For a remembrance of them, and in the meane season they passed not for their doctrine.

b Ye keepe backe the pure religion and knowledge of God, when men are readie to imbrace it.

h Which haue now their foote within ỹ doores. *Marke* 12.40. *Luke* 20.47.

i They sought all meanes that they could inuent to make of a Gentile a Iew.

‖*Or, na better.*

k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doth not only obscure the word of God, but is contrary to it. 1. *King.* 8.13. 2. *chro.* 6.2. *Chap.* 5.34.

Luke 11.42.

l Yea say at that which is nothing, and let passe that which is of greater importance.

m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

‖*Or, intemperancie.*

Luke 11.39.

‖*Or, painted.*

n It is not now onely that your nation hath begun to be cruell against the seruants of God, & therefore it is no maruel though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that all their race shalbe punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which retemble the fathers. *Gene.* 4, 8. *&c.*

r Read 2. Chro. 24.22. *Luke* 13.34.

2. *Esd.* 1.30.

s He will returne no more to them as a teacher but as a Iudge, when as they shall be compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To persiuere. 14 The preaching of the Gospel. 6. 29 The signes of the end of the world. 42 He warneth them to wake. 44 The sudden comming of Christ.

AND Iesus went out, and departed from the Temple, and his disciples came to him, to shew him the a building of the Temple.

Marke 13.1. *Luke* 21.5.

a Whose excellencie appeareth in that that Herod for the space of 8 yeres kept tenne thousand men in worke: the stones were 15 cubits long, in height 12, in bredth 8, as Iosephus writeth.

2 And Iesus said vnto them, See ye not all these things? Verily I say vnto you, * there shall not be heere left a stone vpon a stone, that shall not be cast downe.

Luke 19.44.

3 And as hee sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shalbe of thy comming, b and of the end of the world.

b They thoughte the world should bee at an ende, when Ierusalem were destroyed. *Ephes.* 5.6. *col.* 2.18.

4 And Iesus answered, & said vnto them, * c Take heed that no man deceiue you.

c He answereth them not according to their minds, but admonisheth them of that which is necessary for them to know.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And yee shall heare of warres, and rumours of warres: see that yee bee not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shal rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the d beginning of sorowes.

d Great and cruell warres haue insued since, among the heathen, for the contempt of the Gospel, and increase more and more.

Chap.10.17. Luke 21.12. Iohn 15. 20. and 16. 2.

e As if you were the cause of these troubles.

f Many wil keep backe their charitie, because they are vnthankfull and euill vpon whom they should bestow it. *2. Thes. 3.13. 2. Tim. 2.5.*

g When ỹ Temple shalbe polluted, it shal be a signe of extreme desolation: the sacrifices shall end and neuer be restored. *Marke 13.14. Luke 21.20.*

h The horrible destruction of the Temple, and the corruption of Gods pure religion. *Dan. 9.27. Acts 1.12.*

‖ *Or, man.*

i God prouideth for his children in the mids of troubles. *Marke 13.21. Luke 17.23.*

k Whither the false Christs, and deceiuers leade ỹ people, hiding themselues in holes, as if they were ashamed of their profession.

‖ *Or, closets. Luke 17.37.*

l In despite of Satan the faithfull shall be gathered and ioyned with Christ, as the Egles assemble to a dead carkeis. *Marke 13.24. Luke 21.25. Isa. 13.10. ezek. 32.7. ioel 2.31. and 3.15.*

m When God hath made an end of ỹ troubles of his church.

n Hee meaneth an horrible trembling of the world, and as it were an alteration of the order of nature. *Dan. 7.13. reue. 1.7.*

9 * Then shall they deliuer you vp to be afflicted, and shall kill you, and yee shall bee * hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shal arise, and shall deceiue many.

12 And because [f] iniquitie shall be increased, the loue of many shalbe cold.

13 * But he that endureth to the ende, he shalbe saued.

14 And this Gospel of the kingdome shal bee preached through the whole world for a witnesse vnto all nations, and then shall the end come.

15 ¶ When [g] ye * therefore shal see the [h] abomination of desolation spoken of by * Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.)

16 Then let them that be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with child, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the * Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should bee shortened, there should no ‖ flesh be saued: but for the [i] elects sake, those dayes shall bee shortened.

23 * Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christs and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the [k] desert, goe not forth: Behold, he is in the ‖ secrete places, beleeue it not.

27 For as the lightening commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 * For wheresoeuer a dead [l] carkeis is, thither will the Eagles resort.

29 * And immediatly after the [m] tribulations of those dayes, shall the Sunne [n] bee darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect frō the foure windes, and from the one ende of the heauen to the other.

32 Now learne the parable of the figge tree: When her bough is yet tender, and it buingeth forth leaues, ye know that sommer is neere.

33 So likewise ye, when yee see all these things, knowe that the kingdome of God is neere, euen at the doores.

34 Verely I say vnto you, this * generation shall not passe, till all these things be done.

35 * Heauen and earth shall passe away: but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And [p] knew nothing till ỹ flood came, and tooke them all away: so shall also the comming of the Sonne of man be.

40 * [q] Then two men shalbe in the fields, the one shall be receiued, and the other shall be refused.

41 Two women shall be grinding at the mill: the one shall be receiued, and the other shalbe refused.

42 * Wake therefore: for yee know not what houre your master will come.

43 Of * this be sure, that if the good man of the house knewe at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged thorow.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meat in season?

46 Blessed is that seruant, whom his master when he commeth, shall find so doing.

47 Verily I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doeth deferre his coming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken,

50 That seruants master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will ‖ cut him off, and giue him his portion with hypocrites: * there shall be weeping and gnashing of teeth.

1. *Cor. 15.52. 1. Thes. 4.16.*

o For within fiftie yeeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end. *Mar. 13.31. Gen. 7.5, 11. Luke 17.16. 1. Pet. 3.20.*

p Because of their incredulitie. *Luke 17 34, 35. 1. Thes. 4.17.*

q This teacheth euery man to walke warily, not respecting his companion, although he be neuer so deare vnto him. *Marke 13.35. Luke 12.39. 1. Thes. 5.2. reuel. 16.15. Luke 12.42.*

‖ *Or, separate him. Chap. 13.42. and 25.30.*

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watch,* 14 *And by the talents to be diligent.* 31 *The last iudgement.* 32 *The sheepe and the goats.* 35 *The workes of the faithfull.*

Then

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.
b To doe him honour, as the maner was.

THen the a kingdome of heauen shall bee likened vnto ten virgins, which tooke their lampes, and went to b meete the bridegrome.
2 And fiue of them were wise, and fiue foolish.
3 The foolish tooke their lampes, but tooke none oyle with them.
4 But the wise tooke oile in their vessels with their lampes.
5 Nowe while the bridegrome taried long, all slumbred and slept.
6 And at midnight there was a crie made, Beholde, the bridegrome commeth: go out to meete him.
7 Then all those virgins arose, and trimmed their lampes.
8 And the foolish sayd to the wise, c Giue vs of your oyle, for our lampes are ‖out.
9 But the wise answered, saying, Wee feare lest there will not be enough for vs and you: but d go ye rather to them that sell, and buy for your selues.
10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.
11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.
12 But he answered, and sayd, Verely I say vnto you, e I know you not.
13 * Watch therefore: for yee know neither the day nor the houre, when the Sonne of man will come.
14 * f For the kingdome of heauen is as a man that going into a strange countrey, called his seruants and deliuered to them his goods.
15 And vnto one hee gaue fiue talents, and to another two, and to another one, to euery man after his owne ability, & straightway went from home.
16 Then he that had receiued the fiue talents, went & occupied with them, and ‖gained other fiue talents.
17 Likewise also, he that receiued two, he also gained other two.
18 But hee that receiued that one, went and digged it in the earth, and hid his masters money.
19 But after a long season, the master of those seruants came, and reckoned with them.
20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: beholde, I haue gained with them other fiue talents.
21 Then his master sayd vnto him, It is well done good seruant and faithfull, Thou hast beene faithfull in little, I will make thee ruler ouer much: b enter in into thy masters ioy.
22 And he that had receiued two talents, came and sayd, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.
23 His master sayd vnto him, It is well done good seruant, and faithfull, Thou hast bene faithful in little, I will make thee ruler ouer much: enter in into thy masters ioy.
24 Then hee which had receiued the one talent, came and sayd, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:
25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.
26 And his master answered, and sayd vnto him, Thou euill seruant and ‖ slothfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.
27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming should I haue receiued mine own with vantage.
28 Take therefore the talent from him, and giue it vnto him which hath ten talents.
29 * For vnto euery man that hath, it shall be giuen, and hee shall haue abundance, and i from him that hath not, euen that he hath, shall be taken away.
30 Cast therefore that vnprofitable seruant into vtter * darkenes: there shalbe weeping and gnashing of teeth.
31 ¶ And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.
32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goats.
33 And he shall set the sheepe on his right hand, and the goats on the left.
34 Then shall the King say to them on his right hand, Come ye k blessed of my Father: inherit yee the kingdome prepared for you from the l foundations of the world.
35 * For m I was an hungred, & yee gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:
36 I was naked, and ye clothed me: I was * ‖ sicke, and ye visited me: I was in prison, and ye came vnto me.
37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gaue thee drinke?
38 And when saw we thee a stranger, and lodged thee? or naked, and clothed thee?
39 Or when saw we thee sicke, or in prison, and came vnto thee?
40 And the King shall answere & say vnto them, Verily I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, ye haue done it to me.
41 Then shall hee say vnto them on the left hand, * Depart from me ye cursed, into euerlasting fire, which is prepared for the deuill and his angels.
42 For I was an hungred, and ye gaue me no meat: I thirsted, and ye gaue me no drinke:
43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.
44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?
45 Then

c Many seeke that which they haue contemned, but it is too late.
‖ Or, quenched.
d This was spoken in reproch, because they made not prouision in time.
e I will not open to you because you haue failed in the midway. Chap. 24. 42, 44. marke 13. 33, 35. Luke 19. 12.
f This similitude teacheth how we ought to continue in the knowledge of God, & doe good with those graces that God hath giuen vs,
g Euery talent commonly made threescore pound, reade chap. 18. 24.
‖ Or, made.
h The master receiueth him into his house to giue him part of his goods and commodities,
‖ Or, lingerer.
Chap. 13. 12. Luke 8. 18. and 19. 26. marke 4. 25.
i The graces of God shall bee taken away from him that doeth not bestow them to Gods glory, and his neighbours profit. Chap. 8. 12. and 22. 13.
k For our saluation commeth of the blessing and fauour of God.
l Hereby God declareth the certainty of our predestination, whereby we are saued, because we were chosen in Christ before the foundations of the world, Eph. 1. 4.
m Christ meaneth not that our saluation dependeth on our works or merits, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercy, likewise as hee doth elect them. Eccles. 7. 35.
‖ Or, infirme. Psal. 5. 8. chap. 7. 23. Luke 13. 27.

Dan.12.2.ioh 5.29.

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

n We must therfore only do that which God requireth of vs, & not follow mens foolish fantasies,

46 *And these n shall goe into everlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weakenesse. 48 The treason of Iudas. 62 The sword. 64. Because Christ calleth himselfe the Sonne of God, hee is iudged worthy to die. 69 Peter denieth and repenteth.

Marke 14.1. luke 22.1.

AND * it came to passe, when Iesus had finished al these sayings, he sayd vnto his disciples,

2 Ye know that within two dayes is the Passeouer, and the Sonne of man shalbe deliuered to be crucified.

Iohn 11.47.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Cataphas,

4 And conulted howe they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest any vproze be among the people.

Mar.14.3.iohn 11.2.& 12.3.

6 ¶ * And when Iesus was in Bethania, in the house of Simon the leper,

a He sheweth what occasion Iudas tooke to commit his treason.

7 There came vnto him a woman, which had a boxe of very costly ointment, and a powred it on his head, as he sate at the table.

8 And when his disciples sawe it, they had b indignation, saying, What needed this waste?

b This was through Iudas motiō to whom they gaue credit.

9 For this ointment might haue beene sold for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

Deut.15.11.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to bee honoured with any outward pompe.

11 * For ye haue the poore alwayes with you, but me shall ye not haue alwayes.

12 For in that she powred this ointment on my body, she did it to d bury me.

d To honour my buriall withall.

13 Verely I say vnto you, Wheresoeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done, be spoken for a memoriall of her.

Marke 14 10. luke 22 4.

14 ¶ * Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

e Euery one in value was about foure pence halfpeny of old sterling.

15 And sayd, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirty e pieces of siluer.

Marke 14.12. luke 22.7.

16 And from that time hee sought opportunitie to betray him.

f Hee maketh haste to a more worthy sacrifice, to wit, to that which the passeouer signified.

17 ¶ * Now on the first day of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

Mar 14 18./luke 22.14.ioh.13.21.

18 And he sayd, Go into the citie to such a man, and say to him, The master saith, f My time is at hand: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passeouer.

20 * So when the euen was come, he sate downe with the twelue.

21 And as they did eat, he sayd, Verely I say vnto you, that one of you shal betray me.

22 And they were exceeding sorowfull, and began euery one of them to say vnto him, Is it I, Master?

Psal.41.9.

g He that is accustomed to eate with me dayly at the table,

23 And he answered, and sayd, * Hee that s dippeth his hand with me in the dish, hee shall betray me.

Psal.41.9.

24 Surely the Sonne of man goeth his way, h as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if hee had neuer bene borne.

h To the intent his disciples might know that all this was appointed by the prouidence of God.

25 Then Iudas which betrayed him, answered, and said, Is it I, Master? He sayd vnto him, Thou hast sayd it.

1.Cor.11.24.

i That is, a true signe and testimony that my body is made yours, and by me your soules are nourished.

26 ¶ * And as they did eate, Iesus tooke the bread, and when hee had giuen thankes, hee brake it, and gaue it to the disciples, and sayd, Take, eate: i this is my body.

27 Also he tooke the cup, and when he had giuen thankes, hee gaue it them, saying, Drinke ye all of it.

k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ spiritually receiued, so that without him we haue no nourishment.

28 For this is my k blood of the New testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that l I will not drinke henceforth of this fruit of the vine vntill that day, when I shall drinke it new with you in my Fathers kingdome.

l You shall no more enioy my bodily presence till we meet together in heauen.

Mar.14.27.iohn 16 32.and 18.8.

30 And when they had sung a Psalme, they went out into the mount of Oliues.

31 ¶ * Then sayd Iesus vnto them, All ye shall be m offended by me this night: for it is written, I will * smite the shepheard, and the sheepe of the flocke shalbe scattered.

m Shall turne backe and be discouraged.

Zach.13.7. Marke 14.28.

32 But * after I am risen againe, I will go before you into Galilee.

and 16.7.

33 But Peter answered, and sayd vnto him, n Though that all men should be offended by thee, yet will I neuer be offended.

n This declareth what danger it is to trust too much to our owne strength.

34 * Iesus sayd vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.

Iohn 13.38. Marke 14.30. luke 22.34.

35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. Likewise also sayd all the disciples.

36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray yonder.

Marke 14.32. luke 22.39.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waxe sorowfull, o and grieuously troubled.

o He feared not death of it selfe, but trembled for feare of Gods anger toward sinne, the burden whereof he bare for our sakes.

38 Then sayd Iesus vnto them, My soule is very heauy, euen vnto the p death: tary ye here, and watch with me.

p For he sawe Gods anger kindled towards vs.

39 So he went a little further, & fell on his face, & prayed, saying, O my Father, if it be possible, let this q cup r passe from me: neuertheless, not as I will, but as thou wilt.

q That is, the anger of God for mans sinnes.

r He knew well what his father had determined, as the faithfull doe in their troubles, without respect of the eternall counsell of God,

40 After, he came vnto the disciples, and found them asleepe, & sayd to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in deed is ready, but the flesh is s weake.

s And therefore was ready to obey: but he prayeth and therefore we must continually fight against the flesh.

42 Againe he went away the second time, and prayed, saying, O my Father, if this

cup

t He speaketh this in a contrary sense, meaning they should anon be well wakened.

u Christ died willingly and therefore presented himselfe to his enemies.
Mar. 14.43.
Luke 22.47.
John 18.3.

‖ *Or, Haile, Rabbi.*

x He rebuketh his vnkindnesse vnder the cloke of pretensed friendship.

‖ *Or, sheathe.*
Gen. 9.6.
Revel. 13.10.

y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vndiscrete zeale the worke of God.

z Euery legion contained commonly 6000. footemen, and 732. horsemen, whereby here he meaneth an infinite number.
Isa. 53.10.
Lamen. 4.20.
Verse 31.
Marke 14.35.
Luke 22.54.
John 18.13.24.
Marke 14.55.

a He declareth how Iesus was wrongfully accused, to the end ye may know his innocency, & not that he suffered for himselfe, but for vs.

b Which could iustly witnesse against him.
John 2.19.

c Christ did neglect their false reports, and moreouer he was not there to defend his cause but to suffer condemnation.

d Or, adiure thee by thine allegiance towards God.

cup cannot passe away from mee, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heauie.

44 So hee left them and went away againe, and prayed the third time, saying the same words.

45 Then came hee to his disciples, and said vnto them, t Sleepe henceforth and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 u Rise, let vs goe: behold, hee is at hand that betrayeth me.

47 * And while hee yet spake, loe, Iudas, one of the twelue, came, & with him a great multitude with swords and staues, from the hie Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forth with he came to Iesus, and said, ‖ God saue thee, Master, and kissed him.

50 Then Iesus said vnto him, x Friend, wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sworde, and stroke a seruant of the hie Priest, and smote off his eare.

52 Then said Iesus vnto him, Put vp thy sword into his ‖ place: * for all that y take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and hee will giue me moe then twelue z legions of Angels?

54 How then should the * Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Yee be come out as it were against a theefe with swords and staues, to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But al this was done, that the * Scriptures of the Prophets might bee fulfilled. * Then all the disciples forsooke him, & fled.

57 ¶ * And they tooke Iesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him afarre off vnto the high Priests hall, and went in, and sate with the seruants to see the ende.

59 Nowe * the chiefe Priestes and the Elders, and all the whole Councill a sought false witnesse against Iesus, to put him to death.

60 But they founde none, and though many false witnesses came, yet found they b none: but at the last came two false witnesses,

61 And said, This man said, * I can destroy the temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witnes against thee?

63 But Iesus c held his peace. Then the chiefe Priest answered, and sayde to him, I d charge thee by the liuing God, that thou tel vs if thou be the Christ, the sonne of God.

64 * Iesus said to him, e Thou hast sayde it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hande of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his f clothes, saying, He g hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and sayd, He is worthy to die.

67 * Then spat they in his face, and buffeted him: and h other smote him with their rods,

68 Saying, i Prophesie to vs, O Christ, Who is he that smote thee?

69 ¶ * Peter sate without in the hall: and a mayd came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when he went out into the porch, another mayd sawe him, and sayde vnto them that were there, This man was also with Iesus of Nazaret.

72 And k againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and sayde vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began hee to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Iesus, which had sayd vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and l wept bitterly.

Chap. 16.27.
rom. 14.10. 1.
thess. 4.14.

e Christ confesseth that he is the Sonne of God.

f This was one of their owne traditions, if they had heard any Israelite blasphemie.

g The enemies of God call a true confession blasphemie.
Isa. 50.6.

h The officers smite Christ with their rods or litle staues.

i They mocked him after this sort, that hee might not seeme to be a prophet, and so would turne the peoples minds from him.
Marke 14.66.
Luke 22.55.
John 18.25.

k An example of our infirmitie, that wee may learne to depend vpon God, and not put our trust in our selues.

l He was liuely touched with repentance by the motion of Gods spirit, who neuer suffereth his to perish vtterly, though for atime they fal, to the intent they may feele their owne weaknes, and acknowledge his great mercy.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, and yet is condemned, and crucified among thieues. 46 Hee prayeth vpon the Crosse. 51 The vaile rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 Watchmen keepe the graue.

WHen * the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsell against Iesus, to put him to death,

Mar. 15.1. *luk* 22.66. *ioh* 18.28.

2 And led him away bound, & a deliuered him vnto Pontius Pilate the gouernour.

a For they had no authority to condemne him, or to put any to death.

3 ¶ Then when Iudas which betrayed him, sawe that hee was condemned, b hee repented himselfe, & brought againe the thirtie pieces of siluer to the chiefe Priestes, and Elders,

b Ouer late repentance bringeth desperation.

4 Saying, I haue c sinned betraying the innocent blood. But they sayd, What is that to vs? d see thou to it.

c Although he abhor his sinnes, yet is he not displeased therewith but despaireth in Gods mercies, & seeketh his owne destruction.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, e and hanged himselfe.

d These hypocrites lay the whole fault vpon

6 And the chiefe Priests tooke the siluer pieces, and sayde, It is not f lawfull for vs

Iudas. *Act.* 1.18.

e The hypocrites are ful of conscience in a matter of nothing, but to shed innocent blood they make nothing at it,

to

§ Or, *Corbana.*

to put them into the § treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters fielde, for the buriall of f strangers.

8 Wherefore that fielde is called, * The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they tooke thirtie siluer pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord appointed me.)

11 ¶ * And Iesus stoode before the gouernour, and the gouernour asked him, saying, Art thou the king of the Iewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then sayd Pilate vnto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the gouernour marueiled greatly.

15 Nowe at the feast the gouernour was wont to § deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate sayd vnto them, Whether will yee that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgement seate, his wife sent to him, saying, h Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priestes and the Elders had perswaded the people that they should aske Barabbas, and shoulde destroy Iesus.

21 Then the gouernour answered, & said vnto them, Whether of the twaine will yee that I let loose vnto you? And they sayde, i Barabbas.

22 Pilate sayd vnto them, What shall I doe then with Iesus which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayde the gouernour, But what euill hath hee done? Then they cryed the more, saying, Let him be crucified.

24 When Pilate saw that he anailed nothing, but that more tumult was made, hee tooke water & washed his handes before the multitude, saying, I am innocent of the blood of this k iust man: looke you to it.

25 Then answered all the people, & sayd, His l blood be on vs, and on our children.

26 Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ * Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a m skarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Iewes,

30 And spitted vpon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him n vineger to drinke mingled with gall: And when he had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, and watched him there.

37 ¶ They set vp also ouer his head his cause written, ° THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou bee the Sonne of God, come downe from the Crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, & Pharises, said,

42 Hee saued others, but hee cannot saue himselfe: if hee be the King of Israel, let him now come downe from the crosse, and wee will beleeue him.

43 * He p trusteth in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 That same also the q theeues which were crucified with him, cast in his teeth.

45 Nowe from the r sixt houre was there darkenesse ouer all the f land, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, * Eli, Eli, lamma sabachthani? that is, ‡ My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth u Elias.

48 And straightway one of them ranne, and tooke * a sponge, and filled it with vineger, and put it on a ‖ reede, and gaue him to * drinke.

49 Other said, Let bee: let vs see, if Elias will come and saue him.

50 Then Iesus cried againe with a loud voyce,

Mat. 15.31. *Luke* 23.26. *Marke* 15.22. *Iohn* 19.17.

n It was a kinde of drinke to open the veines, and so to hasten his death, which was giuen him vpon the Crosse, *Psal.* 22.18. *marke* 15.24.

o The manner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought. *Iohn* 2.19. *Psal.* 22.8. *wisd.* 2.18.

p This was a great tentation, to goe about to take from him his truste in God, and so to bring him to despaire.

q Meaning, by this Synecdoche the one of the thieues.

r This was from noone till three of the clocke.

f Of Iewrie and the countrey there about. *Psal.* 22.2.

t Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and call vpon him: which is written to teach vs in all afflictions to trust still in God, be the assaults neuer so grieuous to the flesh.

Mat. 15.1. *Luke* 23.3. *Iohn* 18.33.

§ *Or, quite.*

g It was a tradition of the Iewes to deliuer a prisoner at Easter.

h This was to the greater condemnation of Pilate, whom neither his owne knowledge could teach, nor counsell of others, to defend Christs innocencie. *Mar.* 15.11. *Luke* 23.18. *Iohn* 18.40. *Acts* 3.14.

i The multitude prefere the wicked to the righteous.

k Pilate beareth witnesse that hee is innocent before he condemne him.

l If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so this curse taketh place to this day. *Marke* 15.16. *Iohn* 19.2.

m To deride him because he called himselfe a King.

Mat. 27.9. *Acts* 1.19. *Zach.* 11.13.

n It was a kinde of drinke to open the veines, and so to hasten his death, which was giuen him vpon the Crosse, *Psal.* 22.18. *marke* 15.24.

o The manner then was to set vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought. *Iohn* 2.19. *Psal.* 22.8. *wisd.* 2.18.

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u They mocked at Christs prayer as if it had bene in vaine. *Iohn* 19.29. ‖ *Or, hyssope stalke. Psal.* 69.21.

voyce,

x Voluntarily after he had obeyed his father in all things. 2. *Chro.* 3. 14.

y Which signified an end of all the ceremonies of the Law. ‖ *Or, Ierusalem.*

z This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes. *Mar.* 15. 42, 43. *Luke* 23. 50, 51. *iohn* 19. 38.

a Who was so much the more in danger by declaring himselfe to be Iesus disciple.

b Christs burying doth so much more verifie his death and resurrection.

c Which was the day before the Sabbath.

d More will follow his doctrine, then did afore he was put to death.

e That is, men appointed for the keeping of the Temple.

f The more that men goe about to subdue Christes power, the more they shew their owne malice, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yeelded vp the x ghost.

51 And behold, * the y vaile of the temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were cloven,

52 And the graues did open themselues, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the ‖ holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truely z this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedeus sonnes.

57 ¶ * And when the euen was come, there came a a riche man of Arimathea, named Ioseph, who had also himselfe bene Iesus disciple.

58 Hee went to Pilate, and asked the body of Iesus. Then Pilate commaunded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre.

62 ¶ Nowe the next day that followed the c Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiuer said, while hee was yet aliue, Within three dayes I will rise.

64 Commaund therefore that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last d errour bee worse then the first.

65 Then Pilate said vnto them, Ye haue e a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre f sure with the watch, & sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The hie Priestes bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach and to baptize. 20 Promising to them continuall assistance.

NOwe * in the ‖ ende of the a Sabbath when the first day of the weeke beganne to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And beholde, there was a great earthquake: for the b Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and saide to the women, Feare yee not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as hee said: Come, see the place where the Lorde was layd,

7 And goe quickly, and tell his disciples that hee is risen from the dead: and beholde, hee goeth before you into Galile: there yee shall see him: c loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great d ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, beholde, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then saide Iesus vnto them, Bee not afraide. Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the high Priestes all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, & gaue large money vnto the souldiers,

13 Saying, Say, His Disciples came by night and stole him away while we slept.

14 And if the gouernour heare of this, we wil perswade him, and saue you harmelesse.

15 So they tooke the money, and did as they were taught: and this e saying is noysed among the Iewes vnto this day.

16 ¶ Then the eleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 * Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I f haue commaunded you: and loe, * I am with you alway, vntill the s ende of the world, Amen.

Mar. 16. 1, 2, 5. *iohn* 20. 11.

‖ *Or, euening.*

a Here the Euangelist reckoneth the naturall day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.

b There were two: but it is a maner of speach to vse the singuler number for the plurall, and contrary.

c He assureth them that it is so,

d Their ioy was mixed with feare, both because of the Angels presence, and also for that they were not assured.

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection. *Heb.* 2. 8. *chap.* 11. 27. *iohn* 17. 2. *Mar.* 16. 15.

f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reserueth this authoritie to himselfe, to be the onely teacher and author of the doctrine. *Iohn* 14. 16.

g By power, grace, and vertue of the holy Ghost.

¶ The

¶ The holy Gospell of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptised, 13 and tempted. 14 He preacheth, 17 calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 He healeth Peters mother in lawe. 34 The deuils know him. 41 He cleanseth the leper, and healeth diuers others.

1 THe * beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Beholde, I sende my [b] messenger before thy face, which shall prepare thy way before thee.

3 * The voyce of him that cryeth in the wildernes, is, [c] Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wildernesse, and [d] preach the baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Judea, & they of Jerusalem went out vnto him, and were all baptized of him in the riuer Iordan, confessing their sinnes.

6 * Nowe Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate ‖ * Locustes and wilde honie,

7 * And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to stoupe downe, and vnloose.

8 Trueth it is, I haue * baptized you with [e] water: but hee will baptize you with the holy Ghost.

9 ¶ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as ‖ hee was come out of the water, Iohn sawe the heauens cloven in twaine, and the [f] holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued [g] Sonne, in whom I am well pleased.

12 * And immediatly the ‖ Spirit driueth him into the wildernes.

13 And hee was there in the wildernes fourtie dayes, and was [h] tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ * Nowe after that Iohn was committed to prison, Iesus came into Galile, preaching [i] the Gospell of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ * And as hee walked by the ‖ Sea of Galile, hee sawe Simon, and Andrewe his brother, casting a net into the Sea, (for they were fishers.)

17 Then Iesus saide vnto them, Followe me, & I wil make you to be [k] fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a litle further thence, he saw Iames the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So * they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: * for hee taught them as one that had authoritie, and [l] not as the Scribes.

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holy One of God.

25 And Iesus rebuked him, saying, [m] Holde thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried with a loude voyce, & came out of him.

27 And they were all amased, so that they demaunded one of another, saying, What thing is this? what [n] newe doctrine is this? for hee commaundeth the foule spirites with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile.

29 ¶ * And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they told him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many deuils, and [o] suffered not the deuils to say that they knew him.

35 And in the morning very early, ‖ before day, Iesus arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And

a He sheweth that Iohn Baptist was the first preacher of the Gospel. *Malac.* 3.1.

b In Grecke, Angel, or ambassadour.

Isa. 40 3 *luke* 3.4. *iohn* 1.15

c Take away all lets, which might hinder Christ to come to you. *Matth* 3.1,6.

d He did both baptize and preach, but preached first, & after baptized, as appeareth by Matt. 3.1. so that the order is here inuerted, which thing is common in the Scriptures. *Matth.* 3 4.

‖ *Or, Grashoppers. Leuit.* 11.22.

Matth. 3.11. *luke* 3.16. *iohn* 1.27. *Acts* 1.5. & 2.4. & 11.16. & 19 4.

e He declareth that he is but the minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue. *Matth.* 3.13. *luke* 3.21. *iohn* 1.33.

‖ *Or, Iesus.*

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witnes that Christ is the very Sonne of God. *Matth.* 4.1. *luke* 4.1. ‖ *Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that he wil helpe them that be tempted, Heb. 2.18. *Matt.* 4.12. *luke* 4.14. *iohn* 4.43.

i By the which Gospel he wil rule and reigne ouer all.

Matth. 4.18. *luke* 5.2. ‖ *Or, lake.*

k To draw them from perdition.

Matth. 4.13. *luke* 4.31.

Matt. 7.28, 29. *luke* 4 32.

l Whose doctrine was dead, and nothing sauoured of the spirit.

m Christ would not suffer the father of lies to beare witnesse to the trueth.

n They referre the miracle to the kinde of doctrine, & so mat-ueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the authour of the one and the other. *Matth.* 8.14. *luke* 4.38.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Actes 16.18.

‖ *Or, being yet night.*

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then hee sayd vnto them, Let vs goe into the next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

Matth.8.2. luke 5.12.

40 ¶ * And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

p Forbidding him to tell any man, because as yet his time was not come to be knowen.

41 And Iesus had compassion, and put forth his hand, and touched him, and sayd to him, I will: be thou cleane.

42 And assoone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

q It belonged to the Priest to know if a man were healed of the leprosie, *Leuit.14.4.*

43 And after hee had giuen him a streit p commandement, hee sent him away forthwith,

r To take all maner of excuse from them, and to condemne them of ingratitude. *Luke 5.15.*

44 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe to q the * Priest, and offer for thy cleansing those things, which Moses commanded for a r testimonial vnto them.

s The prease was so great, that hee should haue bene thronged, euery quarter.

45 But when he was departed, * he began to tell many things, and to publish the matter: so that Iesus s could no more openly enter into the citie, but was without in desert places: and they came to him from

CHAP. II.

3 He healeth the man of the palsey. 5 Hee forgiueth sinnes. 14 Hee calleth Leui the custumer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

Matth.9.1. luke 5.18.

A Fter * a few dayes, hee entred into Capernaum againe, and it was noyed that

a Where he was wont to remaine. he was in the a house.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the word vnto them.

3 And there came vnto him, that brought one sicke of the palsey, borne of foure men.

b By these words Christ shewed that he was sent of his father with authority to take away our sinnes. *Ieh 14.4. isa 43 25.*

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay.

c Christ speaketh according to their capacitie, who were so blind that they would beleeue nothing but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

5 Now when Iesus saw their faith, hee sayd to the sicke of the palsie, Sonne, thy b sinnes are forgiuen thee.

6 And there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? * who can forgiue sinnes, but God onely?

8 And immediately when Iesus perceiued in his sprit, that thus they thought with themselues, he sayd vnto them, Why reason ye these things in your hearts?

9 c Whether is it easier to say to the sick of the palsie, Thy sinnes are forgiuen thee? or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he sayd vnto the sicke of the palsie)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine own house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, insomuch that they were al amazed and glorified God, saying, d We neuer saw such a thing.

d Their owne consciences cause them to confesse the trueth.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 * And as Iesus passed by, he saw Leui the sonne of Alpheus sit at the receit of custome, and sayd vnto him, Follow mee. And he arose and followed him.

Matth.9.9. luke 5.27.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises sawe him eate with the Publicanes and sinners, they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayde vnto them, The whole haue no neede of the Physitian, but the sicke. * I came not to call the e righteous, but ſ sinners to repentance.

1.Tim.1.15.

e He speaketh of such as perswade themselues to be iust, although they be nothing lesse. *Matth.9.14.*

18 * And the disciples of Iohn, and the Pharises did fast, & came & saide vnto him, Why doe the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

luke 5.33.

19 And Iesus sayd vnto them, Can the f children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

f Christ sheweth that he will spare his, and not burden them before it be necessarie.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller.

21 And no man setweth a piece g of newe cloth in an olde garment: for els the newe piece taketh away the filling vp from the olde, and the breach is worse.

Mat.12.1. luke 6.1. 1.Sam.21,6.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, *1.Chron.24,6. 2.Sam.8 17.* and *15,29.1.king. 2.26.*

23 ¶ * And it came to passe as hee went thorow the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises sayd vnto him, Beholde, why do they on the Sabbath day that which is not lawfull?

25 And he sayd to them, Haue yee neuer read what * Dauid did when he had neede, and was an hungred, both he, and they that were with him?

26 How hee went into the house of God, in the dayes of h Abiathar the hie Priest, and did eat the shewbread, which were not lawfull to eat, but for the * Priests, and gaue also to them which were with him?

Exod.29.33. Leuit.8.31. and 24.9.

27 And he sayd to them, The Sabbath was i made for man, and not man for the Sabbath.

i Seeing the Sabbath was made for mans vse, it was not meet it should be vsed to his hinderance and incommoditie.

28 Wherefore the Sonne of man is Lord euen of the Sabbath.

CHAP.

CHAP. III.

1 *He healeth the man with the dried hand.* 14 *He chuſeth his apoſtles.* 21 *Chriſt is thought of the worldlings to be beſide himſelfe.* 22 *Hee caſteth out the vncleane ſpirit, which the Phariſes aſcribe vnto the deuill.* 29 *Blaſphemie againſt the holy Ghoſt.* 35 *The brother, ſiſter, and mother of Chriſt.*

Matt.12.9,10. luke 6.6.

AND * he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſayd vnto the man which had the withered hand, Ariſe: ſtand forth in the mids.

4 And he ſayd to them, Is it lawfull to do a good deed on the Sabbath day, or to do euil? to ſaue the life, or to kil? But they [a]held their peace.

a They held their tongues of malice: for they would neither confeſſe nor denie.

5 Then he looked round about on them [b]angerly, mourning alſo for the hardneſſe of their hearts, and ſayd to the man, Stretch forth thine hand. And hee ſtretched it out: and his hand was reſtored as whole as the other.

b Chriſt is in ſuch ſort angry with man, that he pitieth him & ſeeketh to win him.

6 ¶ And the Phariſes departed, and ſtraightway gathered a Councill with the [c]Herodians againſt him, that they might deſtroy him.

c Although they hated one another deadly, yet this hindered thē not to ioyne their malice to reſiſt Chriſt, read Matt.22,16.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, and beyond Jorden: & they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhippe ſhould waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preſſed vpon him, to touch him, as many as had ‖ plagues.

‖ Or, ſcourges, meaning diſeaſes.

11 And when the vncleane ſpirites ſawe him, they fell downe before him, and cryed, ſaying, Thou art the ſonne of God.

12 And hee charply rebuked them, to the end they ſhould not vtter him.

Chap.6.7.matt. 10.1. luke 9.1.

13 ¶ * Then he went vp into a mountain, and called vnto him whom he would, & they came vnto him.

14 And hee appoynted twelue that they ſhould be with him, and that hee might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and hee named Simon, Peter.

17 Then James the ſonne of Zebedeus, and John, James brother, (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and James the ſonne of Alpheus, and ‖ Thaddeus, and Simon the ‖ Cananite,

‖ Or, Lebbeus, or Judas.
‖ Or. Zealous.

19 And Judas Iſcariot who alſo betrayed him, and they came [d]home.

d The diſciples were now conuerſant with Chriſt, both at home & abroad.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.

21 And when ‖ his kinſfolks heard of it, they went out to [e]lay hold on him: for they thought he had bene beſide himſelfe.

‖ Or, they that were about him.

e His kinſfolks would haue ſhut him within dores leſt any harme ſhuld haue come vnto them, if any tumult had bene made: for ſome would haue made him a king, and the Phariſes with others ſought his life: ſo that hereby they might haue procured the hatred of Herode, and of the Phariſes and of the Romanes,

22 ¶ * And the Scribes which came from Hieruſalem, ſayd, Hee hath Beelzebub, and through the prince of deuils hee caſteth out deuils.

Matth.9.34, and 12.24. luke 11.15.

23 But he called them vnto him, and ſaid vnto them in parables, Howe can Satan driue out Satan?

24 For if a kingdom be diuided againſt it ſelfe, that kingdom cannot ſtand.

25 And if a houſe be diuided againſt it ſelf, that houſe cannot continue.

26 So if Satan make inſurrection againſt himſelfe, and be diuided, he cannot endure, but is at an end.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except hee firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ * Verily I ſay vnto you, all ſinnes ſhalbe forgiuen vnto the children of men, and blaſphemes, where with they blaſpheme:

Matt.12,31, luke 12.10. 1.ioh.n 5.16.

29 But he that [f]blaſpheme th againſt the holy Ghoſt ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation,

f Which is, when a man fighteth againſt his owne conſcience, and ſtriueth againſt the trueth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, and cannot come to repentance. *Matt.12.46. luke 8.19.*

30 Becauſe they ſayd, He had an vncleane ſpirit.

31 ¶ * Then came his ‖ brethren and mother, and ſtood without, and ſent vnto him, and called him.

‖ Or, couſins.

32 And the people ſate about him, & they ſayd vnto him, Beholde, thy mother and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 And hee looked round about on them, which ſate in compaſſe about him, and ſayd, Beholde my mother and my brethren.

35 For whoſoeuer doeth the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IIII.

1 *By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God.* 11 *A ſpeciall gift of God to know the myſteries of his kingdome.* 37 *Hee ſtilleth the tempeſt of the ſea, which obeyed him.*

Matt.13.3, luke 8.4.

AND * he beganne againe to teach by the ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate in the ſea, and all the people was by the ſea ſide on the land.

2 And hee taught them many things in parables, and ſayde vnto them ‖ in [a] his doctrine,

‖ Or, as he taught.

a It is called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and maieſtie, that men could not denie but it came from heauen.

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtony ground, where it had not much earth, and by and by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the Sunne was vp, it caught heate, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes grew vp, and choked it, ſo that it gaue no fruit.

8 Some againe fel in good ground, & did yeeld

b For God doth not open all mens hearts to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.

Isa.6.9.
mat.13.14.
luke 8.10.
iohn 12 40.
act 28.26.
rom.11.8.
1.Tim.6.17.
Mat.5.15.
luke 8.16.
and 11.33.

e Christ setteth before their eyes the true paterne of a Christianlife.

‖*Or, brought.*

Mat.10.26.
luke 8.17.
and 12.2.

f We may not take occasion to do euil vnder colour to hide our doings: for all shalbe disclosed at the length.

Mat.7.2.
luke 6.38.

g If you do your endeuour faithfully, ye shalbe recompésed iustly.

Mat.13.12.
and 25.29.
luke 8.18.
and 19.26.

h That which he thinketh himselfe to haue.

i These two similitudes following, proue, that although the kingdome of God seemeth to haue very litle appearance or beginning, yet God doth increase it aboue mans reason.

k If the ministers doe their duetie, God will giue the increase.

yeelde fruite that sprung vp, and grew, and it brought foorth, some thirtie folde, some sixtie fold, and some an hundreth fold.

9 Then he said vnto them, He that hath b eares to heare, let him heare.

10 And when hee was alone, they that were about him with the twelue, asked him of the parable.

11 And he said vnto them, To c you it is giuen to know the mystery of the kingdome of God: but vnto them that are d without, all things be done in parables,

12 * That they seeing, may see, and not discerne: and they hearing, may heare, and not vnderstand, lest at any time they should turne, and their sinnes should bee forgiuen them.

13 Againe he said vnto them, Perceiue ye not this parable? how then shoulde yee vnderstand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seede by the wayes side, in whome the worde is sowen: but when they haue heard it, Satan commeth immediately, and taketh away the worde that was sowen in their hearts.

16 And likewise they that receiue the seed in stony ground, are they, which when they haue heard the word, straightwayes receiue it with gladnesse,

17 Yet haue they no roote in themselues, and endure but a time: for when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the word:

19 But the cares of this world, and the * deceitfulnesse of riches, and the lustes of other things enter in, and choke the worde, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring foorth fruite, one corne thirtie, another sixtie, and some an hundreth.

21 ¶ Also he sayde vnto them, * Is e the candle‖ lighted to bee put vnder a bushell, or vnder the table, and not to bee put on a candlesticke?

22 * f For there is nothing hid, that shall not be opened: neither is there a secrete, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he sayd vnto them, Take heede what yee heare. * With g what measure yee mete, it shall bee measured vnto you: and vnto you that heare, shall more bee giuen.

25 * For vnto him that hath, shall it bee giuen, and from him that hath not, shall bee taken away, h euen that he hath.

26 ¶ Also he sayd, So is the i kingdome of God, as if a man should cast k seede in the ground,

27 And should sleepe, and rise vp night and day, and the seede should spring and grow vp, he not knowing how.

28 For the earth bringeth foorth fruit of her selfe, first the blade, then the eares, after that full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the haruest is come.

30 ¶ * He said moreouer, Whereunto shall wee liken the kingdome of God? or with what comparison shall we compare it? *Matth.13.31. luke 13.19.*

31 It is like a graine of mustard seede, which when it is sowen in the earth, is the least of all seedes that be in the earth:

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great branches, so that the foules of heauen may builde vnder the shadow of it.

33 And * with many such parables hee preached the word vnto them, as they were able to heare it. *Matth.13.34.*

34 And without parables spake hee nothing vnto them, but hee expounded all things to his disciples apart.

35 ¶ * Nowe the same day when euen was come, he sayd vnto them, Let vs passe ouer vnto the other side. *Matth.8.23. luke 8.22.*

36 And they left the multitude, and l tooke him as he was in the ship: and there were also with him other ships. l And set forward.

37 And there arose a great storme of wind, and the waues dashed into the ship, so that it was now full.

38 And he was in the sterne m asleepe on a pillow: and they awoke him, and sayd to him, Master, carest thou not that wee perish? m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weakenesse, as his mighty power.

39 And hee arose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.

40 Then he said vnto them, Why are ye so fearefull? ‖ how is it that yee haue no faith? ‖*Or, haue you not yet faith?*

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and the sea obey him?

CHAP. V.

¶ Iesus casteth the deuils out of the man, and suffereth them to enter into the swine. 25 He healeth a woman from the bloody issue, 41 And rayseth the captaines daughter.

AND * they came ouer to the other side of the sea into the countrey of the Gadarenes. *Matth.8.28. luke 8.26.*

2 And when hee was come out of the shippe, there met him incontinently out of the graues a man, which had an vncleane spirit:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when he was often bound with fetters and chaines, hee plucked the chaines a lunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graues, and stroke himselfe with stones. a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

6 And when he sawe Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loude voyce, a and said, What haue I to doe with thee, Iesus, the sonne of the most high God? I ‖ charge ‖*Or, adiure thee to sweare by God.*

thee by b God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, What is thy name? and he answered, saying, My name is c Legion: for we are many.

10 And he prayed him instantly, that hee would not send them away out of the country.

11 Now there was there in the mountaines a great herd of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the herd ‖ ran headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the ‖ sea.

14 And the swineheards fled, and told it in the citie, and in the country, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.

16 And they that saw it, told them what was done to him that was possessed with the deuill, and concerning the swine.

17 Then d they began to pray him, that he would e depart from their coasts.

18 And when he was come into the ship, hee that had beene possessed with the deuill, prayed him that he might be with him.

19 Howbeit Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and f shewe them what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in ‖ Decapolis, What great things Iesus had done vnto him: and all men did marueile.

21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and hee was neere vnto the sea.

22 * And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffred many things of many physicians, and had spent all that shee had, and it auailed her nothing, but she became much worse.

27 When shee had heard of Iesus, shee came in the preasse behind, and touched g his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway ‖ the course of her blood was dryed vp, and she ‖ felt in her body, that she was healed of that ‖ plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the preasse, and sayde, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude thronge thee, and sayest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knewe what was done in her, and shee came and fell downe before him, and told him the whole trueth.

34 And he sayde to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy ‖ plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certaine which sayde, Thy daughter is dead: why diseasest thou the Master any further?

36 Assoone as Iesus heard that worde spoken, hee sayd vnto the ruler of the Synagogue, Be not afraid: onely beleeue.

37 And he suffred no man to follow him, saue Peter and Iames, and Iohn the brother of Iames.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.

39 And he went in, and sayd vnto them, Why make yee this trouble, and weepe? the child is not h dead, but sleepeth.

40 And they i laught him to scorne: but hee put them all out, and tooke the father, and the mother of the child, and k them that were with him, and entred in where the child lay,

41 And tooke the childe by the hand, and sayde vnto her, Talitha cumi, which is by interpretation, Mayden, I say vnto thee, arise.

42 And straightway the mayden arose, and walked: for shee was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meat.

CHAP. VI.

4 How Christ and his are receiued in their owne country. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

AFterward * hee departed thence, and came into his owne country, and his disciples followed him. *Mat.13.54. luke 4.16.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him were astonied, and sayde, * From whence hath hee these things? and what wisedome is this that a

b He abuseth the Name of God, to maintaine his tyrannie.

c A Legion conteined aboue 6000. in number, read Mat. 26. 53.

‖ *Or, vanne with violence headlong.*

‖ *Or, in the lake.*

d Marke how loue of riches and worldly respects hinder men to receiue Christ.

e The worldlings more esteeme their swine, then they doe Iesus Christ.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him praise and glorie.

‖ *Or, in the countrey of the tenne cities.*

Matth.9.18. luke 8.41.

g Her faith brought her to Christ, and moued her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

‖ *Or, fountaine,*

‖ *Or, knew.*

‖ *Or, scourge.*

‖ *Or, scourge.*

h He meant, she was not dead to remaine so, because she should incontinently be restored againe to life.

i For they had no hope to see her aliue againe.

k That is, his three disciples.

a Christ is neglected of his owne friends and kinsfolks.

‖ *Or miracles.*

‖ *Or, cousin.*

b That which ought to moue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednesse. *Matth.*13.57. *Luke* 4.24. *Iohn* 4. 44.

c That is, hee would not.

d Lacke of faith maketh vs vnable to receiue Gods benefits. *Matth.*4.23. *Luke* 13.22. *Matth.*10.1. *chap.*3.14. *Luke* 9. 1.

e Christ onely forbiddeth them to carry any thing, which might be burdenous, or hinder their message. ‖ *Or, purses.* *Acts.* 12.8.

f Which were a kind of light shoes tied to the feete with strings.

g Hee forbiddeth curiositie in changing their lodgings, in this their speedie message. *Matth.*10.14. *Luke* 9.5.

h In token of execration, and of the horrible vengeance of God which shall light vpon them. *Acts*, 13.51, *and* 18.6. *Iames* 5. 14.

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremonie is to no vse. *Matth.* 14.1. *luke* 9.7.

is giuen vnto him, that euen such ‖ great workes are done by his hands!

3 Is not this the carpenter, Maries sonne, the ‖ brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were b offended in him.

4 Then Iesus sayd vnto them, A *Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And c hee could there d doe no great workes, saue that he layde his handes vpon a few sicke folke, and healed them.

6 And he marueiled at their vnbeliefe, *and went about by the townes on euery side, teaching.

7 ¶ *And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commaunded them, that they should take nothing for their iourney, saue a staffe onely: neither e scrip, neither bread, neither money in their ‖ girdles,

9 But that they should be shodde with *f sandales, and that they should not put on two coates.

10 And hee sayde vnto them, Wheresoeuer ye shall enter into an house, there abide till ye depart g thence.

11 *And whosoeuer shall not receiue you, nor heare you, when yee depart thence, h *shake off the dust that is vnder your feete, for a witnesse vnto them. Verely I say vnto you, It shall be easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that men should amend their liues.

13 And they cast out many deuils: and they *anoynted many that were sicke, with i oyle, and healed them.

14 ¶ *Then king Herode heard of him (for his name was spread abroad) and sayd, John Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other sayde, It is Elias: and some sayde, It is a Prophet, or as one k of the Prophets.

16 *So when Herod heard it, he sayde, It is John whom I beheaded: he is l risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For John sayd vnto Herod, *It is not m lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but she could not:

20 For Herod feared John, knowing that he was a iust man and an holy, and reuerenced him, and when he heard him, hee did many things, and n heard him gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter of the same Herodias came in and o daunced, and pleased Herode and them that sate at table together, the king sayd vnto the mayde, Aske of mee what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.

24 *So she went foorth, and said to her mother, What shall I aske? And she sayd, John Baptists head.

25 Then she came in straightway with haste vnto the king, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of John Baptist.

26 Then the king was very sorie: yet for his oathes sake, & for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the king sent the hangman, and gaue charge that his head should be brought. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the p mayde, and the mayde gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his ‖ body, and put it in a tombe.

30 ¶ *And the Apostles gathered themselues together to Iesus, and q told him all things, both what they had done, and what they had taught.

31 And he sayd vnto them, Come yee apart into the wildernesse, r and rest a while: for there were many comers and goers, that they had not leasure to eat.

32 *So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled vnto him.

34 *Then Iesus went out, and sawe a great multitude, & had compassion on them, because they were like s sheepe, which had no shepheard: *and he began to teach them many things.

35 *And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and nowe the day is farre passed.

36 Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eat.

37 But hee answered, and sayde vnto them, Giue yee them to eat. And they sayd vnto him, Shall we goe and buy t two hundreth peny worth of bread, and giue them to eat?

38 *Then hee sayd vnto them, How many loaues haue yee? goe and looke. And when they knewit, they sayd, Fiue two fishes.

39 So he comman-

k Meaning, of the old Prophets. *Luke* 3.

l They had then this common errour, that they thought the soules being departed out of one bodie, went straight into another. *Leuit.* 18.16. *and* 20.21.

m The libertie that Iohn vsed to reproue vice without exception of persons, declareth how the true ministers ought to behaue themselues.

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seede fell in stonie places, and so tooke no roote.

o What inconuenience commeth by wanton dauncing. *Matth.*14.8.

p Iosephus calleth her name Salomen, the daughter of Philip & Herodias. ‖ *Or, earken.* *Luke* 9.10.

q The Apostles render account of their message, which is to declare their fidelity and obedience.

r Christ beareth with the infirmity of his seruants, & bringeth them to quietnes, that he may instruct the, and make them strong against troubles. *Matth.*14.13. *luke* 9.10. *Matth.*9.36. *and* 14.14.

s This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. *Luke* 9.11. *Matth.*14.15.

t Whi-

all sit downe by companies vpon the greene grasse.

40 Then they sate downe by [u] rowes, by hundreths, and by fiftes.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his Disciples to set before them, and the two fishes he diuided among them all.

42 So they did all eate, & were satisfied,

43 And they tooke vp twelue baskets ful of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then alsoone as he had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth [x] watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

50 For they all saw him, and were sore afraid: but anon he talked with them, and said vnto them, Be [y] of good comfort: it is I, be not afraide.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselues beyond measure, and marueiled.

52 [z] For they had not considered the matter of the loaues, because their hearts were hardened.

53 ¶ * And they came ouer, and went into the land of Gennelaret, and arriued.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, and began to carry hither and thither in beds all that were sicke, where they heard that he was.

56 And whither soeuer hee entered into townes, or cities, or villages, they layde their sicke in the ‖ streetes, and prayed him that they might touch at the least the [a] edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

a The disciples eate with vnwashen hands. 8 The commandement of God is transgressed by mans traditions. 21 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people prayse Christ.

Then * gathered vnto him the Pharises, and certaine of the Scribes which came from Ierusalem.

2 And when they sawe some of his disciples eate meate with ‖ common [a] handes,

(that is to say vnwashen) they complained.

3 (For the Pharises and all the Iewes, except they wash their hands [b] oft, eate not, holding the tradition of the Elders.

4 And when they come from the market, except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and [c] pots, and of braken vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate ‖ meate with vnwashen hands?

6 Then he answered & saide vnto them, Surely * Esai hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their [d] lips, but their heart is farre away from me.

7 But they worship mee in vaine, teaching for doctrines the [e] commandements of men.

8 For ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots and of cups, and many other such like things ye do.

9 And he sayd vnto them, Well ye reiect the commandement of God, that ye may obserue your owne tradition.

10 For Moyses sayd, * Honour thy father and thy mother: and, * Whosoeuer shal curse father or mother, let him [f] die the death.

11 But yee say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shall be free.

12 So yee suffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye do many such like things.

14 * Then he called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 ‖ If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he sayd vnto them, What? are ye without vnderstanding also? Doe ye not know, that whatsoeuer thing from without entreth into a man, can not defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meates?

20 Then he sayd, That which commeth out of man, that defileth man.

21 * For from within, euen out of the heart of men, proceed euill thoughts, aduulteries, fornications, murders,

22 Thefts, couetousnesse, wickednesse, deceit, ‖ vncleannesse, ‖ a wicked eye, backebiting, pride, foolishnesse.

23 All these euill things come from within, and defile a man.

24 ¶ * And from thence he rose, & went into

[u] Or, by tables full: for in euery ranke were as many as a table could hold.

[u] The Greeke word signifieth such beddes as are made in a garden, so that the company which were there set, might seeme as rowes, or borders of beddes in a garden.

Matth. 14.23. Iohn 6.15.

[x] Which was about two or three houres before day.

[y] Christ assureth his and maketh them bold, both by his word, and mightie power.

[z] They had forgot the miracle which was wrought with the fiue loaues.

Matth. 14.34.

‖ Or, markets.

[a] Not for any such vertue that was in his garment, but for the confidence which they had in him.

Matth. 15.2.

‖ Or, filthy.

[a] The Pharises eate

of things defiled them, so [a] in hands washings,

[b] Or contentiously, striuing to wash best.

[c] Little pots, somewhat more in quantitie then a wine pinte.

‖ Or, bread.

Isa. 29.13.

[d] With an outward shew.

[e] Whosoeuer teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

Exod. 20.12. deut. 5.16. ephes. 6.2.

Exod. 21.17. leuit. 20.9. prou. 20.20.

[f] That is, without any hope of pardon.

Matth. 15.10.

[g] There is no outward or corporall thing, which entreth into man, that can defile him: meaning chiefly of meats, which if they be taken excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

Gene. 6.5. and 8.21.

‖ Or, wantonnesse.

‖ Or, enuie.

Matth. 15.21.

into

into the borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowen: but he could not be hid.

25 For a certeine woman, whoſe little daughter had an vncleane ſpirit, heard of him, and came, and fell at his feet.

26 (And the woman was a Gzeeke, a Syrophenitian by nation) and ſhe beſought him that hee would caſt out the deuill out of her daughter.

27 But Jeſus ſayde vnto her, Let the [h] children firſt be fed: for it is not good to take the childrens bread, and to caſt it vnto [i] whelps.

28 Then ſhe anſwered, & ſayd vnto him, Trueth, Lord: yet in deed the whelps eat vnder the table of the childrens [k] crummes.

29 Then he ſayd vnto her, For this ſaying goe thy way: the deuill is gone out of thy daughter.

30 And when ſhee was come home to her houſe, ſhe found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſts of Decapolis.

32 And they brought vnto him one that was deafe, and ſtambred in his ſpeech, and prayed him to put his hand vpon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking vp to heauen, he [l] ſighed and ſayd vnto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And hee commanded them, that they ſhould tell no man: but how much ſoeuer he forbade them, the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, [m] He hath done all things well: he maketh both the deafe to heare, & the dumbe to ſpeake.

h Meaning the Iewes, to whom the promiſes were firſt made.

i The Iewes tooke ſtrangers no better then the dogges, and therefore Chriſt ſpeaketh according to their opinion.

k Shee asketh but the poore crummes, and not the childrens bread, wherein ſhee declareth her faith and humility.

l Declaring by this ſigne the compaſſion that hee hath vpon mans miſeries. *Gen.1,31, eccl.* 39.16.

m As if they would ſay, beſides all the miracles that hee hath done, euen this now declareth that whatſoeuer he doth, is very well.

CHAP. VIII.

2 *The miracle of the ſeuen loaues.* 11 *The Phariſes aske a ſigne.* 15 *The leauen of the Phariſes,* 22 *The blind receiueth his ſight.* 29 *He was knowen of his diſciples.* 33 *He reproueth Peter,* 34 *and ſheweth how neceſſary perſecution is.*

IN [*] thoſe dayes, when there was a very great multitude, and had nothing to eate, Jeſus called his diſciples to him, and ſayde vnto them,

Matth,15.32.

2 I haue compaſſion on the multitude, becauſe they haue nowe continued with mee three dayes, and haue nothing to eat.

3 And if I ſend them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.

a Chriſt prouideth for his, when they ſeeme to be deſtitute and forſaken.

4 Then his diſciples anſwered him, ‖ Howe can a man ſatisfie theſe [b] with bread here in the wildernesſe?

‖ *Or, whence.*

b Yet bread were ſo hard to come by, it ſeemed impoſſible to obtaine other meat.

5 And he aſked them, How many loaues haue ye? And they ſayd, Seuen.

6 Then he commanded the multitude to ſit downe on the ground: and hee tooke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a few ſmall fiſhes: and when he had giuen thanks, hee commanded them alſo to be ſet before them.

8 So they did eat, and were ſufficed, and they tooke vp of the broken meate that was left, ſeuen baskets full,

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ [*] And anon he entred into a ſhippe with his diſciples, and came into the parts of [c] Dalmanutha.

Mat.15.39.

c Which was neere to Bethſaida, betweene the lake of Gennezaret and mount Thabor. *Matth.16.1.*

11 * And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he [d] ſighed deepely in his ſpirit, and ſayd, Why doth this [e] generation ſeeke a ſigne? verily I ſay vnto you, ‖ [f] a ſigne ſhal not be giuen vnto this generation.

d Oh the incomprehenſible loue of our Chriſt! how long ſhall wee abuſe his great mercies?

e Chriſt goeth about by ſharpnes of ſpeech to ſaue them from wilfull deſtruction.

‖ *Or, if a ſigne be giuen,*

f As if he would ſay, If I ſhew thē any ſigne, let me be a liar and deceiuer.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ [*] And they had forgotten to take bread, neither had they in the ſhippe with them, but one loafe.

Matth.16.5.

15 And he charged them, ſaying, Take heed, and beware of the [g] leauen of the Phariſes, and of the leauen of Herod.

g Hee willeth them to beware contagious doctrine, and ſuch ſubtill practiſes as the aduerſaries vied to ſuppreſſe his Goſpel.

16 And they thought among themſelues, ſaying, It is, becauſe we haue no bread.

17 And when Jeſus knewe it, hee ſayde vnto them, Why reaſon you thus becauſe ye haue no bread? perceiue yee not yet, neither vnderſtand? haue yee your hearts yet hardened?

18 Haue yee eyes and ſee not? and haue ye eares and heare not? and doe yee not remember?

John 6.11.

19 * When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meat tooke ye vp? they ſayd vnto him, Twelue.

20 And when I brake ſeuen among foure thouſand, how many baskets of the leauings of broken meat tooke yee vp? and they ſayd, Seuen.

21 Then hee ſayd vnto them, [h] How is it that ye vnderſtand not?

h Chriſt reproueth them becauſe their minds are as yet vpon the materiall leauen, notwithſtanding they had prooued by diuers miracles that hee gaue them their daily bread.

22 ¶ And hee came to Bethſaida, and they brought a blinde man vnto him, and deſired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and ſpet in his eyes, and put his hands vpon him, and aſked him, if he ſaw ought.

24 And he looked vp, & ſayd, I ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe vpon his eies, and made him looke againe. And he was reſtored to his ſight, and ſaw euery manafarre off clerely.

26 And hee ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ [*] And Jeſus went out, and his diſciples, into the townes of Cæſarea Philippi. And by the way hee aſked his diſciples, ſaying vnto them, Whom doe men ſay that I am?

Matth.16.13. luke 9.18.

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say yee that I am? Then Peter answered and sayd vnto him, Thou art the i Christ.

30 And hee charpely k charged them that concerning him they should tell no man.

31 Then hee began to teach them that the Sonne of man must suffer many things, and should be reproued of the Elders, and of the high Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, l Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him, with his Disciples, and sayde vnto them, * Whosoeuer will follow mee, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoeuer will m saue his life, shall lose it: but whosoeuer shall lose his life, for my sake and the Gospels, he shall m saue it.

36 For what shall it profit a man though he should winne the whole world, if he lose his soule?

37 Or what shall a man giue for recompense of his soule?

38 * For whosoeuer shall be ashamed of mee, and of my words among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he cōmeth in the glory of his Father with the holy Angels.

i He that is the anointed of God and fulfilled with all grace for mans saluation.
k Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his comming.
l This word signifieth aduersary, or enemy: and he calleth him so, because hee did as much as in him lay, to pull him from obeying God. *Matth.* 10. 38. *and* 16. 24. *Luke* 9. 23. *and* 14. 27.
Matth. 10. 39. *and* 16. 25. *Luke* 9. 24. *and* 17. 33. *Iohn* 12. 25.
m For mortality and corruption, he shall receiue immortality and perfection. *Matth* 10. 33. *Luke* 9. 26. *and* 12. 9.

CHAP. IX.

1 The transfiguration. 7 Christ is to bee heard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospell. 42 Offences are forbidden.

Matth. 16. 28. *Luke* 9. 27.

AND * hee sayd vnto them, Verily I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the a kingdome of God come with power.

a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they travelled in vaine. *Matth.* 17. 1. *Luke* 9. 28.

2 * And six dayes after, Iesus tooke Peter, and James, and John, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did b shine, and was very white as snow, so white as no fuller can make vpon the earth.

b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three Tabernacles, one for thee, and one for Moses, and one for Elias.

6 c Yet hee knew not what hee sayd: for they were afrayd.

c Peter measured this vision according to his owne capacitie, not considering the end thereof.

7 And there was a cloude that shadowed them, and a voice came out of the cloud, saying, This is my beloued Sonne, d heare him.

Matth. 3. 17. *and* 17. 5. *Luke* 3. 22. *chap.* 1. 11.
d Christ onely must be y chiefe teacher and instructer of all them, which professe themselues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience. *Matth.* 17. 9. *Malac.* 4. 5.

8 And suddenly they looked round about, and saw no more any man saue Iesus onely with them.

9 * And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselues, e demanded one of another what the rising from the dead againe should meane.

e Their false opinion was, that either Elias should rise againe from the dead, or that his soule should enter into some other body. *Isa.* 53. 4.

11 And they asked him, saying, Why say the Scribes, That * Elias f must first come?

f That is, Iohn Baptist. *Matth.* 17. 14. *Luke* 9. 37, 38.

12 And he answered, and sayd vnto them, Elias verily shall first come and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that g Elias is come, (& they haue done vnto him whatsoeuer they would) as it is written of him.

g To the nine, which he left the day before.

14 ¶ * And when hee came to his h disciples, hee saw a great multitude about them, and the Scribes disputing with them.

h Or, against them.

15 And straightway all the people, when they beheld him, were amased, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you ‖ among your selues?

b When the spirit commeth vpō him, he teareth him with inward sorow and pangs, as in a colike a man feeleth such griefe, as if his bowels were rent asunder.

17 And one of the companie answered, and sayd, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer hee taketh him, hee b teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

i It seemeth that this man deserued not so sharp an answere: but Christ speaketh in his person to the Pharises which were stubburne and desperate.

19 Then he answered him, and sayd, i O faithlesse generation, how long now shall I be with you? Howe long nowe shall I suffer you? Bring him vnto me.

20 So they brought him vnto him: and assoone as the spirit sawe him, hee tare him, and he fell downe on the ground, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bin thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, and into the water, to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.

23 And Iesus sayde vnto him, If k thou canst beleeue it, all things are l possible to him that beleeueth.

l All things that are agreeable to the will of God, shall be granted to him that beleeueth: for faith seeketh nothing that is contrary to his will, or that is not reuciled in his worde.

24 And straightway the father of the childe cryed with teares, sayd, Lord, I beleeue: helpe my m vnbeliefe.

m That is, the feeblenesse, and imperfection of my faith.

25 When Iesus saw that the people came running together, hee rebuked the vncleane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 Then the spirit cried, and rent him sore, and came out, and [n] hee was as one dead, in so much that many said, He is dead.

27 But Jesus tooke his hande, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why could we not cast him out?

29 And hee said vnto them, This kinde can by no other meanes come forth, but by [o] prayer and fasting.

30 ¶ * And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For he taught his disciples, and sayd vnto them, The sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, he shall rise againe the third day.

32 But [p] they vnderstoode not that saying, and were afraide to aske him.

33 * After hee came to Capernaum: and when he was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselues, who should be the chiefest.

35 And hee sate downe, and called the twelue, and sayd to them, If any man desire to be first, the same shall bee last of all, and seruant vnto all.

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shall receiue one of such little children in my Name, receiueth mee: and whosoeuer receiueth mee, receiueth not [q] mee, but him that sent me.

38 ¶ * Then Iohn answered him, saying, Master, wee sawe one casting out deuils by thy Name, which followeth not vs, and wee forbade him, because he followeth vs not.

39 * But Jesus sayde, Forbid him not: for there is no man that can doe a ‖ miracle by my Name, that can lightly speake euill of mee.

40 For whosoeuer is not [r] against vs, is on our part.

41 * And whosoeuer shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verily I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offende one of these little ones, that beleeue in mee, it were better for him rather, that a milstone were hanged about his necke, and that hee were cast into the sea.

43 * Wherefore, if thine [s] hand cause thee to offende, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to go into hell, into the fire that neuer shall be quenched,

44 * Where their [t] worme dieth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it off: it is better for thee to goe halt into life, then hauing two feete to bee cast into hell, into the fire that neuer shall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For euery man shall be [u] salted with fire: and * euery sacrifice shalbe salted with salt.

50 * Salt is good: but if the [x] salt bee vnsauerie, wherewith shall it be seasoned? Haue salt in your selues, and haue peace one with another.

n Meaning, the childe.

o Meaning, that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable aide. *Matth.* 17.22. *Luke* 9.22.

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing. *Matth.* 18.1. *Luke* 9.49.

q To wit, onely as man, but as him in whom is all perfection and fulnesse of al graces and benefits. *Luke* 9.49. 1. *Cor.* 12.3. ‖ *Or, any great worke.*

r Although he shew not himselfe to be mine, yet in that hee beareth reuerence to my name, it is ynough for vs. *Matth.* 10.42. *Matth.* 18.6. *Luke* 17.1,2. *Matth.* 5.30. *and* 18.8.

s It is a maner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ. *Isa.* 66.24.

t These similitudes declare the paines, and eternall torments of the damned.

u He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged and sanctified, then to be sent into hell fire. *Leuit.* 2.13. *Matth.* 5.13. *Luke* 14.34.

x They which destroy the grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

CHAP. X.

2 *Of diuorcement.* 17 *The rich man questioneth with Christ.* 30 *Their reward that are persecuted.* 35 *Of the sonnes of Zebedeus.* 46 *Bartimeus hath his eyes opened.*

AND * he arose from thence, and went into the coastes of Judea by the farre side of Jordan, and the people resorted vnto him againe, and as he was wont, he taught them againe. *Matt.* 19.1.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and said vnto them, What did * Moses command you? *Deut.* 24.1.

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Jesus answered, and sayde vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the [a] beginning of the creation, * God made them male and female.

7 * For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall be one ‖ flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let not man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he sayd vnto them, * Whosoeuer shall put away his wife and marrie another, [b] committeth adulterie against her.

12 And if a woman put away her husband, and bee married to another, she committeth adulterie.

13 ¶ * Then they brought little children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus sawe it, hee was displeased, and sayde to them, Suffer the little children to come vnto mee, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoeuer shall not receiue the kingdome of God as [c] a little child, he shall not enter therein.

16 And hee tooke them vp in his armes, and put his hands vpon them, and [d] blessed them.

17 ¶ And when he was gone out of the

a The true way to amend abuses, is to returne to the institution of things, and to trie them by Gods word. *Gen.* 1.27. *matth.* 19.4. *Gen.* 2.24. 1. *cor.* 6.16. *ephe.* 5.31. ‖ *Or, person.* 1. *Cor.* 7.10. *Mar.* 5.32. & 19. 9. *luke* 16.18. 1. *cor.* 7.10.

b For the second is not his wife, but his harlot. *Matth.* 19.13. *luke* 18.15.

c We must be regenerate and voide of all pride, & concupiscence.

d It was vsuall with the Iewes that the greater should blesse the inferior. Heb. 7.7. therefore Christ being head of his Church, did by a solemne kinde of prayer offer vp & consecrate the babes to God.

*Matth.*19.16. *Luke* 18.18.

way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Jesus saide to him, Why callest thou me good? there is none e good but one, euen God.

e Christ would shew that his goodnesse was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie. *Exod.*20.13.

19 Thou knowest the commandements, * Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and sayd to him, Master, all these things I haue obserued from my youth.

f That is, he approoued certaine good seede that was in him, which gaue him a little motion.

21 And Jesus beheld him, and f loued him, and said vnto him, One thing is lacking vnto thee, Goe and g sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

g He toucheth his maladie and sore, which before he felt not.

22 But hee was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Jesus looked round about, and said vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God!

‖ *Or, cable rope.*

24 And his disciples were astonied at his wordes. But Jesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

h Which putteth his trust in riches.

25 It is easier for a ‖ camel to goe through the eye of a needle, then for a h rich man to enter into the kingdome of God.

i For he can giue grace to the rich to cause him to enioy his riches, as if he had them not. *Matth.*19.27.

26 And they were much more astonied, saying with themselues, Who then can be saued?

Luke 18.28.

27 But Jesus looked vpon them, and sayde, With men it is impossible, but not with God: for with God i all things are possible.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue enough and to want, that being tried, we may enioy our treasures in heauen. *Matth.* 19.30. *Luke* 13.30.

28 ¶ * Then Peter beganne to say vnto him, Lo, we haue forsaken all, and haue followed thee.

l He saith this because they that are first called, should goe still forward and not disdaine others. *Matth.*20.17. *Luke* 18.31.

29 Jesus answered, and sayde, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with k persecutions, and in the world to come eternall life.

31 * But many that are l first, shalbe last, and the last, first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraide, and Jesus tooke the twelue againe, and beganne to tell them what thinges should come vnto him,

33 Saying, Behold we goe vp to Jerusalem and the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shal mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ * Then James and John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire. *Matth.*20.20,

36 And he sayd vnto them, What would ye I should doe for you?

37 And they sayde to him, Grant vnto vs, that we may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said vnto them, Ye knowe not what ye aske. Can yee m drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

m Can you be partakers of my crosse and afflictions?

39 And they said vnto him, We can. But Jesus sayd vnto them, Yee shall drinke in deede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not n mine to giue, but it shalbe giuen to them for whom it is prepared.

n I haue not this commission for this time.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and saide to them, * Yee knowe that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that bee great among them, exercise authoritie ouer them. *Luke* 22.25.

43 But it shall o not bee so among you: but whosoeuer will be great among you, shal be your seruant.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

44 And whosoeuer will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as hee went out of Jericho with his disciples, and a great multitude, p Bartimeus the sonne of Timeus, a blinde man, sate by the wayes side begging. *Matth.* 20.29. *Luke* 18. 35.

p The other Euangelists mention two, but Marke nameth him that was most knowen.

47 And when he heard that it was Jesus of Nazaret, he began to cry and to say, Jesus the Sonne of Dauid, haue mercie on mee.

48 And many rebuked him, because hee should hold his peace: but hee q cryed much more, O Sonne of Dauid, haue mercie on mee.

q The more that Satan resisteth vs, the more our faith ought to increase.

49 Then Jesus stood still, and commanded him to bee called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receiue sight.

52 Then Jesus sayd vnto him, Goe thy way: thy faith hath saued thee. And by and by he receiued his sight, and followed Jesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree drieth vp. 15 The buyers and sellers are cast out of

of the Temple. 24 He declareth the vertue of faith, and how we ſhould pray. 27 The Phariſes queſtion with Chriſt.

Matth.21.1. luke 19.29.

AND * when they came neere to Ieruſalem, to Bethphage and Bethania vnto the mount of Oliues, hee ſent foorth two of his diſciples,

a Chriſt ſheweth by this poore entrie, the ſtate of our kingdome, and it is not like to the great magnificence of this world.

2 And ſayd vnto them, a Go your wayes into that towne that is ouer againſt you, and aſſoone as ye ſhall enter into it, ye ſhall finde a colt bound, whereon neuer man ſate: loole him, and bring him.

3 And if any man ſay vnto you, Why doe ye this? Say that the Lord hath neede of him, and ſtraightway hee will ſend him hither.

4 And they went their way, and found a colt tyed by the doore without, in a place where two wayes mette, and they looſed him.

5 Then certain of them that ſtood there, ſayd vnto them, What doe yee looſing the colte?

6 And they ſayd vnto them as Ieſus had commanded them. So they let them goe.

Iohn 12.14.

7 ¶ * And they brought the colt to Ieſus, and caſt their garments on him, and he ſate vpon him.

b Euery one ſhewed ſome ſigne of honour and reuerence. ‖ *Or, ſaue I pray thee,*

8 And b many ſpread their garments in the way: other cut downe branches off the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, ‖ Hoſanna, Bleſſed be hee that commeth in the name of the Lord.

c Many came in their own name, but Chriſt came in the Name of the Lord. d Becauſe the promiſe was made to him. *Matth.21.10. luke 19.45. Matth.21.19.*

10 Bleſſed bee the kingdome that commeth in the c Name of the Lord of our father d Dauid: Hoſanna, O thou which art in the higheſt heauens.

e Chriſt was ſubiect to our infirmities.

11 * So Ieſus entred into Ieruſalem, and into the Temple: and when he had looked about on all things, and nowe it was euening, he went forth vnto Bethania with the twelue.

12 * And on the morow when they were come out from Bethania, hee was e hungrie.

13 And ſeeing a figge tree a farre off, that had leaues, hee went to ſee if hee might find any thing thereon: but when hee came vnto it, he found nothing but leaues: for the time of figs was not yet.

f This was to declare howe much they diſpleaſe God, which haue but an outward ſhew and appearance without fruite,

14 Then Ieſus anſwered, and ſayd to it, f Neuer man eate fruite of thee hereafter while the world ſtandeth: and his diſciples heard it.

15 ¶ And they came to Ieruſalem, and Ieſus went into the Temple, and began to caſt out them that ſolde and bought in the Temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſold doues.

Iſa.56.7. Ierem 7.11.

16 Neither would he ſuffer that any man ſhould carry a veſſell through the Temple.

g For neither could they ſuffer reprehenſion, nor that their profite ſhould be hindred.

17 And hee taught, ſaying vnto them, Is it not written, * Mine houſe ſhall bee called the houſe of prayer vnto all nations? * but you haue made it a denne of theeues.

18 And the Scribes & the Prieſts heard it, and ſought howe to ſ deſtroy him: for they feared him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, Ieſus went out of the citie.

Mat.21.19,20.

20 ¶ * And in the morning as they paſſed by, they ſawe the figge tree dryed vp from the rootes.

21 Then Peter remembred, and ſayd vnto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

22 And Ieſus anſwered, and ſayde vnto them, Haue h faith in God.

h Chriſt taketh occaſion to inſtruct them of the vertue of faith.

23 For verely I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaith ſhall come to paſſe, whatſoeuer he ſaith, ſhall be done to him.

Matth.7.7. luke 11.9.

24 * Therefore I ſay vnto you, i whatſoeuer ye deſire when yee pray, beleeue that ye ſhall haue it, and it ſhall be done vnto you.

i Hee teacheth vs not hereby to aske whatſoeuer ſeemeth good in our fantaſies: for our prayer muſt be grounded on faith, and our faith vpon the word of God.

25 * But when yee ſhall ſtand, and pray, forgiue, if yee haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

Matth.6.14.

26 For if you will not forgiue, your Father which is in heauen will not pardon you your treſpaſſes.

Matth.21.23. luke 20.1,2.

27 ¶ * Then they came againe to Ieruſalem: & as he walked in the Temple, there came to him the hie Prieſts, & the Scribes, and the Elders,

28 And ſayd vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authority, that thou ſhouldeſt doe theſe things?

29 Then Ieſus anſwered, and ſayd vnto them, I will alſo aſke of you a certaine thing, and anſwere yee mee, & I will tell you by what authority I do theſe things.

k He comprehendeth his whole office and miniſtery.

30 The k baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with themſelues, ſaying, if wee ſhall ſay, From heauen, hee will ſay, Why then did ye not beleeue him?

32 But if wee ſay, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

l They came of malice, and not to learne: therefore Chriſt thought them vnworthy to be taught.

33 Then they anſwered & ſayd vnto Ieſus, Wee cannot tell. And Ieſus anſwered and ſayd vnto them, l Neither will I tell you by what authority I doe theſe things.

CHAP. XII.

1 *The vineyard is let out, 14 Obedience and tribute due to Princes, 25 The reſurrection of the deade. 28 The ſumme of the Law. 35 Chriſt the ſonne of Dauid. 38 Hypocritas muſt be eſchewed. 41 The offering of the poore widowe.*

Iſa.5.1. iere.2.21. mat.21.33. luke 20.9.

AND he began to ſpeake vnto them in parables, * A certaine man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the a wineyeſſe, and built a towre in it, and let it out to husbandmen, and went into a ſtrange country.

a The Greeke word ſignifieth the veſſell or fat, which ſtandeth vnder the wine-preſſe to receiue the iuyce or liquor.

2 And at a time, he ſent vnto the husbandmen, a ſeruant, that hee might receiue of the husbandmen of the fruite of the vineyard.

3 But

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head and sent him away shamefully handled.

5 And againe, hee sent another, and him they slewe, and many other, beating some, and killing some.

6 Yet had he one sonne, his deere beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselues, This is the heire: come let vs kill him, the inheritance shall be ours,

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? He [b] will come and destroy these husbandmen, and giue the vineyarde to others.

10 Haue yee not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner.

11 This [c] was done of the Lord, and it is marueilous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that hee spake that parable against them: therefore they left him, and went their way.

13 ¶ * And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.

14 And when they came, they sayde vnto him, Master, we know that thou art true, and carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely, Is it lawfull to giue tribute to Cesar, or not?

15 Should wee giue it or should wee not giue it? But he knewe their hypocrisie, and sayd vnto them, [f] Why tempt ye me? Bring me a peny, that I may see it.

16 So they brought it, and he sayd vnto them, Whose is this image and superscription? and they sayd vnto him, Cesars.

17 Then Jesus answered, and sayd vnto them, * Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

18 ¶ * Then came the Sadduces vnto him, (which say there is no resurrection) and they asked him, saying,

19 Master, * Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue:

21 Then the second tooke her, and he died, neither did he yet leaue issue, & the third like wise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall shee be of them? for seuen had her to wife.

24 Then Jesus answered, and sayd vnto them, Are yee not therefore deceiued, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wiues are married, but are [h] as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.

28 ¶ * Then came one of the Scribes, that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandement of all?

29 Jesus answered him, The first of all the commandements is, * Heare, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy [k] mind, and with all thy strength: this is the first commandement.

31 And the second is [l] like, that is, Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe sayd vnto him, Well Master, thou hast sayd the trueth, that there is one God, and that there is none but hee.

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt [m] offrings and sacrifices.

34 Then, when Jesus sawe that hee answered discreetly, hee sayd vnto him, Thou [n] art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ * And Jesus answered and sayd teaching in the Temple, How say the Scribes that Christ is the Sonne of Dauid?

36 For Dauid himselfe sayd by the [o] holy Ghost, * The Lord sayd to my Lord, Sit at my right hand, till I make thine enemies thy foote stoole.

36 Then Dauid himselfe calleth him Lord: by what meanes is he then his Sonne? and much people heard him gladly.

38 * Moreouer hee sayd vnto them in [p] his doctrine, Beware of the Scribes, which loue to goe in long [q] robes, and loue salutations in the markets,

39 And the chiefe seates in the Synagogues, and the first roomes at feasts.

40 Which * deuoure widowes houses, [r] euen vnder a colour of long prayers. These shall receiue the greater damnation.

41 * And as Jesus sate ouer against the treasure, hee beheld how the people cast money [s] to the treasurie, and many rich men cast in much.

42 And there came a certaine poore widowe, and shee threw in two mites, which make a [t] quadrin.

43 Then hee called vnto him his disciples, and sayde vnto them, Verely I say vnto

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ. *Psal.* 118.22. *isa.* 28.16. *matt.* 21.42. *acts* 4.11. *rom.* 9.33. 1. *pet.* 2.7,8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was ſ, often figuratiuely of Dauid, is fulfilled in Christ, reade Matth. 22.16. *Matth.* 22.15. *luke* 20.20.

d As the qualities of the minde or body, or of outward things.

e As godly maners, agreeable to Gods law.

f He gaue them to vnderstand that hee knew their malicious intent, *Rom.* 13 7. *Matth.* 22.23. *luke* 20,27. *Deut.* 25.5.

g This was a politike law giuen for a time for the preseruation of families, reade Matth. 22.24.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then there shall neede no more mariage. *Exod.* 3.6. *matth.* 22.32.

i Then it followeth that they liue, although they be deceased out of this life. *Matth.* 22.35. *Exod.* 20.2. *deut.* 6.4.

‖ *Or, thoughts.*

k That is, dependeth on the first, & proceedeth of the loue of God. *Leu.* 19.18. *mat.* 22.39. *rom.* 13.9 *gal.* 5.14. *iam.* 2 8

l He meaneth all the ceremonies of ỹ Law, wherein the hypocrites put great holines.

m Because hee shewed himselfe willing to bee taught, and well perceiued the difference betwixt our outward profession, and ỹ which God doth principally require of vs. *Matth.* 22.44. *luke* 20.41.

n Inspired by the holy Ghost and by the spirit of prophesie. *Psal.* 110.1. *Matt.* 23.6. *luke* 11.43. & 20.46.

‖ *Or, as he taught.*

o He condemneth not their apparel, but their vaine ostentation, and outward shew of holines, where by they deceiued the simple people. *Matt.* 23.14. *luke* 20.47.

‖ *Or, and vnder pretence pray long. Luke.* 21.1.

p Which is about halfe a farthing.

vnto you, that this poore widowe hath cast q more in, then all they which haue cast vnto the treasurie.

44 For they all did cast in of their superfluitie: but shee of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

1 *The destruction of Ierusalem.* 10 *The Gospell shall be preached to all.* 9. 22 *The persecutions and false prophets which shall bee before the comming of Christ, whose houre is uncertaine.* 33 *He exhorteth euery one to watch.*

AND *as he went out of the Temple, one of his disciples saide vnto him, Master, see what stones, and what buildings are here.

2 *Then Iesus answered and sayd vnto him, Seest thou these great buildings? there shall not bee left one stone vpon a stone, that shall not be throwen downe.

3 And as he sate on the mount of olines, ouer against the Temple, Peter, & James, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things bee, and what shall bee the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, *a Take heed least any man deceiue you.

6 For many shall come in my name, saying, I [b] am Christ, and shall deceiue many.

7 Furthermore when yee shall heare of warres, and rumours of warres, bee yee not troubled: for such things must needes bee: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and, there shal bee earthquakes in diuers quarters: & there shall be famine and troubles: these are the beginnings of sorrowes.

9 But take yee heede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a [c] testimoniall vnto them.

10 And the Gospel must first be published among all nations.

11 *But when they leade you, and deliuer you vp, take yee [d] no thought afore, neither premeditate [e] what yee shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shal endure vnto the ende, he shalbe saued.

14 *Moreouer, when ye shall see the abomination of desolation (spoken of by *Daniel the Prophet) [f] (standing where it ought not, (let him that readeth, consider it) *then let them that be in Iudea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the fielde, not turne backe againe vnto the things which he left behinde him, to take his clothes.

17 Then wo shalbe to them that are with [h] childe, and to them that giue sucke in those dayes.

18 [i] Pray therefore that your flight bee not in the winter.

19 For there shall bee in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no [||] flesh should bee saued: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then *if any man say to you, Loe, here is Christ, or, Lo, he is there, beleeue it not.

22 For false Christs shal arise, & false prophets, and shall shew signes and wonders, to deceiue, if it were [k] possible, the very elect.

23 But take yee heede: beholde, I haue shewed you all things [l] before.

24 ¶ Moreouer *in those dayes, after that tribulation, the Sunne shal waxe darke, and the Moone shall not giue her light,

25 And the [m] starres of heauen shall fall: & the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 *And hee shall then sende his Angels, and shall gather together his elect from the foure winds, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth foorth leaues, yee know that sommer is neere.

29 So in like maner, when yee see these things come to passe, know that the kingdom of God is neere, euen at the doores.

30 Verily I say vnto you, that this [n] generation shall not passe, till all these things bee done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that [o] day & houre knoweth no man, no, not the Angels which are in heauen, neither the [p] Sonne himself, saue the Father.

33 *Take heed: watch, and pray: for yee know not when the time is.

34 For the Sonne of man is as a man going into a strange country, & leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 [q] Watch therefore, (for yee knowe not when the master of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, Watch.

CHAP. XIIII.

1 *The Priests conspire against Christ.* 3 *Mary Magdalene anointeth Christ.* 12 *The Passouer is eaten.* 18 *He telleth afore of the treason of Iudas.* 22 *The Lords Supper is instituted.* 46 *Christ is taken.* 67 *Peter denieth him.*

AND * two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the high Priestes, and Scribes sought howe they might take

q Our Sauiour esteemeth our gifts, by our affections and ready wils.

Matth. 24.1. *Luke* 21.5.

Luke 19.43,44.

Ephes. 5.6. 2. *Thes.* 2.3.

a He doeth answere them of things that were more necessary for them to know, then the things that they demanded.

b Vsurping the authoritie of Christ.

c That they may be inexcusable.

Mat. 10.19. *Luke* 12.11. & 21.14.

d He onely forbiddeth that care which commeth of distrust.

e This is not to make them negligent, but to assure them that he wil assist them and instruct them sufficiently with answeres, so that they may hereby perceiue that their defence standeth not in their owne wisedome, or eloquence.

Matth. 24.15. *Dan.* 9.27.

f This is meant of that time that the Romanes should prophane the Temple.

||Or, being.

Luke 21.20.

g Because the destruction shall be most extreme and cruel.

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

||Or, man.

Matth. 24.23. *Luke* 21.8.

k The elect may wauer and bee troubled, but they cannot vterly be deceiued and ouercome.

l Wherefore be that suffereth himselfe now to be seduced, hath none excuse.

Isa. 13.10. *ezek.* 32.7. *ioel* 2.10. *and* 3.15.

m This teacheth that there shal be a change of the whole order of nature.

Matth. 24.31.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres,

o When the destruction of Ierusalem, the persecutions, & illusions shall come: but chiefly these are vnderstood of the second comming of Christ.

p In that he is man and Mediatour.

Matth. 24.42.

q For of the cõming we are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

Matth. 26.2. *luke* 22.1.

take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

Matth.26.6. Ioh.12.1.

3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman having a box of ointment of ‖spikenard very costly, and she brake the box, and powred it on his head.

‖ *Or, of pure nard, and faithfully made.*

4 Therefore a some disdained among themselues, and saide, To what ende is this waste of ointment?

a As Iudas who caused this murmuring.

5 For it might haue bene solde for more then b three hundreth pence, & bene giuen vnto the poore, and they grudged against her.

b Which are in value about sixe pound sterling.

6 But Iesus sayde, Let her alone: why trouble yee her? shee hath wrought a good worke on me.

c To wit, Iudas: who was offended therewith & therefore made a businesse.

7 For yee haue the poore with you alwayes, and when yee will yee may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came afore hand to anoint my body to the burying.

9 Verily I say vnto you, Wheresoeuer this Gospel shall be preached throughout the whole worlde, this also that shee hath done, shall be spoken of in remembrance of her.

Matth.26.14. Iuke 22.4.

10 ¶ * Then Iudas Iscariot one of the twelue, d went away vnto the hie Priests to betray him vnto them.

d He tooke occasion by this ointment as of a thing euil done.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore hee sought howe hee might conueniently betray him.

Matth.26.14. Iuke 22.7,8.

12 ¶ * Nowe the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeouer?

13 Then hee sent foorth two of his disciples, and said vnto them, Go ye into the city, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoeuer he goeth in, say ye to the goodman of the house, The Master saith, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And hee will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the citie, and found as hee had saide vnto them, and made ready the Passeouer.

Matth.26.20. Iuke 22.14. Ioh 13.21.

17 ¶ And at euen he came with the twelue.

18 * And as they sate at table and did eate, Iesus said, Verely I say vnto you, that one of you shall betray mee, which eateth with me.

e To dippe the hand, is as much to say, as he that is accustomed to eate with me. *Psal.41.9. Ioh 13.18.*

19 Then they began to be sorowfull, and to say to him one by one, Is it I? and another, Is it I?

Matth.26.24. Actis.1.16.

20 And he answered and said vnto them, It is one of the twelue that e * dippeth with me in the platter.

f This declareth that nothing can be done without Gods prouidence. *Matth.26.24. 2.cor.11.24.*

21 * Truely the Sonne of man goeth his way, as it is f written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

g Reade Matth. chap.26,26.

22 * And as they did eate, Iesus g tooke the bread, and when hee had giuen thankes, hee brake it and gaue it to them, and sayde, Take, eate, this is my body.

Lords Supper.

23 Also he tooke the cup, and when he had h giuen thankes, gaue it to them: and they all dranke of it.

h The Greeke word is to bleese, which is here taken onely to giue thanks, as S. Luke and S. Paul interprete it, and Saint Marke also speaking of the cup.

24 And hee saide vnto them, This is my blood of the newe Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olues.

John 16.32.

27 ¶ * Then Iesus said vnto them, All ye shall be i offended by mee this night: for it is written, * I will smite the shepheard, and the sheepe shall be scattered.

i That is, turned from me, because of the persecution. *Zech.13.7.*

28 But after that I am risen, I will goe into * Galile before you.

Chap.16.7.

29 And Peter saide vnto him, Although all men shoulde bee offended, yet woulde not I.

30 Then Iesus saide vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crow twise, thou shalt deny me thrise.

31 But hee sayde more earnestly, If I should die with thee, I will not deny thee: like wise also said they all.

32 ¶ * After, they came into a place named Gethsemane: then hee sayde to his disciples, Sit ye here, till I haue prayed.

Matth.26.36. Iuke 22.39.

33 And hee tooke with him Peter, and Iames, & Iohn, and he began k to be afrayd, and in great heauinesse,

k His diuinitie was as it were hid, and his humanitie shewed it selfe fully.

34 And sayde vnto them, My soule is very heauy, euen vnto the death: tary here and watch.

35 So hee went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he said, l Abba Father, all things are possible vnto thee: take away this cuppe from me: Neuertheles, not that I will, but that thou m wilt, be done.

l *Ab* in Ebrew, and *Abba* in the Syrian tongue, signifieth father.

m He standeth not so to his own wil, but that willingly he offereth himselfe to obey God.

37 Then he came, & found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch yee, and pray, that yee enter not into tentation: the spirit indeed is ready, but the flesh is weake.

39 And againe hee went away, and prayed, and spake the same words.

40 And hee returned, and found them asleepe againe: for their eyes were heauy: neither knewe they what they shoulde answere him.

41 And he came the third time, and said vnto them, n Sleepe yee henceforth, and take your rest: it is enough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

n He meaneth that the houre will come when they shalbe kept from sleeping.

42 Rise vp: let vs go: loe, he that betrayeth me, is at hand.

43 * And immediatly, while he yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priestes & Scribes, and Elders.

Matth.26.47. Iuke 22.47. Ioh 18.3.

44 And he that betrayed him, had giuen them

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

them a token, saying, Whomsoever ◦ I shall kisse, hee it is: take him, and leade him away safely.

45 And assoone as he was come, he went straightway to him, and sayde, p Master, Master, and kissed him.

46 Then they layd their hands on him, and tooke him.

47 And ᵍ one of them that stood by, drew out a sworde, and smote a ʳ seruant of the high Priest, and cut off his eare.

48 And Iesus answered and sayde vnto them, Yee be come out as vnto a thiefe with swords and with staues to take me.

49 I was dayly with you teaching in the Temple, and yee ˢ tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they ᵗ al forsooke him, and fled.

51 And there followed him a certaine yong man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 * So they led Iesus away to the high Priest, and to him came all the ᵘ hie Priests, and the Elders, and the Scribes.

54 And Peter followed him ˣ afarre off, euen into the hall of the high Priest, and sate with the seruants, and warmed himselfe at the ‖ fire.

55 And the * high Priests and all the Councill sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse ‖ agree not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I ʸ will destroy this Temple made with hands, and within three dayes I wil build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood vp amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But hee held his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the ˣ Blessed?

62 And Iesus sayde, I am hee, * and yee shall see the ᵃ Sonne of man sit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the high Priest rent his clothes and sayd, What haue wee any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke yee? And they all condemned him to be worthy of death.

65 And some began to spet at him and to couer his face, and to beate him with fists, and to say vnto him, Prophesie. And the ᵇ sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the mayds of the hie Priest. *Matth.*26.69. *luke* 22.55. *iohn* 18.25.

67 And when shee saw Peter warming himselfe, she looked on him, & said, Thou wast also with Iesus of Nazaret.

68 But ᶜ hee denied it, saying, I knowe him not, neither wote I what thou sayest. Then he went out into the ‖ᵈ porch, and the cocke crew.

69 * Then a mayd saw him againe, and began to say to them that stoode by, This is one of them.

70 But hee denyed it againe: and anon after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speech is like.

71 And he began to curse and sweare, saying, I knowe not this man of whom yee speake. *Matth.*26.71. *luke* 22.58. *iohn* 18.25.

72 * Then the second time the cocke crew, and Peter remembred the word that Iesus had sayd vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and ‖ weighing that with himselfe, he wept. *Matth.*26.75. *iohn* 13.38.

CHAP. XV.

1 *Iesus is led to Pilate.* 15 *Hee is condemned, reuiled, & put to death,* 46 *and is buried by Ioseph.*

AND ᵃ anon in the dawning, the high Priests held ᵃ a councell with the Elders, and the Scribes, and the whole councell, and bound Iesus, and led him away, and deliuered him to Pilate. *Matth.*27.1,2. *luke* 22.66. *iohn* 18.28.

2 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and sayd vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 ᵇ Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde, howe many things they witnesse against thee. *Matth.*27.12. *luke* 23.3. *iohn* 18.35.

5 But Iesus answered ᵇ no more at all, so that Pilate marueiled.

6 Now ᶜ at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloud, and began to desire that he would do as he had ᵈ euer done vnto them.

9 Then Pilate answered them, & sayd, Will yee that I let loose vnto you the King of the Iewes?

10 For he knew that the high Priests had deliuered him of enuie.

11 But the high Priests had moued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe with him, whom yee call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayde vnto them, Why, what euill hath he done? And they cried the more fiercely, Crucifie him.

15 So Pilate ᵉ willing to content the [illegible]

p He repeateth it twise, as if hee had bene mooued with a certaine pitie in taking his last leaue.

q To wit, Peter.

r Called Malchus.

s Which declareth that no man can do any thing contrary to Gods ordinance.

t Meaning, all the disciples. *Matth.*26.57. *luke* 22.54. *iohn* 18.24.

u That is, they which had chiefest authority among the Priests.

x Which signified that his hote zeale began now to be abated. ‖*Or, light* *Matth.*26.56.

‖*Or, were not like.* *Iohn* 2.19.

y These two witnesses dissented, in that the one reported that Christ sayd, he could destroy the Temple, (as Matthew writeth) and the other sayd, that he heard him say, that he would doe it, as is here noted.

z That is, of God, who is worthy al praise: the which worde in their language, the Iewes when they speak of God, vse commonly in their writings euen to this day. *Matth.*24.30.

a Whom they now contemned in his base estate, iesting and glorying of the gouernours, they should see appeare at the last day with maiestie and glory.

b This declareth the wickednesse and insolencie of the gouernours, and rulers, seeing their officers contrary to all iustice, thus raged and tormented him, that was innocent.

c We ought to consider our own infirmitie, that wee may learne onely to trust in God, and not in our owne strength. ‖*Or, entrie.*

d Peter prepareth himselfe to flee, if he were further layd vnto.

e When a iudge hath respect to wrong, hee quite forgetteth his

ple, loosed them Barabbas, and deliuered Iesus when he had scourged him, that hee might be crucified.

16 Then the souldiers led him away into the hall, which is the ‖ common hall, and called together the whole band,

‖ Or, Pretorie.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

‖ Or, stalke. Matth. 27. 32. Luke 23. 26.

19 And they smote him on the head with a ‖ reede, and spet vpon him, and bowed the knees, and did him reuerence.

c It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenesse. Matth. 27. 33. Luke 23. 33. Iohn 19. 17.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 * And they c compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens ‖ skulles.

f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfit obedience.

23 And they gaue him to drinke wine mingled f with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was g the third houre when they crucified him.

g The Iewes deuided their day into foure parts, so that by the third houre is here meant the third part of the day, which was from six a clocke to nine, at what time Matt. saith he was crucified. Isa. 53. 12. Iohn 2. 19.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hand, and the other on his left.

h Meaning, the one of them that were crucified.

28 Thus the Scripture was fulfilled, which saith, * And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, * Vey, thou that destroyest the temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priestes mocking, sayde among themselues with the Scribes, He saued other men, himselfe hee cannot saue.

i Because this darkenesse was only ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

32 Let Christ the king of Israel nowe come downe from the crosse, that wee may see, and beleeue. h They also that were crucified with him, reuiled him.

33 ¶ Nowe when the ‖ sixt houre was come, darkenesse arose ouer i all the land vntill the ninth houre.

k Which was the third part of the day, and about three of the clocke afternoone.

‖ Or, about noone. Psalm. 22. 1

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, * Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

l This was spoken mockingly. Psal. 69. 21.

35 And some of them that stood by, when they heard it, sayde, l Beholde, hee calleth Elias.

36 And one ran, and filled * a spunge full of vinger, and put it on a reede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the Ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the m Centurion, which stood ouer against him, sawe that hee thus crying gaue vp the Ghost, hee sayd, Truely this man was the sonne of God.

m Who had charge ouer an hundred men.

40 ¶ There were also women, which beheld afarre off, among whom was Marie Magdalene, & Mary the mother of James the lesse, and of Ioses, and Salome,

41 Which also when hee was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

Luke 8. 2, 3.

42 ¶ * And nowe when night was come (because it was the day of the preparation, that is before the Sabbath)

Matth. 27. 57. Luke 23. 50, 51. Iohn 19. 38.

43 Ioseph of Arimathea, an n honourable Counsellour, which also looked for the kingdome of God, came, and went in o boldly vnto Pilate, and asked the body of Iesus.

n A graue man and of great authority.

o This man shewed his faith boldly when the danger seemed to be most perillous.

44 And Pilate marueiled if he were already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the trueth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, & tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene, 14 also to the eleuen, and reproueth their vnbeliefe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

AND * when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete ointments, that they might come, and embaulme him.

Luke 24. 1. Iohn 20. 1.

2 Therefore earely in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sun was ‖ yet rising,

‖ Or, not risen.

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a a yoong man sitting at the right side, clothed in a long white robe: and they were afrayed.

Matth. 28. 1. Iohn 20. 12.

a The Angel of God in the likenesse of a yong man.

6 But he said vnto them, Be not afrayd: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: beholde the place where they put him.

b Hee specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest.

7 But goe your way, and tell his disciples, and b Peter, that he will go before you into Galilee: there shall ye see him, * as hee sayd vnto you.

Matth. 26. 32. chap. 14. 28.

8 And they went out quickely, and fled from the sepulchre: for they trembled, and were amazed: neither said they any thing to any man: for they were afrayd.

9 ¶ And

9 ¶ And when Iesus was risen againe, in the morow (which was the first day of the weeke) he appeared first to Marie Magdalen, * out of whom he had cast seuen deuils.

John 20.16. Luke 8.2.

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was aliue, and had appeared to her, they c beleeued it not.

c They had soone forgotten that, that Christ had foretold them of his resurrection. *Luke 24.13,15.*

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked and went into the country.

13 And they went and told it to the remnant, but they beleeued them not.

14 ¶ Finally, he appeared vnto the eleuen as they d sate together, and reproued them of their vnbeliefe & hardnesse of heart, because they beleeued not them which had seene him, being risen againe.

Luke 24.36. John 20.19.

d Mourning and praying.

15 And he said vnto them, * Goe ye into all the worlde, and preach the Gospel to e euery creature.

Mat. 28.19.

16 He that shall beleeue and be baptized, shall be saued: * but he that will not beleeue, shall be damned.

17 And these f tokens shall follow them that beleeue, * In my name they shall cast out deuils, and shall * speake with g newe tongues,

18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their handes on the sicke, and they shall recouer.

19 * So after the Lord had spoken vnto them, he was receiued into heauen, and sate at the right hand of God.

20 And they went forth, and preached e- uery where. And the * Lord wrought with them, and confirmed the word with h signes that followed. Amen.

e As well Gentile as Iewe. *John 12.48.*

f This gift was but for a time, to cause men the more willingly to receiue the Gospel, which as yet was not euidently knowen. *Acts 16 18.*

Act. 2.4. & 10.46

g With other and d uers, as Luke saith. *Acts 28.5. Actes 28.8. Luke 24.51.*

Heb. 2.4. h The miracles & signes follow ỹ doctrine, as certain seales, so that if the doctrine be false, ỹ miracles can be no better, Deu. 13.3.

¶ The holy Gospel of Iesus Christ,

according to Luke.

CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the nativitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel and Mary. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophesieth.

FOrasmuch as many haue taken in hand to set foorth the storie of those things whereof wee are fully perswaded,

2 a As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the b word,

a Meaning, the Apostles with whom he was conuersant.

b Or of ỹ thing: and it may be referred either to Christ, or to the Gospel: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of the Gospel: & this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles.

3 It seemed good also to me (most noble Theophilus) allsoone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed.

5 ¶ In the time of c Herode King of Iudea, there was a certaine Priest named Zacharias, of the d course of Abia: and his wife was of the e daughters of Aaron, and her name was Elisabet.

c The sonne of Antipater.

d Reade 1. Chro. 24.10.

e By her father: for by her mothers line she was of the house of Dauid.

6 Both were f iust before God, and walked in all the commaundements and g ordinances of the Lord, without reproofe.

f This perfection or iustice is iudged by the fruits and outward appearance, and not by the cause: which onely commeth of Gods free mercy through Christ.

7 And they had no childe, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order,

9 According to the custome of ỹ Priests office, his lot was to h burne incense, when he went into the i Temple of the Lord.

g The Greeke word signifieth, iustification, whereby is meant the outward obseruation of the ceremonies commaunded by God.

h That is, the euening and morning sacrifice, according to the Law.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel sayd vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name k Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, & shal neither drinke wine, nor l strong drinke: and hee shall bee filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall he turne to their Lord God.

17 * For hee shall goe m before him in the spirite and power of Elias, to turne the hearts of the n fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias sayd vnto the Angel, Whereby shall I knowe this? For I am an olde man, and my wife is of a great age.

19 And the Angel answered, & sayd vnto him, I am o Gabriel that stande in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not bee able to speake, vntill p the day that these things bee done, because thou beleeuedst not my words, which shall be fulfilled in their season.

i The Temple was deuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the Priestes and Leuites were: and the third'e Sanctum Sanctorum, into the which the hie Priest entred once a yeere to sacrifice. *Exod. 30.7. Leuit. 16.17.*

k Which signifieth the grace of the Lord.

l The word signifieth all maner of drinke which maketh men drunken. *Malach. 4.5,6. Matth. 11.14.*

m As a King in his royaltie hath one to goe before him, who signifieth the King to be at hand.

n When Christ saith he came to set the father against the sonne, &c, he meaneth the successe which commeth of the Gospell, through the malice of men: but here hee speaketh of the true ende and prosperitie of the Gospel.

o Which signifieth, the strength or soueraignrie of God.

p Wee must not measure Gods promise by our weake senses.

21 Now

21 Now the people waited for Zacharias, and marueiled that hee taried so long in the Temple.

22 And when he came out, hee could not speake vnto them: then they perceiued that he had seene a vision in the Temple: for hee made signes vnto them, and remayned dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed q to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on mee, to take from me r my rebuke among men.

26 ¶ And in the sixt moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and sayde, ‖ Haile thou that art ‖ freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she sawe him, she was troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou s hast found fauour with God.

31 * For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shall be great, and shall bee called the Sonne t of the most High, and the Lorde God shall giue vnto him the throne of his father Dauid.

33 * And hee shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angel, u How shall this bee, seeing I knowe not man?

35 And the Angel answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadowe thee: therefore also that y holy thing which shall be borne of thee, shall bee called the Sonne of God.

36 And behold, thy z cousin Elisabet, shee hath also conceiued a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Mary said, Behold, the seruant of the Lord: be it vnto mee according to thy word. So the Angell departed from her.

39 ¶ And Mary arose in those dayes, and went into the hill countrey with haste to a a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe b sprang in her belly, and Elisabet was filled with the holy Ghost.

42 And she cryed with a loud voyce, and sayd, Blessed art thou among women, because c the fruite of thy wombe is blessed.

43 And whence commeth this to me, that the mother of my Lorde should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleeued: for those things shall bee performed, which were tolde her d from the Lord.

46 Then Mary sayd, My e soule magnifieth the Lord.

47 And my spirite reioyceth in God my Sauiour.

48 For hee hath looked on the ‖ poore degree of his seruant: for beholde, from henceforth shall all ages call f me blessed.

49 Because he that is mighty, hath done for me great things, and holy is his Name.

50 And his g mercie is from generation to generation on them that feare him.

51 * Hee hath shewed strength with his arme: * hee hath scattered the proude in the h imagination of their hearts.

52 Hee hath put downe the mighty from their seates, and exalted them of low degree.

53 * He hath filled the hungry with good things, and sent away the rich emptie.

54 * He hath vpholden Israel his seruant, being mindefull of his mercie,

55 * (As hee hath spoken to our fathers, to wit, to Abraham, and his ‖ seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, i cousins heard tell howe the Lorde had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayde, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kinred, y is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee k spake and praysed God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layde them

q While their course endured to sacrifice, they might not lie with their wiues, nor drinke any licour that might make one drunk.

r For the barren women enioyed not the promise which God made to the that were married to haue issue: but principally they were depriued of that promise which God made to Abraham, that he would encrease his seede.

‖ Or, gladnesse be to thee.

‖ Or, receiued into fauour.

s Not for her merits but onely through Gods free mercie, who loued vs when we were sinners, that whosoeuer reioyceth should reioyce in the Lord. *Isa.*7.14. *mat.*1.21. *chap.*2.21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time. *Dan.*7.14. *micah.*4.7.

u She would be resolued of all doubts, to the ende that she might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y He must be pure and without sinne, which must take away the sinnes of the worlde.

z Notwithstanding that Elisabet was married to one of the tribe of Leui, yet shee was Maries cousin, which was of the stocke of Dauid. For the Law which forbade mariage out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not bee in marrying with the Leuites: for they had no portion assigned vnto them.

a Which was also called, Kiriath-arba, or Hebron, Ios.14.15. and 21.11.

b This mouing was extraordinarie, and not naturall, which was to commend the miracle.

c She sheweth the cause why Mary was blessed.

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection, which are the two principall parts of the soule. ‖ Or, low estate.

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham, that he would be his God, and the God of his seed for euer. *Isa.*51.9. *Psal.*33.10. *isa.*29.15.

h The wicked lay snares for other, wherein they themselues are taken. 1.*Sam.*2.5,6,7. *psal.*34.10. *Isa.*30.18.& 41. 9.*and* 54.5. *iere.*31.3,20. *Gene.*17.19. *and* 22.17. *psal.*132.11. ‖ Or, posterite.

i Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incredulitie.

them vp in their hearts, saying, What maner childe shall this bee! and the k hande of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed bee the Lorde God of Israel, because hee hath *visited and redeemed his people,

69 *And hath raised vp the m horne of saluation vnto vs, in the house of his seruant Dauid,

70 * As he spake by the mouth of his holy Prophets, which were since the worlde began, saying,

71 That he would send vs deliuerance from our enemies, and from the handes of all that hate vs,

72 That hee woulde shewe n mercie towards our fathers, and remember his holy Couenant,

73 * And the othe which hee sware to our father Abraham:

74 Which was, that he would grant vnto vs, that we being deliuered out of the handes of our enemies, shoulde o serue him without feare

75 All the dayes of our life, in * holinesse and righteousnes p before him.

76 And thou, babe, shalt bee called the Prophet of the most High: for thou shalt go before the face of the Lorde, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the q remission of their sinnes,

78 Through the tender mercie of our God, whereby * the r day spring from an high, hath visited vs,

79 To giue light to them that sit in darknes, and in the shadowe of death, & to guide our feete into the way of peace.

80 And the childe grewe, & waxed strong in spirit, and was in t the wildernes, till the day came, that he should shewe himselfe vnto Israel.

k The mightie power of God and his graces, which declared that he should be an excellent person.

l In declaring himselfe mindfull of his people: and therefore is come from heauen to visite and redeeme them. *Matth.* 1.21. *chap.* 2. 30. *Psal.* 132.17,18.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrew his enemies. *Iere.* 23. 6, *and* 30. 10.

n He declareth the cause and fountaine of our redemption. *Gen.* 22.16,17. *ierem.* 31.33. *hebr.* 6.13.

o This is the ende of our redemption. 1. *Pet.* 1.15.

p To whom no hypocrisie can be acceptable.

q He sheweth that our saluation consisteth in the remission of sinnes, which is the principall part of the Gospel. *Zech.* 3.8. *and* 6.12. *mal.* 4.2.

r Or branch of a tree, meaning the Messias, who is the Sunne of righteousnesse, which shineth from heauen.

s That is, of all felicitie.

t He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 Hee was receiued into the Temple, 28 Simeon and Anna prophecie of him. 46 Hee was found among the doctours. 51 Hu obedience to father and mother.

AND it came to passe in those dayes, that there came a commandement from Augustus Cesar, that all the a world should bee taxed.

2 (This first b taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And c Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of * Dauid, which is called Beth-lehem (because hee was of the house and linage of Dauid,)

5 To be taxed with Mary that was giuen him to wife, which was with childe.

6 (And so it was, that while they were there, the dayes were accomplished that shee should be deliuered.

7 And she brought forth her d first begotten Sonne, and wrapped him in swadling clothes, and layde him in a e cratch, because there was no roome for them in the Inne.

8 (And there were in the same countrey shepheards abiding in the field, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lorde came vpon them, and the glory of the Lorde shone about them, and they were sore afrayd.

10 Then the Angel sayd vnto them, Bee not afrayd: for beholde, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the city of f Dauid, a Sauiour, which is Christ the Lord.

12 And g this shalbe a signe to you, Ye shal find the childe swadled, and layd in a cratch.

13 And streight way there was with the Angel a multitude of heauenly souldiers, praising God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men h good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards sayd one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lorde hath shewed vnto vs.

16 So they came with haste, and founde both Mary and Ioseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroade the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepheards returned, glorifying and praysing God, for all that they had heard & seene, as it was spoken vnto them.

21 (* And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called * IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 * And when the dayes of || her purification after the Lawe of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, * Euery man childe || that first openeth the wombe, shall be called holy to the Lord:)

24 And to giue an oblation, * as it is commanded in the Lawe of the Lord, i a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the k holy Ghost was vpon him.

a So much as was subiect to the Romanes.

||*Or, put in writing.*

b Whereby the people were more charged and oppressed.

c He sheweth by what occasion Iesus was borne in Beth-lehem. *Iohn* 7.42.

d Reade Matth. 1.25.

e Whereby appeared his pouertie, and their crueltie, which would not pitie such a woman in such case.

f Which was Beth-lehem.

g Because they should not be offended with Christes poore estate, the Angel preuenteth this doubt, and sheweth in what sort they should finde him.

h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17.12. *leuit.* 12.3. *iohn* 7.22. *Matth.* 1.21. *chap.* 1.31.

Leuit. 12.6.

||*Or, their.*

Exod. 13.2. *num.* 8.16.

||*Or, that is first borne.*

Leuit. 12.6.

i Which offring was appointed to them which were so poore that they were not able to offer a lambe.

k The spirit of prophecie.

26 And a reuelation was giuen him of the holy Ghost, that hee ſhould not ſee death, before he had ſeene the Lords ‖Chriſt.

‖*Or, Meſſias.* ‡*Greeke, in the ſpirit.*

27 And hee came ‡ by the motion of the Spirit into the Temple, and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the Law,

28 Then he tooke him in his armes, and prayſed God, and ſayd,

l Simeon declareth himſelfe to die willingly, ſince he hath ſeene the Meſſias which was promiſed.

29 Lord, now letteſt thou thy ſeruant depart in peace, according to thy word:

m The meane and ſubſtance of ſaluation.

30 For mine eyes haue ſeene thy m ſaluation,

‖*Or, for the reuelation of.*

31 Which thou haſt prepared before the face of all people:

32 A light to ‖be reuciled to the Gentiles, and the glory of thy people Iſrael.

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

n That is, prayed to God for them, and for the proſperitie of Chriſts kingdome.

34 And Simeon n bleſſed them, and ſayd vnto Mary his mother, Beholde, this childe is appointed for the o *fall and riſing againe of many in Iſrael, and for a ſigne which ſhall be ſpoken againſt,

o To be the fall of the reprobate which periſh through their owne default, and raiſing vp of the elect to whom God giueth faith. *Iſa.8,14 rom.9. 32,1.pet.2,8.*

35 (Yea and a p ſworde ſhall pearce thorowe thy ſoule) that the q thoughts of many hearts may be opened.

p That is, ſorrowes ſhould pearce her heart as a ſword.

q This chiefly appeareth when the croſſe is layde vpon vs, whereby mens hearts are tried.

36 And there was a Prophetiſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, & had r liued with an huſband ſeuen yeeres from her virginitie.

r She was ſeuen yeeres married.

37 And ſhe was widowe about foureſcore and foure yeeres, and went ſ not out of the Temple, but ſerued God with faſtings and prayers, night and day.

ſ She was continually in the Temple.

38 She then comming at the ſame inſtant vpon them, ‖confeſſed likewiſe the Lord, and ſpake of him to all that looked for redemption in Ieruſalem.

‖*Or, praiſed. Deut.16,1.*

39 And when they had perfourmed all things according to the Lawe of the Lorde, they returned into Galile to their owne city Nazaret.

40 And the child grew, and waxed ſtrong in ſpirit, and was filled with wiſedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Ieruſalem euery yeere, * at the feaſt of the Paſſeouer.

42 And when hee was twelue yeere olde, and they were come vp to Ieruſalem after the cuſtome of the feaſt,

43 And had finiſhed the dayes thereof, as they returned, the childe Ieſus remayned in Ieruſalem, and Ioſeph knewe not nor his mother,

44 But they ſuppoſing that hee had bene in the company, went a dayes iourney, and ſought him among their kinſefolke, and acquaintance.

45 And when they founde him not, they turned backe to Ieruſalem, and ſought him.

46 And it came to paſſe three dayes after that they founde him in the Temple, ſitting in the middes of the ‖ doctours, both hearing them, and aſking them queſtions.

‖*Or, learned men.*

47 And all that heard him were aſtonied at his vnderſtanding, and anſweres.

48 So when they ſawe him, they were amaſed, and his mother ſayde vnto him, Sonne, why haſt thou thus dealt with vs? beholde, thy father and I haue ſought thee with heauie hearts.

49 Then ſayd hee vnto them, Howe is it that ye ſought me? t knew ye not that I muſt go about my fathers buſineſſe?

t Our duetie to God is to be preferred before father and mother.

50 But they u vnderſtoode not the wordе that he ſpake to them.

u For his vocation was not yet manifeſtly knowen.

51 Then he went downe with them, and came to Nazaret, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and men.

CHAP. III.

* *3 The preaching, baptiſme, and priſonment of Iohn. 15 Hee is thought to bee Chriſt. 21 Chriſt is baptized. 23 His age, and genealogie.*

NOwe in the fifteenth yeere of the reigne of Tiberius Ceſar, Pontius Pilate being gouernour of Iudea, and a Herode being Terrarch of Galile, and his brother Philip Terrarch of Iturea, and of the countrey of Tracontis, and Lyſanias the Tetrarch of Abilene,

a This was the ſonne of Herode called the great. *Acts 4.6.*

2 (* When Annas and Caiaphas were the hie b Prieſts) the word of God came vnto Iohn, the ſonne of Zacharias, in the wildernеſſe.

b There could be by Gods law but one ſacrificer at once: but becauſe of the troubles that then reigned, the office was ſo mangled by reaſon of ambition and briberie, that both Caiaphas and Annas his father in law had it diuided betweene them. *Matth.3.2. marke 1.4. Iſa.40.3. iohn 1.23.*

3 * And hee came into all the coaſtes about Iordan, preaching the baptiſme of repentance for the remiſſion of ſinnes,

4 As it is written in the booke of the ſayings of Eſaias the Prophet, which ſaith, * The voyce of him that crieth in the wildernes is, Prepare ye the way of the Lord: make his paths ſtraight.

5 Euery c valley ſhall be filled, and euery mountaine, and hil ſhall be brought low, and crooked things ſhalbe made ſtraight, and the rough wayes ſhall be made ſmooth.

c All impediments ſhall be taken away, which ſhould hinder the way of God, or of ſaluation, ſo that the way ſhall be plaine by Chriſt to lead vs vnto God.

6 And ‖all fleſh ſhall ſee the d ſaluation of God.

‖*Or, euery man.*

7 Then ſayde he to the people that were come out to be baptized of him, * O ‖ generations of vipers, who hath forewarned you to flee from the wrath to come?

d That is, the Meſſias ſhalbe reueiled to the world. *Matth.3.7.*

8 Bring foorth therefore fruites worthy amendment of life, and beginne not to ſay with your ſelues, Wee haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.

‖*Or, vipers broods.*

9 Nowe alſo is the e axe layde vnto the roote of the trees: therefore euery tree which bringeth not forth good frutte, ſhalbe hewen downe, and caſt into the fire.

e The vengeance of God is at hand. *Iames 2,15. 1 Iohn 3.17.*

10 ¶ Then the people aſked him, ſaying, What ſhall we doe then?

11 And he anſwered, and ſayd vnto them, * He f that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewiſe.

f He willeth that the rich helpe the poore according to their neceſſity.

12 Then came there g Publicanes alſo to be baptized, and ſaid vnto him, Maiſter, what ſhall we doe?

g Whole office was to receiue the tribute and tolles.

13 And hee ſayde vnto them, Require no more then that which is appointed vnto you.

14 The ſouldiers likewiſe demaunded of him,

him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely, and bee content with your wages.

15 As the people wayted, and all men mused in their hearts of John, if he were not the Christ,

Matth. 3. 11. *marke* 1. 8. *iohn* 1. 26. *act.* 1. 5. & 2. 4. *and* 11. 16. *and* 19. 4.

16 John answered, and said to them all, * I in deede *h* baptize you with water, but one stronger then I commeth, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and *i* with fire.

17 * Whose fanne is in his hand, and he will make cleane his flooze, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 * But when *k* Herode the Tetrarch was rebuked of him for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this aboue all, that he shut vp John in prison.

21 * Nowe it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeere of age, being as men supposed the sonne of *l* Joseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Naath, the sonne of Mattathias, the sonne of Semei, the sonne of ‖ Joseph, the sonne of Juda,

27 The sonne of Joanna, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of ‖ Jose, the sonne of Eliezer, the sonne of Jorim, the sonne of ‖ Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim,

31 The sonne of Melea, the sonne of ‖ Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elrom, the sonne of Phares, the sonne of Juda,

34 The sonne of Jacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne *m* of God.

Not that Adam was § Sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deu. 32. 6, 18, 19.

CHAP. IIII.

1 Iesus is led into the wildernesse to be tempted, 13 He ouercommeth the deuill, 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Iewes despise him. 38 He commeth into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth thorow the cities.

AND Iesus full of the holy Ghost, returned from Jordan, and was led by the spirit into the wildernesse,

Matth. 4. 1. *marke* 1. 12.

2 * And was there fortie dayes tempted of the deuill, and in those dayes *a* he did eate nothing: but when they were ended, he afterward was hungry.

a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did. *Deut.* 8. 3. *matth.* 4. 4.

3 Then the deuill said vnto him, If thou be the Sonne of God, commaund this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery *b* word of God.

b That is, by the ordinance, and prouidence of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, ‡ in the twinckling of an eye.

‡ *Greeke, in a moment of time.*

6 And the deuill sayd vnto him, All this power will I *c* giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

c Satan promiseth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission, and hath his power limited.

7 If thou therefore wilt ‖ worship mee, they shall be all thine.

‖ *Or, fall downe before me.*

8 But Iesus answered him, and sayde, ‡ Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy *d* God, and him alone shalt thou serue.

‡ *Greeke, goe behind me.* *Deut.* 6. 13. *and* 10. 20.

9 Then he brought him to *e* Jerusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence.

d Christ sheweth that all creatures ought onely to worship and serue God.

10 For it is written, * That he will giue his Angels charge ouer thee to keepe thee:

11 And with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayde vnto him, It is said, * Thou shalt not tempt the Lord thy God.

Deut. 6. 13. *and* 10. 20.

13 And when the deuill had ended all the tentation, he departed frō him *f* for a season.

e This declareth how hard it is to resist the tentations of Satan: for hee giueth not ouer for twise or thrise putting backe. *Psal.* 91. 11, 12. *Deut.* 6. 16.

f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a little, it is to the ende that hee may renew his force, and assaile vs more sharpely.

14 ¶ And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

Or, Iosech.
Or, Iesui.
Or, Matthe.
Or, Menna.

15 For he taught in their Synagogues, and was honoured of all men.

Matth.13.54. marke 6.1. iohn 4.43.

16 * And he came to Nazaret, where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place, where it was written,

Esa. 61.1.

18 * The Spirit of the Lord is vpon me, because he hath g anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bruised,

g That is, endued with graces.

19 And that I should preach the h acceptable yeere of the Lord.

h He alludeth to the yeere of Iubile, which is mentioned in the law, whereby this great deliuerance was figured.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

i They approued and commended what soeuer he sayd.

21 Then he beganne to say vnto them, This day is this scripture fulfilled in your eares.

22 And all i bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

k Bestowe thy benefites vpon them, which appertaine more vnto thee.

Iohn.4.44.

23 Then he sayd vnto them, Ye will surely say vnto mee this prouerbe, Physition, k heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

l Their infidelitie stayed Christ from working miracles.

1. Kings 17.9. iames 5.17.

24 And he sayd, Verely I say vnto you, * No l Prophet is accepted in his owne countrey.

m He sheweth by examples, that God oft times preferreth the strangers to them of the household.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land,

2 King.5.14.

n Because they perceiued that the grace of God should be taken from them and giuen to others.

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certaine widowe.

o And escaped miraculously out of their hands: for his houre was not yet come.

27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

Matth.4.13. marke 1.21. Matth.7.29. marke 1.22.

28 Then all that were in the Synagogue, whē they heard it, were filled n with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

p Full of dignitie and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his words.

30 But he passed o through the mids of them, and went his way,

q That is, the motion of the deuil, or that was tormented with a very deuill.

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonied at his doctrine: for his word was p with authoritie.

33 And in the Synagogue there was a man which had a q spirit of an vncleane deuill, which cryed with a loud voyce,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 ¶ * And hee rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

Matth.8.14. marke 1.30.

39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Nowe when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 * And deuils also came out of many, crying, and saying, r Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

Marke 1.34.

r The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it commeth not of faith.

42 And when it was day, hee departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him, that hee should not depart from them.

43 But hee sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine Disciples are called. 12 He cleanseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth hu, as touching fasting.

THen * it came to passe, as the people preased vpon him to heare the worde of God, that he stoode by the lake of Gennesaret,

Matth. 4.18. marke 1.16.

2 And sawe two ships stand by the lake side, but ſ fishermen were gone out of them, and were washing their nets.

3 And a hee entred into one of the ships which was Simons, and required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the ship.

a To the intent that he might not be throng of the preasse, and also that he might the better be heard.

4 ¶ Nowe when he had left speaking, he sayde vnto Simon, Launch out into the deepe, and let downe your nettes to make a draught.

5 Then Simon answered, and said vnto him, b Master, we haue trauelled all night, and haue taken nothing: neuertheless at thy c word I will let downe the net.

b The word signifieth him that is made ruler ouer any thing.

c He sheweth his prompt obedience to Christs commandement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

which were in the other shippe, that they should come and helpe them, who came then, and filled both the shippes, that they did sinke.

d They were so laden that they almost sunke.

8 Nowe when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

e The feeling of Gods presence maketh afraid.

9 For hee was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayde vnto Simon, Feare not: from henceforth thou shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsooke all, and followed him.

Matth.8.2. marke 1,40.

12 ¶ *Nowe it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make mee cleane.

13 So hee stretched foorth his hand, and touched him, saying, I will, bee thou cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell it no man: but goe, sayeth hee, and shew thy selfe to the Priest, and offer for thy cleansing, as *Moses hath commanded, for a witnesse vnto them.

g Hereby he sheweth them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wrought, would not beleeue Christ.

Leuit.14.4.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to bee healed of him of their infirmities.

16 But he kept himselfe apart in the wildernesse, and prayed.

17 ¶ And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of every towne of Galile, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

Matth.9.2. marke 2,3.

18 *Then behold, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he sayd vnto him, Man, thy sinnes are forgiuen thee.

h Christ toucheth the principall cause of all our euils.

21 Then the Scribes and the Pharises beganne to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but God onely?

22 But when Iesus perceiued their thoughts, hee answered, and sayd vnto them, What thinke you in your hearts?

i Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgiue sinnes in earth, (he sayde vnto the sicke of the palsie) I say vnto thee, Arise: take vp thy bed, and goe to thine house.

25 And immediatly hee rose vp before them, and tooke vp his bed whereon hee lay, and departed to his owne house, praysing God.

26 And they were all amased, and praysed God, and were filled with feare, saying, Doubtlesse we haue seene ‖ strange things to day.

‖ Or, aboue our expectation.

27 ¶ *And after that hee went foorth and saw a Publicane named ‖ Leui, sitting at the receite of custome, and sayde vnto him, Follow me.

Matth.9.9. marke 2.14.

‖ Or, Matthew.

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with him.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

k Which seeme to be righteous, and yet are but hypocrites.

Matth.9.14. marke 2.18.

31 Then Iesus answered, and sayde vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 *I came not to call the k righteous, but sinners to repentance.

1.*Tim.*1,15.

33 ¶ *Then they said vnto him, Why do the disciples of Iohn fast often, and † pray, and the disciples of the Pharises also, but thine eate and drinke?

† Greeke, make prayers.

34 And he sayd vnto them, Can yee make the l children of the wedding chamber to fast, as long as the bridegroome is with them?

l The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.

35 But the dayes will come euen when the bridegroome shal bee taken away from them: then shall they fast in those dayes.

m Reade Matth. 9.17.

36 Againe hee spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the newe renteth it, & the piece taken out of the new, agreeth not with the old.

n He admonisheth them not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselues to one thing, to condemne another which is better.

37 *And no man powreth new wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perish.

38 But newe wine must bee powred into new vessels: so both are preserued.

39 And no man that *drinketh old wine, straightway desireth new, for hee saith, The olde is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 13 After watching and prayer he electeth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoyd hypocrisie.

AND *it came to passe on the second a Sabbath, after the first, that he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

Matth.12.1. marke 2.23.

a Those feastes which conteined many dayes, as the Passeouer, & the feast of Tabernacles, had two Sabbaths: the first day of the feast, and the last.

2 And certaine of the Pharises said vnto them, Why do ye that which is not lawful to do on the Sabbath dayes?

3 Then Iesus answered them, and said, *Haue yee not read this, that Dauid did when hee himselfe was an hungred, and

1.Sam.21.6.

they which were with him,

4 How hee went into the house of God, and tooke, and ate the shew bread, and gaue also to them which were with him, which was not lawfull to eate, but for the *Priests onely?

5 And he said vnto them, The Sonne of man is [b] Lord also of the Sabbath day.

6 ¶ * It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then sayde Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good or to do euil? to saue [j] life, or to destroy it?

10 And hee beheld them all in compasse, and saide vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled ful of madnesse, and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 * And when it was day, hee called his disciples, and of them hee chose [c] twelue, which also he called [d] Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartelemew:

15 Matthewe, and Thomas: Iames the sonne of Alpheus, and Simon called Zelous:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stoode in a [g] plaine place, with the company of his disciples, and a great multitude of people out of all Iudea, and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to bee healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ * And he lifted vp his eyes vpon his disciples, and saide, Blessed be yee [e] poore: for yours is the kingdome of God.

21 * Blessed are ye that hunger nowe: for yee shall bee satisfied. Blessed are yee that * weepe now: for ye shall laugh.

22 * Blessed are yee when men hate you, and when [f] they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be [g] glad: for beholde, your reward is great in heauen: for after this maner their fathers did to the Prophets.

24 * But woe be to you that are [h] rich: for ye haue receiued your consolation.

25 * Woe be to you that are full: for yee shal hunger. Woe be to you that now [i] laugh: for ye shall waile and weepe.

26 Woe be to you when all [k] men speake well of you: for so did their fathers to the false prophets.

27 ¶ * But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 * And vnto him that [l] smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloake, forbid not to take thy coat also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, [m] aske them not againe.

31 * And as ye would that men should do to you, so do ye to them likewise.

32 * For if yee loue them which loue you, what thanke shal ye haue? for euen the [n] sinners loue those which loue them.

33 And if you do good for them which do good for you, what thanke shall ye haue? for euen the sinners do the same.

34 * And if yee lend to them of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, & doe good, & lend, * looking for nothing againe, and your reward shall be great, and ye shall be the children of * the most High: for hee is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore merciful, as your Father also is merciful.

37 ¶ * Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: * a good measure, pressed downe, shaken together, & running ouer shal men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, * Can the blinde leade the blinde? shall they not both fall into the ditch?

40 * The disciple is not aboue his master: but whosoeuer will bee a perfit disciple, shalbe as his master.

41 ¶ * And why [p] seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 ¶ * For it is not a good tree that bringeth foorth euill fruit: neither an euill tree, that bringeth foorth good fruit.

44 * For euery tree is knowen by his owne fruit: * for neither of thornes gather

*Exod.29.33. *Leuit.8.31, and 24.9.*

b Hauing power to dispense with, and qualifie the keeping of the Sabbath and other ceremonies. *Matth.12.9. marke 3.1.*

j *Or, a person. Matth.10.1. mar.3.13, & 6.7. chap.9.1.*

c According to the similitude of the twelue Patriarches of whom the Church of God is sprung.

d Ambassadours or messengers whom he had elected before, but now enioyneth them their charge.

g *Or, Champion. Matth.5.3.*

e They that are humble and submit themselues willingly to obey God. *Isa.65.13. Isa.61.3. Matth.5.11.*

f He meaneth excommunication, which also he calleth putting out their names: S. Iohn calleth it casting out of the Synagogue, S. Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declareth, Psal.1.1.

g The word signifieth to leape for ioy, or to shew mirth by outward gesture.

Amos 6.1. Ecclus.31.8.

h That put your trust in your riches, and forget the life to come. *Isa.65.13,14.*

i Signifying them that liue at ease, and after the pleasures of the flesh.

k Hee reproueth ambition and vaine glory, when as men go about by all meanes to get fauour & worldly pompe. *Matth.5.44. Matth.5.39.*

l Rather indure more iniurie then reuenge your selues. *1.Cor.6.7.*

m Be not so carefull for the losse of thy goods, that thou shouldest be discouraged to serue God. *Matth.7.12. Tob.4.15. Matth.5.46.*

n They are commonly called sinners, which are of a wicked life, and without all feare of God. *Matth.5.42. Deut.15.8.*

o Not onely not hoping for profit, but to lose the stocke and principall, forasmuch as Christ bindeth himselfe to repay the whole with a most liberall interest. *Matth.5.45. Matth.7.1. Matth.7.2. marke 4.24. Matth.15.14. Matth.10.24. Iohn 13.16. and 15.20. Matth.7.3.*

p He reproueth the hypocrisie of such as winke at their owne horrible faults, and yet are too curious to spie out the least fault in their brother, *Matth.7.27. Matth.1233. Matth 7.16.*

men

men figs, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart, his mouth speaketh.

46 ¶ * But why call yee mee r Master, Master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deepe, and laid the foundation on a rock: and when the waters arose, the flood beat vpon that house, & could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpō the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

q The name and title are nothing worth to proue that a man is sonne of God, except in effect he shew the same. *Matth.* 7.21. *rom.*2.13. *iames* 1.22.

r He speaketh not onely to the false prophets, but to all false pastors, birelings and hypocrites.

CHAP. VII.

2 Hee healeth the captaines seruant. 11 Hee rayseth vp the widowes sonne from death to life. 19 He answereth the disciples whom Iohn Baptist sent vnto him. 24 Hee commendeth Iohn, 31 And reproueth the Iewes for their vnfaithfulnesse 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

WHen * he had ended all his sayings in the audience of the people, he entered into Capernaum.

Matth. 8.5.

2 And a certaine a Centurions seruant was sick and readie to die, which was deare vnto him.

a It might be that this captaine did lie with his garison in Capernaum.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthy that he should doe this for him.

5 For he loueth, said they, our nation, and he hath built vs a bSynagogue.

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, csaying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

c The friendes speake to Iesus in the captaines name.

7 Wherefore, I thought not my selfe worthy to come vnto thee: but dsay the word, and my seruant shalbe whole.

d Or, command by a word onely that it so be.

8 For I like wise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marueiled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so e great faith, no not in Israel.

e He commendeth this heathen captaine because he assureth himselfe vpon Christs word alone,

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called f Nain, and many of his disciples went with him, and a great multitude.

f Which was a towne of Galile in the tribe of Issachar, not far from Tiberias.

12 Now when he came neere to the gate of the citie, behold, there was a dead man carried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord sawe her, hee had compassion on her, and said vnto her, Weepe not.

14 And he went and touched the ‖ coffin, (and they that bare him, stood still) and he sayd, g Yong man, I say vnto thee, Arise.

‖ *Or, biere.*

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

h That is, to establish and restore them.

17 And this rumour of him went forth throughout all Iudea, and throughout al the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certain men of his disciples, and sent them to Iesus, saying, Art thou i he that should come, or shal we waite for another?

i To wit, the Messias, and redeemer.

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirites, and vnto many blinde men he gaue sight.

22 And Iesus answered and sayde vnto them, Go your wayes and shew Iohn k what things ye haue seene and heard: that the blind see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise again, & the ‖poore receiue the Gospel.

k He declareth by the vertues & power that were in him, that he was the Christ.

‖ *Or, the Gospel is preached to the poore.*

23 And blessed is he, that shal not be l offended in me.

l Such as feele their owne miseries and wretchednesse.

24 And when the messengers of Iohn were departed, he began to speake vnto the people, of Iohn. What went ye out into the wildernesse to see? A reed shaken with the winde?

25 But what went ye out to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

27 This is hee of whom it is written, * Behold, I send my ‖messenger before thy face, which shall prepare thy way before thee.

m Read Matth. 11.7. *Mal.*3.1.

‖ *Or, Angel.*

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are ‖begotten of women: neuertheless, he that is the least in the kingdom of God, is greater then he.

‖ *Or, borne.*

29 Then all the people that heard, & the Publicanes * iustified God, being baptized with the n baptisme of Iohn.

n They praysed him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them.

o This word comprehendeth the whole doctrine that Iohn taught,

30 But the Pharises and the expounders of the Law despised the counsell of God q against themselues, and were not baptized of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisedome is s iustified of all her children.

36 ¶ * And one of the Pharises desired him that he would eate with him: & he went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, she brought a box of ointment.

38 * And she stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feet, and anointed them with the ointment.

39 Nowe when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, hee forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayde, I suppose that hee, to whom hee forgaue most. And he sayde vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and said vnto Simon, Seest thou this woman? I entered into thine house, and thou gauest me no water to my feete: but thee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feete with ointment.

47 Wherefore I say vnto thee, Many sinnes are forgiuen her: for she t loued much. To whom a little is forgiuen, he doeth loue a little.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he sayd to the woman, Thy faith hath saued thee: goe in x peace.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the herde of swine. 41 He healeth the sicke woman, and Iairus daughter.

AND it came to passe afterward, that he himself went thorough euery citie & towne, preaching, and publishing the kingdome of God, and the twelue were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as * Mary which was called Magdalene, out of whom went seuen deuils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which a ministred vnto || him of their substance.

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable.

5 A sower went out to sow his seede, and as he sowed, some fell by the way side, and it was troden vnder foote, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fel on good ground, & sprang vp and bare fruit, an hundreth fold. And as he said these things, he cryed, He that hath eares to b heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he sayde, Vnto you it is giuen to know the secrets of the kingdom of God, but to other men c parables, that when * they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, The seed is the word of God.

12 And they that are beside the way, are they that heare: afterwarde commeth the deuill, and taketh away the worde out of their hearts, least they should beleeue, and be saued.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no roots, which for a while d beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares, and with riches, & voluptuous liuing, and bring foorth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare

x The peace of conscience commeth onely of faith.

Mar.16,9.

a Whereby they acknowledged the benefit which they had receiued of him, and also shewed their perseuerance, which proceed their knowledge to be of God.

|| *Or, to them. Matth.13.3. mar.4.1,2.*

b That is, to vnderstand, and beleeue these things.

c Which word is here taken for an obscure or darke saying. *Isa.6.9. mat.13.14. mar.4,12. iohn 12.40. act.28.26. rom. 11 8. Matth.13.18. mar.4.15.*

d That is, acknowledge, and consent to the word, and also reuerence it.

e When they returne home to their affaires.

q Meaning, to their owne condemnation, or as some read, with themselues, because they durst not openly speak against Iohns doctrine: for they feared the people, Mat.21.46. *Matth 11.16.*

r The songs of little children are sufficient to condemne the Pharises & such like.

s Liueth according to the fashion of other men.

t He sheweth that the wicked although they turne from God, shal nothing hinder the elect to continue in the faith of the Gospel. *Mar.14.3. Mar.15.40. iohn 11.2.*

u This great loue is a signe that she felt her selfe much bound vnto Christ, who had forgiuen her so many sinnes.

Chap.11.33.mat. 5.15 *mar.4.21.*
e Christ warneth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.
‖*Or, bed.*
Chap.12.2.matt. 10.26.*mar.*4.22. *Matt.*13.12.*and* 25.29.*mar* 4.25. *chap.*19 24,26.
g Both to himselfe, and to others.
*Matth.*12,46. *mar.*3.31.
‖*Or, kinsfolkes.*
h The spirituall kinred is to bee preferred to the carnall and naturall, forasmuch as thereby of many, we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues.
*Mat.*8,23.*mar.* 4.36.
i The word signifieth a deepe or sound sleepe.
*Mat.*8,28,*mar.* 5.1.
k Satan is tormented where Christ is present.
‖*Or, many a day agone.*
l The word signifieth to be inforced with violence, as an horse when he is spurred.
m A legion, as writeth Vegetius, contained 6000 footmen, and 732. horsemen: but here it is taken for an vncertaine & infinite number.
n That is, to depart, that they could doe no harme: and this word, Chap.16.23 is called hell, where the deuils are chained in the obscuritie of darkenesse, 2.Pet, 2.4.

heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ *No man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the ‖table, but setteth it on a candlestick, that they that enter in, may see the light.

17 *For nothing is secret, that shal not be euident: neither any thing hid, that shall not be knowen, and come to light.

18 Take heede therefore how yee heare: *for whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that which e it seemeth that hee hath.

19 ¶ *Then came to him his mother and his brethren, and could not come nere to him for the presse.

20 And it was told him by certaine which sayd, Thy mother and thy ‖brethren stand without, and would see thee.

21 But he answered, and sayd vnto them, My mother, and my brethren are h these which heare the word of God, and doe it.

22 ¶ *And it came to passe on a certaine day, that he went into a shippe with his disciples, and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell i asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardy.

24 Then they went to him, and awoke him, saying, Master, Master, wee perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondred among themselues, saying, Who is this that commandeth both the windes & water, and they obey him?

26 ¶ *So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as hee went out to lande, there mette him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a lowd voice sayd, What haue I to doe with thee, Iesus the sonne of God, the most high? I beseech thee k torment me not.

29 For he commanded the foule spirit to come out of the man: (for ‖ oft times he had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bandes, and was l caried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? And he sayd, m Legion, because many deuils were entred into him.

31 And they besought him, that he would not command them to go out into the n deep.

32 And there was there by, an herde of many swine, feeding on an hil, and the deuils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the herd was carried with violence from a steepe downe place into the lake, and was choked.

34 When the herdemen saw what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what meanes he that was possessed with the deuill was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that hee might bee with him: but Iesus sent him away, saying,

39 o Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the p citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ *And beholde, there came a man named Iairus, and he was the ruler of the q synagogue, who fell downe at Iesus feet, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as he went, the people thronged him.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physitians, and could not bee healed of any:

44 When she came behinde him, she touched the r hemme of his garment, and immediately her issue of blood stanched.

45 Then Iesus sayd, Who is it that hath touched mee? When euery man denied, Peter sayde and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched mee?

46 And Iesus sayd, Some one hath touched mee: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hidde, shee came trembling, and fell downe before him, and tolde him before all the people, for what cause shee had touched him, and howe shee was healed immediately.

48 And he sayd vnto her, Daughter, be of good comfort: thy s faith hath made thee whole: goe in peace.)

o Christ knew that he should better serue him being absent, then with him.
p This was his owne citie called Gadaris, which was in the countrey of Decapolis, and therefore Luke disenteth not from Marke, who writeth that he preached in Decapolis. *Matth.9.18. marke* 5 22.
q Of the congregation of the Iewes.
r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.
s Christ doth not impute vnto vs the weakneste of our faith but doth accept it as though it were perfit.

49 While

49 While hee yet spake, there came one from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the master.

50 When Iesus heard it, hee answered him, saying, Feare not: beleeue onely, and she shalbe made whole.

e Meaning, the ruler of the Synagogue.

51 And when he went into the house, hee suffered no man to go in with him, saue Peter, and James, and Iohn, and the father and mother of the maide.

52 And all wept, and sorowed for her: but he sayd, Weepe not: for she is not u dead, but sleepeth.

u Although shee was verely dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

53 And they laught him to scorne, knowing that she was dead.

54 So he x thrust them all out, & tooke her by the hand, and cried, saying, Maid, arise.

x He meaneth those which he found in the house.

55 And her spirit came againe, and shee rose straightway: & hee commanded to giue her meate.

56 Then her parents were astonied: but he commanded them that they should tell no man what was done.

CHAP. IX.

1 He sendeth out the twelue Apostles to preach. 7 Herod heareth tell of him. 12 Hee feedeth fiue thousand men with fiue loaues, & two fishes. 19 Diuers opinions of Christ. 28 He transfigureth him selfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to bee lowly. 54 They desire vengeance, but he reproueth them.

Mat. 10.1, *mar.* 3.13, *and* 6.7. *Matt.* 10.7,8. *mar.* 6.8.

THen * called he the twelue disciples together, and gaue them power and authority ouer all deuils, and to heale diseases.

2 * And he sent them to preach the kingdome of God, and to cure the sicke.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

3 And he sayd to them, a Take nothing to your iourney, neither ystaues, nor scrippe, neither bread, nor siluer, neither haue two coates.

y Or, rods.

4 And whatsoeuer house yee enter into, there abide, and b thence depart.

b Hee willeth them not to tarie long, but to preach throughout the towne.

5 And whosoeuer will not receiue you, when ye goe out of that citie, * shake off the very c dust from your feete for a testimony against them.

c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefits which are vnworthy that one should receiue any thing at their hands.

Acts 13 51. *chap.* 10.11.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

Matth. 14.1. *mar.* 6.14. *Marke* 6.30. *Matth.* 14.13. *mar.* 6.32.

7 ¶ * Now Herod the Tetrarch heard of all that was done by him: and he doubted, because that it was sayd of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod sayd, Iohn haue I beheaded: who then is this of whom I heare such things? and he desired to see him.

Mat. 14.15, *mar.* 6.35, *Iohn* 6.5.

10 ¶ * And when the Apostles returned, they tolde him what great things they had done. * Then he tooke them, and went aside into a solitarie place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdome of God, and healed them that had need to be healed.

12 * And when the day began to weare away, the twelue came, and sayd vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meat: for we are here in a desert place.

13 But hee sayde vnto them, d Giue yee them to eate. And they sayde, Wee haue no moe but fiue loaues and two fishes, except wee should goe, and buy meate for all this people.

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.

14 For they were about fiue thousand men. Then hee sayd to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, & e blessed them, and brake, & gaue to the disciples, to set before the people.

e Iohn sayeth, he gaue thankes, Iohn 6.11.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ * And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

Matth. 16.13. *marke* 8.27.

19 They answered, and sayde, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he sayd vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And he warned, & commanded them, that they should tell f that to no man,

f For hee knewe best his conuenient time which was appointed for him to bee manifested in.

22 Saying, * The Sonne of man must suffer many things, and be reproued of the Elders, & of the hie Priests and Scribes, and be slaine, and the third day rise againe.

Matth. 17.22. *marke* 8.31. *Chap.* 14.27. *mat.* 10.38. *and* 16.24 *marke* 8.34.

23 ¶ * And he said to them all, If any man will come after mee, let him deny himselfe, and take vp his crosse g dayly, and follow mee.

g For as one day followeth another, so doth one crosse follow in the necke of an other.

24 * For whosoeuer will saue his life, shal lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

Chap. 17.33. *mat.* 10.39. *and* 16.25. *mar.* 8.38.

25 For what aduantageth it a man, if hee win the whole world and destroy himselfe, or lose himselfe?

26 * For whosoeuer shalbe ashamed of me, and of my words, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

Matth. 10.33. *chap.* 12 9 *mar.* 8.38. 2. *tim.* 2.12.

27 * And I tell you of a surety, there be some standing here, which shal not taste of death, till they haue seene the h kingdome of God.

Matth. 16.28. *marke* 9.1.

h Established & enlarged by the preaching of the Gospel.

28 * And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

Matth. 17.2. *marke* 9.2.

29 And as hee prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and tolde of his i departure, which he should accomplish at Ierusalem.

i That is, what issue he should haue, and how he should die.

32 But Peter and they that were with him,

him, were heavie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe as they departed from him, Peter sayd vnto Jesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While hee thus spake, there came a cloud, and *overshadowed them, & they feared when they were entring into the cloud.

35 *And there came a voice out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in [1] those dayes any of those things which they had seene.

37 ¶ And it came to passe, on the next day, as they came downe from the mountaine, much people met him.

38 *And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, & suddenly he crieth, and he teareth him, that he foameth, and with much paine departeth from him, when he hath bruised him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and sayd, m O generation faithlesse, and crooked, how long now shal I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Jesus rebuked the vncleane spirit, & healed the child, and deliuered him to his father.

43 ¶ And they were all amased at the mightie power of God: and while they all woondred at all things, which Jesus did, he sayd vnto his disciples,

44 ‡Marke these wordes diligently: for it shall come to passe, that the sonne of man shall be deliuered into the hands of men.

45 But they n vnderstood not the word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ *Then there arose a disputation among them, which of them should bee the greatest.

47 When Jesus sawe the thoughtes of their hearts, hee tooke a little childe, and set him by him,

48 And sayd vnto them, oWhosoeuer receiueth this little childe in my Name, receiueth me: and whosoeuer shall receiue me, receiueth him that sent me: for he that is least among you all, he shall be great.

49 ¶ *And Johan answered, and sayd, Master, we saw one casting out deuils in thy Name, and we forbad him, because hee followeth thee not with vs.

50 Then Jesus sayde vnto him, Forbid ye him not: for he that is not against vs, *is with vs.

51 ¶ And it came to passe, when the p dayes were accomplished, that hee should be receiued vp, he setled himselfe fully to goe to Jerusalem,

52 And sent messengers before him: and they went and entered into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his q behauiour was, as though hee would go to Jerusalem.

54 And when his disciples, James and Johan, saw it, they said, Lord, wilt thou that wee commaund that fire come downe from heauen, and consume them, euen as *Elias did?

55 But Jesus turned about, and rebuked them, and sayd, Ye know not of what r spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe that as they went in the way, *a certeine man sayd vnto him, I will follow thee, Lord, whithersoeuer thou goest.

58 And Jesus sayd vnto him, The s foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head.

59 But he sayd vnto another, Follow me. And the same sayd, Lord, suffer me first to go and t bury my father.

60 And Jesus sayd vnto him, *Let the dead bury their dead: but goe thou & preach the kingdome of God.

61 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Jesus sayde vnto him, No man that putteth his hand to the plough, and *looketh backe, is apt to the kingdome of God.

k For otherwayes they had not bene able to comprehend his great maiestie. *Matth.*3.17. *marke* 1.11.

l They concealed it till Christs resurrection, as Marke writeth.

*Matth.*17.14. *marke* 9.17.

m Vnder the colour that his disciples could not heale the sicke man, he reproueth them which would haue diminished his authoritie.

‡ *Greeke, put these words into your eares.*

n They were so blinded with this opinion of Christ should haue a temporall kingdome, that they would not vnderstand when he spake of his death. *Matth.*18.1. *marke* 9.33,34.

Marke 9.38.

o Forasmuch as he letteth vs not, and God is glorified by his occasion.

p Of his death, whereby he was exalted.

q Or, face, or apparell: for they knew he was a Iew, and as touching the Samaritanes opinion of the Temple, reade Ioh.4.20. also they hated the Iewes, because they differed from them in religion. 2. *Kings* 1.10.

r He reprooueth their rash and carnall affection, which were not led with Elias spirit. *Matth.*8.19.

s We must not follow Christ for riches and commodities, but prepare our selues to pouertie, and to the crosse, by his example.

t That is, till he be dead, and I haue done my duety to him in burying him.

u We may not follow what seemeth best to vs, but onely Gods calling: and here by *dead*, hee meaneth those that are vnprofitable to serue God.

x To be hindred, or entangled with respect of any worldly commodity, or stayed to go forward for any paine or trouble,

CHAP. X.

1 *Hee sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselues.* 13 *Hee threatneth the obstinate.* 21 *Hee giueth thanks to his heauenly father.* 25 *He answereth the Scribe that tempted him,* 33 *and by the example of the Samaritane sheweth who is a mans neighbour.* 38 *Martha receiueth the Lord into her house.* 40 *Mary is seruent in hearing his word.*

AFter *these things, the Lord appointed other seuentie also, and sent them, two and two before him into euery citie & place, whither he himselfe should come. *Matth.*10.1.

2 And hee sayd vnto them, **The harvest is great, but the b labourers are few: pray therefore the Lord of the harvest to send forth labourers into his harvest. *Matth*9.37.

a Meaning a great number of people, which are ready to be brought vnto God.

3 Goe your wayes: beholde, *I send you forth as lambs among c wolues.

4 Beare no bag, neither scrip, nor shoes, * and d salute no man by the way.

5 *And into whatsoeuer house ye enter,

b That is, the preachers. *Matth.*10.16.

c Not that they should hurt you, but that you shall be preserued by my prouidence. 2. *King.*4.29.

d He willeth that they should dispatch this iourney with diligence, not occupying themselues about other dueties. *Matth.*10.12. *marke* 6.10.

first

firſt ſay, e Peace be to this houſe.

6 And if the f Sonne of peace be there, your peace ſhall reſt vpon him: if not, it ſhall turne to you againe.

7 And in that houſe tary ſtill, eating and drinking ſuch things as by them ſhalbe ſet before you: * for the labourer is worthy of his wages. Go not from g houſe to houſe.

8 But into whatſoeuer citie yee ſhall enter, if they receiue you, h eate ſuch things as are ſet before you,

9 And heale the ſicke that are there, and ſay vnto them, The kingdome of God is come neere vnto you.

10 But into whatſoeuer city ye ſhal enter, if they will not receiue you, goe your wayes out into the ſtreets of the ſame, and ſay,

11 Euen the very * duſt, which cleaueth on vs of your city, we wipe off againſt you: notwithſtanding know this, that the i kingdome of God was come neere vnto you.

12 For I ſay to you, that it ſhall be eaſier in that day for them of Sodome, then for that citie.

13 * Woe be to thee, Chorazin: woe be to thee, Bethſaida: for if the miracles had beene done in Tyrus and Sidon, which haue beene done in you, they had a great while agone repented, ſitting k in ſackcloth and aſhes.

14 Therefore it ſhall be eaſier for Tyrus, l and Sidon at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt bee thruſt downe to hell.

16 ¶ * He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and hee that deſpiſeth mee, deſpiſeth him that ſent me.

17 ¶ And the ſeuenty turned againe with ioy, ſaying, Lord, euen the deuils are ſubdued to vs through thy name.

18 And he ſayd vnto them, I ſaw m Satan, like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on ſerpents, and ſcorpions, and ouer all the power of the enemy, and nothing ſhall hurt you.

20 Neuertheleſſe, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ That ſame houre reioyced Jeſus ‖ in the ſpirit, and ſayd, I confeſſe vnto thee, Father, Lord of heauen and earth, that thou haſt hidde theſe things from the n wiſe and learned, and haſt reuealed them to babes: euen ſo, Father, becauſe it ſo pleaſed thee.

22 Then hee turned to his diſciples, and ſayd, All things are o giuen me of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, ſaue the q Sonne, and he to whom the Sonne will reueale him.

23 ¶ And he returned to his diſciples, and ſayd ſecretly, * Bleſſed are the eyes which ſee that ye ſee.

24 For I tell you that many Prophets and Kings haue deſired to ſee thoſe things which ye ſee, and haue not ſeene them: and to heare thoſe things which ye heare, and haue not heard them.

25 ¶ * Then beholde, a certeine expounder of the Law ſtood vp, and tempted him, ſaying, Maiſter, what ſhall I doe, to inherit eternall life? *Matth.22.35. marke 12.28.*

26 And he ſayd vnto him, What is written in the Law? how readeſt thou?

27 And he anſwered, r ſayd, * Thou ſhalt loue thy Lord God with all thine heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, * and thy neighbour as thy ſelfe. *Deut.6.5. Leuit.19.18.*

28 Then he ſayd vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue.

29 But hee willing to ‖ iuſtifie himſelfe, ſayde vnto Jeſus, Who s is then my neighbour? ‖ *Or, to approoue himſelfe as iuſt.*

30 And Jeſus anſwered, and ſayd, A certeine man went downe from Jeruſalem to Jericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And by t chance there came downe a certeine u Prieſt that ſame way, and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe alſo a Leuite, when hee was come neere to the place, went and looked on him, and paſſed by on the other ſide.

33 Then a certeine x Samaritane, as he iourneyed, came nere vnto him, and when he ſaw him, he had compaſſion on him,

34 And went to him, and bound vp his wounds, and powred in oile and wine, and put him on his owne beaſt, and brought him to an inne, and made proviſion for him.

35 And on the morrow when he departed, hee tooke out y two pence, and gaue them to the hoſte, and ſayd vnto him, Take care of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee.

36 Which nowe of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues?

37 And he ſayd, He that ſhewed mercy on him. Then ſayd Jeſus vnto him, Goe, z and do thou likewiſe.

38 ¶ Now it came to paſſe as they went, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her houſe.

39 And ſhee had a ſiſter called Marie, which alſo ſate at Jeſus feet, and heard his preaching.

40 But Martha was combred about much ſeruing, and came to him, and ſayd, Maiſter, doeſt thou not care that my ſiſter hath left me to ſerue alone? bid her therefore that ſhe helpe me.

41 And Jeſus anſwered, and ſayd vnto her, Martha, Martha, thou careſt and art a troubled about many things:

42 But one thing is needfull, Mary hath choſen the good part, a which ſhall not be taken away from her.

CHAP.

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e It was their maner of ſalutation, whereby they wiſhed health & felicitie.

f Which loueth the doctrine of peace and the Goſpel. *Deut.24.14,15. matth.10.10. 1.tim 5.18.*

g He would not that they ſhould tarie long in one towne, neither yet be carefull to change their lodging.

h Doubt not to receiue nouriſhment of them, for whom you trauell. *Matth.10.14. ebap 9.5.act.13.51.and 18.6.*

i God did preſent himſelfe vnto you by his meſſengers, and would haue reigned ouer you. *Matth.11.21.*

k Which were the ſignes of repentance.

l The mo benefits that God beſtoweth vpon any people, the more doth their ingratitude deſerue to be puniſhed. *Matth.10.40. Iohn 13.20.*

m The power of Satan is beaten downe by the preaching of the Goſpel.

‖ *Or, in his minde.*

n He attributeth it to the free election of God, that the wiſe and worldlings know not the Goſpel, and yet the poore hate people vnderſtand it.

o Chriſt is put onely meane to receiue Gods mercies by.

p Therefore we muſt eſteeme him as the Fathers voice hath taught vs, and not according to mans iudgement.

q In whom we ſee God, as in his liuely image. *Matth.13.16.*

r For they counted no man their neighbour but their friend.

s For ſo it ſeemed to mans iudgement, although this was ſo appointed by Gods counſell and prouidence.

t He priuily noteth the great cruelty, which was among this people, & chiefly the gouernours.

u This nation was odious to the Iewes.

x Which was about nine pence of ſterling money.

y Helpe him that hath need: of thee, although thou know him not.

z For ſhe forgat the principall, which was to heare Gods word.

a It was not meet that ſhee ſhould haue bene drawen from ſo profitable a thing, whereunto ſhe could not alwayes haue opportunitie.

CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuil, 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spiritual cousinage. 29 They require signes and tokens. 37 He eateth with the Pharise, & reproueth the hypocrisie of the Pharises, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples sayde vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Matth.6.9.

2 *And he said vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdome come: Let thy will bee done euen in earth as it is in heauen:

3 Our dayly bread giue vs [a] for the day:

4 And ‖ forgiue vs our sinnes: for euen we forgiue euery man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

[a] Or, euery day, or as much as is sufficient for this day.

‖ Or, pardon.

5 ¶ Moreouer he said vnto them, [b] Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loaues?

[b] By this similitude he teacheth vs that we ought not to be discouraged, if wee obtaine not incontinently that which wee demand.

6 For a friende of mine is come ‖ out of the way to me, and I haue nothing to set before him:

‖ Or, in passing by the way.

7 And he within should answere and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friende, yet doubtlesse because of his ‖ importunitie, he would rise, and giue him as many as hee needed.

‖ Or, impudencie.

Matth.7.7. and 21.22. mark.11.24. Iob.14.13. & 16.23. Iam.1.5.

9 *And I say vnto you, Aske, and it shall be giuen you: seeke, & ye shall find: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

Matth.7.9.

11 *If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If yee then which are euill, can giue good giftes vnto your children, howe much more shall your heauenly father giue [c] the holy Ghost to them, that desire him?

c The chiefest thing that wee can desire of God, is his holy Spirit.

14 ¶ Then he cast out a deuil which was dumbe: and when the deuil was gone out, the dumbe spake, and the people wondered.

15 But some of them sayde, Hee casteth out deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and sayd vnto them, *Euery kingdome deuided against it selfe, shall be desolate, and an house deuided against an house, falleth.

Matth.12.25. mar.3.24,25.

18 So if Satan also bee deuided against himselfe, howe shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome doe your [d] children cast them out? Therefore shall they bee your iudges.

d That is to say, your coniurers.

20 But if I by the [e] finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doth interpret this place.

21 When a strong man armed keepeth his [f] palace, the things that he possesseth are in ‖ peace.

f The word signifieth an entry or porch before an house.

‖ Or, safety.

22 But when a stronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his armour wherein hee trusted, and deuideth his spoyles.

23 Hee that is not with mee, is against mee: and hee that gathereth not with mee, scattereth.

24 *When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking [g] rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

g They that doe not wholly apply themselues to destroy the kingdome of Satan, cannot be counted to bee on Christs side, but are his aduersaries: how much more is hee against him, that maketh open warre with him as Satan doth?

25 And when he commeth, hee findeth it swept and [i] garnished.

Matth.12.43.

26 Then [k] goeth hee, and taketh to him seuen other spirits, worse then himselfe: and they enter in & dwell there: so the last state of that man is worse then the first.

h To the intent that hee might worke according to his malicious nature.

i More apt to receiue him then it was afore.

27 ¶ And it came to passe, as hee sayde these things, a certaine woman of the company lifted vp her voyce, and sayd vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But hee sayd, [m] Yea, rather blessed are they that heare the worde of God, and keepe it.

k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.

29 ¶ *And when the people were gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of *Ionas the Prophet.

l Hee meaneth an infinite number.

Hebr.6.4,6. 2.per.2.20.

30 For as Ionas was a signe to the Niniuites, so shall also the sonne of man bee to this generation.

31 *The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost parts of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon is here.

m Christ gaue her a priuie taunt for that shee omitted the chiefe prayse which was due vnto him: that was, that they are blessed indeed to whom he communicateth himselfe by his word.

Matt.12.38,39.

32 The men of Niniue shal rise in iudgement with this generation, and shall condemne it: for they *repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 ¶ *No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

Chap.8.16. mar.

34 *‖ The light of the body is the [n] eye: therefore when thine eye is [o] single, then is thy whole body light: but if thine eye bee euill, then thy body is darke.

Ionas 1.17. 1. King.10.1. 2. chron.9.1. Ionas 3.5. mar.5.15. marke 4.21. Matth.6.22.

‖ Or, candle.

n Because it should guide and leade the body.

o Without spot or vice.

35 Take heede therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole body shall bee light, hauing no part darke, then shall all

Matth.23.25. p Christ here requireth two things: first, that we come truely by our meate and drinke: and next that we distribute part to the poore: for charitie is the perfection of the Lawe.

‖*Or, of that that you have.*

‖*Or, that which is iust and right.*

q He would not breake the very least commandement before all things were accomplished: but taught them to stick to the chiefest, and not preferre the inferiour ceremonies which must quickly be abolished.

Chap.20.46.mat.23.6.mar.12.38.

r Whole stinke and infection appeare not suddenly.

Acts 15.10.

s Whereby you keepe in remembrance the execrable deedes of your fathers.

t You shew your selues as great hypocrites as were your fathers, making men beleeue ye honour God, when ye dishonour him.

u They were more curious to builde their graues then to follow their doctrine.

‖*Or, cruelly expell them.*

Gen.4.8. 2.Chron.24.21.

x Because they were culpable of the same fault that their ancestors were.

y They hid and tooke away the pure doctrine, and the true vnderstanding of the Scriptures.

be light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and hee went in, and sate downe at table.

38 And when the Pharise saw it, hee marueiled that hee had not first washed before dinner.

39 * And the Lord sayd to him, Indeede yee Pharises make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore p giue almes of ‖those things which are within, and behold, all things shal be cleane to you.

42 But woe be to you Pharises: for yee tithe the mint and the rewe, and all maner herbes, and passe ouer ‖iudgement and the loue of God: these ought yee to haue done, and q not to haue left the other vndone.

43 * Woe be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the markets.

44 Woe be to you Scribes and Pharises hypocrites: for ye are as graues which r appeare not, & the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, & sayd vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he sayd, Woe be to you also, ye interpreters of the Lawe: for yee * lade men with burdens grieuous to bee borne, and yee your selues touch not the burthens with one of your fingers.

47 Woe be to you: for yee s builde the sepulchres of the Prophets, and your fathers killed them.

48 t Truely ye beare witnesse, and allow the deedes of your fathers: for they killed them, and ye u builde their sepulchres.

49 Therefore said the wisedome of God, I will sende them Prophets and Apostles, and of them they shall slay and ‖persecute,

50 That the blood of all the Prophets, shed from the foundation of the worlde, may be required of this generation,

51 From the blood of * Abel vnto the blood of * Zacharias, which was slaine betweene the Altar and the Temple: verily I say vnto you, it shalbe required of x this generation.

52 Woe be to you, interpreters of the Law: for yee haue y taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying wayte for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

1 *Christ commandeth to auoide hypocrisie.* 4 *That we should not feare man but God.* 5 *To confesse him*

Name, 10 *Blasphemy against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to couetous care of this life,* 32 *But to righteousnesse, almes, watching, patience, wisedome and concord.*

IN * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

Matth.16.5,6. marke 8.14.

2 * For there is nothing couered, that shal not be reuealed: neither hid, that shall not be knowen.

Matth.10.26. marke 4.22.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall bee heard in the light: and that which yee haue spoken in the eare, in secrete places, shall bee preached on the a houses.

a Openly that all men may heare.

4 * And I say vnto you, my friends, Be not afrayd of them that kill the body, and after that are not able to doe any more.

Matth.10.28.

5 But I will forewarne you, whom yee shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparrowes bought for two farthings, and yet not one of them is forgotten before God?

Chap.9.26. matt. 10.32. marke 8. 38. 2.tim.2.12.

b He that shall resist against the word of God purposely, and against his conscience.

7 Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many sparrowes.

Matth.10.19, marke 13.11.

8 * Also I say vnto you, Whosoeuer shal confesse me before men, him shall the sonne of man confesse also before the Angels of God.

c Bee not so doubtfull that you should bee discouraged or distrust.

9 But he that shall denie me before men, shall be denied before the Angels of God.

‖*Or, moment.*

10 And whosoeuer shall speake a worde against the Sonne of man, it shall bee forgiuen him: but vnto him, that b shall blaspheme the holy Ghost, it shall not bee forgiuen.

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, *1.Cor.6.1.*

11 * And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no c thought how, or what thing ye shall answere, or what shall ye speake.

e Christ cõdemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when hee will.

12 For the holy Ghost shall teach you in the same ‖ houre, what ye ought to say.

‖*Or, season.*

13 And one of the company sayde vnto him, Master, bid my brother deuide the inheritance with me.

14 And hee sayd vnto him, Man, who made me a d iudge, or a deuider ouer you?

Eccles.11.19.

15 ¶ Wherefore hee sayd vnto them, Take heede and beware of couetousnesse: e for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto them, saying, The ‖ ground of a certaine rich man brought forth fruits plentously.

17 Therefore he thought with himselfe, saying, What shall I doe, because I haue no roume where I may lay vp my fruits?

18 And he sayd, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soule, Soule, * thou hast much goods layde vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.

20 But

20 But God sayde vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things bee which thou hast prouided?

21 So is he that gathereth riches to him selfe, and is not rich in [l] God.

f To depend onely on his prouidence, knowing that he hath ynough for all. *Mat.6.25. 1.pet.5.7. psal.55.22.*

22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

g He exhorteth vs to cast our care on God, and to submit our selues to his prouidēce.

24 [g] Consider the rauens: for they neither sowe nor reape: which neither haue storehouse nor barne, and yet God feedeth them: howe much more are yee better then fowles?

25 And which of you [m] taking thought, can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

b The liberalitie of God, which shineth in the herbes & floures, surmounteth all that man can doe by his riches or force.

27 [b] Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then GOD so clothe the grasse which is to day in the fielde, and to morrow is cast into the ouen, how much more will he clothe you, O ye of little faith?

29 Therefore aske not what ye shall eat, or what yee shall drinke, neither [n] stand in doubt.

Or, make discourses in the aire.

30 For all these things the people of the worlde seeke for: and your father knoweth that ye haue neede of these things.

i Which are but necessaries, and are common as well to the wicked men as to the godly.

31 But rather seeke yee after the kingdome of God, [i] and all these things shall be ministred vnto you.

k Which is the chiefest thing that can be giue, and therfore you cannot want those things which are of lesse importance. *Matt.6.20. 1.Pet.1.13.*

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the [k] kingdome.

33 ¶ * Sell that ye haue, and giue almes: make you bagges, which ware not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neither mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

l Be in a readinesse to execute the charge which is committed vnto you.

35 ¶ * Let your loynes be [l] girded about, and your lights burning,

m Because they did vse long garments, the maner was to girde or truse them vp when they went about any businesse. *Matth.24.43. reuel.16,15.*

36 And yee your selues like vnto men that waite for their master, when hee will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruants, whom the Lord when he commeth, shall finde waking: verely I say vnto you, hee will [m] girde himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 * Nowe vnderstand this, that if the good man of the house had knowen at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter sayd vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his houshold, to giue them their [n] portion of meate in season?

n The portion of seruants euery moneth was foure peckes of corne, as Donatus writeth in Phormio.

43 Blessed is that seruant, whom his master when hee commeth, shall finde so doing.

44 Of a trueth I say vnto you, that hee will make him ruler ouer all that he hath.

45 But if that seruant say in his heart, My Master doeth deferre his comming, and shall begin to smite the seruants, and maydens, and to eat and drinke, [o] to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

o Therefore ignorance is inexcusable.

47 ¶ And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes.

48 But he that knewe it not, and yet did commit things [o] worthy of stripes, shall bee beaten with fewe stripes: for vnto whomsoeuer [p] much is giuen, of him shall bee much required, and to whome men much commit, the more of him will they aske.

p To whom God hath giuen many graces.

49 ¶ I am come to put fire on the earth, and what is my desire, if it bee [q] already kindled?

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

50 Notwithstanding I must bee [r] baptized with a baptisme, and howe am I grieued, till it be ended?

r If there bee great troubles and alterations vpon the earth, which things come not by the proprietie of the Gospel, but through the wickednesse of man.

51 * Thinke yee that I am come to giue peace on earth? I tell you, nay, but rather debate,

52 For from henceforth there shall be fiue in one house deuided, three against two, and two against three.

53 The father shall bee deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 ¶ * Then said he to the people, When you see a cloud rise out of the West, straightway yee say, A showre commeth: and so it is.

s He compareth his death to baptisme. *Matth.10.34. Matth.16,2.*

55 And when yee see the South winde blowe, yee say, that it will bee hotte: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge yee not of your selues what is right?

58 ¶ * While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee [t] deliuered from him, least hee bring thee to the iudge, and the iudge deliuer thee to the tayler, and the tayler cast thee into prison. *Matth.5.25.*

t Though it be to thy losse and hindrance.

59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP.

CHAP. XIII.

1 The cruelnie of Pilate. 2 Wee ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 He healeth the crooked woman. 15 answereth to the master of the Synagogue. 18 By diuers similitudes hee declareth what the kingdome of God is, 23 also that the number of them which shalbe saued, is small. 33 Finally he sheweth that no worldly policie or force can let the worke and counsell of God.

THere were certeine men present at the same season, that shewed him of the Galileans, whose blood Pilate had [a] mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee, that these Galileans were [b] greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except [c] ye amend your liues, ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in [d] Siloam fell, and slew them, were ‖ sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 ¶ He spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, [e] this three yeeres haue I come and sought fruite of this fig tree, and finde none: [f] cut it downe: why keepeth it [g] also the ground barren?

8 And he answered, and sayd vnto him, Lorde, let it alone this yeere also, till I dig round about it, and doung it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a [h] spirite of infirmitie eighteene yeeres, and was [i] bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and sayd to her, Woman, thou art ‖ loosed from thy disease.

13 And hee layde his handes on her, and immediatly shee was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayde vnto the people, There are sixe dayes in which men ought to worke: in them therefore come & bee healed, and not on the Sabbath day.

15 Then answered him the Lorde, and sayde, Hypocrite, doeth not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eighteene yeeres, be loosed from this bond on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ * Then said he, What is the [k] kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he saide, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three peckes of flour, till all was leauened.

22 ¶ * And hee went through all cities and townes, teaching, and iourneying towards Ierusalem.

23 Then said one vnto him, Lorde, are there few that shall be saued? And he sayde vnto them,

24 * [l] Striue to enter in at the straight gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I knowe you not whence ye are,

26 [m] Then shall ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streetes.

27 But he shall say, I tell you, I knowe you not whence yee are: * depart from mee, all yee workers of iniquitie.

28 There shall be weeping and gnashing of teeth, when yee shall see Abraham & Isaac and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shal come many from the [n] East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 * And beholde, [o] there are last, which shall be first, and there are first, which shall be last.

31 The same day there came certaine Pharises, and sayd vnto him, Depart and goe hence: for Herode will kill thee.

32 Then sayd he vnto them, Goe ye & tell that fox, Beholde, I [p] cast out deuils, and will heale still to day, and to morow, and the third day I shall be ‖ perfected.

33 Neuertheless I must walke to day, and to morow, and the day following: for it cannot bee, that a Prophet [q] should perish out of Ierusalem.

34 * [r] O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

45 Beholde, your [s] house is left vnto you

[a] He murdered them as they were sacrificing: & so their blood was mingled with the blood of the beasts which were sacrificed.

[b] For the Iewes tooke occasion hereby to condemne them, as most wicked me.

[c] Hee warneth them, rather to consider their owne estate, then to reproue other mens.

[d] Which tower stood by the riuer Siloe or fish poole in Ierusalem.

‖ *Or, debters.*

[e] By this similitude is declared y great patience that God vseth towards sinners in looking for their amendement: but this delay availeth them nothing, when they still remaine in their corruption.

[f] We see our state, if we bring not forth fruite.

[g] For both it is vnfruitful it selfe, and doth hurt to the grouׂd where it groweth.

[h] Whom Satan had striken with a disease, as the spirite of couetousnesse is that spirite, that maketh a man couetous.

[i] As they are whose sinewes are shrenke.

‖ *Or, set at liberty out of Satans bands.*

Matth.13.31. marke 4.31.

[k] By these similitudes he sheweth the increase, whereby God augmenteth his kingdome contrary to all mens opinions.

Matth.9.35. marke 6.6. Matth.7.13.

[l] We must indeuour, and cut off all impediments which may let vs.

[m] He warneth the Iewes, that they depriue not themselues by their owne negligence, of that saluation, which was offered vnto them.

Psal.6.8. matt.7.23. and 25.41.

[n] The people which then were strangers.

Matth.19.30. & 20.16. marke 10.31.

[o] Christ cutteth off the vaine confidence of the Iewes, who gloried, in that, that God had chosen them for his people: yet they obeyed him not according to his word.

[p] Neither the enuie of the Pharises, who would haue him put in feare of Herode, nor yet any policie of man could stay him from that office which God had enioyned him.

[q] Meaning, a litle while.

[r] By Christes death we are made perfect for euer.

‖ *Or, make an end.*

[s] He noteth their malice, which by all meanes sought his death more then did the tyrant of whom they willed him to beware. *Matth.23.37.* t Christ forewarneth them of the destruction of the Temple, and of their whole policie,

desolate:

u When your owne conscience shall reproue you, and cause you to confesse that which you denie, which shall be when you shall see me in my maiesty.

desolate: 35 verily I tel you, ye shal not see me vntil the time come that ye shal say, u Blessed is he that commeth in the name of the Lord.

CHAP. XIIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to be lowly, and to bid the poore to our table, 15 He telleth of the great Supper. 28 Hee warneth them that will follow him, to lay their account before, what it will cost them. 34 The salt of the earth.

AND it came to passe, that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to [*] eate bread, they watched him.

[*] Or, take his refection.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him go,

5 And answered them, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him again to those things.

7 ¶ He spake also a parable to the ghests, when hee marked howe they chose out the chiefe roomes, and sayd vnto them,

a He reproueth their ambition, which desire to sit in the highest places.

8 a When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou, be bidden of him,

9 And he that bade both him and thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

Prou. 25. 5. Chap 18. 14. matth. 23. 12.

10 * But when thou art bidden, goe, and sit downe in the lowest roome, that when he that bade thee, commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at table with thee.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompense.

11 * For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

Prou. 3. 9, 27, 28. Iob 4 7. Matth. 22, 2. Reuel. 19. 9.

12 ¶ Then b sayd he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, least they also bid thee againe, and a recompense be made thee.

c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods word, which was presented vnto them, and whereunto they were bid a long time before.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table, heard these things, hee sayd vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then sayd he to him, * c A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now readie.

18 But they all with one minde began to make excuse: The first sayde vnto him, I haue bought a farme, and I must needes go out and see it: I pray thee haue me excused.

19 And another sayd, I haue bought fiue yoke of oxen, and I goe to proone them: I pray thee haue me excused.

20 And another sayd, I haue married a wife, and therefore I cannot come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, and sayd to his seruant, d Goe out quickly into the places and streetes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

d Here is signified the calling of the Gentiles.

22 And the seruant sayd, Lord, it is done as thou hast commaunded, and yet there is roome.

e God wil rather receiue al the rascall people of the world to his banquet, then them which are vnthankfull.

23 Then the master sayd to the seruant, Goe out into the e high wayes, and hedges, and f compell them to come in, that mine house may be filled.

f This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached. *Mat. 10. 37. and 16, 24.*

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayde vnto them,

g That is, he that casteth not off all affections and desires which draw vs fom Christ, *Chap. 9. 23. matt. 16. 24 mar. 8. 34.*

26 * If any man come to me, and g hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple.

h He that will professe the Gospell, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

27 * And whosoeuer beareth not his crosse, and commeth after me, cannot be my disciple.

28 For which of you minding to build a tower, sitteth not downe before, and h counteth the cost, whether hee haue sufficient to perfourne it,

29 Lest that after he hath layd the foundation, and is not able to perfourne it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another king, sitteth not downe first and taketh counsell, whether he be able with tenne thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer he be of you that i forsaketh not all that he hath, hee can not be my disciple.

i He that is not perswaded to leaue all at euery houre to bestowe himselfe frankly in Gods seruice. *Matth. 5. 13. marke 9. 50.*

34 * Salt is good: * but if salt haue lost his sauour, wherewith shall it be k salted?

k If they that should season others, haue lost it themselues, where should a man recouer it?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

[k] Or, seasoned.

CHAP. XV.

1 The Pharises murmure because Christ receiueth sinners, 4 The louing mercie of God is openly set foorth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 12 Of the prodigall sonne.

THen resorted vnto him al the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

Matth. 18. 12. 4 What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he find it?

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, hee calleth together his friends and his neighbours saying vnto them, Reioyce with mee: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine [a] iust men, which needе none amendement of life.

8 Either what woman hauing tenne [b] pieces of siluer, if she lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till she find it?

9 And when shee hath found it, she calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayd moreouer, A certaine man had two sonnes.

12 And the younger of them sayd to his father, Father, giue mee the [c] portion of the goods that falleth to me. So he diuided vnto them his substance.

13 So not long after, when the younger sonne had gathered all together, hee tooke his iourney into a farre [d] country, and there hee wasted his goods with [d] riotous liuing.

14 Nowe when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that country, and hee sent him to his farme, to feede swine.

16 And hee would faine haue filled his belly with the huskes, that the swine ate: [e] but no man gaue them him.

17 Then he came to himselfe, and sayd, Howe many hyred seruantes at my fathers haue bread ynough, and I die for hunger!

18 I will rise and goe to my father, and say vnto him, Father, I haue sinned against [f] heauen, and before thee,

19 And am no more worthy to bee called thy sonne: make me as one of thy hyred seruants.

20 So hee arose, and came to his father, and when he was yet a great way off, his father sawe him, and had compassion, and came and fell on his necke, and kissed him.

21 And the sonne sayde vnto him, [b] Father, I haue sinned against heauen, and before thee, and am no more worthy to bee called thy sonne.

22 Then the father sayd to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate and be merry.

24 For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merry.

25 Nowe the [i] elder brother was in the fielde, and when hee came and drewe neere to the house, he heard melodie, and dauncing,

26 And called one of his seruants, and asked what those things meant.

27 And he sayd vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receiued him safe and sound.

28 Then he was angry, and would not go in: therefore came his father out and intreated him.

29 But hee answered and sayd to his father, Loe, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And he sayd vnto him, [k] Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth his to wisdome and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproueth the couetousnes and hypocrisie of the Pharisees. 16 Of the ende and force of the Law. 18 The holy state of marriage. 19 Of the rich man, and Lazarus.

AND hee sayde also vnto his disciples, [a] There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

2 And he called him, and sayd vnto him, Howe is it that I heare this of thee? Giue an accounts of thy stewardship, for thou mayest be no longer steward.

3 Then the steward sayd within himselfe, What shall I doe? for my master will take away from me the stewardship. I can not dig, and to beg I am ashamed.

4 I know what I will do, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called hee euery one of his masters detters, and sayd vnto the first, Howe much owest thou vnto my master?

6 And he sayd, An hundreth measures of oyle. And he sayd to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then sayd he to another, Howe much owest thou? And hee sayde, An hundreth measures

a Which iustifie themselues, and know not their owne faults.

b The word is, *drachm*, which is somewhat more in value then fiue pence of old sterling money, and was equall with a Romane penie.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.

d The Greeke worde signifieth so to waste all, that a man reserueth nothing to himselfe.

e For no man had pitie vpon him.

f That is, against God.

g God preuenteth vs and heareth our groninges before we cry to him.

h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and heauie in heart.

i God reproueth the enuie of such as grudge when God receiueth sinners to mercy.

k Thy part which art a Iew, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

a Christ teacheth hereby, that likewise as he which is in authoritie and hath riches, if he get friends in his prosperitie, may be relieued in his aduersitie: so our liberalitie towards our neighbour shall stand vs in such stead at the day of iudgement, that God will accept it as done vnto him.

measures of wheate. Then he sayd to him, Take thy writing, and write fourescore.

8 And the Lord commended [b] the vniust stewarde, because hee had done wisely. [c] Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends [c] with the riches of iniquitie, that when yee shall want, they may receiue you into euerlasting habitations.

10 Hee that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then yee haue not bene faithfull in [d] the wicked riches, who will trust you in the true treasure?

12 And if yee haue not bene faithfull in [e] another mans goods, who shall giue you that which is [f] yours?

13 * No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and dispise the other. Ye cannot serue God and riches.

14 All these things heard the Pharises also which were couetous, and they [g] mocked him.

15 Then he said vnto them, Ye are they which [h] iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 * The Law and the Prophets endured vntill John: and since that time the kingdome of God is preached, and euery man [i] preaseth into it.

17 * Now it is more easie that heauen and earth should passe away, then that one title of the law should fall.

18 ¶ * Whosoeuer putteth away his wife, and marrieth another, committeth adulterie: and whosoeuer marieth her that [k] is put away from her husband, committeth adulterie.

19 ¶ There was a [l] certaine rich man, which was clothed in purple, and fine linnen, and fared well and delicately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into [m] Abrahams [n] bosome. The rich man also died and was buried.

23 And being in hell in torments, he lift vp his eyes, and sawe Abraham afarre off, and Lazarus in his bosome.

24 Then he cried and said, Father Abraham, haue mercie on mee, and send Lazarus that he may dip the tip of his [o] finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, [p] Sonne, remember that thou in thy life time receiuedst thy ‖ pleasures, and likewise Lazarus ‖ paines: now therefore is he comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great ‖ gulfe set, so that they which would go from hence to you, cannot, neither can they come from thence to vs.

27 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the [q] Prophets: let them [r] heare them.

30 And he sayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

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[b] God who doth here represent the master of the house, doeth rather commend the prodigall waste of his goods, and the liberal giuing of the same to the poore, then the straite keeping and hoarding of them.

[c] That is, either wickedly gotten, or wickedly kept, or wickedly spent: and hereby we be warned to suspect riches, which for the most part are an occasion to their possessors of great wickednesse.

[d] They which cannot well bestow worldly goods, will bestow ill spirituall treasures: and therefore they ought not to be committed vnto them.

[e] As are riches and such like things, which God hath giuen, not for your selues onely, but to bestow vpon others.

[f] Christ calleth the gifts which he giueth vnto vs, ours.

Matth. 6.24.

[g] Because they iudged no man happy, but those that were rich.

[h] Which loue outward appearance and vaine glory.

Matth. 11.12.

[i] Their zeale is so inflamed, that they followe the Gospell without respect of worldly things. *Matth.* 5.18. *Matt.* 5.32. *and* 19.9. 1.*cor.*7.11.

[k] That is, which is not lawfully diuorced.

[l] By this story is declared, what punishment they shall haue, which liue deliciously and neglect the poore.

[m] As the fathers in the old lawe, were sayd to be gathered into the bosome of Abraham, because they receiued the fruite of the same with him: so in the new Testament we say that the members of Christ are ioyned to their head, or gathered vnto him.

[n] Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enioy after this world.

[o] Christ describeth spirituall things by such maner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirstie, or speake: but the Lord, as it were in a table, painteth forth the state of the life to come, as our capacitie is able to comprehend it.

[p] In calling him sonne, he tanteth his vaine boasting, who in his life vanted himselfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auaile. ‖ *Or, good things.* ‖ *Or, euill things.* ‖ *Or, swallowing pit.*

[q] Which declareth that it is too late to be instructed by the liuely word of God.

[r] As faith commeth by Gods word, so is it maintained by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

CHAP. XVII.

2 Christ teacheth his disciples to auoyd occasions of offence, 3 one to forgiue another. 5 Wee ought to pray for the increase of faith. 6 Hee magnifieth the vertue of faith, 10 and sheweth the vnabilitie of man, 11 healeth ten lepers, 20 speaketh of the latter dayes, and of the end of the world.

THen sayd he to the disciples, * It cannot be auoyded, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that hee should [a] offend one of these little ones.

3 ¶ Take heed to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 * And though hee sinne against thee [b] seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord sayd, * If ye had faith, as much as is [c] a graine of mustard seede, and should say vnto this mulberie tree, [d] Plucke thy selfe vp by the roots, and plant thy selfe in the sea, it should euen obey you.

Matt. 18.7. *mar.* 9 42.

[a] That is, to turne him backe from the knowledge of God, and his saluation.

Matth. 18.21.

[b] That is, many times: for by a certaine number he meaneth an vncertaine.

Matth. 17.20.

[c] That is, if they had neuer so litle of pure and perfite faith.

[d] Meaning, they should do wonderfull and incredible things.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?
8 And would not rather say to him, *Dresse wherewith I may sup, and gird thy selfe, and serue me, till I haue eaten and dronken, and afterward eate thou, and drinke thou?
9 Doeth he thanke that seruant, because hee did that which was commanded vnto him? I trow not.
10 So likewise ye, when ye haue done all those things which are commanded you, say, We are f vnprofitable seruants: wee haue done that which was our dutie to doe.
11 ¶ And so it was when he went to Ierusalem, that he passed thorow the mids of Samaria and Galile.
12 And as he entred into a certaine towne, there met him ten men that were lepers, which stoode afarre off.
13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.
14 And when he sawe them, he sayd vnto them, *Goe, shewe your selues vnto the g Priests. And it came to passe, that as they went, they were cleansed.
15 Then one of them, when he saw that he was healed, turned backe, and with a loud voyce praysed God,
16 And fell downe on his face at his feet, and gaue him thanks: and he was a Samaritane.
17 And Iesus answered, & said, Are there not ten cleansed? but where are the h nine?
18 There are none found that returned to giue God praise, saue this stranger.
19 And he said vnto him, Arise, Goe thy way, thy faith hath made thee whole.
20 ¶ And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and sayde, The kingdome of God commeth not i with obseruation.
21 Neither shall men say, Loe here, or loe there: for beholde, the kingdome of God is k within you.
22 And hee sayd vnto the disciples, The dayes will come, when ye shall desire to see l one of the dayes of the Sonne of man, and ye shall not see it.
23 *Then they shall say to you, Beholde here, or beholde there: but goe not thither, neither follow them.
24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his m day.
25 But first must he suffer many things, and be reprooued of this generation.
26 *And as it was in the n dayes of Noe, so shall it be in the dayes of the Sonne of man.
27 They ate, they dranke, they married wiues, & gaue in mariage vnto the day that Noe went into the Arke: & the flood came, and destroyed them all.
28 *Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built,
29 But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.
30 After these ensamples shall it be in the day when the Sonne of man shalbe reuealed.
31 At that day, he that is vpon the *house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the field likewise, let him not turne backe to that he left behinde.
32 *Remember Lots wife.
33 *Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, p shall get it life.
34 *I tell you, in that night there shall be two in one q bed: the one shall bee receiued, and the other shall be left.
35 Two women shall be grinding together: the one shalbe taken, and the other shal be left.
36 Two shall be in the field: one shall be receiued, and another shall be left.
37 And they answered, and saide to him, Where, Lord? And hee sayde vnto them, *r Wheresoeuer the body is, thither will also the Eagles resort.

should stay vs. *Matth.*24.28. r Nothing can hinder the faithfull to bee ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a carion.

CHAP. XVIII.

2 By the example of the widowe, and the Publicane, Christ teacheth how to pray, 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saued, and what things let. 21 The reward promised to his, 31 and of the crosse. 35 The blinde man receiueth sight.

AND *he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to a waxe faint,
2 Saying, There was a Iudge in a certaine citie, which feared not God, neither reuerenced man.
3 And there was a widowe in that citie, which came vnto him, saying, ¶ Doe me iustice against mine b aduersarie.
4 And hee would not for a time: but afterward he sayd with himselfe, Though I feare not God, nor reuerence man,
5 Yet because this widow troubleth me, I will doe her right, lest at the last she come and make me weary.
6 And the Lord sayd, Heare what the vnrighteous iudge sayeth.
7 Nowe shall not God auenge his elect, which cry day and night vnto him, yea, though c he suffer long for them?
8 I tell you he will auenge them quickly: but when the Sonne of man commeth, shall he find faith on the earth?
9 ¶ He spake also this parable vnto certaine which trusted in themselues that they were iust, and despised other,
10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.
11 The Pharise d stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I

e Hereby is declared that it is not ynough to do a piece of our dutie for a time, but also we must continue to the end.
f For God receiueth nothing of vs, whereby he should stand bound vnto vs. *Leuit.*14.2.
g To whom it did appertaine to iudge of the leprosie, Leui.14.2. and hereby also the Priests should haue no occasion to grudge or murmure.
h He noteth hereby their ingratitude, & that the greatest part neglect the benefites of God.
i It cannot be discerned by any outward shew, or maiestie, whereby it might the rather be knowen. ‖*Or, among you.*
k Either by reason of the word of God, which is receiued by faith, or that the Messias whom they sought, as absent, is now present, euen within their owne doores, and yet they know him not, Iohn 1.11.
l He speaketh of his first comming into the world. *Matth.*24.23. *marke* 13.21.
m Meaning, his second comming, wherein he shall appeare in glory. *Gen.*7.5. *mat.* 24.38. *1.pet.*3.20.
n When men contemned the iudgement of God, wherewith they were before menaced. *Gen.*19.24.

o We must forget that which we haue left behinde vs, to the end that we may the better follow our heauenly vocation. *Gen.*19.26. *Cha.*9.24.& 16. 25 *matt.*10 39. *mar.*8.35. *ioh.*12.25.
p This corporall death shall ingender life euerlasting. *Matt.* 24.40,41.
q He meaneth that no band or coniunction is so straight that

a The Greeke word signifieth not to shrinke backe, as cowards do in warre, or to giue place in afflictions or dangers. ‖*Or, auenge me,*
b Who pleadeth against me.

c And seeme slow in reuenging their wrong.

d Whereby be declared his proud and disdainefull heart.

12 I fast twise in the weeke: I giue tithe of all that euer I possesse.

13 But the Publicane standing afarre off, would not lift vp so much as his e eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner.

14 I tell you, this man departed to his house iustified, ‖rather then the other: *For euery man that exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shall be exalted.

15 ¶ *They brought vnto him also f babes, that hee should touch them. And when his disciples saw it, they rebuked them.

16 But Jesus called them vnto him, and said, Suffer the babes to come vnto mee, and forbid them not: for of b such is the kingdome of God.

17 Verily I say vnto you, Whosoeuer receiueth not the kingdome of God, as a babe, he shall not enter therein.

18 *Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherite eternall life?

19 And Jesus sayde vnto him, Why callest thou mee k good? none is good, saue one, euen God.

20 Thou knowest the commandements, *Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Honour thy father and thy mother.

21 And hee sayde, All these haue I kept from my youth.

22 Now when Jesus heard that, hee sayd vnto him, Yet lackest thou one thing, Sell al that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me.

23 But when hee heard those things, hee was very heauie: for hee was marueilous rich.

24 And when Jesus saw him sorrowfull, hee sayde, With what difficultie shall they that haue riches enter into the kingdome of God?

25 Surely it is easier for a ‖camell to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayde they that heard it, And who then can be saued?

27 And he sayde, The things which are vnpossible with men, are l possible with God.

28 ¶ *Then Peter sayde, Loe, wee haue left all, and haue followed thee.

29 And he sayde vnto them, Verily I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

30 Which shall not receiue m much more in this worlde, and in the worlde to come life euerlasting.

31 ¶ *Then Jesus tooke vnto him the twelue, and sayd vnto them, Beholde, we goe vp to Jerusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For hee shall bee delimered vnto the Gentiles, and shall bee mocked, and shall bee spitefully intreated, and shall be spitted on,

33 And when they haue scourged him, they will put him to death: but the third day he shall rise againe.

34 But they vnderstoode none of these things, and this saying was hid from them, neither perceiued they the things, which were spoken.

35 ¶ *And it came to passe, that as he was come neere vnto Jericho, a certaine blinde man sate by the way side begging. *Matt.20.29. mark.10.46.*

36 And when hee heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Jesus of Nazareth passed by.

38 Then he cried, saying, Jesus the sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that hee should holde his peace, but hee cried much more, O n Sonne of Dauid, haue mercy on me.

40 And Jesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Jesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediately hee receiued his sight, and followed him, o praising God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

2 Of Zaccheus. 12 The tenne pieces of money. 28 Christ rideth to Ierusalem, and weepeth for it. 45 Hee chaseth out the merchants, 47 and his enemies seeke to destroy him.

NOw when Jesus entred and passed throw Jericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Jesus, who hee should bee, and could not for the preasse, because he was of a low stature.

4 Wherefore hee ran before, and climed vp into a wilde figge tree, that hee might see him, for he should come that way.

5 And when Jesus came to the place, hee looked vp and saw him, and sayd vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that hee was gone in to lodge with a ‖sinfull man.

8 And Zaccheus stood forth, and said vnto the Lord, Beholde, Lorde, the halfe of my goods I giue to the poore: and if I haue taken from any man by ‖forged cauillation, I restore him foure fold.

9 Then Jesus sayd vnto him, This day is saluation come vnto this a house, forasmuch as hee is also become the b sonne of Abraham.

10 *For the Sonne of man is come to seeke, and to saue that which was lost.

e These were signes of an humble and lowly heart.
‖*Or, and not the other.*
Chap.14.11. matth.23.12.
Matth.19.13. marke 10.13.
f The word signifieth yong sucking babes which they caried in their armes.
g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.
h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.
i Signifying that they ought to lay aside all malice and pride.
Matth.19.16. marke 10.17.
k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that he was of God.
Exod.20.13,14.
‖*Or, cable rope.*
l For he so gouerneth the hearts of his, that their riches doe not blinde them.
Matth.19.27. marke 10.28.
m The litle that a man hath with the grace of God, is an hundreth fold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen.
Matth.20.17. mar.10.33.
n The people vsed to call the Messias by this name, because they knew hee should come of the stocke of Dauid, Psal.132.11, acts.2.30.
o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.
‖*Or, a man of a wicked life.*
‖*Or, false accusation.*
a Zaccheus adoptiō was a signe that the whole family was receiued to mercie. Notwithstanding this promise, God referueth to himselfe free libertie, either to chuse or forsake, as in Abrahams house.
b To be the sonne of Abraham is to be chosen freely, Rom.9.8. to walke in the steps of the faith of Abraham, Rom.4.12, to doe the workes of Abraham, Iohn 8.39. by the which things we are most assured of life euerlasting, Rom.8.29. *Matth.18.11.*

11 And whiles they heard these things, he continued and spake a parable, because hee was neere to Ierusalem, and because also they thought that the kingdome of GOD should shortly appeare.

12 Hee sayde therefore, *A certaine noble man went into c a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten d pieces of money, and sayd vnto them, e Occupy till I come.

14 Nowe his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when hee was come f againe, and had receiued his kingdome, that hee commaunded the seruants to bee called to him, to whom hee gaue his money, that hee might knowe what euery man had gained.

16 Then came the first, saying, Lord, thy pece hath increased ten pieces.

17 And he sayd vnto him, Well, good seruant: because thou hast bene faithful in a very litle thing, take thou authoritie ouer tenne cities.

18 And the second came, saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he said, Bee thou also ruler ouer fiue cities.

20 So the other came and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a straite man, thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine owne g mouth will I iudge thee, O euill seruant. Thou knewest that I am a straite man, taking vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore h then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And hee sayde to them that stoode by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they sayde vnto him, Lorde, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be h giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, hee went foorth i before, ascending vp to Ierusalem.

29 * And it came to passe, when hee was come neere to Bethphage, and Bethania, beside the mount which is called the mount of Olines, hee sent two of his disciples,

30 Saying, Goe yee to the towne which is before you, wherein assoone as yee are come, yee shall finde a colt tyed, whereon neuer man sate: loose him, and bring him hither.

31 k And if any man aske you, why yee loose him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had said vnto them.

33 And as they were loosing the colt, the owners thereof sayde vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when hee was nowe come neere to the going downe of the mount of Olines, the whole multitude of the disciples beganne to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the King that commeth in the Name of the Lorde: l peace in heauen, and glory in the hiest places.

39 Then some of the Pharises of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and said vnto them, I tell you, that if these shoulde holde their peace, the stones would cry.

41 ¶ * And when he was come neere, hee beheld the city, and wept for it,

42 Saying, m O if thou haddest euen knowen at the least in this thy day n those things, which belong vnto thy peace! but now are they o hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee rounde, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy p visitation.

45 ¶ * He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but yee haue made it a denne of theeues.

47 And he taught q dayly in the Temple. And the hie Priestes & the Scribes, and the chiefe of the people sought to destroy him.

48 But they coulde not finde what they might do to him: for all the people q hanged vpon him when they heard him.

Matth. 25. 14.
c This was to declare to them, that he must yet take great paines before his kingdome should be established.
d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pound, esteeming euery piece about fiue nobles and seuen peace.
e God will not tha his graces remaine idle with vs.
f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious and excellent then it doeth now appeare.
g They that suppresse the gifts of God, and liue in idlenesse, are without all excuse.
Chap. 8. 18. *matt.* 13. 12 *and* 25. 29. *mar.* 4. 25.
h He that faithfully bestoweth the graces of God, shall haue them increased: but they shalbe taken away from him that is vnprofitable, and vseth them not to Gods glory.
i Hereby we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.
Matth 21. 1. *marke* 11. 1.
k Christ preuenteth such difficulties as might haue troubled his disciples.
Matth. 21. 7. *iohn* 12. 14.
l They wish that God may be appeased & reconciled with men: and so by this meanes be glorified.
Cha. 21. 6, 8. *mat.* 24. 1. *mar.* 13. 1.
m Christ partly pitieth the citie which was to neere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, and therefore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.
n Meaning Christ, without whom there is no saluation, and with whom is all felicitie.
o Through thine own malice thou art blinded.
p And receiuedst not the Redeemer which was sent thee.
Matth. 21. 13. *mar.* 11. 17.
Isa. 56. 7. *Iere.* 7. 11.
‖ *Or, in the day time.*
q That is, were most attent to heare.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by another question, 9 sheweth their destruction by a parable, 22 The authoritie of princes, 27 The resurrection, and his diuine power, 46 He reproueth the ambition of the Scribes.

AND * it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospell, the hie Priestes and the Scribes came vpon him with the Elders,

Matth. 21. 23. *mark.* 11. 27. 28.

2 And spake vnto him, saying, Tell vs by what

what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered and said vnto them, I also will aske you one thing: tell me therefore:

a By Baptisme he comprehendeth al Iohns ministerie, who bare witnesse to Christ.

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If wee shall say, From heauen, he will say, Why then beleeued yee him not?

6 But if we shal say, Of men, all the people will stone vs: for they be perswaded that Iohn was a prophet.

7 Therefore they answered, that they could not tell whence it was.

b By this meanes he made them ashamed and astonished. *Matt.* 21. 33. *mar.* 12. 1. *isa.* 5. 1. *ier.* 2. 21.

8 Then Iesus said vnto them, b Neither tell I you by what authoritie I doe these things.

c The Iewes were as Gods plants, and his owne grafting. d God committed his people to the gouernours and priests. e He raised vp prophets,

9 ¶ Then began he to speake to the people this parable, * A certaine man planted a c vineyard, and d let it foorth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time he sent a e seruant to the husbandmen, that they should giue him of the fruite of the vineyard: but the husbandmen did beate him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer, he sent the third, and him they wounded, and cast out.

13 Then sayd the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, & said, What meaneth this then that is written, * The stone that the builders refused, that is made the head f of the corner?

Psa. 118. 22. *isa.* 28. 16. *acts.* 4. 11. *rom.* 9. 33. 1. *pet.* 2. 7.

f For by it the building is ioined together, and made strong.

18 g Whosoeuer shal fall vpon that stone, shal be broken: and on whomsoeuer it shall fall, it will grind him to powder.

g They that stumble & fal on Christ, thinking to oppresse him, shal be ouerthrowen themselues and destroyed. *Matt.* 22. 16. *mar.* 12. 13.

19 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * And they h watched him, and sent foorth spies, which should faine themselues iust men to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

h They waited for a conuenient time and place,

21 And they asked him, saying, Master, we know that thou sayest, & teachest right, neither doest thou accept mans person, but teachest the way of God truely.

22 Is it i lawfull for vs to giue Cesar tribute, or no?

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. *Rom.* 13. 17.

23 But he perceiued their craftinesse, and sayd vnto them, Why tempt ye me?

24 Shew me a peny. Whose image and superscription hath it? They answered and sayd, Cesars.

25 Then he said vnto them, * k Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

k The duetie which we owe to Princes, letteth nothing that which is due vnto God. *Matth.* 22, 23. *Mar.* 12. 18. *Deut.* 25. 5.

26 And they could not reprooue his saying before the people: but they marueiled at his answere, and held their peace.

27 * Then came to him certaine of the Sadducees, (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she bee? for seuen had her to wife.

l In this place he calleth all them children of this world which remaine in ỹ same: or els matrimony should not seeme to appertaine to the children of God, as that wicked mõster Pope Cyrcius taught, against the manifest Scriptures.

34 Then Iesus answered, and sayd vnto them, The l children of this world marrie wiues, and are maried.

m Since mariage is ordeined to maintein and increase mankind, when we shall be immortall, it shall not be in any vse.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wiues, neither are maried.

n For although the wicked rise againe, yet that life is but death and an eternall destruction. *Exod.* 3. 6.

36 m For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, n since they are the children of the resurrection.

o Of them which are not, but of them which are.

37 And that the dead shall rise againe, euen * Moyses shewed it beside the bush, when he sayd, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the o dead, but of them which liue: p for all liue vnto him.

p The immortalitie of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh. *Matth.* 22. 44. *mar.* 12. 35. *Psal.* 110. 1.

39 Then certaine of the Pharises answered, and said, Master, thou hast well sayd.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then said hee vnto them, How say they that Christ is Dauids sonne?

42 And Dauid himself saith in the booke of the Psalmes, * The Lorde sayde vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

44 Seeing, Dauid called him Lord, how is he then his q sonne?

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. *Chap.* 22. 42. *matth.* 23. 6. *mar.* 12, 38.

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feastes:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

CHAP. XXI.

3 Christ commendeth the poore widow. 6 He forewarneth the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the world, 37 & of his daily exercise.

Mar.12.41.

AND * as he beheld, he saw the rich men, which cast their gifts into the treasurie,

2 And he sawe also a certaine poore widow, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

a God esteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

4 a For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the liuing that she had.

Chap.19.43,44. matt.24.1. mar.13.8.

5 * Now as some spake of the Temple, how it was garnished with goodly stones, and with ‖ consecrate things, he sayd,

‖ *Or, gifts.*

6 Are these the things that ye looke vpon? the dayes wil come, wherin a stone shall not be left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shal these things bee? & what signe shall there be when these things shall come to passe?

Ephes.5.6. 2.thes.2.3.

b Christ then maketh answere of that which was more necessary for them, and not to the question they demanded.

8 * And he sayd, b Take heede that yee be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow yee not them therefore.

Matth.24.7. mar.13.8.

9 And when yee heare of warres and seditions, be not afrayd: for these things must first come, but the end followeth not by and by.

c This their sufferance shal both be a geater confirmation to the Gospel, & also by their constancie the tyranny of their enemies shall at length be manifest before God and man.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome.

Chap.12.12. matt.10.19. mar.13.11.

11 * And great earthquakes shal be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, & into prisons, and bring you before kings and rulers for my Names sake.

Matth.10.30.

e That is, liue ioyfully & blessedly euen vnder the crosse.

13 And this shall turne to you, for a e testimonie.

Mat.24.15. mar. 13.14. dan.9.27.

14 * Lay it vp therefore in your hearts, that ye premeditate not what yee shall answere.

15 For I will giue you a mouth, and wisdom, where against all your aduersaries shal not be able to speake, nor d resist.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.

17 And ye shal be hated of all men for my Names sake.

18 * Yet there shall not one haire of your heads perish.

19 By your patience e possesse your soules.

20 ¶ * And when ye see Ierusalem beseged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that are with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and f wrath ouer this people.

f Gods wrath against this people shall appeare by the calamities & plagues wherewith he will punish them.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewise their punishment afterward.

25 * Then there shall be signes in the Sunne & in the Moone, and in the Starres, and vpon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.

Isa.13.10.ezek. 32.7. mat.24.29. mar.13.24.

26 And mens hearts shall faile them for feare, & for looking after those things which shall come on the world: for the powers of heauen shalbe shaken,

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, & lift vp your heads: * for your h redemption draweth neere.

Rom.8.23.

h The effect of that redemption which Iesus Christ hath purchased, shall then fully appeare.

29 And he spake to them a parable, Behold the fig tree, and all trees,

30 When they now shoot foorth, ye seeing them, know of your owne selues, that Sommer is then neere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not i passe, till all these things be done.

i For all these things came within fifty yeres after.

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heede to your selues, lest at any time your hearts be oppressed with surfetting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a k snare shall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, whersoeuer they be in the world.

36 Watch therefore, and pray continually, ‖ that ye may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

‖ *Or, that ye may be made worthy.*

37 ¶ Nowe in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lords Supper. 24 They striue who shall be greatest, and he reproueth them. 42 He praieth vpon the mount. 47 Iudas treason. 54 They take him, & bring him to the hie Priests

Priests house. 60 Peter denieth him thrise, & yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

Matth.26.1. mar.14.1.

NOwe * the a feast of vnleauened bread drewe neere, which is called the Passeouer.

2 And the hie Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way and communed with the hie Priestes and b captaines, howe he might betray him to them.

5 So they were c glad, and agreed to giue him money.

6 And he consented and sought opportunitie to betray him vnto them, whē the people were away.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must be sacrificed.

Matth.26.17. mar.14.13.

d According to Gods cōmandement which was first to offer it, & after to eate it.

8 And hee sent Peter and Iohn, saying, Goe, and prepare vs the Passeouer, that we may eate it.

Matth.26.20. mar.14.17,18.

9 And they said to him, Where wilt thou that we prepare it?

e Which was in the euening about ỹ twilight, which time was appointed to eate the Passeouer.

10 Then hee sayd vnto them, Beholde, when yee be entred into the citie, there shall a man meete you, bearing a pitcher of water: folow him into the house that he entreth in,

11 And say vnto the goodman of the house, The master sayth vnto thee, Where is the lodging where I shall eate my Passeouer with my disciples?

f Hee meaneth that this is ỹ last time ỷ he would be conuersant with them as he was before, or so eate with them.

12 Then hee shall shew you a great high chamber trimmed, there make it ready.

Matth.26.26. mar.14.22. 1.cor.11.24.

13 So they went, and found as hee had sayd vnto them, and made ready the Passeouer.

14 * And when the e houre was come, hee sate downe, and the twelue Apostles with him.

g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for the nourriture of our soules: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

15 Then he sayd vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

16 For I say vnto you, f Hencefoorth I will not eate of it any more, vntill it bee fulfilled in the kingdome of God.

17 And he tooke the cup, g gaue thanks, and sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God be come.

19 * And hee tooke bread, and when hee had giuen thanks, he brake it, and gaue to them, saying, g This is my bodie, which is giuen for you: doe this in the remembrance of me.

h This signe of ỹ new couenant which is established & ratified by Christs blood.

20 Likewise also after Supper hee tooke the cup, saying, This cup is the newe h Testament in my blood, which is shed for you.

Iohn 13.18, psal.41.9.

i By the secret counsel of God, *Act.4.28.*

21 * Yet behold the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is i appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselues, which of them it should bee, that should doe that.

Matth.20.25. mar.10.42.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

k Meaning, that they haue vaine and flattering titles giuen them, foralmuch asthey are nothing lesse then their names doe signifie.

25 But he sayd vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k Gracious lords.

[*Or, yongest.*

26 But ye shall not be so: but let the greatest among you be as the ‖ least: and the chiefest as he that serueth.

‖ *Or, leaue by bequest.*

27 For who is greater, hee that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as hee that serueth.

Matth.19.28.

28 And ye are they which haue continued with me in my tentations.

l By these similitudes he declareth that they shall be partakers of his glory: for in heauen is neither eating nor drinking.

29 Therefore I ‖ appoint vnto you a kingdome, as my Father hath appointed to mee,

1.Pet.5.8.

30 * That ye may l eate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

m Satan seeketh by all meanes to disquiet ỹ church of Christ, to disperse it, and to shake it from the true faith.

31 ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired you, m to winnow you as wheate.

n It was sore shaken, but yet not ouerthrowen.

Mat.26.34,35. mar 14.29,31. iohn 13.38.

32 But I haue prayed for thee, that thy faith n faile not: therefore when thou art conuerted, strengthen thy brethren.

33 * And hee sayd vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he sayd, I tell thee, Peter, the cocke shall not crowe this day, before thou hast thrise denied that thou knowest me.

Matth.10.9,10,

35 ¶ And he sayd vnto them, * When I sent you without bag, and scrip, and shoes, lacked yee any thing? And they sayd, Nothing.

o By this hee sheweth them ỹ they must sustain great troubles & afflictions.

36 Then hee sayd to them, But now hee that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sel his coate, and o buy a sword.

Isa.53.12.

37 For I say vnto you, that yet the same which is written must be performed in mee, * Euen with the wicked was hee numbred: for doubtlesse those things which are written of me, haue an end.

p They were yet so rude that they thought to haue resisted w̄ materiall weapōs, wheras Christ warneth them of a spirituall fight, wherein as well their life as faith should be in danger.

38 And they said, Lord, behold, here are p two swords. And he sayd vnto them, It is enough.

Matth.26.36. marke 14.32. iohn 18.1.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

Matth.26.41. mar.14.38.

40 * And when he came to the place, he sayd to them, Pray, least ye enter into tentation.

41 And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed,

q Meaning, his death & passion.

42 Saying, Father, if thou wilt, take away this q cup from me: neuertheless, not my will, but thine be done.

r The word signifieth that horror that Christ had conceiued, not onely for feare of death, but of his Fathers iudgement and wrath against sinne.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an r agonie, hee prayed more earnestly: and his sweate was like drops of blood, trickling downe to the ground.

45 And

45 And he rose vp from praier, and came to his disciples, and found them sleeping for heauinesse.

46 And he sayd vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

Matth.26.47. marke 14.43. iohn 18.3.

47 ¶ * And while he yet spake, behold a company, and he that was called Iudas one of the twelue, went before them, & came nere vnto Iesus to kisse him.

48 And Iesus sayd vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 Nowe when they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with sword?

50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.

51 Then Iesus answered and sayd, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd vnto the hie Priests, and captaines of the Temple, & the Elders which were come to him, Bee yee come out as vnto a theefe with swords and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the handes against me: but this is your very houre, and the † power of darkenesse.

† For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God. *Matth.26 69. marke 14.66. iohn 18.25.*

54 ¶ Then tooke they him, and led him and brought him to the high Priests home. And Peter followed a farre off.

55 * And when they had kindled a fire in the midst of the hall, & were set downe together, Peter also sate downe among them.

56 And a certaine maid beheld him as he sate by the fire, and hauing well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman I know him not.

58 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had sayd vnto him, * Before the cocke crow, thou shalt denie me thrise.

Matth.26.34. iohn 13.38.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, † Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 * And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together and led him into their Councel,

67 Saying, ‖ Art thou the Christ? tell vs. And he sayd vnto them, If I tell you, yee will not beleeue it,

68 And if also I aske you, ye will not answere me, nor let me goe.

69 x Hereafter shall the Sonne of man sit at the y right hand of the power of God.

70 Then sayd they all, Art thou then the Sonne of God? And he sayd to them, Ye say that I am.

71 Then sayd they, What need we any further witnes? for we our selues haue heard it of his owne mouth,

x At his second comming.

y As in the seconde place of honour and dignity.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenean. 27 The women make lamentation. 33 Christ crucified, 34 He prayeth for his enemies. 40 He conuerteth the theefe and many others at his death, 53 And is buried.

THen * the whole multitude of them arose, and led him vnto a Pilate.

Matth.22.21, marke 12.17.

a Who was the chiefe gouernor, and had the examination of matters of life and death. *Matth.27.11. mar.15.2. iohn.18.23.*

2 And they began to accuse him, saying, We haue found this man peruerting y people, and forbidding to pay tribute to Cesar, saying, That he is Christ a king.

3 * And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priests, & to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, hee asked whether the man were a Galilean.

7 And when he knew that he was of Herodes iurisdiction, hee b sent him to Herode, which was also at Ierusalem in those dates.

b To rid his hands, and to gratifie Herod.

8 And when Herod saw Iesus, hee was exceedingly glad: for he was c desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some ‖ signe done by him.

‖ *Or, miracle.*

c Of a certaine curiositie.

9 Then questioned he with him of many things: but he answered him d nothing.

d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant,

10 The hie Priests & e Scribes stood forth, and accused him vehemently.

‖ *Or, band or traine.*

11 And Herode with his ‖ men of warre despised him, and mocked him, and arayed him in f ‖ white, and sent him againe to Pilate.

e Commonly this was a vobe of honour or excellencie: but it was giuen to Christ in mockage.

‖ *Or, in bright colour.*

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 * And sayd vnto them, Ye haue brought this man vnto me, as one that peruerteth the people: and behold, I haue examined him before you, and * haue found no fault in this man, of those things wherein ye accuse him:

Matth.27.23. marke 15.14. Iohn 18.38. and 19.4.

‖ *Or, by him.*

15 No, nor yet Herode: for I sent you to him: & loe, nothing worthy of death is done ‖ to him.

16 I will therefore chastise him, and let him loose.

17 (For of g necessitie hee must haue let one loose vnto them at the feast.)

f For the Romanes had giuen such franchise and liberties to the Iewes, which was but a tradition, and not according to the word of God.

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs

bs Barabbas:

19 Which for a certeine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

g The Iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Iesus innocencie,

22 And he sayd vnto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voices, and required that he might be crucified: and the voices of them, & of the high Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And he let loose vnto them him that for insurrection and murther was cast into prison, whom they desired, and deliuered Iesus to do with him what they would.

Matth.27.32. mar.15.21.

26 ¶ * And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him they layed the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and sayd, ‖ Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

‖*Or, women of Ierusalem.*

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke.

Isa.2.19 hose.10, 8.reuel.6.16. 1.Pet.4.17.

30 Then shall they beginne to say to the mountaines, * Fall on vs: and to the hilles, Couer vs.

h If the innocent be thus handled, what shall the wicked man bee? *Matth.27.38. mar.15.27.iob, 19.18.*

31 * For if they doe these things to a b greene tree, what shall be done to the drie?

‖*Or, the place of sculles.*

32 * And there were two others, which were euill doers, led with him to be slaine.

i Whom God hath before all others appointed to be the Messias: otherwise the Scriptures calleth them the elect of God, whom hee hath chosen before all beginning to life euerlasting.

33 And when they were come to the place which is called ‖ Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then sayd Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the i Chosen of God.

36 The souldiers also mocked him, and came and offered him k vineger,

k Mixt with myrrhe and gall to hasten his death.

37 And sayd, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription was also written ouer him, in l Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

l That the thing might be knowen to all nations, because these three langueges were most common.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

m The condemnatiō which thou now suffrest, causeth it thee not to feare God?

40 But the other answered, and rebuked him, saying, m Fearest thou not God, seeing thou art in the same condemnation?

41 We are in deed righteously heere: for we receiue things worthy of that wee haue done: but this man hath done nothing amisse.

42 And hee sayd vnto Iesus, Lord, remember mee, when thou commest into thy kingdome.

43 Then Iesus sayd vnto him, Verily I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the n sixth houre: and there was a darknesse ouer all the land, vntill the ninth houre.

n Whichwas mid-day.

45 And the Sunne was darkened, and the vaile of the Temple rent thorowe the middes.

46 And Iesus cried with a loud voice, and sayd, * Father into thine hands I commend my spirit. And when he thus had said, he gaue vp the ghost.

Psal.31.5.

47 ¶ Now when the ‖ o Centurion saw what was done, hee glorified God, saying, Of a iuretie this man was iust.

‖*Or, captaine.*

o The Romane captaine, who had charge ouer an hundred men.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding these things.

50 ¶ * And beholde, there was a man named Ioseph, which was a Counseller, a good man and a iust.

Matth.27.57. mar.15.43.ioh. 19.38.

51 Hee did not consent to the counsell and deed of them, which was of Arimathea, a citie of the Iewes: who also himselfe p waited for the kingdome of God.

‖*Or, had imbraced.*

p He looked for the redeemer, by whom all should be restored.

52 Hee went vnto Pilate, and asked the bodie of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and layd it in a tombe hewen out of a rocke, wherein was neuer man yet layed.

54 And that day was the q Preparation, and the Sabbath drew on.

q When mē prepared all things ready for the feast.

55 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was layed.

r That is, began the same euening.

56 And they returned, and prepared odours, and ointments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 Hee standeth in the midst of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 and of their dayly exercise.

NOw the * a first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certeine women with them.

Matth.28.1. mar.16.1.iob, 20.1.

a Which was the first day after the first Sabbath of the feast.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, b two men suddenly stood by them in shining vestures.

b Two Angels in forme of men.

5 And as they were afrayed, and bowed downe

downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember
Chap.9.22.matt. 17.23.mar.9.31. * how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, & the third day rise againe.

8 And they remembred his words,

9 And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

10 Nowe it was Mary Magdalen, and Ioanna, and Mary the mother of Iames, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and saw the linnen clothes layed by themselues, and departed woondering in himselfe, at that which was come to passe.

Marke 16.12. 13 ¶ * And beholde, two of them went that same day to a towne which was from Ierusalem about c threescore furlongs, called Emmaus.

14 And they d talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew nere, and went with them.

16 But their eyes e were holden, that they could not know him.

17 And he sayd vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and sayde vnto him, Art thou onely a f stranger in Ierusalem, and hast not known the things which are come to passe therein in these dayes?

19 And hee sayd vnto them, What things? And they sayd vnto him, Of Iesus of Nazaret, which was a Prophet mighty in deed and in word before God, and all the people,

20 And how the high Priests and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we g trusted that it had beene hee that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Yea, and certeine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which sayd that he was aliue.

24 Therefore certeine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayd, but him they saw not.

25 Then he sayd vnto them, h O fooles, and slowe of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And he began at i Moyses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went to, but he k made as though he would haue gone further.

29 But they constreined him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, l and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they sayd betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them,

34 Which sayde, The Lorde is risen in deed, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was knowen of them in m breaking of bread.

36 ¶ * And as they spake these things, Iesus himselfe stood in the middes of them, and sayd vnto them, Peace be to you.

37 But they were abashed and afrayed, supposing that they had seene a spirit.

38 Then he sayd vnto them, Why are ye troubled? and wherefore doe doubts arise in your hearts?

39 Beholde mine handes and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, as yee see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleeued not for ioy, and woondred, he sayd vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And he sayd vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of mee in the ℓ lawe of Moyses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the scriptures,

46 And sayd vnto them, Thus is it written, & thus it behooued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tarie yee in the citie of Ierusalem, n vntill ye be indued with power from an high.

50 Afterward he led them out into Bethania,

c Which is about seuen miles and an halfe.

d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

f For the thing was so notorious, y all men might haue knowen it.

g They vnderstood not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperity.

h Infidelitie is reproued.

i Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof directeth vs to him, because he is the Sauiour that is promised.

k Because Christ did both shut their eyes and open them, hee woulde keepe them in suspense till his time came to manifest himselfe vnto them.

l According to the custome: the which maner of praying before meales they vse to this day.

m So soone as he beganne to breake bread. Marke 16.14. iohn 20.19.

John 15.26. acts 1.4.

n Which was till Whitsuntide, when the holy Ghost was sent from heauen.

nia, and lift vp his hands, and bleſſed them.
51 And it came to paſſe, that as he bleſſed them,* he departed from them, and was caried vp into heauen.
*Marke 16.19. *Acts 1.9.*
52 And they worſhipped him, & returned to Ieruſalem with great ioy,
53 And were continually in the Temple, praiſing and lauding God, Amen.

The holy Goſpel of Ieſus Chriſt, according to Iohn.

CHAP. I.

1.14. 17 *The diuinitie, humanitie, and office of Ieſus Chriſt.* 15 *The teſtimony of Iohn.* 39 *The calling of Andrew, Peter, &c.*

IN ‖ the beginning was the Word, and the Worde was with a God, and that Worde was God.
2 The ſame was b in the beginning with God.
3 All things were made by it, and c without it was made nothing that was made.
4 In it was d life, and the life was the e light of men.
5 And the light ſhineth f in the darkneſs, and the darkneſſe comprehended it not.
6 ¶* There was a man ſent from God, whoſe name was Iohn.
7 The ſame came for a witneſſe, to beare witneſſe of the light, that all men through him might beleeue.
8 Hee was not that light, but was ſent to beare witneſſe of the light.
9 That was the true light, which lighteth euery man that‖ commeth into the world.
10 He was in the world, and the world was* made by him: and the world g knew him not.
11 He came vnto h his owne, and his owne receiued him not.
12 But as many as receiued him, to them hee gaue i power to bee the ſonnes of God, euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the will of the flеſh, nor of the will of man, but of God.
14 *And the Word was made k flеſh, and dwelt among vs, (& we* ſaw the glory thereof, as the glory of the onely begotten Sonne ‖of the Father) *full of grace and trueth.
15 ¶ Iohn bare witneſſe of him, & cryed, ſaying, This was he of whom I ſayd, Hee that commeth after me, is preferred before me: for he was ‖before me.
16 And of his fulneſſe haue all we receiued, and l grace for grace.
17 For the Law was giuen by Moſes, but grace and trueth came by Ieſus Chriſt.
18 *No man hath ſeene God at any time: the only begotte Sonne, which is in the m boſome of the Father, he hath n declared him.
19 ¶ Then this is the record of Iohn, when the Iewes ſent Prieſtes and Leuites from Ieruſalem, to aſke him, Who art thou?
20 And he confeſſed and denied not, and ſayd plainely, I* am not the Chriſt.
21 And they aſked him, What then? Art thou Elias? And he ſaid, I am not. Art thou the o Prophet? And he anſwered, No.
22 Then ſayd they vnto him, Who art thou, that wee may giue an anſwere to them that ſent vs? what ſayeſt thou of thy ſelfe?
23 He ſayd, I* am the voyce of him that crieth in the wildernеſſe, Make ſtraight the way of ỹ Lord, as ſaid the Prophet Eſaias.
24 Now they which were ſent, were of the Phariſes.
25 And they aſked him, & ſayd vnto him, Why baptizeſt thou then, if thou be not the Chriſt, neither Elias, nor the Prophet?
26 Iohn anſwered them, ſaying, I baptize with water: but there is one among you, whom ye know not.
27 * He it is that cõmeth after me, which is preferred before me, whoſe ſhoo latchet I am not worthy to vnlooſe.
28 Theſe things were done in Bethabara beyond Iordan, where Iohn did baptize.
29 ¶ The next day Iohn ſeeth Ieſus coming vnto him, & ſayth, Behold the Lambe of God, which taketh away the p ſinne of the world.
30 This is he of whom I ſayd, After me commeth a man, which is preferred before me: for he was before me.
31 And I knewq him not: but becauſe he ſhould be declared to Iſrael, therefore am I come, baptizing with water.
32 So Iohn bare record, ſaying, I ſaw * the Spirit come downe from heauen, like a doue, and it abode vpon him.
33 And I knew him not: but he that ſent me to baptize with water, he ſayd vnto me, Vpon whom thou ſhalt ſee the Spirit come downe, and tarie ſtil on him, that is he which baptizeth with the r holy Ghoſt.
34 And I ſaw, and bare record, that this is the Sonne of God.
35 ¶ The next day, Iohn ſtood againe, and two of his diſciples:
36 And he beheld Ieſus walking by, and ſayd, Behold the t Lambe of God.
37 And ỹ two diſciples heard him ſpeake, and followed Ieſus.
38 Then Ieſus turned about, and ſawe them followe, and ſaide vnto them, What ſeeke ye? And they ſayd vnto him, Rabbi, (which is to ſay by interpretation, Maſter) u where dwelleſt thou?
39 He ſaid vnto them, Come & ſee. They came and ſawe where he dwelt, and abode with him that day: for it was about the x tenth houre.
40 Andrewe, Simon Peters brother, was one of the two which had heard x it of Iohn, and that followed him.
41 The

Acts 13.25.

o Whom they looked for to be ſuch one as Moſes was, Deut. 18. 15. *Iſa. 40.3. matth. 3.3. luke 3.4.*

Matth. 3.11. marke 1.7. luke 3.16. acts 13.25. & 19. 16. and 19.4.

p Signifying the originall ſinne, which is ỹ fountain of all ſinnes, and therewith all other ſinnes.

q That is, by ſight, but onely by the reuelation of God. *Matth. 3.16. marke 1.10. luke 3.22.*

r Who giueth the vertue and effect to baptiſme accompliſhing that thing, wich is thereby repreſented.

s He alludeth to the Paſchal lambe which was a figure of Chriſt.

t Or, where is thy lodging? or whither goeſt thou? for hee dwelled in Nazaret, and was there as a ſtranger.

u That was two houres before night.

x How Iohn ſaid, that Ieſus was the lambe of God.

[Or, before the beginning.
a Chriſt is God before all time.
b The Sonne is of the ſame ſubſtance with the Father.
c No creature was made without Chriſt.
d Whereby all things are quickned & preſerued.
e The life of man is more excellent then of any other creature, becauſe it is ioyned with light and vnderſtanding.
f Mans minde is ful of darknes becauſe of the corruption thereof. *Matt. 3.1. marke 1.4. luke 3.2.*
[Or, u borne. Hebr. 11.3.
g Becauſe they did not worſhip him as their God, Rom. 1.21. Acts 14.15.
h To the Iſraelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie. *Matth. 1.16. luke 2.7, 11.*
k He was formed and made man by the operation of the holy Ghoſt without the operation of man. *Matth. 17.2. 2. pet. 1.17.*
[Or, proceeding from the Father, Col. 1.19 & 2.9. *[Or, more excellent then ỹ.* l More abundant grace then by Moſes. *1. Tim. 6.16. 1. Ioh. 4.12.* m Meaning, he is moſt deare, and ſtraightly ioyned to his Father, not onely in loue, but alſo in nature and vnion. n And ſo God that before was inuiſible, was made, as it were, viſible in Chriſt.

41 The same found his brother Simon first, and sayd vnto him, Wee haue found the Messias, which is by interpretation, ‖the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and sayd, Thou art Simon the sonne of Iona: thou shalt bee called Cephas, which is by interpretation, ‖a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said vnto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 Philip found Nathanael, and sayd vnto him, Wee haue found him, of whome *Moyses did write in the Lawe, and the *Prophets, Iesus of Nazaret the sonne of Ioseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philip sayd to him, Come and see.

47 Iesus sawe Nathanael comming to him, & said of him, Behold indeed an Israelite, in whom is no guile.

48 Nathanael sayd vnto him, Whence knewest thou me? Iesus answered, and sayd vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

49 Nathanael answered, and sayd vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and sayd vnto him, Because I sayd vnto thee, I saw thee vnder the fig tree, ‖beleuest thou? thou shalt see greater things then these.

51 And he sayd vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen ᵃopen, and the Angels of God *ascending and descending vpon the Sonne of man.

CHAP. II.

Christ turneth the water into wine. 14 *He driueth the buyers and sellers out of the Temple.* 19 *He forewarneth his death and resurrection.* 23 *He conuerteth many, and distrusteth man.*

AND the third day was there a mariage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the mariage.

3 Now when the wine failed, the mother of Iesus sayd vnto him, They haue no wine.

4 Iesus sayd vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother sayde vnto the seruants, Whatsoeuer he sayth vnto you, doe it.

6 And there were set there sixe waterpots of stone, after the maner of the *purifying of the Iewes, conteining two or three ‖ᵇfirkins apiece.

7 And Iesus sayd vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then hee sayd vnto them, Draw out now, and beare vnto the ‖ gouernour of the feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knewe not whence it was: but the seruants, which drewe the water, knewe) the gouernour of the feast called the bridegrome,

10 And sayd vnto him, All men at the beginning set foorth good wine, and when men haue well drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

11 This beginning of ‖miracles did Iesus in Cana a towne of Galile, and shewed foorth his glory: and his disciples beleeued on him.

12 After that hee went downe into Capernaum, he and his mother, and his ‖brethren, and his disciples: but they continued not many dayes there.

13 For the Iewes Passeouer was at hand. Therefore Iesus went vp to Ierusalem.

14 *And hee found in the Temple those that sold oxen, and sheepe, and doues, & changers of money, sitting there.

15 Then he made a scourge of small cords, and draue them all out of the Temple with the sheepe & oxen, and powred out the changers money, and ouerthrew the tables,

16 And sayd vnto them that sold doues, Take these things hence: make not my Fathers house an house of merchandise.

17 And his disciples remembred, that it was written, *The ᶜzeale of thine house hath eaten me vp.

18 Then answered the Iewes, and sayd vnto him, What ‖signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered and sayde vnto them, *Destroy this Temple, and in three dayes I will raise it vp againe.

20 Then said the Iewes, Fortie and sixe yeeres was this Temple a building, & wilt thou reare it vp in three dayes?

21 But hee spake of the Temple of his ᵈbody.

22 Assoone therefore as he was risen from the dead, his disciples remembred that hee thus sayd vnto them: and they beleeued the Scripture, and the worde which Iesus had sayd.

23 Now when hee was at Ierusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

24 But Iesus *did not commit himselfe vnto them, because he knew them all,

25 And had no need that any should testifie of man: for he knew what was in man.

CHAP. III.

Christ instructeth Nicodemus in the regeneration, 15 *Of faith.* 16 *Of the loue of God towards the world.* 23 *The doctrine and baptisme of Iohn,* 28 *And the witnesse that he beareth of Christ.*

THere was now a man of the Pharises, named Nicodemus, a ruler of ᵗ Iewes.

2 Hee came to Iesus by night, and sayd vnto him, Rabbi, we know that thou art a teacher come from God: for no man could doe these miracles that thou doest, except God were with him.

3 Iesus

Gen.49.10. Deut.18.18. Isa.42.1 & 40.10 & 42.1.& 45.8, 9. Iere.23.5.& 33 14. c Ezek.34.23,29 & 37.24,25. dan. 9.24.25.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

z Christ openeth the heauens, that we may haue accesse to God, and maketh vs fellowes to the Angels.

Gen.28.12.

a Who vsed continuall washings to purifie themselues. Which superstition Hebion the Heretike would haue brought into the Church, & now the Papists haue receiued it.

b Whereof euery one conteined 8. gallons.

Psal.69.9.

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

Mat.26.61.& 27.40. mar.14. 58.& 15.29.

d Christes body might iustly be called the Temple, because the fulnesse of the Godhead dwelleth in it corporally, Col.2.9.

e For he tooke not them for true disciples, as hee knew by their inward thoughts, what religion soeuer they did pretend outwardly.

[Or, the anointed.

[Or, Petrus.

[Or, signes.

[Or, cousins.

Matth.21.12. mar.11.15. luke 19.45.

[Or, miracle.

[Or, steward,

3 Iesus answered, and sayd vnto him, Verily, verily I say vnto thee, except a man be borne againe, hee cannot [a] see the [b] kingdome of God.

4 Nicodemus sayd vnto him, How can a man bee borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except that a man be borne of [c] water and of the Spirite, hee cannot enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the spirit, is spirit.

7 Marueile not that I sayd to thee, Ye must be borne againe.

8 The [d] wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and sayd vnto him, How can these things be?

10 Iesus answered, and sayd vnto him, Art thou a teacher of Israel, and [e] knowest not these things?

11 Verily, verily I say vnto thee, wee speake that wee [f] know, and testifie that wee haue seene: but ye [g] receiue not our witnesse.

12 If when I tell you [h] earthly things, yee beleeue not, how should ye beleeue, if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in [i] heauen.

14 * And as Moses lift vp the serpent in the wildernesse, so must the Sonne of man be [k] lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 * For God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the worlde, that hee should [l] condemne the world, but that the world through him might be saued.

18 Hee that beleeueth in him, shall not be condemned: but hee that beleeueth not, is condemned already, because he beleeueth not in the Name of the onely begotten Sonne of God.

19 * And this is the [m] condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euil.

20 For euery man that euil doeth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But hee that doeth [o] trueth, commeth to the light, that his deedes might bee made manifest, that they are wrought ‖according to God.

22 ¶ After these things came Iesus and his disciples into the ‖lande of Iudea, and there taried with them, and *baptized.

23 And Iohn also baptized in Enon, beside Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples and the Iewes, about [q] purifying.

26 And they came vnto Iohn, and sayde vnto him, Rabbi, [r] hee that was with thee beyond Iordan, to whom * thou barest witnesse, beholde, he baptizeth, and all men come to him.

27 Iohn answered, and sayde, A man can receiue nothing, except it be giuen him from heauen.

28 Yee your selues are my witnesses, that *I sayde, I am not the Christ, but that I am sent before him.

29 Hee that hath the bride, is the bridegrome: but the friende of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.

30 Hee must [t] increase, but I must decrease.

31 He that is come from on high, is aboue all: hee that is of the [u] earth, is of the earth, and speaketh of the earth: hee that is come from heauen, is aboue all.

32 And what hee hath seene and heard, that hee testifieth: but no man receiueth his testimonie.

33 Hee that hath receiued his testimonie, hath sealed that *God is true.

34 For he whom God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by [x] measure.

35 The Father loueth the Sonne, and hath * giuen all things into his hand.

36 * He that beleeueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father, and his harueſt. 39 The conuersion of the Samaritans, 45 and Galileans. 47 How he healeth the rulers sonne.

NOwe when the Lorde knewe, howe the Pharisies had heard, that Iesus made and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

3 Hee [a] left Iudea, and departed againe into Galile.

4 And hee must needes goe through Samaria.

5 Then came hee to a city of Samaria called ‖Sychar, neere vnto the possession that *Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sate [b] thus on the well: it was about the [c] sixt houre.

7 There came a woman of Samaria to draw water. Iesus sayd vnto her, Giue me drinke.

8 For

a To enter therin.
b Which thing is to be assembled and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.
d As the power of God is manifest by the mouing of the ayre, so is it in changing and renuing vs, although the maner be hid from vs.
e Although he was excellently learned, yet knew he not those things which the very babes in Christs schoole ought to know.
f We may not teach our owne inuentions.
g He reproueth him, for that men doe teach things which they vnderstand not, and yet others beleeue them: but Christ teacheth things most certaine, & knowen, and men will not receiue his doctrine.
h Which was after a common and grosse maner.
i By reason of the vnion of his Godhead with his manhood.
Num. 21.9.
k His power must be manifest which is not yet knowen.
1. Iohn 4.9.
Chap. 9.39. and 12.47.
l The contempt of Christ, and the sinnes of the wicked condemne them: yet Christ as a iudge giueth sentence against the reprobate.
m Not onely the Iewes, but whosoeuer should beleeue in him.
Chap. 1.9.
n The cause and matter of condemnation.
o In walking roundly and sincerely. ‖Or, in God.
p As they doe which set God onely before their eyes, and follow the rule of his word.

‖Or, territorie. Chap. 4.1,2.

q That is, how they might be made cleane before God, which the washings vnder the Law did represent.
r They were led with ambition, fearing least their master should haue lost his fame.
Chap. 1.34.
Chap. 1.20.
s No man ought to vsurpe any thing further then God giueth him.
t And be exalted, and I esteemed as his seruant.
u The minister compared to Christ, is but earth.
Rom. 3.4.
x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine.
Matth. 11.27.
Habac. 2.4.
1. Iohn 5.10.

‖Or, Sychem. Gene. 33.19. and 48.22. Iosh. 24.32.

a To giue place to their rage.
b Euen weary as he was.
c Which was midday.

8 For his disciples were gone away into the citie, to buy meate.

9 Then sayd the woman of Samaria vnto him, How is it, that thou being a Iew, askest drinke of me, which am a woman of [d] Samaria? For the Iewes meddle not with the Samaritanes.

d For the Iewes esteemed the Samaritanes as wicked and prophane.

10 Iesus answered, and sayd vnto her, If thou knewest the [e] gift of God, and who it is that saith to thee, Giue me drink, thou wouldest haue asked of him, and hee would haue giuen thee [f] ‖ water of life.

e Meaning, of himselfe, whom his father had sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5. 5. 1. Iohn 3. 5.

‖ *Or, the liuely water.*

11 The woman sayd vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and sayd vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the [g] water that I shall giue him, shall neuer be more [h] a thirst: but the water that I shall giue him shalbe in him a well of water, springing vp into euerlasting life.

g Of the spirituall grace.

h He shall neuer be dried vp, or destitute.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and sayde, I haue no husband. Iesus said vnto her, Thou hast well sayd, I haue no husband.

18 For thou hast had fiue husbands, and hee whom thou now hast is not thine husband: that saydest thou truely.

19 The woman sayd vnto him, Sir, I [i] see that thou art a Prophet.

i Till she was liuely touched with her faults, she mocked and would not heare Christ.

20 Our fathers worshipped in this mountaine, and ye say, that in * Ierusalem is the place where men ought to worship.

Deut. 12. 6.

21 Iesus sayd vnto her, Woman, beleeue mee, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem, worship the Father.

3. King. 17. 29.

22 Ye worship that which ye *know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him.

2. Cor. 3. 17.

24 * God is a [k] Spirite, and they that worship him, must worship him in spirit and trueth.

k God being of a spirituall nature, requireth a spirituall seruice, and agreeable to his nature.

25 The woman sayd vnto him, I knowe well that Messias shall come, which is called Christ: when hee is come, he will tell vs all things.

26 Iesus sayde vnto her, I am hee that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueiled that hee talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and sayde to the men,

29 Come, see a man which hath tolde me all things that euer I did: is not hee the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eate.

32 But he sayd vnto them, I haue meate to eate, that ye know not of.

33 Then said the disciples betwene themselues, Hath any man brought him meate?

34 Iesus sayde vnto them, [l] My meate is that I may doe the will of him that sent me, and finish his worke.

l There is nothing that I hunger for more, or wherein I take greater pleasure.

35 Say not yee, There are yet foure moneths, and then commeth harueste? Beholde, I say vnto you, lift vp your eyes, and looke on the regions: * for they are white already vnto harueste.

Matth. 9. 37. Iuke 10. 2.

36 And he that reapeth, receiueth wages, and gathereth fruite vnto life eternall, that both hee that soweth, and hee that reapeth, might [m] reioyce together.

m Without grudging the one at the others labour.

37 For herein is the ‖ saying true, that one soweth, and another reapeth.

‖ *Or, prouerbe.*

38 I sent you to reape that, whereon yee bestowed no labour: [n] other men laboured, and ye are entred into their labours.

n Meaning the Prophets.

39 Nowe many of the Samaritanes of that citie [o] beleeued in him, for the saying of the woman which testified, He hath told me all things that euer I did.

o The Samaritans shewed themselues willing to receiue his doctrine, who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tary with them: and hee abode there two dayes.

41 And many moe [p] beleeued because of his owne word.

p That is, had the right and true faith.

42 And they sayd vnto the woman, Now we beleeue, not because of thy saying: for we haue heard him our selues, and knowe that this is in deede the Christ the Sauiour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had *testified that a Prophet hath none honour in his [q] owne countrey.

Matth. 13. 57. marke 6. 4. luke 4. 24.

q Here by his owne countrey he meaneth Ierusalem, and the countrey about.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into * Cana a towne of Galile, where he had made of water wine. And there was a certaine [r] ruler, whose sonne was sicke at Capernaum.

Chap. 2. 1.

r The word signifieth royall, or one of the Kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King, Marke 6. 14.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would ‖ go downe, and heale his sonne: for hee was euen ready to die.

‖ *Or, returning.*

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler sayde vnto him, Sir, goe downe before my sonne die.

50 Iesus sayd vnto him, Go thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now ‖ going downe, his seruants

seruants met him, saying, Thy sonne liueth.
52 Then enquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.
53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueth. And he beleeued, and all his household.
54 This seconde miracle did Iesus againe, after hee was come out of Iudea into Galile.

CHAP. V.

1 *Hee healeth the man that was sicke eight and thirtie yeeres.* 10 *The Iewes accuse him.* 19 *Christ answereth for himselfe, and reproueth them,* 32 *Shewing by the testimonie of his father,* 33 *Of Iohn,* 36 *Of his workes,* 39 *And of the Scriptures, who he is.*

Leuit. 23.3. *deut.* 16.1.
‖ *Or, the sheepe market.*
a Where the sheepe were washed, that should be sacrificed.
b Which signifieth the house of powring out, because the water ranne out by conduits.

AFter * that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.
2 And there is at Ierusalem by ‖ the place of the sheepe, a [a] poole called in Ebrew [b] Bethesda hauing fiue porches:
3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.
4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.
5 And a certaine man was there, which had bene diseased eight and thirtie yeeres.
6 When Iesus sawe him lye, and knewe that hee nowe long time had bene diseased, hee sayde vnto him, Wilt thou bee made whole?
7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am comming, another steppeth downe before mee.
8 Iesus sayd vnto him, Rise: [c] take vp thy bed, and walke.
9 And immediatly the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.
10 The Iewes therefore said to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carry thy bed.
11 He answered them, He that made mee whole, he sayd vnto mee, Take vp thy bed, and walke.
12 Then asked they him, what man is that which saide vnto thee, take vp thy bed, and walke?
13 And hee that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.
14 And after that, Iesus founde him in the Temple, and sayde vnto him, Beholde, thou art made whole: [d] sinne no more, least a worse thing come vnto thee.
15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.
16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.
17 But Iesus answered them, My Father worketh hitherto, and I worke.
18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath, but sayde also that God was [e] his [f] Father, and made himselfe equal with God.
19 Then answered Iesus, and sayd vnto them, Verily, verily I say vnto you, The Sonne can do nothing of himselfe, saue that hee seeth the Father doe: for whatsoeuer things hee doeth, the same things doeth the Sonne also.
20 For the Father loueth the Sonne, and [g] sheweth him all things, whatsoeuer hee himselfe doeth, and hee will shewe him greater workes then these, that yee shoulde marueile.
21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.
22 For the Father iudgeth no man, but hath committed all [h] iudgement vnto the Sonne.
23 Because that all men shoulde honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.
24 Verily, verily I say vnto you, he that heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.
25 Verily, verily I say vnto you, the houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that [i] heare it, shall liue.
26 For as the Father hath life in [k] himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,
27 And hath giuen him power also to execute [l] iudgment, in that hee is the Sonne of man.
28 ¶ Marualle not at this: for the houre shal come in the which all that are in the graues, shall heare his voyce.
29 And they shall come forth, * that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.
30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.
31 If I * shoulde beare witnesse of my selfe, my witnesse were not [m] true.
32 There is another that beareth witnesse of mee, and I know that the witnesse, which he beareth of me, is true.
33 * Ye sent vnto Iohn, and he bare witnesse vnto the trueth.
34 But I receiue not the recorde of man: neuertheless, these things I say, that yee might be saued.
35 Hee was a burning, and a shining ‖ candle: and ye would for a [n] season haue reioyced in his light.

Mat. 9.2. *Luke* 5.18.
Iohn 7.23.
Ierem. 17.22.
d The afflictions that we endure, are chastisements for our sinnes.
e That is, proper and peculiar to him alone.
f It was lawfull for all Israel to call God their father, Exod. 4.22. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him.
g That is, he doeth communicate with him, hauing the same power and the same will.
h In giuing him power and rule ouer all.
i They that receiue it by faith.
k To communicate it with vs.
l That is, to gouerne and rule all things.
Matth. 25.46,
Chap. 8.14. *matth.* 3.17.
m Christ had respect to their weakenesse that heard him, and therefore said that his owne witnesse should not be sufficient.
Chap. 1.27.
‖ *Or, lampe.*
n But ye left him quickly, and did not perseuere.

*Matth.*3.17. *and* 17.5.
o In the Law and Prophets. *Deut.*4.12. *Acts.*17.11.
p The people are more ready to receiue falle prophets, then Iesus Christ.
q Vaine glory is a great let for a man to come to God. *Chap.*12.43.
r As Moses shall accuse them that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Mary, and the Saints, vpon whom now they call: but whosoeuer doth accuse the godly, Christ and their owne conscience shall condemne them. *Gen.*3.15. & 22.17. *and* 49.10. *deut.*18.15.

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mee to finish, the same workes that I do, beare witnesse of me, that the Father sent me.

37 And the *Father himselfe, which hath sent me, o beareth witnes of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his worde haue yee not abiding in you: for whom hee hath sent, him yee beleeue not.

39 * Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that yee might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receiue mee not: * if another shall come in his owne name, him will ye receiue.

44 How can yee beleeue, which q receiue * honour one of another, and seeke not the honour that commeth of God alone?

45 Doe not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: * for he wrote of me.

47 But if yee beleeue not his writings, how shall ye beleeue my wordes?

CHAP. VI.

10 *Iesus feedeth fiue thousande men with fiue loaues and two fishes.* 15 *He departeth away, that they should not make him King.* 26 *He reproueth the fleshly hearers of the word.* 41 *The carnall are offended at him.* 63 *The flesh profiteth not.*

AFter these things, Iesus went his way ouer the *a sea of Galile, or of b Tiberias.

2 And a great multitude followed him, because they saw his miracles, which hee did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passeouer, a * feast of the Iewes, was nere.

5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he sayd vnto Philip, Whence shall wee buy bread, that these might eate?

6 (And this he sayd to proue him: for he himselfe knew what he would do)

7 Philip answered him, c Two hundreth penyworth of bread is not sufficient for them, that euery one of them may take a little.

8 Then sayde vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus sayde, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe in number about fiue thousand.

11 And Iesus tooke the bread, and d gaue thankes, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.

12 And when they were satisfied, he sayde vnto his disciples, Gather vp the broken meate which remaineth, that e nothing bee lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, sayd, This is of a trueth, the Prophet that should come into the world.

15 When Iesus therefore perceiued that they would come, and take him to make him a f King, hee departed againe into a mountaine himselfe alone.

16 ¶ When euen was nowe come, his disciples went downe vnto the sea,

17 * And entred into a shippe, and went g ouer the sea towardes Capernaum: and now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fiue and twentie, or thirtie h furlongs, they sawe Iesus walking on the sea, and drawing nere vnto the ship: so they were afrayd.

20 But he sayde vnto them, It is I: bee not afrayd.

21 Then willingly they receiued him into the shippe: and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other shippe there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone i alone,

23 And that there came other ships from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the k other side of the sea, they sayde vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and sayde, Verily, verily I say vnto you, yee seeke mee not, because ye saw the miracles, but because yee ate of the loaues, and were filled.

27 Labour not for the meate which perisheth, but for the meate that l endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath * God the Father m sealed.

28 Then sayd they vnto him, What shall we doe, that wee might worke the n workes of God?

29 Iesus answered, and said vnto them, This is the worke of God, that ye beleeue in him, whom he sent.

30 They sayde therefore vnto him, What signe shewest thou then, that wee may see it, and beleeue thee? what doest thou worke?

31 * Our fathers did eate Manna in the desert,

a Called the lake of Gennezareth.
b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galile: but it is here said that he went ouer, because there were diuers creekes and turnings, ouer the which men ferried. *Louit.*23.5. *deut.*16.1. *Mat.*14.16. *mar.* 6.37. *luke* 9.13.
c This summe amounteth to about fiue pound sterling.
d Prayer and thankesgiuing doe sanctifie our meates, wherewith we are nourished.
e The abundant store of Gods gifts ought not to make vs prodigall to waste them.
f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished. *Matth.*14.25. *marke* 6.47.
g Ouer a corner of the lake.
h Whereof eight make a mile.
i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a creeke or arme of the lake, which saueth much labour to them that should haue gone about by land.
l Which nourisheth and augmenteth our faith. *Chap.*1.32. *mat.* 3.17. *and* 17.5.
m For when he appointed him to be the Mediator, he set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God. 1. *Iohn* 3.23. *Exod.* 16.14,15. *num.* 11.7.

Psal. 78.24,25. *Wisd.* 16,20.

desert, as it is * written, He gaue them bread from heauen to eate.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1, Cor, 10.3.

32 Then Iesus sayd vnto them, Uerely, verely I say vnto you, o Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, and giueth life vnto the world.

34 Then they sayd vnto him, Lord, euermore giue vs this bread.

Eccl. 24.24. *chap.* 4.14.

35 And Iesus sayd vnto them, I am the bread of life: he that commeth to me, shall not hunger, and * he that beleeueth in mee, shall p neuer thirst.

p He shall neuer want spirituall nourishment.

36 But I sayd vnto you, that ye also haue seene me, and beleeue not.

37 All q that the Father giueth me, shall come to me: and him that commeth to mee, I cast not away.

q God doeth regenerate his elect, and causeth them to obey the Gospel.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because hee said, I am the bread, which is come downe from heauen.

Matth, 13.55.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saieth he, I came down from heauen?

43 Iesus then answered, and saide vnto them, Murmure not among your selues.

r That is, or beleeue in me,

44 No man can r come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day.

s By lightning his heart with his holy Spirit.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

Isa 54.13. *Iere.* 31.33. *Matth.* 11.27.

46 * Not that any man hath seene the Father, saue he which is of God, hee hath seene the Father.

47 Uerily, verily I say vnto you, He that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

Exod. 16.15.

49 * Your fathers did eate Manna in the wildernesse, t and are dead.

t Then there is no food that can nourish our soules but Iesus Christ.

50 This is the bread, which commeth downe from heauen, that he which eateth of it, should not die.

u Which giue life to the world,

51 I am the u liuing bread, which came downe from heauen: if any man eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes stroue among themselues, saying, How can this man giue vs his flesh to eate?

x Where Christ is not, there death reigneth.

53 Then Iesus said vnto them, Uerily, verily I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue x no life in you.

54 Whosoeuer * eateth my flesh, & drinketh my blood, hath eternall life, and I will raise him vp at the last day.

1. *Cor.* 11.27.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He y that eateth my flesh, & drinketh my blood, z dwelleth in me, and I in him.

y As our bodies are sustained with meat & drink: so are our soules nourished w the body and blood of Iesus Christ.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

z To eat the flesh of Christ & drink his blood, is to dwell in Christ & to haue Christ dwelling in vs.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

a That is, vnderstand it.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayd, This is an hard saying, who can a heare it?

b He meaneth not that his humanitie descended from heauen: but he speaketh touching y vnion of both natures, attributing to the one, that which appertaineth to the other.

61 But Iesus knowing in himselfe, that his disciples murmured at this, sayd vnto them, Doeth this offend you?

Chap. 3.13.

62 What then if ye should see the Sonne of man b ascend vp * where he was before?

63 It is the Spirit that quickneth: the flesh c profiteth nothing: the wordes that I speake vnto you, are spirit and life.

b To wit, if it be separated frō the Spirit, whereof it hath the force: for it commeth of the power of the Spirit, that the flesh of Christ giueth vs life.

64 But there are some of you that beleeue not: for Iesus knewe from the beginning, which they were that beleeued not, and who should betray him.

c Then without Christ there is but death: for his word onely leadeth vs to life. *Matth*, 16,16. *Matth.* 26,16.

65 And he sayd, Therefore sayd I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then said Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? Thou hast the words of d eternall life:

d Although your number be small, yet shall ye be diminished.

69 And we beleeue, and know that thou art * the Christ, the sonne of the liuing God.

70 Iesus answered them, Haue not I * chosen you twelue, and e one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 17 He sheweth how to knowe the truth. 20 The iniurie they do vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 and chide with Nicodemus, for taking his part.

Leuit. 23.34.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes * a feast of the Tabernacles was at hand.

3 His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy workes that thou doest.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, that they had no citie here permanent, but that they must seek one to come

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to

manifest.

be ‖ famous. If thou doest these things, shew thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway readie.

7 The world cannot hate you: but mee it hateth, b because I testifie of it, that the workes thereof are euill.

b Why the world hateth Christ.

8 Goe ye vp vnto this feast: I will c not goe vp yet vnto this feast: for my time is not yet fulfilled.

c Christ doeth not vtterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

9 ¶ These things he sayd vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the d Iewes.

d These were the heads of the people, who did enuy Christ.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the ‖ Scriptures, seeing that he neuer learned?

‖ Or, letters.

16 Iesus answered them, and sayd, My doctrine is not e mine, but his that sent me.

e In that, that he is man onely,

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

f By this marke we may know whether the doctrine be of God or of man.

18 He f that speaketh of himselfe, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no g vnrighteousnesse is in him.

g Nothing counterfeit or vntrue.

19 *Did not Moses giue you a Law, and yet none of you keepeth the Law? *Why go ye about to kill me?

*Exod. 24. 3. Chap. 5. 18.

20 The h people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

h Who did not know the fetch of the Scribes.

21 Iesus answered, and sayd to them, I haue done one worke, and yee all i marueile.

i Because I did it on the Sabbath day.

22 *Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the *fathers) and ye on the Sabbath day circumcise a man.

*Leuit. 12. 3. Gen. 17. 10.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses should not be broken, be ye angry with me, because I haue made a man euery whit whole on the Sabbath day?

24 *Iudge not according to the appearance, but iudge righteous iudgement.

*Deut. 1, 16, 17.

25 ¶ Then said some of them of Ierusalem, Is not this he, whom they goe about to kill?

26 And beholde, hee speaketh ‖ openly, and they say nothing to him: doe the rulers knowe in deede that this is the verie Christ?

‖ Or, freely.

27 Howbeit we knowe this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cried Iesus in the Temple as he taught, saying, Yee k both knowe me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

k He speaketh this, as it were scornefully.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd handes on him, because his houre was not yet come.

31 Now many of the people l beleeued in him, and said, When the Christ commeth, will he do moe miracles then this man hath done?

l They were well minded to heare him, which preparation is here called (although improperly) faith.

32 The Pharises heard that the people murmured these things of him, and the Pharises and high Priests sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I m a little while with you, and then goe I vnto him that sent me.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained. *Chap.* 13. 33.

34 *Ye shall seeke me, and shall not find me, and where I am, can ye not come.

‖ Or, shalbe.

35 Then sayde the Iewes among themselues, Whither will he go, that we shall not find him? Will he go vnto them that are ‡ dispersed among the n Grecians, and teach the Grecians?

‡ Greeke, dispersion.

36 What saying is this that he sayd, Yee shall seeke me, and shall not find me? & where I am, can ye not come?

n Among the Iewes which were scattered here and there among the Gentiles. *Leuit.* 23. 36.

37 Now in the last and * great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

o The true way to come to Christ, is by faith. *Deut.* 18. 15.

38 He that o beleeueth in mee, * as sayeth the Scripture, out of his belly shall flow riuers of water p of life.

p Which shall neuer drie vp. *Ioel* 2. 28.

39 (* This spake he of the Spirit, which they that beleeued in him, should receiue: for the q holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

acts 2. 17.

q These were the visible graces which were giuen to the Apostles after his ascension.

40 So many of the people, when they heard this saying, sayd, Of a trueth this is the r Prophet.

41 Other said, This is the Christ: & some sayd, But shall Christ come out of Galile?

r They looked for some notable Prophet besides the Messias, Chap. 1. 21. *Micah.* 5. 2. *matth.* 2. 5.

42 *Saieth not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissention among the people for him.

f Wherein appeareth the mighty power of Christs word against his enemies.

44 And some of them would haue taken him, but no man layd handes on him.

45 Then came the officers to the high Priests and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, s Neuer man spake like this man.

s They alledge the authority of man against Gods authoritie. *Chap.* 3. 1, 2.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the t rulers, or of the Pharises beleeue in him?

t They were the rulers of the people.

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayde vnto them, (* hee that came to Iesus by night, and was one of them)

51 Doeth our Lawe iudge a man before it heare him, * and knowe what hee hath done?

*Deut. 17. 8. and 19. 15.

52 They

52 They answered and sayde vnto him, Art thou also of Galile? searche and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore and whither he goeth. 32 Who are free and who are bond. 34 Of free men and slaues, and their reward. 46 He defieth his enemies. 59 And being persecuted, withdraweth himselfe.

AND Iesus went into the mount of Oliues.

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he sate downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And sayd vnto him, Master, this woman was taken in adultery, in the very act.

5 *Now Moses in the Law commanded vs, that such should be stoned: what sayest thou therefore?

6 And this they sayd to tempt him, that they might haue wherof to a accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

7 And while they continued asking him, he lift himselfe vp, and said vnto them, *Let him that is among you without sinne, cast the first stone at her.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp himselfe againe, and sawe no man, but the woman, hee sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She sayd, No man, Lord. And Iesus sayde, b Neither doe I condemne thee: goe and sinne no more.

12 Then spake Iesus againe vnto them, saying, I *am the light of the worlde: hee that followeth me, shall not walke in darkenesse, but shall haue the ‖light of life.

13 The Pharises therefore sayde vnto him, Thou beareſt recorde of thy selfe: thy record is not true.

14 *Iesus answered, and said vnto them, c Though I beare record of my selfe, yet my record is true: for I know whence I came, & whither I go: but ye cannot tell d whence I come, and whither I goe.

15 Ye iudge after the flesh: e I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 And it is also written in your Lawe, *that the testimonie of two men is true.

18 I am f one that beare witnesse of my selfe, and the Father that sent mee, beareth witnesse of me.

19 Then sayde they vnto him, Where is thy Father? Iesus answered, Ye neither knowe mee, nor my Father. If ye had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in ‖ the treasurie, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then sayde Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your h sinnes. Whither I goe, can ye not come.

22 Then sayde the Iewes, Will hee kill himselfe, because hee sayth, Whither I goe, can ye not come?

23 And he said vnto them, i Ye are from beneath: I am from aboue: ye are of this worlde: I am not of this worlde.

24 I sayde therefore vnto you, That ye shall die in your sinnes: for except yee beleeue, that I am hee, ye shall die in your sinnes.

25 Then sayde they vnto him, Who art thou? And Iesus sayde vnto them, ‖ Euen the same thing that I sayd vnto you k from the beginning.

26 I haue many things to say, and to iudge of you: but hee that sent mee is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstood not that he spake to them of the Father.

28 Then sayd Iesus vnto them, When yee haue l lift vp the Sonne of man, then shall ye m knowe that I am n hee, and that I doe nothing of my selfe, but as my father hath taught me, so I speake these things.

29 For he that sent me is with mee: the Father hath not left mee alone, because I doe alwayes those things that please him.

30 ¶ As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If yee continue in my word, ye are verily my disciples,

32 And shall knowe the trueth, and the trueth o shall make you free.

33 They answered him, p Wee be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoeuer committeth sinne, is the *seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therfore shall make you free, ye shall be free in deede.

37 I q know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and sayd vnto him, Abraham is our father. Iesus sayde vnto them,

Leuit.20.10.

a Either for breaking the Law, if he did deliuer her, or of lightnesse and inconstancie, if he did condemne her.

Deut.7.6,7.

b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adulterie.

Chap.1.5.& 9.5.

‖ *Or, liuely light.*

‖ *Or, iust.*

Chap.5.31.

c That which Christ denyed, Chap.5.31, hee granteth, to declare vnto the their stubbernes, and saith that being God, he beareth witnesse to his humanitie: likewise doeth God the father witnesse by same, which are two distinct persons, though but one God, chap.5.37.

d In that he came from his father, he sheweth that he is not onely man, but God also.

e He would not iudge rashly, as they did.

Deut.17.6.& 19.15 mat.18.16. 2 cor.13.1. heb.10.28.

f Which place proueth Christ to be very God and man.

g That is, the place where the vessel and other things belonging to the temple, were kept.

h Because of their rebellions wherein they did perseuere.

i He sheweth the difference betweene the Gospel, and the subtill wit of man.

‖ *Or, from the beginning, euen that I said vnto you.*

k That is, who he was, whence he was, and why he came into this world.

l Their endeuours and practises, whereby they thinke to destroy him, shall serue to exalt and magnifie his glory.

m Not to beleeue in him, but to be conuicted.

n To wit, the Messias.

o For we were slaues to sinne.

p These were not the beleeuing Iewes, but the mockers that answered thus.

Rom.6.20. 2.pet.2.19.

q He granteth their sayings, in such sort, that he sheweth vnto them that their owne deedes proue them liars.

them. If yee were Abrahams children, yee would do the r works of Abraham.

40 But now yee goe about to kill mee, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then sayde they to him, Wee are not borne of fornication: we haue one father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then woulde yee loue mee: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye cannot s heare my word.

44 *Ye are of your father the deuill, and the lusts of your father ye will doe: he hath beene a murtherer t from the beginning, and u abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a lyar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue me?

47 *He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my father, and yee haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it and x iudgeth.

51 Verily verily I say vnto you, If a man keepe my word, he shall neuer y see death.

52 Then said the Iewes to him, Nowe know we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my worde, hee shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom yee say, that he is your God.

55 Yet ye haue not knowen him: but I know him, and if I should say I know him not, I should be a lyar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my a day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fifty yeere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verily, verily I say vnto you, before Abraham was, b I am.

59 * Then tooke they vp stones, to cast at him. but Iesus hid himselfe, and went out of the Temple ‖.

r Which were his obedience, charitie and such good workes which proceeded of faith.

s For you are carnall and can not vnderstand spirituall things. 1. *Iohn* 3.8.

t Since the first creation of man.

u It followeth then that he was once in the truth; for he was not created euill.

x According to his wont and custome. 1. *Iohn* 4.6.

y Who will reuenge the iniurie that ye doe against me, or rather against him.

z For the faithfull euen in death see life.

a Which was to see the comming of Christ in the flesh: which thing Abraham sawe farre off with the eyes of faith, Heb. 11.10.

b Not only God, but the mediatour betweene God & man, appointed before all eternitie. *Chap.* 10.31.

‖ And he passed through the mids of them, and so went his way.

CHAP. IX.

1 *Of him that was borne blinde.* 11 *The confession of him that was borne blinde.* 39 *To what blinde men Christ giueth sight.*

AND as Iesus passed by, hee sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blind?

3 Iesus answered, * Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.

4 I must worke the workes of him that sent mee, while it is b day: the night commeth, when no man can worke.

5 As long as I am in the world, * I am the light of the world.

6 Assoone as hee had thus spoken, hee c spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And sayd vnto him, Goe wash in the poole of Siloam (which is by interpretation, d Sent) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, sayde, Is not this he that sate and begged?

9 Some sayde, This is hee: and others said, He is like him: but he himselfe saide, I am he.

10 Therefore they sayd vnto him, Howe were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and anointed mine eyes, and sayde vnto mee, Goe to the poole of Siloam, and wash. So I went and washed, and receiued sight.

12 Then they saide vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receiued sight. And he said vnto them, Hee layde clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayde, How can a man that is a sinner, doe such miracles? and there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had beene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blind:

21 But by what meanes hee nowe seeth, wee knowe not: or who hath opened his eyes, e can wee not tell: hee is olde ynough: aske him: he shall answere for himselfe.

22 These wordes spake his parents, because

a God doeth not alwayes punish men for their sinnes.

b When opportunitie & the season serueth. *Chap.* 1.9. *and* 8. 12. *and* 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay, to make one see: but it onely pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feare the Iewes: for the Iewes had ordained already, that if any man did confesse that hee was the Christ, hee should bee excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

f That is, consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh.7.19. 1.Sam.6.5.

24 Then againe called they the man that had bene blinde, and sayd vnto him, f Giue glory vnto God: we know that this man is a sinner.

g He spake this in mockerie.

25 Then he answered, and said, Whether hee bee a sinner or no, g I can not tell: one thing I know, that I was blinde, and now I see.

h They ought either to driue him from the trueth, or to make him swarue by their oft times examining him: which practise Satans members euer doe obserue in examining the Christians.

26 h Then said they to him againe, What did hee to thee? howe opened hee thine eyes?

27 Hee answered them, I haue tolde you already, and yee haue not heard it: wherefore would you heare it againe? i will ye also be his disciples.

i He derideth their wilfull malice an dignorance.

28 Then checked they him, and said, Be thou his disciple: we be Moises disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

k They doubted not of his countrey or parents, but of his office and authoritie.

30 The man answered, and saide vnto them, Doubtles this is a meruelous thing, that yee k know not whence he is, and yet he hath opened mine eyes.

31 Now ye know that God heareth not sinners: but if any man be a worshipper of God, and doeth his wil, him heareth he.

l Or, wicked men contemners of God, and such as delight in sinne.

32 Since the worlde began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered and sayde vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had ‖cast him out: and when he had found him, he sayde vnto him, Doest thou beleeue in the Sonne of God?

‖Or, excommunicate him.

36 He answered and sayde, Who is hee, Lord, that I might beleeue in him?

37 And Iesus sayd vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee sayd, Lord, I beleeue, and m worshipped him.

m As all astonished hee fell downe and worshipped him.

39 And Iesus sayde, I am come vnto n iudgement into this worlde, that they which see not, might see: and that they * which see, might be made blinde.

n Meaning, with rule & authority, to make the poore blinde to see, & the proud seers blinde.

40 And some of ỳ Pharisees which were with him, heard these things, and sayd vnto him, Are we blinde also?

41 Iesus sayde vnto them, If yee were blinde, o yee should not haue sinne: but now ye say, We see: therefore your sinne remayneth.

o You should not be so much in fault.

CHAP. X.

1 Christ is the true shepheard, and the Doore. 19 Diuers opinions of Christ. 24 Hee is asked if he be Christ. 32 His workes declare that he is God. 34 The Princes called gods.

VErily, verily I say vnto you, Hee that entreth not in by the doore into ỳ sheepefolde, but climeth vp another way, he is a theefe, and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and hee a calleth his owne sheepe by name, and leadeth them out.

a That is, there is mutual agreement and confesse of faith between the pastour and the sheepe.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

b He meaneth all the false prophets, who led not mē to Christ but from him.

5 And they wil not follow a stranger, but they flee from him: for they knowe not the voyce of strangers.

c He shalbe sure of his life.

6 This parable spake Iesus vnto them: but they vnderstoode not what things they were which he spake vnto them.

Isa.40.11. Ezek.34.23.

7 Then sayde Iesus vnto them againe, Verely, verily I say vnto you, I am the doore of the sheepe.

d Christ knoweth his because he loueth them, careth and prouideth for them.

8 All, b that euer came before mee, are theeues and robbers: but the sheepe did not heare them.

e As the Father cannot forget him, no more can he forget vs.

9 I am the doore: by me if any man enter in, he shalbe saued, and shall c go in and goe out, and finde pasture.

f In that he loueth and approueth me.

10 The thiefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

g To wit, among the Gentiles, which then were strangers frō the Church of God. *Ezek.37.22,24.*

11 * I am the good shepheard: the good shepheard giueth his life for his sheepe.

h Christ euen in that that he is man, hath deserued his Fathers loue and euerlasting life, not to his flesh only, but to vs also, which by his obedience & perfect iustice are imputed righteous, Rom.5.19. Phil.2.7. *Isa.53.7. Actes 2.24.*

12 But an hireling, and hee which is not the sheepheard, neither the sheepe are his owne, seeth the woolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and d know mine, and am knowen of mine.

i Which was instituted, that the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted and polluted. *1.Mac.1.59.*

15 e As the father f knoweth me, so know I the Father: and I lay downe my life for my sheepe.

16 g Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and * there shall be one sheepefolde, and one shepheard.

k Which was builded againe after the paterne of that which Salomon builded.

17 h Therefore doeth my Father loue mee, because * I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commandement haue I receiued of my Father.

19 ¶ There was a diuision againe among the Iewes for these sayings.

20 And many of them sayde, Hee hath a deuill, and is mad: why heare ye him?

21 Other sayd, These are not the wordes of him that hath a deuil: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the i feast of the * Dedication, and it was winter.

23 And Iesus walked in the Temple, in k Solomons porch.

24 Then came the Iewes round about him, and sayd vnto him, Howe long doest thou ‖ make vs doubt? If thou bee the

‖Or, holdest our mind in suspense.

Christ, tell vs plainely.

25 Iesus answered them, I told you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.

l The cause wherefore the reprobate can not beleeue.

26 But ye beleeue not: l for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voice, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.

m Whereby we learne how safely we are preserued against all dangers.

29 My Father which gaue them me, is m greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * Then the Iewes againe tooke vp stones, to stone him.

Chap. 8. 59.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

Psal. 82. 6.

34 Iesus answered them, Is it not written in your Law, * I said, ye are n gods?

n Meaning, of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.

35 If hee called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayde, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that yee may know and beleeue that the Father is in mee, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

o Whereby they gathered that Christ was more excellent then Iohn.

41 And many resorted vnto him, & sayd, Iohn did o no miracle: but all things that Iohn spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The hie Priestes and Pharises gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

AND a certaine man was sicke, named Lazarus of Bethania, the towne of Mary, and her sister Martha.

Chap. 12. 3. matth. 26. 7.

2 (And it was that * Mary which annointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

a For although he died, yet being restored so soone to life, it was almost no death in comparison.

3 Therefore his sisters sent vnto him saying, Lorde, behold, hee whom thou louest, is sicke.

4 When Iesus heard it, hee sayd, This sicknesse is not a vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after hee had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, sayd hee to his disciples, Let vs goe into Iudea againe.

8 The disciples sayd vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?

Chap. 7. 30. & 8. 59. and 10. 31.

9 Iesus answered, Are there not b twelue houres in the day? if a man walke in the day, he stumbleth not, because hee seeth the light of this world.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also, both summer and winter was with the Iewes deuided into xii. houres.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after he sayd vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.

12 Then sayd his disciples, Lord, if hee sleepe, he c shall be safe.

c They laboured to stay Christ from going into Iudea, as though there had bene no neede.

13 Howbeit, Iesus spake of his death: but they thought that hee had spoken of the ‖ naturall sleepe.

‖ *Or, slumbring sleepe.*

14 Then sayd Iesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that yee may beleeue: but let vs goe vnto him.

16 Then sayd Thomas (which is called d Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

d Which signifieth in ourtongue, a twin in birth.

17 Then came Iesus, and found that hee had lyen in the graue foure dayes already.

18 (Now Bethania was neere vnto Ierusalem, about e fifteene furlongs off.)

e Which were almost two mile.

19 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when shee heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then sayd Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.

22 But now f I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

f Shee sheweth some faith, which notwithstanding was almost ouercome by her affections.

23 Iesus sayd vnto her, Thy brother shal rise againe.

24 Martha said vnto him, I know that he shall rise againe in the reiurrection at the last day.

25 Iesus sayd vnto her, g I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shall he liue.

g Christ restoreth vs from death to giue vs euerlasting life.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?

27 Shee sayd vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 Then when she had so sayd, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe

h Wherein she declared her affection, and reuerence that she bare to Christ.

sawe Marie, that shee rose vp h hastily, and went out, followed her, saying, Shee goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and sawe him, shee fell downe at his feete, saying vnto him, Lorde, if thou hadst beene heere, my brother had not beene dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe, which came with her, he i groned in the spirit, and was troubled in himselfe,

i For compassion: for he felt our miseries as though he suffered the like.

34 And sayd, Where haue ye layed him? They sayd vnto him, Lord, come and see.

35 And Iesus k wept.

k We reade not that his affections were so excessiue that he kept no measure, as we doe in our sorowes, ioyes, and other affections.

36 Then sayd the Iewes, Beholde, how he loued him.

37 And some of them sayd, Could not hee, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, and a stone was layd vpon it.

39 Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, he stinketh already: for he hath been dead foure dayes.

40 Iesus sayd vnto her, Sayd I not vnto thee, that if thou didst beleeue, thou shouldest see the l glory of God?

l That is, a miracle whereby Gods Name should be glorified.

41 Then they tooke away the stone from the place where the dead was layed. And Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest mee alwayes, but because of the people that stand by, I sayd it, that they may beleeue that thou hast sent me.

43 As hee had spoken these things, hee cried with a loud voice, Lazarus, come foorth.

44 Then he that was dead, came foorth, bound hand and foot with bands, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him go.

45 Then many of the Iewes which came to Marie, and had seene the things which Iesus did, beleeued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the high Priests, and the Pharisees a councell, and sayd, What shall we doe? For this man doeth many miracles.

m They resist God, thinking to hinder his worke by their owne policies.

48 If m wee let him thus alone, all men will beleeue in him, and the Romanes will come, and take away both our place, and the nation.

n Or, for that present time.

49 Then one of them, named Caiaphas, which was the high Priest n that same yeere, sayd vnto them, Ye perceiue nothing at all,

o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as he did Balaam, to be an instrument of the holy Ghost.

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being high Priest that same yeere he o prophesied that Iesus should die for the nation:

52 And not for the nation onely, but that hee should gather together in one the children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a country nere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeouer was at hand, and many went out of the country vp to Ierusalem before the Passeouer, to p purifie themselues.

p Because they thought hereby to make themselues more holy against they should eat the Passeouer: but they were not commanded by God to vse this ceremonie.

56 Then sought they for Iesus, and spake among themselues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Nowe both the high Priests and the Pharises had giuen a commandement, that if any man knewe where he were, he should shewit, that they might take him.

CHAP. XII.

7 Christ excuseth Maries fact. 13 The affection of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death and the fruit thereof. 36 He exhorteth to faith. 40 The blindnesse of some, and the infirmities of others.

THen * Iesus sixe dayes before the Passeouer, came to Bethania, where Lazarus was, which was dead, whom he had raised from the dead. *Matth. 26. 7. marke 14. 3.*

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment of spikenard very costly, and anointed Iesus a feet, and wiped his feet with her haire, and the house was filled with the sauour of the ointment.

a Euen from the head to the feet.

4 Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which should betray him,

5 Why was not this ointment solde for b three hundreth pence, and giuen to the poore?

b Reade Marke 14. 5.

6 Now hee sayd this, not that hee cared for the poore, but because hee was a theefe, and * had the bagge, and bare that which was giuen. *Chap. 13. 29.*

7 Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knewe that hee was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom hee had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued in Iesus.

12 ¶ * On the morrowe a great multitude that were come to the feast, when they heard that Iesus shoulde come to Ierusalem, *Matt. 21. 8. mar. 11. 8. luke 19. 35.*

13 Tooke

13 Tooke braunches of palme trees, and went forth to meete him, and cryed, c Hosanna, Blessed is the King of Israel that cõmeth in the name of the Lord.

14 And Iesus found a d yong asse, and sate thereon as it is written,

15 *Feare not, daughter of Sion: behold, thy king commeth sitting on an asses colt.

16 But his disciples understood not these things at the first: but when Iesus was glorified, thẽ remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the graue, and raysed him from the dead.

18 Therefore met him the people also, because they heard that hee had done this miracle.

19 And the Pharises sayde among themselues, Perceiue ye howe yee preuaile nothing? Beholde, the ‖ worlde goeth after him.

20 ¶ Now there were certaine ◦ Greeks among them that came vp to worshippe at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, & desired him, saying, Sir, we would see Iesus.

22 Philip came and told Andrewe: and againe Andrewe and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be f glorified.

24 Verily, verily I say vnto you, except the wheate corne fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruite.

25 *He that g loueth his life, shall lose it, and hee that h hateth his life in this worlde, shall keepe it vnto life eternall.

26 *If any man serue mee, let him follow me: for where I am, there shall also my seruant bee: and if any man serue mee, him will my Father honour.

27 Nowe is my soule troubled: and what shall I say? Father, saue mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayde the people that stoode by and heard, that it was a thunder: others said, An Angell spake to him.

30 Iesus answered, and sayde, This voyce came not because of mee, but for your sakes.

31 Nowe is the i iudgement of this worlde: nowe shall the prince of this worlde bee cast out.

32 *And k I, if I were lift vp from the earth, will draw l all men vnto me.

33 Nowe this sayd hee, signifying what death he should die.

34 The people answered him, We haue heard out of the *Lawe, that the Christ bideth for euer: and how sayest thou, that the Sonne of man must bee lift vp? who is that Sonne of man?

35 Then Iesus sayd vnto them, Yet a litle while is *the light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth. *Chap.1.9.*

36 While yee haue light, beleeue in the light, that ye may be as children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esayas the Prophet might be fulfilled, that he sayd, *Lord, who beleeued our report? And to whome is the m arme of the Lord reuealed? *Isa.53.1.rom.10.16.*

39 Therefore could they not beleeue, because that Esaias saith againe,

40 *He hath blinded their eies, & hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should bee converted, & I should ◦ heale them. *Isa.6.9 mat.13.14.mar.4.12.luk.8.10.actes 28.26.rom.11.8.*

41 These things sayde Esaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, least they should ‖ bee cast out of the Synagogue.

43 *For they loued the ◦ prayse of men, more then the prayse of God.

44 And Iesus cryed, and sayd, He that beleeueth in me, beleeueth not in mee, but in him that sent me.

45 And hee that seeth mee, seeth him that sent me.

46 I *am come a light into the worlde, that whosoeuer beleeueth in me, should not abide in darkenesse. *Chap.3.19.and 9.39.*

47 *And if any man heare my wordes, and beleeue not, I ‖ iudge him not: for I came not to ‖ iudge the worlde, but to saue the worlde. *Chap.3.17. ‖Or, condemne ‖Or, condemne.*

48 He that refuseth me, and receiueth not my wordes, hath one that ‖ iudgeth him: *the word that I haue spoken, it shall iudge him in the p last day. ‖Or, condemneth. *Marke 16.16.*

49 For I haue not spoken of my selfe: but the father, which sent mee, he gaue mee a commaundement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the things therefore that I speake, I speake them so as the father said vnto me.

CHAP. XIII.

5 Christ washeth his disciples feete, 14 Exhorting them to humilitie & charitie, 21 Telleth them of Iudas the traitour, 34 And commaundeth them earnestly to loue one another. 38 He forewarneth of Peters denyall.

NOw *before the feast of the Passeouer, whē Iesus knewe that his houre was come, that hee shoulde depart out of this worlde vnto the Father, for as much as hee loued his awne which were in the worlde, vnto the ende he ◦ loued them, *Mat.26.2.mar.14.1.luk.22.1.*

2 And

c That is, saue, I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. *Zech.9.9.*

‖ Or, the preesse.

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world. *Mat.10.30.& 16.25.mar.8.35. luk 9.24.and 17.33.*

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christs sake. *Chap.12.24.*

i The reformation and restoring of those things, which were out of order. *Chap.3.14.*

k The crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles. *Psal.89.36.and 110.4.and 117. 2.ezek.37.25.*

a Because he saw the danger great which was towardthē, therfore he tooke y greater care for them.

2 And when [b] supper was done (& that the deuil had now put in the heart of Judas Iscariot, Simons sonne, to betray him)

3 Jesus knowing that ỹ Father had giuen all things into his handes, and that hee was come from God, and went to God,

4 He riseth from supper and layeth aside his vpper garment, and tooke a towell, and girded himselfe.

5 After that, he powred water into a basin, & began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Jesus answered and sayde vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter sayd vnto him, Thou shalt neuer wash my feete. Jesus answered him, If I [c] wash thee not, thou shalt haue no part with me.

9 Simon Peter sayde vnto him, Lorde, not my feete onely, but also the handes and the head.

10 Jesus sayde to him, Hee that is washed, needeth not, saue to [d] wash his feete, but is cleane euery whit: and ye are [*] cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 ¶ So after he had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Know yee what I haue done to you?

13 Ye call me Master, and Lorde, and ye say well: for so am I.

14 If I then your Lord, & Master, haue washed your feete, yee also ought to wash [e] one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Verily, verily I say vnto you, * The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If yee know these things, blessed are ye, if ye doe them.

18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, * Hee that eateth bread with mee, hath [f] lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeue that I am [g] he.

20 * Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and he that receiueth mee, receiueth him that sent me.

21 When Jesus had said these things, he was [h] troubled in the spirite, and [i] testified, and sayd, Verely, verily I say vnto you, that one of you shall betray me.

22 * Then the disciples looked one on an other, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus [k] bosome, whom Jesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of whom he spake.

25 * He then, as he leaned on Jesus breast, sayd vnto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shal giue a sop, when I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons sonne.

27 And after the soppe, [l] Satan entred into him. Then sayd Jesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knewe, for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had sayde vnto him, Buy those things that wee haue need of against the feast: or that hee should giue some thing to the poore.

30 Assoone then as hee had receiued the soppe, hee went immediatly out, and it was night.

31 ¶ When he was gone out, Jesus said, [m] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Litle children, yet a little while am I with you: yee shall seeke me, but as I sayde vnto the * Iewes, Whither I goe, can yee not come: also to you say I now,

34 * [n] A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayd vnto him, Lorde, whither goest thou? Jesus answered him, Whither I goe, thou canst not follow mee now: but thou [o] shalt follow me afterwards.

37 Peter sayd vnto him, Lorde, why can I not follow thee now? * I will lay downe my life for thy sake.

38 Jesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, The Cocke shall not crow, till thou haue denied me thrise.

CHAP. XIIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the trueth, & the life. 10 The Father and Christ one. 13 How wee should pray. 23 The promise vnto them that keepe his word.

NO hee sayde to his disciples, Let not your heart bee troubled: yee beleeue in God, [a] beleeue also in me.

2 In my fathers house are [b] many dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.

3 And though I goe to prepare a place for you, I will [c] come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, ye knowe, and the way ye know.

5 Thomas sayde vnto him, Lorde, wee [d] knowe not whither thou goest: how can we then know the way?

6 Jesus sayd vnto him, I am [e] the way, wee must beginne in him, continue in him, and

and

b Which was the eating of the Passeouer.

c And make thee cleane from thy sinnes.

d That is, to be continually purged of his corrupt affections and worldy cares which remaine dayly in vs. *Chap.15.3.*

e To serue one another. *Chap.15.20. mat. 10.24. luke 6.40. Psal.41.9.*

f Vnder pretence of friendship seeketh his destruction.

g To wit, ỹ Christ and redeemer of the world. *Matth.10.40. luke 10.16.*

h For very horrour & indignation of such an abominable act, as Iudas should commit.

i He did openly affirme. *Matth.26.21. marke 14.18. luke 22.21.*

k Their fashion was not to sit at table, but hauing their shooes off, and cushions vnder their elbowes, leaned on their sides, as it were half lying.

l Satan tooke full possession of him.

m Meaning, that his crosse shal ingender a maruelous glory, and that in it shall shine the infinite bountie of God. *Chap.7.34.*

n *Leuit.19.18. mat.22.39. chap. 15.12. 1.ioh.4.21.*

o Whereof we ought to haue continual remembrance, as though it were euen newly giuen.

Matth.26.33. marke 14.29.

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not onely place for him, but for all his.

c At the latter day, Act.1.11.

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore ende in him.

and the trueth, and the life. No man commeth vnto the Father, but by me.

7 If ye had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him.

8 Philip saide vnto him, Lord, shewe vs thy Father, and it sufficeth vs.

9 Iesus sayd vnto him, I haue bene so long time with you, and hast thou not known me, Philip? he that hath seene mee, hath seene my Father: howe then sayest thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, & the Father is in me? the wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he [h] doeth the workes.

11 Beleeue me, that I am in the Father, and the Father in mee: at the least, beleeue me for the very workes sake.

12 Verily, verily I say vnto you, hee that beleeueth in me, the workes that I doe, [i] he shall doe also, and greater then these shall he doe: for I goe vnto my Father.

13 * And whatsoeuer yee aske in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If yee shall aske any thing in my Name, I will doe it.

15 If ye loue me, keepe my commaundements,

16 And I will pray the Father, and he shall giue you another [k] Comforter, that he may abide with you for euer,

17 Euen the Spirit of [l] trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you comfortlesse: but I will [m] come to you.

19 Yet a little while, and the worlde shall see me no more, but ye shall see mee: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them, is he that loueth me: and he that loueth mee, [n] shalbe loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Iudas sayd vnto him (not [o] Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayde vnto him, If any man loue mee, hee will [p] keepe my worde, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my wordes, and the worde which yee heare is not [q] mine, but the Fathers which sent mee.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, which I haue tolde you.

27 [r] Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Yee haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued mee, yee would verely reioice, because I sayd, I goe vnto the Father: for my Father is [s] greater then I.

29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the [t] prince of this world commeth, and hath [u] nought in me.

31 But it is that the world may knowe that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs goe hence.

CHAP. XV.

6 The sweet consolation, & mutual loue betweene Christ & his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an husbandman.

2 * Euery branch that beareth not fruit in me, hee taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit. *Matth.15.13.*

3 * Now are ye cleane through the word which I haue spoken vnto you. *Chap.13.10.*

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can yee [a] except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye do nothing.

6 If a man abide not in mee, hee is cast forth as a branch and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in mee, and my [b] wordes abide in you, aske [c] what ye will, and it shalbe done to you.

8 Herein is my Father glorified, that ye beare much fruit, and bee made my disciples.

9 As the Father hath loued mee, so haue I loued you: continue in [d] my loue.

10 If yee shall keepe my commaundements, yee shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you that my ioy might remaine in you, and that your ioy might be [e] full.

12 * This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoeuer I command you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his Master doth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 Ye haue not chosen mee, but I haue chosen

f For the very fulnesse of the diuinitie remaineth in Christ.
g In that, that he is man.
h Who declareth his maiestie and vertue by his doctrine and miracles.
i This is referred to the whole bodie of the Church, in whom this vertue of Christ doth shine and remaine for euer. *Chap.16.23. mat. 7.7. mar.11.24. iames 1.5.*
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shal comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirit.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth them not to haue respect to the world, lest they should be drawen back by euill example.
q That is, not his alone: for he had nothing separate from his Father.
r All comfort and prosperity.
s In that, that Christ is become man, to be Mediatour betweene God and vs.
t Satan executeth his rage and tyranny by the permission of God.
u Satan shall assaile me with all his force, but he shal not find that in me which he looketh for: for I am that innocent lamb wout spot.

a We can bring foorth no fruit, except we be ingraffed in Christ.
b We must be rooted in Iesus Christ by faith, which commeth of the worde of God.
c So that ye follow Gods word which ye comprehend by faith.
d Wherewith I loue you.
e Perfect and entire. *Chap.13.34. 1.the ſſ.4.9. 1.iohn 3.11. and 4.21.*
f So that there is nothing omitted that is necessarie for vs, and concerning our saluation.

chosen you, and ordeined you, * that yee goe and bring foorth fruite, and that your fruite remaine, that whatsoeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If yee were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I sayd vnto you, * The seruant is not greater then his master. * If they haue persecuted me, they will persecute you also: if they haue g kept my worde, they will also keepe h yours.

21 But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me.

22 If I had not come and spoken vnto them, they i should not haue had sinne: but now haue they no k cloke for their sinne.

23 He that hateth mee, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but nowe haue they both seene, and haue hated both me and my Father.

25 But it is that the worde might bee fulfilled, that is written in their l Law, * They hated me without a cause.

26 But when the Comforter shall come, * whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye haue bene with me from the beginning.

Matth.28.19.

Chap.13.16. matth.10.24.

g The word also signifieth to be diligent to espie faults to trip one in.

h Which is the selfe same word, but called theirs because they preach it.

i But should haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselues, as if they had beene very holy, and without all sinne.

l That is, in the holy Scriptures.

Psal.35.19. Chap.14.26. Luke 24.49.

CHAP. XVI.

1 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therfore doeth comfort them with the promise of the holy Ghost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

THese things haue I sayd vnto you, that ye should not be a offended.

2 They shall ‡ excommunicate you: yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice.

3 And these things will they doe vnto you, because they haue not knowen the Father, nor me.

4 But these things haue I told you, that when the houre shal come, ye might remember, that I told you them. And these things b sayde I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, & none of you asketh me, c Whither goest thou?

6 But because I haue sayd these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the trueth, It is expedient for you that I goe away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 And when he is come, he wil d reproue the world of sinne, and of righteousnesse, and of iudgement:

9 Of e sinne, because they beleeue not in me:

10 Of f righteousnesse, because I goe to my Father, and ye shall see me no more.

11 Of g iudgement, because the prince of this world is iudged.

12 I haue yet h many things to say vnto you, but yee cannot beare them now.

13 Howbeit, when hee is come which is the Spirite of trueth, he will leade you into all trueth: for hee shall not speake of himselfe, but whatsoeuer he shall heare, shall hee speake, and hee will shew you the things i to come.

14 He shal glorifie me: for he shal receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayd I, that he shall take of mine, and shew it vnto you.

16 k A little while, and ye shall not see me: and againe, a little while, and ye shall see me: for I l goe to my Father.

17 Then said some of his disciples among themselues, What is this that he sayth vnto vs, A little while, and ye shall not see me, and againe, a little while, and ye shall see me, and, For I goe to my Father?

18 They sayd therefore, What is this that he sayth, A little while? we knowe not what he sayth.

19 Now Iesus knewe that they would aske him, and sayd vnto them, Do ye enquire among your selues, of that I sayd, A little while, and yee shall not see me: and againe a little while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the world shall reioyce: & ye shal sorow, but your sorrow shal be turned to ioy.

21 A woman when shee trauelleth, hath sorow, because her houre is come: but assoone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorow: but I will see you m againe, and your hearts shall reioyce, and your ioy shal n no man take from you.

23 And in that day shall ye aske me o nothing. * Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked p nothing in my Name: aske, & ye shall receiue, that your ioy may be full.

a And so shrinke from me.

‡ *Greeke, put you out of the Synagogues.*

b He bare with them because they were but weakelings.

c For if you did consider, yee would reioyce, God: For the Apostles knewe not that, till after the resurrection.

k Mine absence shall not be long: for I wil send you the holy Ghost, who shall remaine with you for euer.

l From death I passe to glory, and so will I endue you with mine heauenly vertue.

m By the power and vertue of the holy Ghost.

n For it shall be grounded vpon my resurrection and the grace of the holy Ghost.

o For ye shal haue perfect knowledge, and shall no more doubt as ye were woont. *Chap.14.13. matth.7.7. and 21.22. mar.11.24. luke 11.9. iames 1.5.*

p In respect of that, that you shall obtaine, if you aske in faith.

d Or, conuince. This is to be vnderstood of the comming of the holy Ghost when his vertue and strength shall shine in the Church.

e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleeue in him, Acts 2.37. and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgresser.

g When they shall know that I (whom they called the carpenters sonne, and willed to come downe from the crosse) am the very Sonne of God which haue ouercome all the powers of hell, and reigne ouer all, Ephes.1.19, &c.

h These things are conteined in the doctrine of the Apostles which onely is sufficient.

i As touching the spirituall kingdome of

25 These

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shal ye aske in my Name, and I say not vnto you, that I will q pray vnto the Father for you.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine. *Chap.* 17.8.

27 For the Father himselfe loueth you, because yee haue loued mee, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the worlde: againe I leaue the world, and goe to the Father.

29 His disciples sayd vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleeue, that thou art come out from God.

31 Iesus answered them, Do you beleeue now?

Matth. 26.31. *marke* 14.27.

32 * Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not r alone: for the Father is with me.

r Although men forsake Christ, yet is he no whit diminished: for he and his father are one.

33 These things haue I spoken vnto you, that f in mee yee might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

f We haue rest & comfort when we are truly grafted in Christ.

CHAP. XVII.

1 *The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the truth.*

THese things spake Iesus, and lift vp his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

Matth. 28.18.

2 * As thou hast giuen him a power ouer all flesh, that hee should giue eternall life to all b them that thou hast giuen him.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

3 And this is life eternal, that they know thee to be the onely very God, & whom thou hast sent, Iesus c Christ.

c That is, that they acknowledge both the Father and the Sonne to be very God.

4 I haue d glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

d As well by doctrine as miracles.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: e thine they were, and thou gauest them me, and they haue kept thy word.

e Our election standeth in the good pleasure of God, which is the only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith, and sanctified. Rom. 8.29,30. Ephes. 1.4,5. *Chap.* 16.27.

7 Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for f the world, but for them which thou hast giuen me: for they are thine.

f That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the worlde, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be g one, as we are.

g That they may be ioyned in vnitie of faith and spirit.

12 While I was with them in the world, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but the h childe of perdition, that the * Scripture might be fulfilled.

h He was so called, not only for that he perished, but because God had appointed & ordained him to this ende, Acts 1. 16,18, and 4.27, 28.

13 And now come I to thee, & these things speake I in the world, that they might haue my ioy fulfilled in themselues.

Psal 109.7.

14 I haue giuen them thy word, and the worlde hath hated them, because they are i not of the world, as I am not of the world.

i But are separated by the spirit of regeneration.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euill.

16 They are not of the world, as I am not of the worlo.

17 k Sanctifie them with thy trueth: thy word is trueth.

k *Or, consecrate them to thy selfe.*

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be l sanctified through the trueth.

k Renew them with thine heauenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

20 I pray not for these alone, but for them also which shall beleeue in me through their word,

21 That they all may be one, as thou, O Father, art in mee, and I in thee: euen that they may be also one in vs, that the m world may beleeue that thou hast sent me.

m That the infidels may by experience be conuicted to confesse my glory.

22 And the glory that thou gauest mee, I n haue giuen them, that they may be one, as we are one,

n I haue shewed them the example and patterne of perfit felicity. *Chap.* 12.26.

23 I in them, and thou in mee, that they may be made perfit in one, & that the world may know that thou hast sent mee, and hast loued them, as thou hast loued me.

24 * Father, I wil that they which thou hast giuen me, bee o with mee euen where I am, that they may behold my glory, which thou hast giuen me: for thou louedst mee before the foundation of the world.

o That they may profit, and grow vp in such sort, that in the end they may enioy the eternall glory with me.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in them.

p For without him we cannot comprehend the loue wherewith God loueth vs.

CHAP. XVIII.

3 *Christ is betrayed.* 6 *The wordes of his mouth smite the officers to the ground.* 10 *Peter smiteth off Malchus eare.* 13 *Iesus is brought before Annas and Caiaphas.* 25 *Where Peter denieth him.* 36 *He telleth Pilate what his kingdome is.*

WHen Iesus had spoken these things, hee went forth with his disciples ouer the a brooke * Cedron, where was a garden, into the which hee entred, and his disciples.

a Which was a deepe valley through y which a streame ran after a great raine. 1. *King.* 15.13. *matt.* 26.36. *mar.* 14.32. *luk.* 22.39

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 * Iudas

Matth.26.47. marke 14.43. luke 22.47.

3 *Iudas then after hee had receiued a b band of men & officers of the high Priests, & of the Pharisees, came thither with lanterns, and torches, and weapons.

b The which he had obteined of the gouernour of the Temple.

4 Then Iesus knowing all things that should come vnto him, went forth and sayd vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus sayd vnto them, I am hee. Nowe Iudas also which betrayed him, stood with them.

6 Assoone then as he had sayd vnto them, I am hee, they went backwards, and fell to the ground.

7 Then hee asked them againe, Whom seeke ye? And they sayd, Iesus of Nazaret.

8 Iesus answered, I sayd vnto you, that I am he: therefore if yee seeke mee, let these goe their way.

9 This was that the word might bee fulfilled which he spake, *c Of them which thou gauest me, haue I lost none.

Chap.17.12.

c He both spareth their bodies and also saueth their soules.

10 Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen mee?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

13 And led him away to* d Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest e that same yeere)

Luke 3.2.

d Who sent Christ vnto Caiaphas the high Priest bound.

e Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romans from time to time to change it, either for briberie or fauour.

14 *And Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ *Now Simon Peter followed Iesus and another disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the high Priest.

16 But Peter stoode at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then sayde the mayde that kept the doore vnto Peter, Art not thou also one of this mans disciples? he sayd, I am not.

Chap.11.50. Matth.26.58. mar.14.54. luke 22.54.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 ¶ (The high Priest then asked Iesus of his disciples, and of his doctrine.

f That is, frankly and plainely.

20 Iesus answered him, I spake f openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I sayd nothing.

21 Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they know what I sayd.

22 When he had spoken these things, one of the officers which stoode by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ *Now Annas had g sent him bound vnto Caiaphas the hie Priest.

Matth.26.57. marke 14.53. luke 22.54.

g After that Caiaphas had first sent him to him.

25 * And Simon Peter stoode and warmed himselfe, and they sayd vnto him, Art not thou also of his disciples? Hee denied it, and sayd, I am not.

Matt. 26.69,70. marke 14.67. luke 22.55,56,57.

26 One of the seruants of the hie Priest, his cousin, whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ¶ * Then led they Iesus from Caiaphas into the common hall. Nowe it was morning, and they themselues went not into the common hall, lest they should be h defiled, but that they might eate the Passeouer.

Mat.27.2. marke 15.1. luke 23.1.

Act.10.28. and 11.3.

29 Pilate then went out vnto them, and sayd, What accusation bring ye against this man?

30 They answered, and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then sayde Pilate vnto them, Take h yee him, and iudge him after your owne Law. Then the Iewes sayd vnto him, It is not i lawfull for vs to put any man to death.

h He spake this disdainefully, because they were so bent against all right and equity.

i As if they should say, Thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romans to punish with death.

32 It was that the word of Iesus* might be fulfilled which he spake, signifying what death he should die.

Matth.20.19.

33 * So Pilate entred into the common hall againe, and called Iesus, and sayd vnto him, Art thou the King of the Iewes?

Matth.27.11. marke 15.2. luke 23.3.

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priestes haue deliuered thee vnto mee. What hast thou done?

36 Iesus answered, My kingdome is not of this k worlde: if my kingdome were of this world, my seruaunts would surely fight, that I should not be deliuered to the Iewes: but nowe is my kingdome not from hence.

k It standeth not in strength of men nor in worldly defence.

37 Pilate then sayd vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a king: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the truth: euery one that is of the truth, heareth my voice.

l This was a mocking and disdainefull question.

38 Pilate sayde vnto him, l What is truth? And when he had layd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

Matth.27.15. marke 15.6. luke 23.17.

39 * But you haue a m custome, that I should deliuer you one loose at the Passeouer: will yee then that I loose vnto you the King of the Iewes?

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked transgresser. *Acts 3.14.*

40 * Then cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 *When Pilate could not asswage the rage of the Iewes against Christ, hee deliuereth him vp with his*

his superscription to be hanged betweene two theeues.
23 *They cast lots for his garments.* 26 *He commendeth his mother vnto John,* 28 *calleth for drinke,*
33 *dieth, and his side is pierced, and taken downe from the crosse.* 38 *He is buried.*

*Matth.*27.27. *mar.*15.16,17.

THen * Pilate tooke Iesus and [a] scourged him.

a He thought to haue pacified the fury of the Iewes by some indifferent correction.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayd, Haile, King of the Iewes. And they smote him with their rods.

4 Then Pilate went foorth againe, and sayd vnto them, Behold, I bring him foorth to you, that yee may know, that I finde no fault in him at all.

b He spake in mockerie, because Christ called himselfe King.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And Pilate sayd vnto them, [b] Beholde the man.

6 Then when the high Priests and officers saw him, they cried, saying, Crucifie, crucifie him. Pilate sayd vnto them, Take ye him and crucifie him: for I finde no fault in him.

c Christ was in deed the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe: wherefore their coloured accusation was falsly applied.

7 The Iewes answered him, We haue a lawe, and by our lawe hee ought to die, because hee made himselfe the [c] Sonne of God.

8 ¶ When Pilate then heard that word, he was the more afrayd,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.

d Hereby hee sheweth him, that he ought not to abuse his office and authoritie.

10 Then sayd Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no [d] power at all against mee, except it were giuen thee from aboue: therefore hee that deliuered mee vnto thee hath the greater sinne.

e A place somewhat high and raised vp.
f Which was mid-day.

12 From thencefoorth Pilate sought to loose him, but the Iewes cried, saying, If thou deliuer him, thou art not Cesars friend: for whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, hee brought Iesus foorth, and sate downe in the iudgement seat in a place called the [e] Pauement, and in Hebrewe, Gabbatha.

14 And it was the preparation of the Passeouer, and about the [f] sixt houre: and hee sayde vnto the Iewes, Beholde your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate sayde vnto them, Shall I crucifie your King? The high Priests answered, Wee haue no King but Cesar.

16 Then deliuered hee him vnto them to be crucified. * And they tooke Iesus, and led him away.

*Matth.*27.32. *marke* 15.21. *luke* 23.26.

17 And he bare his crosse, and came into a place named of dead mens skulles, which is called in Hebrew, [g] Golgotha:

g Which was the place of execution.

18 Where they crucified him, and two other with him, on either side one, and Iesus in the midst.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was nere to the city: and it was written in [h] Hebrew, Greeke, and Latine.

h Because all nations might vnderstand it.

21 Then sayde the high Priestes of the Iewes to Pilate, Writte not, the King of the Iewes, but that he sayd, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and his coat: and the coat was without seame, wouen from the toppe throughout.

*Matth.*27.35. *marke* 15.24. *luke* 23.34.

24 Therefore they sayde one to another, Let vs not diuide it, but cast lots for it, whose it shall be. This was that the [i] scripture might be fulfilled, which sayth, * They parted my garments among them, and on my coat did cast lots. So the souldiers did these things in deed.

i That which was prefigured in Dauid, was accomplished in Iesus Christ. *Psal.*22,18.

25 ¶ Then stoode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of ‖ Cleopas, and Marie Magdalene.

‖ *Or, Clopas.*

26 And when Iesus saw his mother, and the disciple standing by, whom hee loued, he sayd vnto his mother, Woman, beholde thy sonne.

Psal 69.22.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre the disciple tooke her home vnto him.

k Or, fattened it vpon an hyssope

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he sayd, I thirst.

l It may appeare that the crosse was not hie, seeing a man might reach Christes mouth with an hyssope stalke, which as appeareth, 1. Kings 4.33. was the lowest among herbs, as the cedar was highest among trees.

29 And there was set a vessell full of vineger: and they filled a spunge with vineger, and [k] put it about [l] an hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, he sayd, [m] It is finished, and bowed his head, and gaue vp the ghost.

m Mans saluation is perfected by the onely sacrifice of Christ: and all the ceremonies of the Law are ended.

31 The Iewes then (because it was the [n] Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an [o] hie day) besought Pilate that their legs might be broken, and that they might be taken downe.

n Because the day of the Passeouer fell on the Sabbath day.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

o Which declareth that he was dead in deed, as he rose againe from death to life.

34 But one of the souldiers with a speare [p] pierced his side, and foorthwith came there out blood and water.

Exod. 12.46. *numb.*9.12. *Zech.*12,10.

35 And hee that saw it, bare record, and his record is true: and he knoweth that hee sayth true, that ye might beleeue it.

36 For these things were done, that the * Scripture should be fulfilled, Not a bone of him shall be broken.

37 And againe another Scripture sayth, * They shall see him whome they haue thrust

thrust through.

Matth.27.57. mark.15.42.43. luke 23.50.51. 38 *And after these things Joseph of Arimathea, (who was a Disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take down the body of Jesus. And Pilate gaue him licence. He came then and tooke Jesus body.

p That is to say, before Christes death, but now he declareth him selfe manifestly. *Chap.2.3.*

39 And there came *also Nicodemus (which first came to Jesus by night) and broughtof myrrhe and aloes mingled together about an hundreth pound.

q This honourable buriall was as a preparation and entrie vnto the resurrection.

40 q Then tooke they the body of Jesus, and wrapped it in linnen clothes with the Odours, as the maner of the Jewes is to burie.

41 And in that place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layd.

42 There then layde they Jesus, because of the Jewes Preparation day, for the sepulchre was neere.

CHAP. XX.

1 *Marie Magdalene commeth to the sepulchre* 3 *So do Peter and Iohn.* 12 *The two Angels appeare.* 27 *Christ appeareth to Marie Magdalene,* 19 *And to all his disciples.* 25 *The incredulitie of Thomas.* 28 *His confession.*

Mar.16.1. luke.24.1.

NOwe * the first day of the weeke came Marie Magdalene, earely when it was yet a darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

a She departed from home before day, and came thither about the sunne rising, Mar.16.2.

2 Then shee ranne, and came to Simon Peter, and to the other Disciple, whome Jesus loued, and sayde vnto them, They haue taken away the Lorde out of the sepulchre, and wee knowe not where they haue layde him.

3 Peter therefore went foorth, and the other Disciple, and they came vnto the sepulchre.

4 So they ran both together, but the other Disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and sawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the Sepulchre, and sawe the linnen clothes lie,

‖Or, napkin.

7 And the ‖ kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

b That is, Iohn which wrote this Gospel.

8 Then went in also the b other disciple, which came first to the sepulchre, and he sawe it, and c beleeued.

c He beleeued that Christes body was taken away, according as Mary reported.

9 For as yet they knewe not the Scripture, that he must rise againe from the dead.

10 And the Disciples went away againe vnto their ‖ owne home.

‖Or, to their companie. *Matth.28.1. mark.16.5.*

11 C*But Marie stoode without at the sepulchre weeping: and as shee wept, shee bowed herselfe into the sepulchre,

12 And sawe two angels in white, sitting, the one at the head, and the other at the feete, where the body of Jesus had layen.

13 And they sayd vnto her, Woman, Why weepest thou? She sayde vnto them, They haue taken away my Lord, and I know not where they haue layd him.

14 When she had thus sayde, shee turned her selfe backe, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith vnto her, Woman, why weepest thou? whome seekest thou? Shee supposing that he had bene the gardiner, sayd vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Jesus saith vnto her, Mary, Shee turned her selfe, and sayde vnto him, Rabboni, which is to say, Master.

17 Jesus sayth vnto her, Touch mee not: for I am not yet d ascended to my Father, but go to my e brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your f God.

d Because she was too much addicted to the corporall presence, Christ rescheth her to lift vp her minde by faith into heauen, where onely after his Ascension he remaineth, and where we sit with him at the right hand of the father.

e That is, the disciples: for he was the first borne among many brethren, Psal.22.22,23. rom.8.29. colosſ.1.18.

f He is our father and our God, because Jesus Christ is our brother. *Mar.16.14. luke 24.36 1 cor.15.5*

18 Marie Magdalene came and tolde the Disciples, that shee had seene the Lorde, and that he had spoken these things vnto her.

19 C*The same day then at night, which was the first day of the weeke, and when the g doores were shut where the Disciples were assembled for feare of the Jewes, came Jesus and stood in the midst, and sayd to them, h Peace be vnto you.

g So that no man opened him the doores, but by his diuine power he causeth them to open of their owne accord, as of Peter is read, Acts 5.19. and 12.10.

20 But when he had so said, he shewed vnto them his handes, and his side. Then were the Disciples glad, when they had seene the Lord.

h Or, all prosperitie: which maner of greeting the Iewes vsed.

21 Then sayde Jesus vnto them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had sayd that, he i breathed on them, and sayde vnto them, Receiue the holy Ghost.

i To giue them greater power and vertue to execute that weightie charge that he would commit vnto them. *Matth.18.18.*

23 *Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

‖Or, place. k Which depend vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason. *Chap.21.25.*

24 C But Thomas one of the twelue, called Dydymus, was not with them when Jesus came.

25 The other disciples therefore said vnto him, we haue seene the Lord: but he said vnto them, Except I see in his handes the print of the nayles, and put my finger into the ‖ print of the nayles, and put mine hand into his side I will not beleeue it.

26 C And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Jesus whe the doores were shut, and stood in the mids, and sayd, Peace be vnto you.

27 After, saide hee to Thomas, Put thy finger here, and see my hands, and put forth thine hand and put it into my side, and be not faithlesse but faithfull.

28 Then Thomas answered, and sayde vnto him, Thou art my k Lord, and my God.

29 Jesus said vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue l not seene, and haue beleeued.

l Or, seene.

30 C*And many other signes also did Jesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that yee might beleeue, that Jesus is the Christ the Sonne of GOD, and that in beleeuing yee might haue life through his Name.

CHAP. XXI.

8 *Christ appeareth to his disciples againe.* 15 *He commaundeth Peter earnestly to feed his sheepe.* 18 *He forewarneth him of his death.* 25 *Of Christes manifold miracles.*

AFter these things, Iesus shewed himselfe againe to his disciples at the ‖ sea of Tiberias: and thus shewed he himselfe.

‖ Or, lake of Genesareth.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They sayd vnto him, We also will goe with thee. They went their way, and entred into a ship straight way, and that night caught they nothing.

4 But when ỹ morning was now come, Iesus stood on the shore: neuertheles the disciples knew not that it was Iesus.

‖ Or, children.

5 Iesus then said vnto them, ‖ Sirs, haue ye any meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and yee shall finde. So they [a] cast out and they were not able at all to drawe it for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his [b] coate to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) and they drew the net with fishes.

9 As soone then as they were come to land, they saw hote coales, & fish layd thereon and bread.

10 Iesus sayd vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundreth fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus sayd to Simon Peter, Simon the sonne of Iona, [c] louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee sayde vnto him, Feede my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feed my sheepe.

17 He sayd vnto him the [d] third time, Simon the sonne of Iona, louest thou me? Peter was sory because he said to him the third time, Louest thou me: and sayde vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

18 Verily, verily I say vnto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch forth thine hands, and another shal [e] gird thee, and lead thee whither thou wouldest not.

19 And this spake he, signifying by what death hee should glorifie God. And when hee had sayd this, he sayd to him, Folow me.

20 Then Peter turned about, and sawe the disciple whom Iesus loued, following, which had also * leaned on his breast at supper, and had said, Lord, which is he that betraieth thee?

21 When Peter therefore sawe him, hee sayde to Iesus, Lorde, what shall this man doe?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Iesus sayd not to him, He shall not die: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple which testifieth of these things and wrote these things, and we know that his testimonie is true.

25 * Nowe there are also many other things which Iesus did, the which if they should be written every one, [f] I suppose the world could not containe the bookes that should be written, Amen.

a Albeit they knew him not, yet they folowed his counsell, because they had all night taken paines in vaine.

b It was some linnen garment which fishers vsed to weare, which being trussed vnto him, couered his nether parts, and also letted not his swimming.

c The Minister cannot wel teach his congregation, except he loue Christ effectually, which loue is not in them that feed not the flocke.

d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt be tied with bands & coards: and whereas now thou goest at libertie, then thou shalt be drawen to punishment, when thy flesh shall after a sort resist.

Chap. 13. 33.

Chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercy.

The Acts of the holy Apostles,

written by Luke the Euangelist.

THE ARGVMENT.

CHrist after his ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that hee was not onely mindfull of his Church, but would bee the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much agaynst this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospell. And here in the beginning of the Church, and in the increase thereof, wee may plainely perceiue the practise and malice which Satan continually vseth to suppresse and ouerthrowe the Gospell: he raiseth conspiracies, tumults, commotions, persecutions, slaunders, and all kinde of crueltie. Againe wee shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly

to follow their captaine Christ, leauing as it were by this history a perpetuall memory to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction, is but the beginning of another. Yet neuertheleſſe God turneth the troubles, perſecutions, impriſonings and tentations of his to a good iſſue, giuing them as it were, in ſorow, ioy: in bonds freedome: in priſon, deliuerance: in trouble, quietneſſe: in death, life. Finally, this booke containeth many excellent Sermons of the Apoſtles and diſciples, as touching the death, reſurrection, and aſcenſion of Christ. The mercy of God. Of the grace and remiſſion of ſinne through Ieſus Christ. Of the bleſſed immortalitie. An exhortation to the miniſters of Christes flocke. Of repentance, and feare of God, with other principall points of our faith: ſo that this onely hiſtory in a maner may be ſufficient to inſtruct a man in all true doctrine and Religion.

CHAP. I.

7 The words of Christ and his Angels to the Apoſtles. 9 His aſcenſion. 14 VVherein the Apoſtles are occupied till the holy Ghoſt be ſent. 26 And of the election of Matthias.

THE former treatiſe, O Theophilus, of all that Ieſus began to [a] do, and teach,

2 Until the day, that hee was taken vp, after that he through the holy Ghoſt, had giuen [b] commandements vnto the [c] Apoſtles, whom he had choſen:

3 To whom alſo hee preſented himſelfe aliue after that he had ſuffered, by many infallible tokens, being ſeene of them by the ſpace of fourtie dayes, and ſpeaking of thoſe things which appertaine to the [d] kingdome of God.

4 And when hee had [e] gathered them together, he commanded them that they ſhould not depart from Ieruſalem, but to waite for the promiſe of the father, *which, ſaid he, yee haue heard of me.

5 *For Iohn in deed baptized with water, but ye ſhall bee baptized with the [f] holy Ghoſt within theſe few dayes.

6 When they therefore were come together, they aſked of him, ſaying, Lorde, wilt thou [g] at this time reſtore the kingdome to Iſrael?

7 And he ſaid vnto them, It is not for you to know the [h] times, or the ſeaſons, which the Father hath put in his owne power,

8 But yee ſhall receiue power of the holy Ghoſt, when he ſhal come on you: and ye ſhal bee [i] witneſſes vnto mee both in Ieruſalem, and in all Iudea, and in Samaria, and vnto the [k] vttermoſt part of the earth.

9 *And when he had ſpoken theſe things, while they beheld, hee was [l] taken vp: for a cloud tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as hee went, beholde, [m] two men ſtood by them in white apparell,

11 Which alſo ſaide, Yee men of Galile, why ſtand yee [n] gazing into heauen? This Ieſus which is taken vp from you into heauen, ſhall [o] ſo come, as ye haue ſeene him goe into heauen.

12 ¶ Then returned they vnto Ieruſalem from the mount that is called the mount of Oliues, which is neere to Ieruſalem, containing a [p] Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew and Matthewe, Iames the ſonne of Alphæus, and Simon Zelotes, and Iudas Iames brother.

14 Theſe all continued with one [q] accord in [r] prayer and ſupplication with the ‖ women, and Mary the mother of Ieſus, and with his brethren.

15 ¶ And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayne, (nowe the number of ‖ names that were in one place, were about an hundreth and twentie)

16 Ye men and brethren, this [s] Scripture muſt needes haue bene fulfilled, which the *holy Ghoſt by the mouth of Dauid ſpake before of Iudas, which was *guide to them that tooke Ieſus.

17 For hee was numbred with vs, and had obtained ‖ fellowſhip in this miniſtration.

18 Hee therefore hath purchaſed a fielde with the [t] reward of iniquitie: and when he *had throwen downe himſelfe headlong, he haſt aſunder in the mids, and all his bowels guſhed out.

19 And it is knowen vnto all the inhabitants of Ieruſalem, inſomuch that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Pſalmes, *Let his habitation be voyde, and let no man dwell therein: *alſo, Let another take his ‖ charge.

21 Wherefore, of theſe men which haue companied with vs, all the time that the Lord Ieſus was ‡ conuerſant among vs,

22 *Beginning from the Baptiſme of Iohn, vnto the day that hee was taken vp from vs, muſt one of them be made a witnes with vs of his [u] reſurrection.

23 And they preſented two, Joſeph called Barſabas, whoſe ſurname was Juſtus, and Matthias.

24 And they prayed, ſaying, Thou Lorde which knoweſt the hearts of all men, ſhewe whether of theſe two [x] thou haſt choſen,

that he that ſhould take in hand that excellent office of an Apoſtle, might be choſen by the authoritie of God.

a Whereby is meant Christes doctrine and his miracles declared for the confirmation of the ſame.
b To preach the Goſpel.
c Who as they were called by God, ſo had they their conſciences aſſured by his holy Spirit.
d Whereby God reigneth in vs.
e Becauſe they ſhould be all witneſſes of his aſcenſion. *Luke* 24.49. *Iohn* 14.26. *and* 15.26. *and* 16.7. *Matth.* 3.11. *marke* 1.8. *Luke* 3.16. *Iohn* 1.26. *chap.* 2.2. *and* 11.16. *and* 19.4.
f That is, with thoſe ſpirituall graces, which Ieſus onely giueth by his Spirit.
g This declareth mans impatiencie, who cannot abide quietly till Gods appointed time come, but would haue all things accompliſhed according to their affections, Reade Zachar. 6.14.
h For this paſſeth our capacitie, and God refuſeth it to himſelfe.
i To ſtand in the face of the whole worlde, which ſignifieth that they muſt enter into heauen by afflictions, and therefore muſt fight before they get the victory.
k Hereby they might learne that the Meſſias was not onely for the Iewes, but alſo for the Gentiles. *Luke* 24.51.
l Whereby they knewe certainely whither he went.
m Which were Angels in mens forme.
n And ſeking him with carnall eyes,
o As the true redeemer to gather vs vnto him.
p Which was two mile, according to the Iewes tradition, albeit it was not ſo appointed by the Scriptures.
q A liuely paterne to learne how to diſpoſe our ſelues to receiue the gifts of the holy Ghoſt.
r Partly to obtaine the holy Ghoſt, and partly to be deliuered from the preſent dangers.
‖ *Or, wiues.*
‖ *Or, men.*
s The offence which might haue come by Iudas fall, is herebye taken away, becauſe the Scripture had ſo forewarned. *Pſal.* 41.9. *Iohn* 13.27. *and* 18.2,3.
‖ *Or, portion.*
t Perpetuall infamie is the reward of all ſuch as by vnlawfully gotten goods buy any thing. *Matth.* 27.5. *Pſal.* 69.25.
‖ *Or, miniſterie.*
‡ *Greeke, went in and went out.*
u In that he mentioneth the principall article of our faith, he comprehendeth alſo the reſt.
x To the intent

25 That hee may take the roome of this
ministration and Apostleship, from which
Judas hath gone astray, to goe to his owne
place.
26 Then they gaue forth their lots: and
the lot fell on Matthias, and hee was by a
common consent counted with the eleuen A-
postles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, hee sheweth by the visible graces of the holy Spirite, that Christ is come. 41 He baptizeth a great number that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faithfull.

a The holy Ghost was sent when much people was assembled in Ierusalem, at the feast, Exo. 23. 16. Leuit. 23. 16. Deut. 16. 9. because the thing might not onely be knowen there, but also through the world.

AND when the a day of Pentecost was
come, they were b all with one accord in
one place.
2 And * suddenly there came a sound
from heauen, as of a rushing and mightie
c winde, and it filled al the house where they
sate.
3 And there appeared vnto them clouen
d tongues, like e fire, and it sate vpon each of
them.
4 And they were all filled with the holy
Ghost, and beganne to speake with other
tongues, as the spirit gaue them ‖ vtterance.
5 And there were dwelling at Ierusalem
Iewes, men that feared God, of euery nati-
on vnder heauen.
6 Now when this was f noised, the mul-
titude came together, and were astonied, be-
cause that euery man heard them speake his
owne language.
7 And they wondered all, and marueil-
led, saying among themselues, Behold, are
not all these which speake, of Galile?
8 How then heare wee euery man our
owne g language, wherein we were borne?
9 Parthians, and Medes, and Ela-
mites, and the inhabitants of Mesopota-
mia, and of Iudea, and of Cappadocia, of
Pontus, and Asia,
10 And of Phrygia, and Pamphylia, of
Egypt, and of the parts of Lybia, which is
beside Cyrene, and ‖ strangers of Rome, and
h Iewes, and i Proselytes,
11 Cretes, and Arabians: we heard them
speake in our owne tongues the wonderfull
workes of God.
12 They were all then amazed, and doub-
ted, saying one to another, What may this
bee?
13 And others k mocked, and sayd, They
are full of ‖ new wine.
14 ¶ But Peter standing with the ele-
uen, lift vp his voyce, and said vnto them, Ye
men of Iudea, and ye all that inhabite Ieru-
salem, bee this knowen vnto you, and hear-
ken vnto my words.
15 For these are not drunken, as yee sup-
pose, since it is but the l third houre of the day.
16 But this is that, which was spoken
by the l Prophet * Ioel,
17 And it shall be in the last dayes, sayeth
God, I will powre out of my Spirit vpon all
m flesh, and your sonnes, and your daughters
shall prophesie, and your yong men shall see
visions, and your n olde men shall dreame
dreames.
18 And on my seruantes, and on mine
handmaides I will o powre out of my Spi-
rite in those dayes, and they shall pro-
phesie.
19 And I will shewe wonders in heauen
aboue, and tokens in the earth beneath,
blood, and fire, and the vapour of smoke.
20 * The p Sunne shall bee turned into
darkenesse, and the Moone into blood, be-
fore that great and notable day of the Lorde
come.
21 And it shall be, * that whosoeuer shall
call on the q Name of the Lord, shall bee sa-
ued.
22 Ye men of Israel, heare these words,
Iesus of Nazaret, a man approoued of God
among you with great workes, and won-
ders, and signes, which God did by him in
the middes of you, as yee your selues also
know:
23 Him, I say, haue ye taken by the hands
of r the wicked, being deliuered by the s de-
terminate counsell, and ‖ foreknowledge of
God, and haue crucified and slaine:
24 Whom God hath raised vp, and loo-
sed the t sorowes of death, because it was vn-
possible that he should be holden of it.
25 For Dauid sayeth concerning him, * I
beheld the Lord alwayes before mee: for hee
is at my u right hand, that I should not bee
shaken.
26 Therefore did mine heart reioyce, and
my tongue was glad, and moreouer also my
flesh shall rest in x hope,
27 Because thou wilt not leaue my ‖ soule
in graue, neither wilt suffer thine holy one
to ‖ see corruption.
28 Thou hast shewed mee the y wayes of
life, and shalt make mee full of ioy with thy
countenance.
29 Men & brethren, I may boldly speake
vnto you of the Patriarke Dauid, * that he
is both dead and buried, and his sepulchre re-
maineth with vs vnto this day.
30 Therefore, seeing he was a z Prophet,
and knewe that God had * sworne with an
othe to him, that of the fruite of his loynes
hee would raise vp Christ concerning the
flesh to set him vpon his throne,
31 Hee knowing this before, spake of the
resurrection of Christ, that * his ‖ soule should
not be left in a graue, neither his flesh should
‖ see corruption.
32 This Iesus hath God raised vp, where-
of we all are witnesses.

b That is, such as were conuerted to the Iewish religion, which were before Painims & idolaters.
c Whereby is signified the holy Ghost.
d This signe agreeth with the thing which is signified thereby.
e To declare the vertue and force that should be in them.
‖ *Or, to speake.*
f How the Apostles spake diuers languages.
g For they could speake all languages, so that they were able to speake to euery man in his owne language.
‖ *Or, those that dwelt at Rome.*
h Whose ancesters were not of the Iewish natiō, but were conuerted to the Iewes religion, which their children did professe.
i That is, such as were conuerted to the Iewish religion, which were before Painims & idolaters.
k There is no worke of God so excellent, which the wicked scoffers doe not deride.
‖ *Or, sweete.*
l He expoundeth Ioels minde without binding himselfe to his words. *Ioel* 2, 28. *Isa.* 44. 3.
m Or man: meaning yong and olde, man and woman.
n Meaning, that God will shew himselfe very familiarly and plainely, both to olde and yong.
o Euen in great abundance. *Joel* 2, 31.
p God will shew such signes of his wrath through all the world, that men shall be no lesse amased, then if the whole order of nature were changed. *Ioel* 2. 32. *rom.* 10. 13.
q He teacheth this remedie to auoyd the wrath and threatnings of God, and to obtaine saluation.
r God caused their wickednesse to set foorth his glory contrary to their mindes.
s As Iudas treason and the Iewes crueltie towards Christ were most detestable, so were they not onely knowen to the eternall wisedome of God, but also directed by his immutable counsell to a most blessed ende.
‖ *Or, prouidence.*
t Both as touching the paine, and also the horrour of Gods wrath and curse. *Psal*, 16. 8, 9.
u To signifie that nothing can comfort vs in our afflictions, except we know that God is present with vs.
x Our hope standeth in Gods defence.
‖ *Or, life, or person.*
‖ *Or, feele.*
y In restoring me from death to life. 1. *King.* 2. 10. *chap.* 13. 36.
z And so knew by reuelation and speciall promise that which els hee could not haue knowen. *Psal.* 132. 11. *Psal.* 16. 10. *chap.* 13. 35.
‖ *Or, person.*
a The word signifieth a place where one can see nothing.
‖ *Or, feele.*

33 Since then that he by the [b] right hand of God hath bene exalted, and hath [c] receiued of his Father the promiſe of the holy Ghoſt, he hath ſhed forth this which yee now ſee and heare.

34 For Dauid is not aſcended into heauen, but hee ſaieth, * The Lord ſayd to my Lord, [d] Sit at my right hand,

35 Vntill I [e] make thine enemies thy footeſtoole.

36 Therefore, let all the houſe of Iſrael know for a ſurety that God hath [f] made him both Lord and Chriſt, this Ieſus, I ſay, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their hearts, and ſaid vnto Peter and the other Apoſtles, Men and brethren, what ſhall we doe?

38 Then Peter ſayd vnto them, Amend your liues, and be baptized euery one of you in the name of Ieſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the [h] gift of the holy Ghoſt.

39 For the promiſe [i] is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lorde our God ſhall call.

40 And with many other words he || beſought, and exhorted them, ſaying, Saue your ſelues from this froward generation.

41 Then they that gladly receiued his word, were baptized: & the ſame day, there were added to the Church about three thouſand || ſoules.

42 And they continued in the Apoſtles doctrine and [k] fellowſhip, and [l] breaking of bread, and prayers.

43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued were in one place, and had all things * common.

45 And they ſold their poſſeſſions & [m] goods, and parted them to al men, as euery one had need.

46 And they continued daily with one accord in the Temple, * and [n] breaking bread || at home, did eate their meat together with gladneſſe and ſingleneſſe of heart,

47 Praiſing God, and had fauour with all the people: and the Lord added to the Church [o] from day to day, ſuch as ſhould bee ſaued.

[b] By the vertue and power.
[c] He obtained of his father power to accompliſh the promiſe which he made to his Apoſtles, as touching the holy Ghoſt to be ſent vnto them. *Pſal.* 110.1.
[d] And therefore Chriſt doeth far excell Dauid,
[e] Chriſt is the onely redeemer vnto whom all powers are ſubiect and muſt obey.
[f] That is, hath appointed as king and ruler: and note, that in all this Sermon Peter ſpeaketh of Chriſtes manhood, as he was dead, buried, riſen, and aſcended to heauen.
[g] He ſpeaketh not here of the forme of baptiſme, but teacheth that the whole effect therof conſiſteth in Ieſus Chriſt.
[h] The viſible ſignes.
[i] Chriſt is promiſed both to the Iewes, and Gentiles, but the Iewes haue the firſt place.
|| *Or, proteſted before God.*
Or, perſons.
[k] Which ſtandeth in brotherly loue and liberalitie, Rom. 15. 26. 2. Cor. 9. 13. Heb. 13. 16.
[l] Which was the miniſtration of the Lords Supper. *Chap.* 4. 32.
[m] Not that their goods were mingled all together: but ſuch order was obſerued that euery man frankly relieued anothers neceſſitie. *Chap.* 20. 7.
[n] They did eate together, and at theſe feaſtes did vſe to miniſter the Lords Supper, 1. Chor. 11. 21. Iude 12.
|| *Or, from houſe to houſe.*
[o] Whereby wee ſee that the Apoſtles trauailed not in vaine.

CHAP. III.

7 The lame is reſtored to his feete, 12 Peter preacheth Chriſt vnto the people.

NOw Peter and Iohn went vp together into the Temple, at the [a] ninth houre of prayer.

[a] Which is with vs, three a clocke after noone, which was their euening ſacrifice, at which the Apoſtles were preſent to teach that the ſhadowes of the Law were aboliſhed by that Lambe that tooke away the ſinnes of the world.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they laid daily at the gate of the Temple called Beautifull, to aſke [b] almes of them that entred into the Temple.

3 Who ſeeing Peter and Iohn, that they would enter into the Temple, deſired to receiue an almes.

4 And Peter earneſtly beholding him with Iohn, ſayd, Looke on vs.

5 And he gaue heed vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter, Siluer and gold haue I none, but ſuch as I [c] haue, that giue I thee: In the [d] Name of Ieſus Chriſt of Nazaret, riſe vp, and walke.

7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones receiued ſtrength.

8 And he leaped vp, ſtood, and walked, and entred with them into the Temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God,

10 And they knew him that it was hee which ſate for the almes at the Beautifull gate of the Temple, and they were amazed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ran amazed vnto them in the porch which is called Solomons.

12 So when Peter ſawe it, he anſwered vnto the people, Yee men of Iſrael, why marualle yee at this? or why looke yee ſo ſtedfaſtly on vs, as though by our owne [e] power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, * the God of our Fathers hath glorified his Sonne Ieſus, whom yee betrayed, and denied in the preſence of Pilate, when hee had iudged him to bee deliuered.

14 * But yee denied the holy one and the iuſt, and deſired a [f] murtherer to bee giuen you,

15 And killed the Lord of life, whom God hath raiſed from the dead, whereof wee are witneſſes.

16 And his [g] Name hath made this man ſound, whom yee ſee, and knowe, through faith in * his || Name: and the faith which is by him, hath giuen to him this diſpoſition of his whole body in the preſence of you all.

17 And now, brethren, I know [h] that through ignorance yee did it, as did alſo your [i] gouernours.

18 But thoſe things which God before had ſhewed by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your ſinnes may be put away, when the time of refreſhing [k] ſhall come from the preſence of the Lord.

20 And he ſhal ſend Ieſus Chriſt, which before was preached vnto you.

21 Whom the heauen muſt [l] conteine vntill

[b] Becauſe his diſeaſe was incurable, he gaue himſelfe to liue of almes.
[c] He had the gift of healing ſickneſſes.
[d] In the vertue of Ieſus: for Chriſt was the author of this miracle, & Peter was the miniſter.
[e] He correcteth the abuſe of men, who attribute that to mans holineſſe, which onely appertaineth to God. *Chap.* 5. 30. *Mat.* 27. 20. *mar.* 15 11. *luke* 23. 18. *iohn* 18. 40.
[f] To wit, Barabbas.
[g] To wit, Gods name, whereby it appeareth that they did ſtriue againſt God. 1. *Pet.* 1. 21.
|| *Or, in Chriſt.*
[h] He doeth not excuſe their malice, but becauſe that ignorance and a blind zeale led many, he putteth them in hope of ſaluation.
[i] He meaneth ſome, and not all.
[k] When Ieſus ſhall come to iudge the world, ye ſhall know
[ý] he will be your redeemer, and not your iudge.
[l] We therefore beleeue cõſtantly that he is in none other place.

m Which is begun and continueth: but the full accomplishment and perfection is deferred to the last dsy. *Deut.18,15. chap.7.37.*

n Of the stocke of Abraham.

o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people. *Gen.12.3. galat.3.8.*

p Both Iewe and Gentile,

q None are blessed but in Christ.

till the time ỳ all things m be restored, which God hath spoken by the mouth of all his holy Prophets since the world began.

22 * For Moses sayd vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your n brethren like vnto me: ye shall heare him in all things whatsoeuer he shall say vnto you.

23 For it shal be, that euery person which shall not heare the Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thencefoorth as many as haue spoken, haue like wise foretold of these dayes.

25 Ye are the o children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seed shall all the p kinreds of the earth be q blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him hath he sent to blesse you, in r turning euery one of you from your iniquities.

r So that our regeneration and newnesse of life is inclosed vnder this blessing.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainely the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, vnitie, and charitie of the Church.

AND as they spake vnto the people, the Priests and the a Captaine of the temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus Name the b resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word beleeued, & the number of the men was about c fiue thousand.

5 ¶ And it came to passe on the morow, that their rulers and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Caiaphas, and Iohn, & Alexander, and as many as were of the kinred of the hie Priests.

7 And when they had set them before them, they asked, By what power, or d in what Name haue ye done this?

8 Then Peter full of the e holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,

9 For asmuch as wee this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole.

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whom God raised againe from the dead, euen by him doeth this man stand here before you whole.

11 * This is the stone cast aside of you g builders, which is become the head of the h corner.

12 Neither is there saluation in any other: for among men there is giuen none other name i vnder heauen, whereby we must be saued.

13 Nowe when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men, & without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed, standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and k conferred among themselues,

16 Saying, What shall we doe to these men? For surely a manifest signe is done by them, and it is openly knowen to all them that dwel in Ierusalem: and we cannot denie it.

17 But that it bee noysed no further among the people, let vs threaten and charge them that they speake hencefoorth to no man in this l Name.

18 So they called them, and commanded them, that in m no wise they should speake or teach in the name of Iesus.

19 But Peter and Iohn answered vnto them, and sayd, Whether it bee right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue n seene and heard.

21 So they o threatened them, & let them goe, and found nothing how to punish them, because of the people: for al men praised God for that which was done.

22 For the man was aboue fourtie yeere olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let goe, they came to their p fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, & sayd, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which q by the mouth of thy seruaunt Dauid hast sayd, * Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lorde, and against his Christ.

27 For r doubtles, against thine holy sonne Iesus, whom thou hadst s anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

28 To doe whatsoeuer thine t hand and thy u counsell had determined before to bee done.

29 And now, O Lord, behold their x threatnings, and y graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may bee done by the name of thyne holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled

a It is to be thought that this was the captaine of the Romanes garison.

b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandement?

e For he could not haue so spoken of himselfe.

f Iudges ought not to condemn, but approue and commend that which is well done. *Psal.118,22. isa. 28.16. mat.21. 42. mar.12,10. luke 20,17. rom. 9.33. 1.pet.2,7.*

g Meaning, Priests, Elders, and gouernours.

h For to vphold the weight and force of the building.

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience do condemne them.

l They gaue commandement to preach Christ no more.

m They preferre their authoritie to the ordinance of God.

n To the intent that we should beare witnes, and preach them.

o God hath put a ring thorow the wickeds noses, so that he stayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promise, who had assured that he would enlarge the kingdom of Christ, *Psal.2.1.*

r This is the verifying of the prophesie.

s And appointed to be king.

t Power, and iustice.

u All things are done by the force of Gods purpose, according to the decree of his wil, Ephes.1,11.

x Aswage their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but whereby they may most glorifie God.

z This was a sign of Gods presence and the performance of his promise.

a This boldnesse and constancie declared that their prayer tooke effect.

b Of one minde, will consent, and affection.

c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be destitute.

Chap. 2. 44.

d As the Apostles suffred none to lack, so S. Paul commaundeth that no idle loyterers bee maintained, 2. Thess. 3. 10.

e The goods were not alike diuided among all, but as euery man had want, so was his necessitie moderately relieued.

assembled together, and they were all ᶻ filled with the holy Ghost, & they spake the worde of God ᵃ boldly.

32 And the multitude of them that beleeued, were of one heart, & of one ᵇ soule: neither any of them saide, that any thing of that which he possessed, was his ᶜ owne, but they had all things ᵈ common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 Neither was there any among them that ᵈ lacked: for as many as were possessours of lands or houses, solde them, & brought the price of the things that were sold,

35 And laid it downe at the Apostles feet, and it was distributed vnto euery man, ᵉ according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, and of the countrey of Cyprus,

37 Whereas hee had lande, solde it, and brought the money, and laid it downe at the Apostles feete.

CHAP. V.

1 The hypocrisie of Ananias and Sapphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bolde confession before the Councell. 34 The counsell of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

ᵃ Which signified their sacrilege, distrust, and hypocrisie.

b Who mooued thy heart to sell thy possession? whereas thou turnest part to another vse, as if God did not see thy dissimulation.

c His sinne therefore was so much greater in that he committed it willingly.

d Then no man was compelled to sell his possessions, nor to put his money to the common vse.

e Because ỹ God so disposed it.

f And to mocke him as if he should not haue knowen your craftie fetch, which declareth that they do not only pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe proue, as it were purposely, whether God be righteous and Almightie.

BVt a certaine man named Ananias, with Sapphira his wife, solde a possession,

2 And ᵃ kept away part of the price, his wife also being of counsel, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then saide Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy ᵇ Ghost, & keepe away part of the price of the possession?

4 Whiles it remained, ᶜ appertained it not vnto thee? and after it was solde, was it not in thine owne ᵈ power? howe is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Nowe when Ananias heard these words, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it ᵉ came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the land for so much? And she said, Yea, for so much.

9 Then Peter saide vnto her, Why haue yee agreed together, to ᶠ tempt the Spirite of the Lord? behold, the feete of them which haue buried thine husband, are at the doore, and shall cary thee out.

10 Then shee fell downe straightway at his feete, & yeelded vp the ghost: & the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on al ỹ Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.

13 And of the others durst no man ioyne himselfe to them; neuertheless the people ᵍ magnified them.

14 Also the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streets, and laide them on beds, and couches, that at the least way the shadowe of Peter, when hee came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the ʰ Sadduces) and were full of ⁱ indignation,

18 And layd handes on the Apostles, and put them in the common prison.

19 But the Angel of the Lorde by night opened the prison doores, and brought them forth, and said,

20 Goe your way and stand in the Temple, and speake to the people all the wordes ᵏ of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councell together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & founde them not in the prison, they returned and tolde it,

23 Saying, Certainely wee founde the prison shut as sure as was possible, and the keepers ᵐ standing without before the doores: but when we had opened, wee found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one and shewed them, saying, Beholde, the men that yee put in prison, are standing in the Temple, and teache the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned)

27 And when they had ˡ they set them before the Councell. The chiefe Priest asked them.

g Because of their owne euil consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these strange iudgements.

h That is, they gaue them great praise.

i Which then were the chiefe among them.

k They were ful of blinde zeale, emulation and iclousie, in defence of their superstition.

l That is, of the liuely doctrine, whereby the way to life is declared.

m So that there was no fraud nor deceit, nor negligence: but it liuely setteth foorth the power of God and his prouidence for his.

28 Saying, Did not wee straitly commaund you, that yee should not teach in this Name? and beholde, ye haue filled o Ierusalem with your doctrine, and ye would bring this mans p blood vpon vs.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God then q men.

30 The * God of our fathers hath raysed vp Iesus, whom yee slew, and hanged on a tree.

31 Him hath God lift vp with his right hande, to be a prince and a r Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And wee are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Nowe when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there vp in the Councel a certaine Pharise named Gamaliel, a doctor of the lawe, honoured of all the people, and commanded to put the Apostles forth a little space,

35 And saide vnto them, Men of Israel, take heede to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp s Theudas boasting himselfe, to whom resorted a number of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, rose vp t Iudas of Galile, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And nowe I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke bee of men, it will come to nought:

39 But if it be of * God, yee cannot destroy it, lest yee bee founde euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Iesus, and let them go.

41 So they departed from the Councill, reioycing that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and from house to house they ceased not to teach, and preach Iesus Christ.

o He accuseth them of rebellion and sedition.

p And so make vs guiltie of Christes death.

q When they commaund, or forbid vs any thing contrary to the word of God. *Chap.*3.13.

r Meaning, that he is the Mediatour and onely meane betweene God and man.

s That is, Christ.

t This Theudas was aboue thirtie yeres before him, of whom Iosephus mentioneth lib.20.de Antiq. chap.4. that was after the death of Herod the great, when Archelaus his sonne was at Rome at what time Iudea was full of insurrections: so that it is not sure to giue credite to Eusebius in this point.

u Of him maketh mention Iosephus.li.18.where he speaketh of the taxing, Luke 2.1.

x He groundeth vpon good principles, but he doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

CHAP. VI.

3 Steuen Deacons are ordained in the Church. 8 The graces and myracles of Steuen, whom they accused falsely.

AND in those dayes, as the number of the disciples grew, there arose a murmuring of the a Grecians towardes the Hebrewes, because their widowes were b neglected in the dayly ministring.

a Whose aneestors were Iewes,

b en the twelue called the multitude were not looked vnto in the de-

of the Disciples together, and said, It is not meete that we should leaue the word of God to serue the c tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which we may appoint to this businesse.

4 And wee will giue our selues continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of d faith and of the holy Ghost, and * Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a e Proselite of Antiochia,

6 Which they set before the Apostles, and they prayed, and f laid their hands on them.

7 And the worde of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the g faith.

8 Now Steuen ful of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which hee spake.

11 Then they i suborned men, which said, Wee haue heard him speake blasphemous words against Moses, and God.

12 Thus they mooued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 And set forth false witnesses, which saide, This man ceaseth not to speake blasphemous words against this holy place, and the Lawe.

14 For we haue heard him say, that k this Iesus of Nazaret shall destroy this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they saw his face as it had bene the l face of an Angel.

c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.

d He ioyneth faith with the other gifts of the holy Ghost. *Chap.*21.8.

e Meaning one that was turned to the Iewes religion.

f This ceremonie the Iewes obserued in solemne sacrifices, Leuit. 3.2. and also in prayer and priuate blessings. Gen.48.14. Likewise in the primitiue Church it was vsed, either when they made ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, the ceremonie must cease.

g That is, to the Gospel, which is receiued by faith.

h Or, colledge: diuers nations had colledges at Ierusalem, wherin their youth was instructed, as we see in Vniuersities.

i That is, instructed and set forth false witnesses: and thus malice seeketh false shifts when trueth faileth her.

k They speake this in contempt.

l Not onely a certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 Hee rebuketh the hardnecked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormenters clothes.

THen saide the chiefe Priest, Are these things so?

2 And he saide, Yee a men, brethren, and fathers, hearken. The God of b glory appeared vnto our father Abraham, while hee was in c Mesopotamia, before hee dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.

b Hereby he is discerned from the false gods.

c He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

3 *And

Gene.12.1,

3 *And said vnto him, Come out of thy countrey, and from thy kinred, and come into the land, which I shall shew thee.

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And hee gaue him none inheritance in it, no, not the breadth of a foote: yet hee promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

Gene.15.13.
d Beginning to reckon the yeeres from the time that Isaac was borne.
e Take vengeance of them and deliuer my people.

6 But God spake thus, that his *seede should be a sojourner in a strange lande, and that they should keepe it in bondage, and entreate it euil [d] foure hundreth yeeres.

7 But the nation to whom they shall be in bondage will I [e] iudge, saith God: and after that, they shall come forth and serue me in this place.

Gene.17.9,10,
Gene.21.3.
Gene.25.24,26.
Gen.29.32,33.&
30.5.and 35.22.
Gene.37.28.
f That is, preserued and brought all things to a good issue.

8 *He gaue him also the couenant of circumcision: and so Abraham begate *Isaac, and circumcised him the eight day: and Isaac begate *Iacob, and Iacob the twelue *Patriarkes.

9 And the Patriarks mooued with enuie, solde *Ioseph into Egypt: but God was [f] with him,

Ge.41.37,39,40.
Gen.42.1,2.
Gene 45.4.
g After the Hebrew, threescore and ten.

10 And deliuered him out of all his afflictions, and *gaue him fauour and wisedome in the sight of Pharao King of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

Gene.46.5,6.
Gen.49.33.
Gen.50.7.
Ios.24.22.
h It is probable that some writer through negligence put in Abraham in this place, in stead of Iacob, who bought this field, Gen.33.12. or by Abraham he meaneth the posteritie of Abraham.

11 ¶ Then came there a famine ouer all the lande of Egypt and Canaan, and great afflictions, that our fathers founde no sustenance.

12 But when *Iacob heard that there was corne in Egypt, hee sent our fathers first.

Gene.30.7.
Exod.1.7.
i He inuented craftie wayes both to destroy the Israelites with ouermuch labour, and also to get great profite by them, Exod.1.10.

13 And at the seconde time, Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.

14 Then sent Ioseph and caused his father to bee brought, and all his kinred, euen s threescore and fifteene soules.

15 So *Iacob went downe into Egypt, and he *died, and our fathers,

16 And were remooued into *Sychem, and were put in the sepulchre, that [h] Abraham had bought *for money of the sonnes of Emor, sonne of Sychem.

17 But when the time of the promise drewe neere, which God had sworne to Abraham, the people *grew and multiplied in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same dealt [i] subtilly with our kinred, and euill intreated our fathers, and made them to cast out their yong children, that they should not remaine aliue.

Iosh.24.32.
Exod.2.
Gene.15.13.
Act.7.

20 *The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when hee was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty yere old, it came into his heart to visite his brethren the children of Israel.

24 *And when he saw one of them suffer wrong, hee defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian.

Exod.2.11,

25 For hee supposed his brethren would haue vnderstood that God by his hande should giue them deliuerance: but they vnderstood it not.

26 *And the next day hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethren: why doe yee wrong one to another?

Exod.2.13.

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a Iudge ouer vs?

28 Wilt thou kil me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a [k] stranger in the land of Madian, where he begate two sonnes.

Exod.3.2.
k This fire representeth the fornace of affliction, wherein the people of God were.

30 And when fortie yeres were expired, there appeared to him in the *wildernesse of mount Sina, an Angel of the Lord in a flame [l] of fire, in a bush.

l Seeing this Angel called himselfe God, it declareth that he was Christ the mediatour, who is the eternal God.

31 And when Moses saw it he wondered at the sight: and as hee drewe neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the [m] God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

m In signe of reuerence, read Exod.3 5.

33 Then the Lord saide to him, *Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

Exo.7,8,9, 10, 11,14,chapters.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will send thee into Egypt.

Exo.16.1.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a Iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in a bush.

Deut.18.15, chap.3.22.
n He proueth that Christ is the end of the Law & the Prophets.

36 Hee *brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wildernes *fourty yeeres.

Exod.19.2.
o Moses was the Angels or Christs minister, and a guide to the fathers.

37 This is that Moses which saide vnto the children of Israel, *A [n] Prophet shall the Lord your God raise vp vnto you, euen of your brethren like vnto me: him shall yee heare.

Exod.32.1.
p By oracles is meant the sayings that God spake to Moses,

38 *This is hee that was in the Congregation, in the wildernesse with the [o] Angel which spake to him in mount Sina, and with our fathers, who receiued the [p] liuely oracles to giue vnto vs.

Exod.32.1.
q Figures, or testimonies of the presence of God.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

r Yet they knew he was absent for their cōmodity, & so would shortly returne and bring them the Law.

40 Saying vnto Aaron, *Make [q] vs gods that may goe before vs: for [r] we know not what is become of this Moses that

brought

brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and * gaue them vp to serue the f hoste of heauen, as it is written in the booke of the Prophets, * t O house of Israel, haue yee offered to me slaine beastes and sacrifices by the space of fortie yeeres in the wildernesse?

43 And yee u tooke vp the tabernacle of * Moloch, and the starre of your god Remphan, figures, which yee made to worship them: therefore I wil cary you away beyond Babylon.

44 Our fathers had the Tabernacle of x witnesse in the wildernesse, as hee had appointed, speaking vnto * Moses, that hee should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 * Who found fauour before God, and desired that he might * find a Tabernacle for the God of Iacob.

47 * But Salomon built him an house.

48 Howbeit the most High * dwelleth not in y temples made with handes, as saith the * Prophet,

49 Heauen is my throne, and earth is my footestoole: what z house will yee builde for me, saith the Lorde? or what place is it that I should rest in?

50 Hath not mine hande made all these things?

51 * Yee stifnecked and of vncircumcised a hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that b Iust, of whom yee are nowe the betrayers and murtherers,

53 * Which haue receiued the Law by the c ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, & they gnashed at him with their teeth.

55 But hee being full of the holy Ghost, looked stedfastly into heauen, and sawe the glorie of God, and Iesus standing at the d right hand of God,

56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a lowd voyce, and stopped their eares, and e ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the * witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and saide, Lorde Iesus receiue my spirite.

60 And hee kneeled downe, and cryed with a lowd voyce, * Lord, lay not this sinne to their charge. And when hee had thus spoken, he slept.

Matth.5.44. luke 23.34. 1.corinth.4.13.

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered, preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The couetousnesse and hypocrisie of Simon. 26 And conuersion of the Eunuch.

AND Saul consented to his death, and at that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroade through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, a caried Steuen among them, to bee buried, and made great b lamentation for him.

3 But Saul made hauock of the Church, and entred into euery house, and drewe out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ Then came Philip into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord, hearing, and seeing the miracles which hee did.

7 * For vncleane spirites crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the city a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That he himselfe was some great man.

10 To whom they d gaue heede from the least to the greatest, saying, This man is the great e power of God.

11 And they gaue heed vnto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeued Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were f baptized both men and women.

13 Then Simon himselfe f beleeued also and was baptized, and continued with Philip, and wondred, when hee sawe the signes and great miracles which were done.

14 ¶ Nowe when the Apostles which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and John.

15 Which when they were come downe, prayed for them, that they might receiue the g holy Ghost.

16 (For as yet hee was come downe on none of them, but they were baptized h onely in the Name of the Lord Iesus)

17 Then

Rom.1.24.
f As the Sunne, moone, & other starres, Deu.17.3 *Amos 5.25.*
t Your fathers began in wildernes to contemne mine ordinances, and you now far passe them in impietie.
u And caried it vpon your shoulders. *Leuit.20.2.*
x They ought to haue bene content with this couenant onely, and not to haue gone after their lewd fantasies. *Exod.25.40. hebr.8.5. Iosh.3.14. 1.Sam.13.14. psal.89.21. 2.Sam.7.2. psal.132.5. 1.Chron.17.12. 1.king.6.1. Chap.17.24.*
y He reproueth the grosse dulnes of the people, which abused the power of God, in that they would haue contained it within the Temple. *Isa.66 1.*
z God cannot be contained in any space of place. *Iere.9.26. Ezek.44.9.*
a Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but still rebel.
b Which is Iesus Christ, who is not onely inst for his innocencie, but because all true iustice commeth of him. *Exod.19 16. gal.3.19.*
c By their ministerie or office.
d And reigning in his flesh, wherein he had suffered.
e This was done of furious violence, and by no forme of iustice. *Chap.22.20.*

a From the place where he was stoned.
b When the Church is depriued of any worthy member, there is iust cause of sorow: & note that here is no mention of any reliques or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to folow the illusions of Satan, then the trueth of God.
e This is the craft of Satan, to couer all his illusions vnder the Name of God.
f The maiestie of Gods word forced him to confesse the trueth: but yet was he not regenerate therefore.
g Meaning the particular gifts of the holy Spirit.
h They had onely receiued the common grace of adoption and regeneration, which are offred to all the faithful in baptisme, & as yet had not receiued the gift to speake in diuers languages and to doe miracles.

17 Then layd they their hands on them, and they receiued the holy Ghost.

18 And when Simon sawe that through laying on of the Apostles hands ỹ holy ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.

20 Then layd Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may bee obtained with money.

21 Thou hast neither part nor f elowship in this businesse: for thine heart is not right in the sight of God.

22 k Repent therefore of this thy wickednesse, and pray God, that if it bee l possible, the thought of thine heart may bee forgiuen thee.

23 For I see that thou art m in the gall of *bitternesse, and in the bond of iniquitie.

24 Then answered Simon, & said, Pray yee to the Lorde for me, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified, and preached the word of the Lord, returned to Ierusalem, and preached the Gospell in many townes of the Samaritanes.

26 Then the Angel of the Lorde spake vnto Philip, saying, Arise and goe toward the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is n waste.

27 And he arose, & went on: and behold, a certaine o Eunuch of Ethiopia, Candaces the Queene of the Ethiopians chiefe Gouernour, who had the rule of al her treasure, and came to Ierusalem to worship:

28 And as he returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Go neere, and ioyne thy selfe to yonder charet.

30 And Philip ran thither & heard him read the Prophet Esaias, and sayd, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And hee desired Philip that hee would come vp and sit with him.

32 Nowe the place of the Scripture which he read, was this, * Hee was led as a sheepe to the slaughter: and like a lambe dumme before his shearer, so opened hee not his mouth.

33 p In his humilitie his q iudgement hath bene exalted: but who shall declare r his generation? for his life is taken from the s earth.

34 Then the Eunuch answered Philip, and sayd, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip t opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuch said, See, here is water: what doeth let mee to be baptized?

37 And Philip sayd vnto him, If thou beleeuest with u all thine heart, thou mayest. Then he answered, and said, I beleeue that Iesus Christ is the Sonne of God.

38 Then hee commaunded the charet to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch x saw him no more: so he went on his way reioycing.

40 But Philip ‖ was found at y Azotus, and he walked to and fro preaching in al the cities, till he came to Cesarea.

CHAP. IX.

3 *The conuersion of Saul.* 15 *His vocation to the Apostleship.* 20 *His zeale to execute the same.* 25 *How he escapeth the Iewes conspiracies.* 26 *His accesse to the Apostles.* 31 *The prosperitie of the Church.* 34 *Peter healeth Aeneas,* 40 *Raiseth Tabitha.* 42 *He conuerteth many to Christ,* 43 *And lodgeth in a Tanners house.*

AND * Saul yet a breathing out threatnings & slaughter against the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that b way (either men or women) hee might bring them bound vnto Ierusalem.

3 Now as he iourneyed, it came to passe, that as hee was come neere to Damascus, * suddenly there shined round about him a light from heauen.

4 And he fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against c pricks.

6 Hee then both trembling and astonied, sayd, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall bee told thee what thou shalt doe.

7 The men also which iourneyed with him, stood amazed, hearing d his voyce, but e seeing no man.

8 And Saul arose from the ground, and opened his eyes, but f saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither g ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he sayd, Behold, I am here, Lord.

11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold,

f Thou art not worthy to be of the number of the faithful.

k That is, turne away from thy wickednesse.

l Hereby he would make him to feele his sinne, and not that he doubted of Gods mercies, if he could repent.

m Or thine heart is full of despiteful malice, & deuilish poyson of impietie, so that now Satan hath thee tied as captiue in his bands. *Deut.29.18.*

n After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste.

o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all maner officers and seruants that were put in credit or necessary affaires, were called by this name, as Isa.39.7.

p Albeit Christ was in graue and in deaths bands, feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted, Acts 2.24.

q The punishment which he suffred, was the beginning of his glory.

r That is, how long his age shall endure: for being risen from death, death shal no more reigne, neither shal his kingdom euer haue end: or els we may take generation, for his Church which neuer shall haue end: for nowe they sit in the heauenly places with Christ their head, as Ephes.2.6.

s And now he reigneth in heauen.

t Hee declared at length this matter of so great importance,

u With a pure & perfect heart.

x This was, to the intent that he might know so much the better that Philip was sent to him by God.

‖ *Or, perceiued himselfe to be.*

y Some thinke this citie was also called Asdod, Iosh.15.47.

Chap.22.4,5. *gal.1.13.*

a He persecuted with a great rage and cruelty the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he hath the true knowledge of God.

b That is, of that sect or sort. *Chap.22.6.*

1.cor.15.8.

c That is, to resist God when he pricketh and solliciteth out consciences.

d Meaning Sauls voice, as Chap. 22.9.

e For onely Saul knew that Iesus spake vnto him.

f For he was blind.

g He was so ruinished with the vision, that he did meditate nothing but heauenly things, and therewith was satisfied.

behold, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, how much euill hee hath done to thy Saintes at Ierusalem,

14 Moreouer here hee hath authoritie of the hie Priestes, to bind all that call on thy Name.

15 Then the Lord sayd vnto him, goe thy way: for he is a [b] chosen vessell vnto me, to [i] beare my name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his handes on him and sayd, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight and bee filled with the holy Ghost.

18 And immediately there fell from his eies as it had bene scales, and suddenly he receiued sight, and arose, and was baptised,

19 And receiued meate, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amased, and sayd, Is not this hee that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the hie Priests?

22 But Saul increased [p] more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But their laying await was knowen of Saul: nowe they [*] [m] watched the gates day and night, that they might kil him.

25 The the disciples tooke him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Ierusalem, hee assayed to ioyne himselfe with the disciples: but they were all afrayd of him, and beleeued not that hee was a disciple.

27 But Barnabas tooke him, [‡] brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that he had spoken vnto him, and how hee had spoken boldly at Damascus in the name of Iesus.

28 And he [‡] was conuersant with [n] them at Ierusalem,

29 And spake boldly [*] in the Name of the Lorde Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knew it, they brought him to Cesarea, and sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, [r] were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was licke of the palsie.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and [‖] make vp thy bed. And hee arose immediately.

35 And [s] all that dwelt at Lydda, [t] Saron saw him, and turned to the Lord.

36 There was also at Ioppa, a certaine woman a disciple named Tabitha (which by interpretation is called [u] Dorcas) shee was [‖] full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had [u] washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose [‡] came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates [‡] garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and sayd, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the [x] Saints and widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he tarried many dayes in Ioppa with one Simon a [‖] tanner.

h A worthy seruant of God, and endued with excellent graces aboue others.

i To beare me witnesse, and set forth my glory.

k Prouing by the conference of the Scriptures.

l That was after three yeeres, that he had remained at Damascus, and in the countrey about, Gal. 1. 18. 2. *Cor.* 11. 32.

m The gouerner at their request appointed a watch as he declareth to the Corinthians, 2. Cor. 11. 32.

‡ *Greeke, went in and out.*

n With Peter & Iames, Gal. 1. 18, 19.

o Making open profession of the Gospel.

p Which were Iewes, but so called, because they were dispersed through Grecia and other countreys.

q Because it was his owne countrey, and there he might haue some authoritie.

r Or, *trusse thy couch together.*

s Meaning, the greatest part.

t A place so called, and not a citie.

u That is, a deere, or, roe bucke.

‖ *Or, rich.*

u To the intent they might burie her afterward: for this was their custome.

x For she was restored to life, rather that other might haue occasion to beleeue and glorifie God, then for her owne sake.

‖ *Or, currier.*

CHAP. X.

3 *Cornelius admonished by the Angel,* 7 *Hee sendeth to Ioppa.* 11 *The vision that Peter sawe.* 17 *How he was sent to Cornelius.* 44 *The Gentiles also receiue the Spirit, and are baptized.*

FUrthermore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

2 A deuout man, and [a] one that feared God with all his houshold, which gaue much almes to the people, and prayed God continually.

3 He sawe in a vision euidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

fraid, and sayd, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come [b] vp into remembrance before God.

b That is, God did accept them: whereof it followeth that he had faith: or els it is impossible to please God.

5 Now therefore sende men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: [†] he shall tell thee what thou oughtest to doe.

† Hee shall speake words vnto thee whereby thou shalt be saued, and all thine house.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Joppa.

9 On the morow as they went on their iourney, and drew neere vnto the citie, Peter went vp vpon the house to pray, about the [c] sixt houre.

c Which was midday.

10 Then wayed he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, & a certaine vessel come downe vnto him, as it had bene a great sheete, knit at the foure corners, & was let downe to the earth.

12 Wherein were [d] all maner of foure footed beasts of the earth, and wilde beasts, and creeping things, & foules of the heauen.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

13 And there came a voyce to him, Arise, Peter, kill, and eate.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is [‖] polluted or vncleane.

‖ Or, common.

15 And the voyce spake vnto him againe the second time, The things that God hath [e] purified, [f] pollute thou not.

e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

16 This was so done thrise: and the vessell was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had seene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Beholde, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and [g] doubt nothing: for I haue sent them.

g Then true obedience which proceedeth of faith ought to be without doubt or questioning.

21 ¶ Then Peter went downe to ỹ men, which were sent vnto him from Cornelius, and sayd, Beholde, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

‖ Or, Peter.

23 Then called [‖] hee them in, and lodged them, and the next day Peter went foorth with them, and certaine brethren from Joppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsemen, and speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and [h] worshipped him.

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God,

26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, hee came in, and found many that were come together.

28 And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to company or come vnto one of an other nation: but God hath shewed me, that I should not call any man [‖] polluted, or vncleane.

‖ Or, common.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for me?

30 Then Cornelius sayd, Foure dayes agoe about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before mee in bright clothing,

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediatly, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and sayd, Of a trueth I perceiue, that [*] God is no accepter of persons.

*Deut.10.17. 2.chro.19.7. iob 34.19. wisd.6. 7.ecclus,35.16. rom.2.11 gal.2.6. ephe.6.9,col.3. 25.1.pet.1.17.

35 But in euery nation hee that [i] feareth him and worketh [k] righteousnesse, is accepted with him.

i By this speach the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.

k That is, he that is vpright and doeth hurt to no man, but doeth good to all.

36 Yee knowe the worde which GOD hath sent to the children of Israel, preaching [l] peace by Jesus Christ, which is Lord of all.

l Meaning, the reconciliatiō betweene God and man through Christ Iesus, Luke 2.14. Luke 4.14.

37 Euen the word which came through all Judea [*] beginning in Galile, after the baptisme which John preached,

38 To wit, how God [m] anoynted Jesus of Nazaret, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

m That is, endued him with graces & gifts aboue all others.

*Ierem.31.34. micah 7.11,18. hag.1 5.9.

39 And wee are witnesses of all things which he did both in the land of the Iewes, and in Jerusalem: whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto ỹ witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is he that is ordeined of God a iudge of quicke and dead.

43 To him also giue all the [*] Prophets witnesse, that through his Name, all that beleeue

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man [a] forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord‖. Then prayed they him to tary certaine dayes,

[b] We ought not to debarre them of baptisme whom God testifieth to be his: for seeing they haue the principall, that is lesse, ought not to be denied them.

‖ Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come, 29 and the remedie.

NOw the Apostles and the brethren that were in Iudea, heard that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision [a] contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to [b] them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certaine vessell comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and sawe foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto mee, that I should goe with them without doubting: moreouer these sixe brethren came with mee, and we entred into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and said to him, Sende men to Ioppa, and call for Simon whose surname is Peter.

14 Hee shall speake woordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, [*] euen as vpon vs at the beginning.

16 Then I remembred the woorde of the Lorde, howe he sayde, *John baptized with water, but ye shalbe [c] baptized with the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when wee beleeued in the Lorde Iesus Christ, who was I, that I could let God‖?

18 When they heard these things, [d] they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted [e] repentance vnto life.

19 ¶ And they which were [*] scattered abroad because of the ‖ affliction that arose about Steuen, walked throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the [f] Grecians, and preached the Lord Iesus.

21 And the [g] hand of the Lorde was with them, so that a great number beleeued and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should goe vnto [h] Antiochia.

23 Who when he was come and had seene the grace of God, was glad, and exhorted al, that with purpose of heart they would ‖ cleane vnto the Lord.

24 For hee was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the Disciples were first called [i] Christians in Antiochia.

27 In those dayes also came Prophetes from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, and signified by the [k] spirite, that there should bee great famine throughout all the worlde, which also came to passe vnder Claudius Cesar.

29 Then the disciples euery man according to his ability, [l] purposed to sende succour vnto the brethre which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the handes of Barnabas and Saul.

Chap. 2.4. and 4.31.

a For they could not yet comprehend this secret which was hid from the Angels themselues, euen from the creation of the world, Ephes. 3.8, 9. Col. 1.26.

b He purgeth his fact before the Church.

Chap. 1.5. and 19. 4. matth. 3.11. mark 1.8. luke 3. 16. john 1.26.

c That is, indued with the graces of the holy Ghost.

‖ Not to giue them the holy Ghost?

d Their modestie declareth, that they were not ashamed to vnsay that wherof they had vniustly blamed Peter.

e This repentance dependeth vpon faith.

Chap. 8.1.

‖ *Or, trouble.*

f He meaneth not the Iewes which being scattered abroad in diuers countreys were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

‖ *Or, continue with the Lord.*

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

l To signifie that it came of a charitable minde towards them.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison, 7 VVhom the Lord deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospel florisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

NOw about that time, [a] Herode the King stretched forth his handes to vexe certaine of the Church.

a Who was called Agrippa the sonne of Aristobulus: he was ne-

phew vnto Herode the great, and brother of Herodias,

2 And hee killed Iames the [b] brother of Iohn with the sword.

3 And when he sawe that it [c] pleased the Iewes, hee proceeded further to take Peter also (then were the dayes of vnleauened bread.)

4 And when he had caught him, he put him in prison, and deliuered him, to [d] foure quaternions of souldiours to be kept, intending after the Passeouer to bring him foorth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter bet weene two souldiers, bound with two chaines, & the keepers before the doore, kept the prison.

Chap.5.19.

7 [*] And behold, the Angel of the Lord came vpon them, and a light shined in the house, and he smote Peter on the side, & raised him vp, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel sayd vnto him, Gird thy selfe, and binde on thy [e] sandales. And so hee did. Then hee sayd vnto him, Cast thy garment about thee, and followe me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, hee sayd, Nowe I know for a trueth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the [f] waiting for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Mary the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maid came forth to hearken, named Rhode.

14 But when she knew Peters voyce, she opened not the entrie doore for gladnesse, but ran in, and told how Peter stood before the entrie.

15 But they sayd vnto her, Thou art mad. Yet shee affirmed it constantly, that it was so. Then sayd they, It is his [g] Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And hee beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, Goe shewe these things vnto Iames and to the brethren: and he departed and went into [h] another place.

18 ¶ Nowe assoone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers and commanded them to be led to bee punished. And he went down from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Tyms and Sidon, but they came all with one accord vnto him, and [i] perswaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herode arayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God and not of man.

23 But immediately [k] the Angel of the Lord smote him, because hee [l] gaue not glory vnto God, so that he was eaten [l] of wormes, and gaue vp the ghost.

24 And the worde of God [m] grew, and multiplied.

25 So Barnabas & Saul returned from Ierusalem, when they had fulfilled their [n] office, and tooke with them Iohn, whose surname was Marke.

b There was an other so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but onely to flatter the people.

d The number being sixteene was diuided by foures to keepe diuers wardes.

e Read Marke 6.9.

f For they thought that Herod would haue put him to death, as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights.

h Which was lesse suspect, by reason of the brethren.

i Both by flattering words, and also by bribery.

k Which he should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth.

l The vilenesse of the punishment declareth how God detesteth pride and tyrannie: his grandfather also was eaten of lice.

m The more that tyrants goe about to suppresse Gods worde, the more doeth it increase. n Which was to distribute the almes sent from Antiochia, Chap. 11.29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes reiected. 48 They that are ordained to life, beleeue. 52 The fruite of faith.

THere was also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and [a] Manahen, (which had bene brought vp with Herode the Tetrarch) and Saul.

2 Now as they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they and prayed, and laied their hands on them, and let them goe.

4 And they, after they were [c] sent forth of the holy Ghost, came downe vnto Selecucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached [d] word of God in the synagogues of the Iewes: & they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iew, named Barieins,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, & desired to heare the word of God.

8 But Elymas the sorcerer (for so is his name

a This declareth that God calleth of all sorts both hie and lowe.

b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed that they preached, and prophesied. *Chap.14.26.*

name by interpretation) withstoode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And sayd, O full of all subtiltie and all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the streight [c] wayes of the Lord?

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

11 Nowe therefore beholde, the hand of the Lorde is vpon thee, and thou shalt bee blind, and not see the sunne for a season. And immediatly there fell on him a mysle and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphus, they came to Perga, a citie of Pamphilia: then Iohn departed from them, and returned to Ierusalem.

d This was another Antiochia, then that which was in Syria.

14 But when they departed from Perga, they came to [d] Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren if ye haue any worde of [e] exhortation for the people, say on.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refuse none that had gifts to set foorth Gods glory, and to edifie his people. *Exod.* 1.9. *Exod.* 13,14. *Exod.* 16,1.

16 Then Paul stoode vp and beckened with the hand, and sayd, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the lande of [f] Egypt, and with an [g] high arme brought them out thereof.

f Here is declared the great patience and long suffering of God before he punisheth. *Iosh.* 14.1. *Iudg.* 3.9.

18 And about the time [h] of fourty yeeres, suffered hee their [i] manners in the wildernesse.

g For these 450. yeeres were not fully accomplished, but there lacked, 3. yeeres, counting from the birth of Isaac, to [k] distribution of the land of Chanaan. 1. *Sam.* 8.5.

19 And he destroyed seuen nations in the land of Chanaan, and [l] deuided their lande to them by lot.

20 Then afterward hee gaue vnto them [m] Iudges [n] about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

1 *Sam.* 9.15,16, *and* 10.1. 1. *Sam.* 16.13. *Psal.* 89.20,21. *Isa.* 11.1.

21 So after that they desired a [o] King, and God gaue vnto them [p] Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres.

22 And after he had taken him away, he raised vp [q] Dauid to be their king, of whom hee witnessed saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God [r] according to his promise raised vp to Israel the Sauiour Iesus:

24 When [s] Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when Iohn had fulfilled his [t] course, hee sayd, [u] whome ye thinke that I am, I am not hee: but beholde, there commeth one after mee, whose shoe of his feete I am not worthy to loose.

h When his office drew to an end, he sent his disciples to Christ. *Matth.* 1.7. *Iohn* 1,20.

26 Yeemen and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the [x] worde of this saluation sent.

i That is, this message and tidings of saluation.

27 For the inhabitants of Ierusalem, and their rulers, because they [y] knewe him not, nor yet the wordes of the Prophetes, which are [z] reade euery Sabbath day, they haue fulfilled them in condemning him.

k He rebuketh them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3.14.

28 And though they found no cause of death in him, [a] yet desired they Pilate to kill him.

29 And when they had [b] fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God [c] raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And wee declare vnto you that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee [d] rayled vp Iesus, euen as it is written in the second Psalme, [e] Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee rayled him vp from the dead, no more to returne to the graue, he hath layd thus, [f] I will giue you the [g] holy things of Dauid which are faithfull.

35 Wherefore hee saith also in another place, [h] Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee [i] slept, and was layd with his fathers, and saw corruption.

37 But he whom God rayled vp, saw no corruption.

38 Bee it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes,

39 And from all things from which yee could not bee iustified by the lawe of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,

41 [k] Behold, ye [l] despisers, and wonder, and vanish away: for I worke a [m] worke in your dayes, a worke which yee shall not beleeue, if a man would declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preache these words to them the next Sabbath day.

43 Now when the Congregation was dissolued, many of the Iewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

i In Christ all the promises are Yea, and Amen, 2. Cor. 1.20. *Matt.* 28.2,6, *marke* 16.6. *luke* 24.6. *iohn* 20.13.

n In that he was borne and incarnate. *Psal.* 2.7. *hebr.* 1.5 & 5.5. *Isai.* 55.3.

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercie with the forefathers: and he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the sonne is eternall. *Psal.* 16.10, *chap.* 2.31. 1. *King.* 2.10, *chap.* 2.29. *Habak.* 1.5.

p He reproueth them sharpely, because softnesse would not preuaile.

q which is, vengeance vnspeakable, for the contempt of Gods worde.

f They disdeined that the Gentiles should be made equal with them.
Matth.10.6.
f Which is,to know one onely God,and whom he hath sent,Iesus Christ.
Isa.49.6.
Luke 2.32.
t None can beleeue,but they whom God doth appoint before all beginnings to be saued.
u He meaneth superstitious women,and such as were led with a blind zeale,albeit the common people esteemed them godly,and therefore Luke speaketh as the world esteemed them.
Matth.10.14.
marke 6.11.
Luke 9.5.
chap.18.6.

44 And the next Sabbath day came almost the whole city together, to heare the word of God.

45 But when the Iewes saw the people, they were full of enuie, and spake against those things, which were spoken of Paul, contrarying them,and railing on them.

46 Then Paul and Barnabas spake boldly,and said,* It was necessary that the worde of God should first haue bene spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of euerlasting life,loe,we turne to the Gentiles.

47 For so hath the Lorde commaunded vs,saying, * I haue made thee a light of the Gentiles,that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it,they were glad, and glorified the worde of the Lord: and as many as were t ordeined vnto eternall life,beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Iewes stirred certaine u deuout and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they * shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would do sacrifice to Barnabas and Paul,which refuse it,and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places,make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of of the Grecians beleeued.

a Which would not obey the doctrine,neither suffer themselues to be perswaded to beleeue the trueth and to imbrace Christ.

2 But the a vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time,and spake boldly in the Lorde, which gaue testimonie vnto the word of his grace, and caused signes and wonders to bee done by their hands.

4 But the people of the citie were diuided: and some were with the Iewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers,to do them violence,and to stone them,

† In so much that all the people were moued at the doctrine. So both Paul and Barnabas remained at Lystra.

6 They were ware of it, and fled vnto Lystra,and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Gospel†.

8 ¶ Now there sate a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiuing that he had faith to bee healed,

10 Sayde with a loude voyce, † Stand vpright on thy feete. And he leaped vp,and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Iupiter, and Paul,Mercurius, because hee was the chiefe speaker.

13 Then Iupiters Priest,which was before their citie, brought bulles with b garlands vnto the c gates, and would haue sacrificed with the people.

14 But when the Apostles,Barnabas and Paul heard it,they d rent their clothes, and ranne in among the people,crying,

15 And saying,O men, why doe yee these things? Wee are euen men e subiect to the like passions that yee be, and preach vnto you, that yee should turne from these vaine idoles vnto the liuing God, * which made heauen and earth,and the sea,and all things that in them are.

16 Who in times past * suffered all the Gentiles to walke in their owne f wayes.

17 Neuertheless, hee left not himselfe without s witnesse, in that he did good,and gaue vs raine from heauen, and fruitefull seasons, filling our hearts with foode and h gladnesse.

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them.

19 Then there came certain Iewes from Antiochia and Iconium, which when they had perswaded the people,† * stoned Paul, and drew him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him,he arose vp, and came into the citie,and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by i election in euery Church, and prayed,and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached † word in Perga,they came downe to Attalia,

26 And thence sailed to Antiochia,* from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done k by them,and how hee had opened the doore of faith vnto the Gentiles.

† I say to thee in the Name of the Lord Iesus Christ.
b That is,trimmed with flowres and garlands.
c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without † towne and therefore the Priest brought the sacrifice(as he thought) to the gods themselues.
d In signe of detesting and abhorring it.
e That is,not without our infirmities and sinnes, and also subiect to death.
Gen.1.1.psalm. 146.6.reue.14.7. Psal.81.12,13. rom.1.24.
f To liue after their owne fantasies,not prescribing vnto them any religion.
g To take from men all excuse.
h That being satisfied they might reioyce.
† But that they should goe euery man home. And whiles they tarried and taught,there came,&c.
† And disputing boldly, perswaded the people to forsake them: for, said they,they say nothing true,but lie in all things.
2.Cor.11.25.
i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.
Chap.13.1,4.
k By their ministerie.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 And separate company because of Iohn Marke.

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians · also the fame of the place whence they came, did much preuaile to perswade abroad, *Gal.* 5. 1, 2.

THen came downe a certaine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moses, ye cannot be saued.

2 And when there was great dissension and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But sayd they, certaine of the sect of the b Pharises, which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moses.

b Which were factious and giuen to dissention.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, * Yee men and brethren, yee knowe that a good while agoe, among vs God chose out mee, that the Gentiles by my mouth should heare the word of the Gospell, and beleeue.

Chap. 10. 20. *and* 11. 13.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

c As touching adoption and eternall life.

9 And hee put no c difference betweene vs, and them, after that by faith hee d had * purified their hearts.

d By faith God purifieth the heart. 1. *Cor.* 1. 2. *chap.* 10. 43.

10 Now therefore, why e tempt yee God, to * lay a yoke on the disciples necks, which neyther our fathers, nor wee were able to beare?

e They purposely tempt God, which lay greater charges on mens consciences, then they are able to beare. *Matth.* 23. 4.

11 But wee beleeue, through the f grace of the Lord Iesus Christ to bee saued, euen as they doe.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby. 2. *Pet.* 1. 1. *Amos* 9. 11.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 * Simeon hath declared howe God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this I will returne, and will build againe the g Tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

g That is, the Church, whereof the Temple was a figure.

17 That the residue of men might seeke after the Lord, and all the h Gentiles vpon whom my Name is called, sayeth the Lord which doeth all these things.

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge all one God, and one Sauiour Christ Iesus.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine themselues from i filthinesse of idoles, and k fornication, and that that is strangled, and from blood. †

i For some thought it none offence to be present in the idoles temples, and there to banket: which S. Paul saith, is to drinke the cup of the deuils, 1. Cor. 10. 21.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood they were not lawfull of themselues, and therefore were obserued but for a time.

† And whatsoeuer they would not should be done to themselues, that they would not doit to others.

21 For l Moses of old time hath in euery citie them that preach him, seeing hee is read in the Synagogues euery Sabbath day.

l Therefore the ceremonies commanded by God, could not so soone be abolished till the libertie of the Gospel were better knowen.

22 Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their owne company to Antiochia with Paul and Barnabas, to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

m Whom the holy Ghost hath mooued and directed to ordeine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 31. iudg. 7. 20. hag. 1. 12.

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certaine which departed from vs haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised and keepe the Law, to whom wee gaue no such commandement:

† And whatsoeuer they would not should be done to themselues, that they would not doit to others.

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the name of our Lord Iesus Christ.

27 Wee haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and m to vs, to lay no more burthen vpon you, then these necessary things,

29 That is, that yee abstaine from things offred to idoles, and blood, and that that is strangled, ‖ from fornication: † from which if ye keepe your selues, ye shall do well. Fare ye well.

‖ Or, *commixtion.* n Hauing desired Iesus of the Church, the brethren prayed God to prosper their iourney. o Who for iust causes, changed his mind. † And

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas † Silas being Prophets, ‖ exhorted the brethren with many wordes, and strengthened them.

33 And after they had tarried there a space, they were let goe in p peace of the brethren vnto the Apostles.

34 Notwithstanding o Silas thought good to abide there still. †

35 Paul

onely Iudas went.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where wee haue preached the word of the Lord; and see howe they doe.

† Would take John, &c.

37 And Barnabas † counselled to take with them John, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphylia, and went not with them to the worke.

p God suffereth the most perfit to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused the word to be preached in moe places.

39 Then were they so stirred, that they p departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went throw Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothie, he tooke him with him. 7 The spirit calleth them from one country to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuert the layler, 37 and are deliuered as Romanes.

THen came he to Derbe and to Lystra: and beholde, a certaine disciple was there, named * Timotheus, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian.

*Rom.16.21. phil. 2.19. 1.thess.3.2.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

a Lest the Iewes should disdaine him as one that were prophane & without God.

3 Therefore Paul would that he should goe forth with him, and tooke and a circumcised him, because of the Iewes which were in those quarters: for they knew all that his father was a Grecian.

b God chuseth not only mẽ, but also appointeth countreys where his word shalbe preached, and onely as he will.

4 And as they went throwout the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

c Meaning, Asia the lesse.

5 And so were the Churches stablished in the faith, and increased in number dayly.

† Of Iesus.

6 ¶ Now when they had gone throwout Phygia, and the region of Galatia, they were b forbidden of the holy Ghost, to preach the word in c Asia.

d Called also Antigonia, and Alexandria.

7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit † suffered them not.

e We ought not to credit visions, except we be assured thereof by the spirit of God.

8 Therefore they passed throwout Mysia, and came downe to d Troas,

f Which is in the borders of Thracia & Macedonia.

9 Where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

g In Greeke and Latine the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

10 And after hee had seene the vision, immediatly we prepared to goe into Macedonia, being e assured that the Lord had called vs to preach the Gospell vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to f Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and g whose inhabitants came from Rome to dwell there, and wee were in that citie abiding certaine dayes.

13 And on the Sabbath day, we went out of the citie, beside a riuer where they were wont to h pray: and we sate downe, and spake vnto the women, which were come together.

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

14 And a certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when she was baptized and her houshold, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house and abide there: and she constrayned vs.

16 And it came to passe, that as we went to prayer, a certaine mayd hauing * a spirit i of diuination, met vs, which gate her masters much vantage with diuining.

*Leuit.20.27. deut.18.10,11, 1.sam.28,7.

i Which could gesse, and foredeeme of things past, present, and to come: which knowledge in many things God permitteth to the deuill.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the k way of saluation.

k Satan, although he spake the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.

18 And this did shee many dayes: but Paul being grieued, l turned about, and said to the spirit, I command thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Marke 1. 34.

19 Now when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drewe them into the market place vnto the magistrates,

20 And brought them to the gouernours, saying, These mẽ which are Iewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romans.

22 The people also rose vp together against them, and the gouernors rent m their clothes, and * commanded them to be beaten with rods.

m To wit, the clothes of Paul and Silas.

*2.Cor.11.25. 1.thess.2.2.

23 And when they had beaten them sore, they cast them into prison, commanding the layler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feet fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung a psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were looted.

§Or, in the bottome of the prison, or in a dungeon.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cried with a loud voice, saying, Doe thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayd, Sirs, what must I do to be saued?

31 And they said, Beleeue in the Lord Ie-

sus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the word of the Lorde, and to all that were in his house.

33 Afterwarde he tooke them the same houre of the night, and washed their ‖ stripes, and was baptized with all that belonged vnto him, straightway.

34 And when hee had brought them into his house, he ‡ set meate before them, and reioyced that he with all his houshold beleeued in God.

35 And when it was day, † the Gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verily: but let them come and bring vs out.

38 And the sergeants told these words vnto the Gouernours, who [o] feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

‖ *Or, wounds, or hurts.*

‡ *Greeke, he set the table.*

† The Gouernours assembled together in the market, & remembring the earthquake that was, they feared and sent, &c.

n No man had authoritie to beat, or to put to death a citizen Romane, but the Romanes themselues by the consent of the people.

o For the punishment was great against them that did iniury to a citizen Romane.

CHAP. XVII.

1 *Paul commeth to Thessalonica,* 4 *where some receiue him, & others persecute him.* 11 *To search the Scriptures.* 17 *He disputeth at Athens, and the fruite of his doctrine.*

NOw as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of ỹ Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening & alledging that Christ must haue suffred, and risen againe from the dead: and this is Iesus Christ, whom, sayd hee, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, mooued with enuy, tooke vnto them certaine vagabonds and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whom Iason hath receiued, and these all doe against the decrees of Cesar, saying, that there is another [a] King, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued ‖ sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also [b] more noble men then they which were at Thessalonica, which receiued the word with all readines, and [c] searched the Scriptures daily, [d] whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a few.

13 ¶ But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that ‖ did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie [e] subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, & in the market daily, [f] with whomsoeuer he met.

18 Then certeine Philosophers of the [g] Epicures, and of the [h] Stoikes, disputed with him, and some sayd, What will this ‖babbler say? Others sayd, He seemeth to be a setter foorth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [i] Mars street, saying, May wee not know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certeine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, ‖ gaue themselues to nothing els, but either to tell or to heare some newes.

22 Then Paul stood in the middes of [i] Mars street, and sayd, Ye men of Athens, I perceiue that in all things yeare too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

a Like quarrellers picking they vsed against Christ: & these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

‖ *Or, a sufficient answere.*

b Not more excellent of birth, but more prompt & couragious in receiuing ỹ word of God: for he compareth them of Berea with the of Thessalonica, who persecuted the Apostles in Beroea. *Iohn 5.39.*

c This was not onely to trie if these things which they had heard, were true, but also to confirme themselues in the same, and to increase their faith.

‖ *Or, had the charge to conduct him safely.*

d That citie which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season, as hee taught afterward to Timothie.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto. ‖ *Or, rascall, or trifler.*

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, where of Paul was accused: or els was ledde thither because of the resort of the people, whose eares euer tickled to heare newes. ‖ *Or, had leasure.*

i Which was also called Areopagus.

was

k Hereby Paul taketh an occasion to bring them to the true God.
*Chap.*7.48.
*Psal.*50.8.
l Before man was created, God had appointed his state and condition.
m This is ment as touching the sundry changes of the world, as when some people depart out of a countrey, and others come to dwell therein.
n Men grope in darknesse, till Christ the true light shine in their hearts.
o As Aratus, and others.
*Isa.*40.19.
p He condemneth the matter and the fourme wherewith God is counterfeited.
q But pardoned it, and did not punish it as it deserued.
r This is meant of the vniuersall world, and not of euery particular man: for whosoeuer sinneth without the law, shall die without the law.
‖Or, *a iudge of Mars streete.*

was written, k VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the worlde, and all things that are therein, seeing that hee is Lord of heauen and earth, *dwelleth not in temples made with hands,

25 *Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all, life and breath and all things,

26 And hath made of one blood all mankind, to dwel on all the face of the earth, and hath l assigned the times which were ordeined before, and the bounds of their m habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found n him, though doubtlesse he be not far from euery one of vs.

28 For in him we liue, and moone, and haue our being, as also certaine of your owne o Poets haue sayd, For we are also his generation.

29 *Forasmuch then, as we are the generation of God, wee ought not to thinke that the Godhead is like vnto p golde, or siluer, or stone grauen by art and the inuention of man.

30 And the time of this ignorance God q regarded not: but now hee admonisheth r all men euery where to repent,

31 Because hee hath appointed a day in the which hee will iudge the world in righteousnesse, by that man whom hee hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other sayd, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denys ‖ Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lord. 14 Gallio refuseth to meddle with religion. 18 Pauls vow. 21 His faith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

*Rom.*16.3.
a This was Claudius Cæsar, who then was Emperour.
b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles which preached without wages to win the peoples fauour,

AFter these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew, named * Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that a Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and b wrought (for their craft was to make c tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul d burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his rayment, and sayd vnto them, e Your blood be vpon your own head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For f I am with thee, and no man shal lay handes on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yere and sixe moneths, g taught the word of God among them.

12 ¶ Now when Gallio was deputie of ‖ Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the h Law.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deed, O yee Iewes, I would according to reason maintaine you.

15 But if it be a question of words, and names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.

16 And hee draue them from the iudgement seat.

17 Then tooke all the Grecians i Sosthenes, the chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had k shorne his head in Cenchrea: for he had a * vow.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tary a longer time with them: but hee would not consent,

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Ierusalem: but I will returne againe vnto you, *if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to l Cesarea, he went vp to Ierusalem: and when hee had saluted the Church, he went downe vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus,

d And boyled with a certaine zeale.
*Chap.*13.51.
*matth.*10.14.
e Because they haue none excuse, he denounceth vengeance of God against them through their own fault.
1.*Cor.*1,14.
f God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.
‖Or, *Grecia.*
g They accused him, because he transgressed the seruice of God appointed by the Law.
h Of whom is spoken, 1.Cor, 1.1.
i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.
*Num.*6.18.
*chap.*21.24.
1.*Cor.*4.19.
Iames 4.15.
k Called Cesarea Stratonis.
1.*Cor.*1,12.

an eloquent man, and ‖mighty in the Scriptures.

25 The same was l instructed in the way of the Lorde, and he spake feruently in the spirite, and taught diligently the things of the Lord, and knewe but the m baptisme of Iohn onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and n expounded vnto him the o way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, hee holpe them much which had beleeued through grace.

28 For mightily hee confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands. 9 The Iewes blasphemie his doctrine, which was confirmed by miracles. 13 The rashnesse, and punishment of the Coniurers, and the fruit that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaseth it by the Towne clarke.

AND it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and found certaine disciples,

2 And sayd vnto them, Haue ye receiued the a holy Ghost since ye beleeued? And they sayde vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And he sayd vnto them, b Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, * Iohn verily baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were c baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one d Tyrannus †.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the Word of the Lorde Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the sick, ‖kerchiefes e or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of ỹ vagabond Iewes, ‖ exorcists, tooke in hand to name ouer them which had euill spirites, the Name of the Lord Iesus, saying, We f adiure you by Iesus whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whome the euill spirite was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lorde Iesus was magnified.

18 And many that beleeued, came and confessed, and g shewed their works.

19 Many also of them which vsed curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it h fiftie thousand pieces of siluer.

20 So the Word of God grewe mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed i by the Spirite to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 And the same time there arose no small trouble about that k way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer ‖temples of Diana, l brought great gaines vnto the craftes men:

25 Whom hee called together, with the workemen of like things, and sayde, Sirs, yee know that by this craft m wee haue our goods.

26 Moreouer, yee see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, n that the state shoulde bee reprooued, but also that the o temple of the great goddesse Diana shoulde bee nothing esteemed, and that it woulde come to passe that her magnificence, which

[Or, well instructed.

l That is, was somewhat entred.

m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poore crafts man.

o The way to saluation.

a That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

b Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine, which he taught, and sealed with the signe of baptisme: to be baptized in the Name of the Father &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body, vnto remission of sinnes, is, that sinne by Christs death may be abolished and die in vs, and that we may grow in Christ our head, and that our sinnes may be washed away by the blood of Christ. *Matth.* 3.11 *marg.* 1.8. *Luke* 3.16. *iohn* 1.27. *chap.* 1.5. & 2.2. & 11.16.

c Indued with the visible graces of the holy Ghost.

d That is, of a certaine man so called.

† From fiue a clocke vnto ten.

[Or, napkins.

e This was to authorize the Gospel, and to confirme Pauls ministery, not to cause men to worship him or his napkins.

[Or, coniurers.

f They abuse Pauls authoritie, and without any vocation of God vsurpethat which is not in mans power.

g That is, declared by confession of their sinnes & by their good workes, that they were faithfull.

h This mounteth to of our money about 2000. marks.

i By the motion of ỹ holy Ghost he vndertooke this iourney.

k That is about the state of the Christians; for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

[Or, shrines.

l What impietie doeth not couetousnesse driue a man vnto?

m He was moued with his profite: & the others for their bellies, so that they would rather lose both their liues and religion, then their filthie gaine.

n Meaning their art and occupation.

o Religion is his second argument which he lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the doings of the faithfull: for they preferre Religion aboue all,

all

p He groundeth his religion vpon the multitude and authoritie of the world, as doe the Papists.

all Asia, and the p world worshippeth, should be destroyed.

28 Nowe when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, ‡ caught * Gaius, and * Aristarchus, men of Macedonia, ‡ Pauls compansons of his iourney.

Rom. 16. 23. 1. cor. 1. 14. Col. 4. 10.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were of his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

q And set him in an high place where the people could not come neere him, but whence they might well heare his voyce.

33 And some of their company q drewe foorth Alexander, the Jewes thrusting him forwardes. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that hee was a Jew, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne Clarke, when he had stated the people, said, Ye men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image which came downe from r Jupiter?

r Antiquitie and the couetousnesse of the Priestes brought in this superstition: for it is written that the temple being repaired seuen times, this idole was neuer changed. Plin. lib. 16. 40. by such delusions the world is most easily abused.

36 Seeing then that no man can ‡ speake against those things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius & the craftsmen which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye enquire any thing concerning other matters, it may bee determined in a lawfull assembly.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords Supper, and preacheth. 9 At Troas he raiseth vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

NOwe after the tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many words, he came into Grecia.

3 And hauing tarried there three moneths because the Jewes layde waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sayled forth from a Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

a He remained there these dayes, because he had better oportunitie to teach: also the abolishing of the Law was not yet knowen.

7 And b the first day of the weeke, the disciples being come together to c breake bread, Paul preached vnto them, ready to depart on the morrowe, and continued the preaching vnto midnight.

b Which we call Sunday. Of this place and also of the 1. Cor. 16 2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonies of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap. 2. 46.

8 And there were many lights in an vpper chamber, where ‖ they were gathered together.

‖ *Or, we.*

9 And there sate in a windowe a certeine yoong ‖ man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

‖ *Or, boy.*

10 But Paul went downe, and layed himselfe vpon him, and imbraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee commoned a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 ¶ Then wee went foorth to ship, and sailed vnto the citie d Assos, that wee might receiue Paul there: for so had he appointed, and would himselfe go afoot.

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib. 5 cap. 30.

14 Nowe when hee was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for hee hasted to be if he could possibly, at Ierusalem, at the day of ‖ Pentecost.

‖ *Or, Whitsuntide.*

17 ¶ Wherefore from Miletum he sent to Ephesus, ‡ called the Elders of the Church.

18 Who when they were come to him, he sayd vnto them, Yee know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 e Seruing the Lorde with all f modestie, and with many teares, and tentations, which came vnto me by the layings await of the Jewes,

e In my vocation and ministerie.

f This vertue is contrary to boasting & hie minded: which vices are detestable in the seruants of Iesus Christ.

20 And howe I kept g backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout

g I neither held my tongue for feare, nor dissembled for gaine.

every house,
21 Witnessing both to the Iewes, and to the Grecians the [h] repentance toward God, and [i] faith toward our Lord Iesus Christ.
22 And now behold, I go[k] bound in the spirit vnto Ierusalem, and knowe not what things shall come vnto me there,
23 Saue that the holy Ghost [l] witnesseth in euery citie, saying, that bands and afflictions abide me †.
24 But I passe not at all, neither is my life deere vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.
25 And now, behold, I know that henceforth ye al, through whom I haue gone preaching the kingdome of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure from the [m] blood of all men.
27 For I haue kept nothing backe, but haue shewed you [n] all the counsell of God.
28 Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which hee hath purchased with his [o] owne blood.
29 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.
30 Moreouer, of your owne selues shall men arise, speaking [p] peruerse things, to draw disciples after them.
31 Therefore watch and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.
32 And nowe, brethren, I commend you to God, and to the word of his grace, which [q] is able to build further, and to giue you an [r] inheritance, among al them which are sanctified.
33 I haue coueted no mans siluer, nor gold, nor apparell.
34 Yea, ye know, that these hands haue ministred vnto my [s] necessities, and to them that were with me.
35 I haue shewed you al things, how that so labouring, ye ought to support the weake, and to remember the words of the Lord Iesus, how that he sayd, [t] It is a blessed thing to giue, rather then to receiue.
36 And when he had thus spoken, hee kneeled downe, and prayed with them all.
37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,
38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

h Which is the turning to God by newnesse of life.
i Which is the receiuing of the grace, which Christ doeth offer vs.
k That is, by the impulsion & cõmandement of the holy Ghost, who draweth me as with a band.
l By † Prophets.
† In Ierusalem.
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinity, because of the communion of the proprieties, and vnion of the two natures in one person.
p Through their ambition, which is mother of all heresie and wickednesse.
q To increase you with further graces, and to finish his worke in you.
r He promiseth to the faithfull continuall increase of grace, till they enter into the possession of that inheritãce which is prepared for them.
1. *Cor.* 4. 12.
1. *Thes.* 2. 9.
2. *Thes.* 3. 8.
s Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips foure daughters prophetisses. 13 Pauls constancie to beare the crosse, as Agabus and others forsaken, although he was otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

AND as we launched forth, and were departed from them, wee came with a streight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.
2 And we found a ship that went ouer vnto Phenice, & went aboard, and set forth.
3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.
4 And when we had found disciples, we tarried there seuen daies. And they told Paul [a] through the [b] Spirit, that he should not goe vp to Ierusalem.
5 But when the dayes were ended, we departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.
6 Then when we had embraced one another, wee tooke shippe, and they returned home.
7 And when wee had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.
8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seuen [c] Deacons, and abode with him.
9 Now he had foure daughters, virgins, which did prophesie.
10 And as we tarried there many dayes, there came a certeine Prophet from Iudea, named Agabus.
11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feet, and sayd, [d] Thus sayeth the holy Ghost, So shall the Iewes at Ierusalem [e] binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.
12 And when we had heard these things, both we & other of the same place besought him that he would not goe vp to Ierusalem.
13 Then Paul answered, and said, What doe yee weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.
14 So when he would not be perswaded, we ceased, saying, The will of the Lorde be done.
15 And after those dayes wee trussed vp our fardels, and went vp to Ierusalem.
16 There went with vs also certeine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.
17 And when wee were come to Ierusalem, the brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto [f] James: and all the Elders were there assembled.
19 And when he had embraced them, he told by order all things, that GOD had wrought among the Gentiles by his ministration.
20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.
b The holy Spirit reueiled vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to susteine them.
Chap. 6. 5.
c The office of Deaconship was but for a time, according as the congregation had need, or otherwise.
d God woulde haue his seruants bands knowen, to the intent that no man shoulde thinke that hee cast himselfe into wilfull danger.
e This was not to make Paul afrayd, but to encourage him against the brunt.
f Who was the chiefe or superintendent of the Church of Ierusalem.

fied the Lord, & sayd vnto him, Thou seest brother, how many thousand Iewes there are which beleeue, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcile their children, neither to liue after the g customes.

22 What is then to bee done? the multitude must needes come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue h foure men, which haue made a vow.

24 Them take, and i purifie thy selfe with them, and contribute with them, that they may * shaue their heads: and all shall know, that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the law.

25 For as touching the Gentiles, which beleeue, wee haue written, and determined * that they obserue no such thing, but that they keepe themselues from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and k layed handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the lawe, and this place: moreouer, he hath brought Grecians into the Temple, and hath l polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, & the people ran together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vprore.

32 Who immediately tooke souldiers, and m Centurions, and ranne n downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to bee bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certainty for the tumult, hee commanded him to be led into the castle.

35 And when hee came vnto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee sayd vnto the chiefe captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou the * o Egyptian, who before these dayes raised a sedition, & led out into the wildernes foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Iew, and citizen of * Tarsus a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grieces, & beckened with the hand vnto the people: & when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendereth an account of his life and doctrine. 25 He escapeth the whip by reason he was a citizen of Rome.

YE men, brethren, and fathers, heare my ‖ defence now towards you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 *And I persecuted this ‖ way vnto the death, binding & deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of * whom also I receiued letters vnto the b brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I tourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he sayd to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer, they that were with mee, saw in deed a light, and were afrayed: but they heard not the voice of him that spake vnto me.

10 Then I sayd, What shall I do, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to do.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremony was thanksgiuing, and was instituted by God, & partly of ignorance, & infirmitie reteined: therefore S. Paul supported therin the weakneſſe of others, and made himselfe all to all men, not hindering his conscience. *Num. 6.18. chap.18.18. Chap.15 20. Num.6.13. chap.24.18.*

k In thinking to appease the faithfull, and to support the infirme, he falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder captains, & had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

Chap.5.36. o Ioseph. li. An. 20. cap. 11. & de bello Iud. lib. 2. cap. 12.

Chap.22.3.

‖ *Or, reason, or excuse.*

Chap.21.39. a Whereby he declareth his modestie, diligence, and docilitie.

Chap.8.3.

‖ *Or, this profession of the Christians.*

Chap.9.1,2. b To the Iewes to whom the letters were directed.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there.

13 Came vnto me, and stood, & sayd vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he sayd, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt bee his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, & bee baptized, & wash away thy sinnes, in calling on the [e] Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him saying vnto me, Make haste, & get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I sayd, Lord, they know that I * prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also * stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he sayd vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that hee should bee scourged and examined, that hee might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul sayd vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is [f] a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & sayd to him, Tell me, Art thou a Romane? And he sayd, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this burgesship. Then Paul sayd, But I was [g] so borne.

29 Then straight way they departed from him which should haue examined him: and the chiefe captaine also was afraid, after hee knew that hee was a Romane, and that hee had bound him.

30 On the next day, because hee would haue knowen the certainty wherefore hee was accused of the Iewes, hee loosed him from his bondes, and commanded the hie Priests and all their Councill to come together: and hee brought Paul, and set him before them.

e This may bee referred to the eternal counsel of God, or els to the execution & declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1. Ioh. 2. 1
e He sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme in whom also is comprehended the Father and the holy Ghost.
Chap. 8. 3.
Chap. 7. 58.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, & was their Colonia, wherof reade chap. 16. 12.
g This priuiledge was oft times giuen in recompence of seruice to the that were farre off Rome, & to their children, though they were not borne in the citie.

CHAP. XXIII.

3 The answere of Paul being smitten, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes laid wait for him, he is sent to Cæsarea.

AND Paul beheld earnestly the Counsell, and sayd, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the high Priest Ananias commanded them that stoode by, to smite him on the mouth.

3 Then sayd Paul to him, God [a] will smite thee thou whited wall: for thou sittest to iudge me according to the Law, and commandest thou mee to be smitten contrary to the Law?

4 And they that stood by, sayd, Reuilest thou Gods hie Priest?

5 Then sayd Paul, I [b] knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadducees, and the other of the Pharises, he cried in the Councell, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.

7 And when he had sayd this, there was a dissension betweene the Pharises and the Sadducees, so that the multitude was diuided.

8 * For the Sadducees say that there is no resurrection, neither Angel nor spirit: but the Pharises confesse [d] both.

9 Then there was a great cry: and the Scribes of the Pharises part rose vp, and stroue, saying, Wee finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissension, the chiefe captaine, fearing lest Paul should haue beene pulled in pieces of them, commanded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 ¶ Now the night following the Lord stood by him, and sayd, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certeine of the Iewes made an assembly, and bound themselues with an [e] othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were moe then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, Wee haue bound our selues with a solemne othe, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, yee and the Councell, signifie to the chiefe captaine, that hee bring him forth vnto you to morrow, as though ye would knowe some thing more perfectly of him, and wee, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters [f] sonne heard of

a Paul doth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpō him, who vnder pretence of maintaining the Law, doth trāsgresse it.
b He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest.
Exod. 22. 28.
Phil. 3. 5, chap. 24. 22.
c He denieth not but there were other points, but he expresseth that for the which the Sadduces ỹ were the chiefe gouernours hated him most.
Matth. 22. 23.
d Vnderstanding both kindes, the Angels, and the spirits, which he concludeth vnder one, & the resurrection which is the other part.
e The word signifieth cursing, as when a man either sweareth, vowyeth, or wisheth himselfe to die, or to be giuen to the deuill, except he bring his purpose to passe.
f This declareth that God hath so many meanes to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cānot conspire so craftily against them, but he hath infinite meanes to defeat their wicked practises.

of their laying awaite, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow vnto the Councill, as though they would enquire some what of him more perfectly.

21 But let them not perswade thee: for there lie in waite for him of them more then forty men, which haue bound themselues with an oth, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and waite for thy promise.

22 The chiefe captaine then let the yong man depart, and charged him to speake it to no man, that hee had ‡ shewed him these things.

‡ Greeke, that thou hast shewed these things to me.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers, that they may go to Cesarea, and horsemen threescore and ten, and two hundreth with darts, at the third houre of the night,

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

25 And he wrote an ‖ Epistle in this manner:

26 Claudius Lysias vnto the most noble Gouernour Felix, sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpon them with the garison, & rescued him, ᵇ perceiuing that he was a Romane.

h The Captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined,

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their Council.

29 There I perceiued that he was accused of questions of their Lawe, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Iewes layd waite for the man, I sent him straightway to thee, and commanded his accusers to speake before thee the things that they had against him. Farewell.

31 Then the souldiers, as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to goe with him, and returned vnto the castle.

33 Nowe when they came to Cesarea, they deliuered the epistle to the gouernour, and presented Paul also vnto him.

34 So when the gouernour had read it, he asked of what ‖ prouince he was: and when he vnderstood that he was of Cilicia,

i By this name the Romanes called euery country which they had subdued.

35 I will heare thee, sayd hee, when thine accusers also are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28 And after leaueth him in prison.

NOw after fiue dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certaine Oratour, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtayned great quietnesse through thee, and that many worthy things are done vnto this nation through thy prouidence,

3 We acknowledge it wholly, and in all places, most ª noble Felix, with all thankes.

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, and put the Egyptian to flight which raised vp tumults in Iudea, for these the oratour praiseth him: otherwise he was both cruel and couetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a few words.

5 Certainely wee haue found this man a pestilent fellow, and a moouer of sedition among all the Iewes throughout the worlde, and a chiefe maintener of the ᵇ sect of the ᶜ Nazarites:

b Or, heresie: for so the wicked termed the true Christian Religion.

c Which taught the people to mainteine their libertie against the Romanes: and though the accusers approued both the sect, and their doctrine, yet to get Paul punished, they seeme to condemne it.

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our law:

7 But the ‖ chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

‖ Or, captaine of a thousand.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answere for my selfe, forasmuch as I knowe that thou hast bene of many yeeres a ᵈ iudge vnto this ᵉ nation,

d Or, gouernour: for before this, he ruled Trachonitis, Batanea, and Gaulanites.

e So that thou art not ignorant of their fashions.

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp ᶠ to worship in Ierusalem.

f Not that his purpose was to worship there, but the Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, and to stoppe the enemies mouthes.

12 And they neither founde mee in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they proone the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way, which they call ᵍ heresie, so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

g As the Scribes and Pharises termed the Christians doctrine.

15 And haue hope towards God, that the resurrection of the dead which they themselues looke for also, shall be both of iust and vniust.

16 And herein I endeuor my selfe to haue

alway

alway a cleare conscience toward God, and toward men.

17 Now after [h] many yeeres I came and brought [*] almes to my nation and offerings.

18 * At what time certaine Iewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Who [i] ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these themselues say, if they haue found any vnrulie thing in me, while I stood in the Councell,

22 Except it be for this one voyce, that I cryed standing among them, * Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, and sayd, When I shall more perfectly know the things which concerne this [‖] way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 ¶ And after certaine dayes came Felix with his wife Drusilla, which was a [k] Iewesse, and hee called for Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousnesse, and temperance, and of the iudgement to come, Felix [l] trembled, and answered, Goe thy way for this time, and when I haue conuenient time, I will call for thee.

27 Hee hoped also that money should haue bene giuen him of Paul, that hee might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeeres were expired, Portius Festus came into Felix roome: and Felix willing to [‖] get fauour of the Iewes, left Paul bound.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.
Chap. 11.29. *rom* 15.26. 2 *cor.*9.2.
* *Chap* 21. 26.
i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroad, and durst not themselues appeare.
*Chap.*23.7.
‖*Or, sect.*

k By whose counsell Felix called for Paul.
l The word of God maketh the very wicked astonied, and therfore to them it is the sauour of death vnto death.
‖*Or, to doe a pleasure.*

CHAP. XXV.

2 *The Iewes accuse Paul before Festus.* 8 *Hee answereth for himselfe,* 11 *And appealeth vnto the Emperour.* 14 *His matter is rehearsed before Agrippa,* 23 *And he is brought forth.*

WHen Festus was then come into the prouince, after three dayes hee went vp from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And [a] desired fauour against him, that hee would sende for him to Ierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart thither.

5 Let them therefore, sayde hee, which among you are [b] able, come downe with vs: and if there bee any wickednesse in the man, let them accuse him.

6 ¶ Nowe when hee had tarried among them no more then tenne dayes, hee went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem stoode about him, and layd many and grieuous complaints against Paul, which they could not proue,

8 Forasmuch as hee answered [c] that hee had neither offended any thing against the law of the Iewes, neither against the Temple, nor against Cesar.

9 Yet Festus willing ‖ to get fauour of the Iewes, answered Paul, and sayd, Wilt thou goe vp to Ierusalem, & there be iudged of these things before me?

10 Then sayd Paul, I stand at [d] Cesars iudgement seate, where I ought to be [e] iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there bee none of these things whereof they accuse mee, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with [f] the Councell, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and [g] Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the hie Priestes & Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that hee which is accused, haue the accusers before him, and haue place to defende himselfe concerning the crime.

17 Therefore when they were come hither, without delay, the day following I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood vp, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne [h] superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

20 And because I doubted of such maner of question, I asked him, whether hee would go to Ierusalem, and there be iudged of these things.

21 But because hee appealed to be reserued to the examination of Augustus, I commanded him to be kept, til I might send him to Cesar.

22 Then Agrippa saide vnto Festus, I would also heare the man my selfe. To morrow, sayd he, thou shalt heare him.

23 And on the morrowe when Agrippa was come and Bernice with great pompe, and were entred into the ‖ Common hall with the chiefe Captaines and chiefe men of the citie, at Festus commandement

c Paul defendeth himselfe in iudgement.
‖*Or, to do pleasure.*
d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, he may be sent to Rome.
e It is lawfull to require the defence of the Magistrate to maintaine our right.
f Without whose consent he could do nothing.
g This was his owne sister whom he entertained.
h This word doth also signifie religion: but he speaketh in contempt of the true doctrine.
‖*Or, audience.*

a The enuious hate of the Priests against Paul.
b Which may most commodiously.

mandement Paul was brought foorth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that hee ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

i Flatterers first vsed to call tyrants by this name, and after it so grew into vse, that vertuous Princes refused it not, as appeareth by Plinies epistle to Traiane.

26 Of whome I haue no certaine thing to write vnto my i lord: wherefore I haue brought him foorth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layd against him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.

THen Agrippa sayd vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched foorth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee a to heare me patiently.

a For asmuch as he best vnderstood the religion, he ought to be more attentiue.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knew mee heretofore (if they would testifie) that after the most straite b sect of our religion, I liued a Pharisee.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy aboue all others: for their doctrine was least corrupt

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazaret.

10 *Which thing I also did in Ierusalem: for many of the Saints I shut vp in prison, hauing receiued authority of the hie Priests, and when they were put to death, I c gaue my sentence.

Chap.8.3.

c That is, I approued their crueltie which they vsed against them.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.

12 At which time euen as I went to *Damascus with authoritie, and commission from the hie Priests,

Chap.9.2,3.

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrue tongue, *Saul, Saul, why persecutest thou mee? It is hard for thee to kicke against pricks.

Chap.9.4.and 22.7.

15 Then I sayd, Who art thou, Lorde? And he sayd, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I wil appeare vnto thee,

17 Deliuering thee from the d people, and from the Gentiles, vnto whom now I send thee,

d Of the Iewes.

18 To e open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

19 Wherefore, King Agrippa, I was not disobedient vnto the heauenly vision,

20 *But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe works woorthy amendment of life.

Chap.9 22,26. and 13,14,16.

21 For this cause the Iewes caught mee in the *Temple, and went about to kill me.

Chap.21.30.

22 Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art beside thy selfe: much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and soberneste.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that f none of these things are hid from him: for this thing was not done in a corner.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

27 O King Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.

28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing woorthy of death, nor

not of bondes.

32 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 *Pauls dangerous voyage, and his company toward Rome.* 44 *How, and where they arriue.*

NOw when it was concluded, that wee should sayle into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And * wee entred into a ship of Adramyttium, purposing to sayle by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs. 2.Cor.11.25.

3 And the next day we arriued at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friendes, that they might refresh him.

4 And from thence we launched, & sayled heard by * Cyprus, because the windes were contrary.

a From Sidon to Myra they should haue sayled North, and by West: but the windes cauled them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scarse were come against Gnidum, because the winde suffered vs not, we sayled hard by ‖ Candie, neere to b Salmone,

‖ Or, *Creta.*

b Which was an high hill of Candie bowing to the seaward.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now ieopardous, because also the c Fast was now passed, Paul exhorted them,

c This fast the Iewes obserued about the moneth of October in the feast of their expiation, Leuit. 23 37. So that Paul thought it better to winter there, then to sayle in the deepe of winter which was at hand.

10 And sayd vnto them, Syrs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

d That is, the Northeast wind or euery East wind that is furious and stormie.

13 And when the Southerne winde blew softly, they supposing to obtaine their purpose, loosed neerer, and sayled by Candie.

e This Ile was West and by South from Candie streight toward the gulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.

14 But anon after, there arose by it a stormie winde called d Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were carried away.

16 And wee ranne vnder a little Ile named e Clauda, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtes, and they let downe the ‖ vessell, and so were caried.

‖ Or, *boate.*

18 The next day when wee were tossed with an exceeding tempest, they‖ lightened the ship.

‖ Or, *cast out the wares.*

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood foorth in the middes of them, and sayd, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue f gained this hurt and losse.

f That is, yee should haue auoided the losse by auoiding the danger.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

g They coulde not then reproue him of rashnesse, seeing that this was the ordinance of God.

23 For there stoode by me this night the Angel of g God, whose I am, and whome I serue,

h The graces & blessings which God giueth to his children, prosite many times the enemies, which are vnworthy to receiue the fruite thereof.

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto h thee all that saile with thee.

25 Wherefore, Syrs, be of good courage: for I beleeue God, that it shall bee so as it hath bene tolde me.

i Faith is grounded vpon the word of God.

26 Howbeit, we must be cast into a certaine Iland.

27 And when the fourteenth night was come, as we were carried to and fro in the k Adriaticall sea about midnight, the shipmen deemed that some countrey approched vnto them,

k This sea is Strabos time was taken for all that part, which was about the mountaines called Ceraunij, and so diuideth Italy from Dalmatia, and goeth vp to Venice.

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded againe, and found fiftene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

l Paul would vse such meanes as God had ordeined, least hee should seeme to haue tempted him.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancres out of the forepart of the shippe,

31 Paul said vnto the Centurion, and the souldiers, Except these abide in the ship, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

m He meaneth an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite.

33 And when it began to bee day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue tarryed, and continued m fasting, receiuing nothing.

n By this Hebrew phrase is meant that they should be in all points safe, and found, 1. Sam. 14 45 1. King. 1.52. Mat. 10.30.

34 Wherefore I exhort you to take meat: for this is for your safegarde: for there shall not n an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meate.

37 Now wee were in the ſhip in all two hundreth threeſcore and ſixteene ſoules.

38 And when they had eaten ynough, they lightened the ſhippe, and caſt out the wheate into the ſea.

39 And when it was day, they knew not the countrey, but they ſpied a certaine creeke with a banke, into the which they were minded (if it were poſſible) to thruſt in the ſhippe.

40 So when they had taken vp the ancres, they committed the ſhippe vnto the ſea, and looſed the rudder bonds, and hoyſed vp the maine ſaile to the winde, and drew to the ſhore.

41 And when they fell into a place, where two ſeas met, they thruſt in the ſhippe: and the fore-part ſtucke faſt, and could not bee moued, but the hinder part was broken with the violence of the waues.

o This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by any benefits.

42 Then the ſouldiers counſell was o to kill the priſoners: leaſt any of them, when he had (womme out, ſhould flee away.

43 But the Centurion willing to ſaue Paul, ſtayed them from this counſell, and commaunded that they that could ſwimme, ſhould caſt themſelues firſt into the ſea, and goe out to land:

44 And the other ſome on boards, and ſome on certaine pieces of the ſhip: and ſo it came to paſſe, that they came all ſafe to land.

CHAP. XXVIII.

2 Paul with his company are gently intreated of the barbarous people. 5 The viper burteth him not. 8 He healeth Publius father and others, and being furniſhed by them of things neceſſarie, he fared toward Rome, 15 Where being receiued of the brethren, he declareth hu buſineſſe, 30 And there preacheth two yeeres.

AND when they were come ſafe, then they knewe that the yle was called a Melita.

a Now called Malta.

2 And the Barbarians ſhewed vs no litle kindneſſe: for they kindled a fire, and receiued vs euery one, becauſe of the preſent ſhowre, and becauſe of the cold.

3 And when Paul had gathered a number of ſtickes, and layed them on the ‖ fire, there came a viper out of the heate, and lept on his hand.

‖ Or, heape.

4 Now when the Barbarians ſawe the worme hang on his hande, they layde among themſelues, This man ſurely is a b murtherer, whom, though hee hath eſcaped the ſea, yet c vengeance hath not ſuffered to liue.

b Such is the peruerſe iudgement of men that they condemne ſuch as they ſee in any affliction.

c Whom they made a goddeſſe and called her Dice, or Nemeſis.

5 But hee ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee ſhould haue ſwollen, or fallen downe dead ſuddenly: but after they had looked a great while, and ſaw no inconuenience come to him, they changed their mindes, and ſayd, That hee was a d God.

d Behold the extremitie of theſe infidels, and how much they are bent to ſuperſtition: for after one rage and errour they fell into another.

7 In the ſame quarters, the chiefe man of the Ile (whoſe name was Publius) had poſſeſſions: the ſame receiued vs, and lodged vs three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feuer, and of a bloody flixe: to whom Paul entred in, and when he prayed, he layed his handes on him, and healed him.

9 When this then was done, other alſo in the Ile, which had diſeaſes, came to him and were healed,

10 Which alſo did vs great honour: and when wee departed, they laded vs with things neceſſarie.

11 ¶ Now after three moneths wee departed in a ſhip of Alexandria, which had wintred in the Ile, whoſe badge was e Caſtor and Pollux.

e These the Painims fained to be Iupiters children and gods of the ſea.

12 And when wee arriued at Syracuſe, we taried there three dayes.

13 And from thence wee fet a compaſſe, and came to Rhegium: and after one day, the South winde blew, and we came the ſecond day to Puteoli,

14 Where wee found brethren, and were deſired to tary with them ſeuen dayes, and ſo we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three ‖ tauernes, whom when Paul ſaw, hee thanked God, and waxed bold.

f These places were diſtant from Rome a dayes iourney, or thereabout.

‖ Or, ſhops.

16 So when wee came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was g ſuffered to dwel by himſelfe with a ſouldier that kept him.

g No doubt the captaine vnderſtood both by Feſtus letters, and alſo by the report of the vnder captaine, that Paul had committed no fault.

17 And the thirde day after, Paul called the chiefe of the Iewes together: and when they were come, he ſayd vnto them, Men and brethren, though I haue committed nothing againſt the people or Lawes of the fathers, yet was I deliuered priſoner from Ieruſalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrary, I was conſtrayned to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you, to ſee you, and to ſpeake with you: for the hope of h Iſraels ſake, I am bound with this chaine.

h That is, for Ieſus Chriſts cauſe, whom they had long looked for as he that ſhould be the redeemer of the world.

21 Then they ſayd vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euill of thee.

22 But wee will heare of thee what thou thinkeſt: for as concerning this ſect, wee knowe that euery where it is ſpoken againſt.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom hee expounded and teſtified the i kingdome of God, and preached vnto them concerning Ieſus, both out of the Lawe of Moſes, and out of the Prophets, from morning to night.

i That this kingdome, which was ſpoken of by the Prophets, was offred vnto them by the comming of Chriſt.

24 And ſome were perſwaded with the things, which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not among themſelues

Isa.6 9.mat.13. 14.mar.4.12. luke 8.10.ioh.12. 40.rom.11.8.

themselues, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, k Go vnto this people, and say, By hearing yee shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstande with their hearts, and should returne that I might l heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when hee had sayd these things, the Iewes departed, and had great reasoning among themselues.

30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lorde Iesus Christ, with all boldnesse of speech, without let.

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed that they be not offended by the stubburnesse of the wicked.

l The Word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that all men might be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his own corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God, and nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust only through faith, & yet afterward receiued circumcision, as a seale or badge of the [illegible]e righteousnesse by faith. And to the intent that none should thinke that the couenant which God made to him and his posteritie, was not performed: either because the Iewes receiued not Christ, (which was the blessed seed) or els beleeued not that hee was the true redeemer, because he did not onely, or at least more notably preferue the Iewes: the examples of Ismael, and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the onely will of God: forasmuch as of his free mercy he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much pusted vp, the example of Elias prooueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercy of God, which he at length wil stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-worke of faith and doctrine laied, instructions of Christian maners follow: teaching euery man to walke in soundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally, S. Paul after his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose hee is called. 13 His ready will. 16 What the Gospell is. 20 The vse of creatures, and wherefore they were made. 21. 24 The ingratitude, peruersitie, and punishment of all mankinde.

PAVL a seruant of Iesus Christ, a called to bee an Apostle, b put apart to preach the Gospel of God,

2 (Which he had promised afore by his c Prophets in the c holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lorde (which was made of the d seed of Dauid according to the flesh,

4 And declared mightily to be the Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead)

5 By whom wee haue receiued f grace and Apostleship (that obedience might bee giuen vnto the faith) in his Name among all the Gentiles,

6 Among whom ye be also the g called of Iesus Christ:

7 To all you that be at Rome beloued of God, called to be Saints: h Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout i the whole world.

9 For God is my witnes (whom I serue in my k spirit in the l Gospell of his Sonne) that without ceasing I make mention of you

10 Alwayes

Or, ministler. a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or chosen by the eternal counsell of God, or by the declaration of the same counsell. *Actes 13.2. Deuteron.18.15. actes 3.22.*

c The Scriptures onely set foorth the great benefite of God promised and performed to the world in Iesus Christ.

d Meaning of the posteritie, and of the flesh of the virgine Mary.

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberall benefit to preach the vnsearchable riches of Christ.

g That is, by the mercy of God are adopted in Iesus Christ.

1.Cor.1.3. gal.1.3. 2.tim.1.2.

h The free mercie of God, and prosperous successe in al things.

i That is, through al Christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Allwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God to come vnto you.

11 * For I long to see you, that I might bestowe vpon you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [a] fruite also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in mee is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not [o] ashamed of the Gospel of Christ: for it is the * [p] power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the ‖ Grecian.

17 For by it the [q] righteousnesse of [r] God is reueiled, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reueiled from heauen against all [s] vngodlinesse, and vnrighteousnesse of men, which withholde the trueth [t] in vnrighteousnesse,

19 For asmuch as that, which may bee knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse:

21 * Because that when they knew God, they [u] glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glory of the incorruptible GOD to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gaue [x] them vp to their hearts lustes, vnto vncleannesse, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did

Chap. 15.23.

m Either by Satan, 1. Thes. 2.18. or by the holy Ghost, Act. 16.6. or called to some other place to preach the Gospel. Chap. 15.20.

n Whereof is spoken, Iohn 15.16.

o He passeth not for the mocking of the wicked. 1. *Cor.* 1.18.

p Or, effectuall instrument. ‖ *Or, Gentile.*

q The perfection, and integritie, which whosoeuer hath, appeareth before God holy, blamelesse, and can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of works, and onely is apprehended by faith which dayly increaseth, Psal. 84.7.

r Which God approoueth, *Habak.* 2.4. *Galat.* 3.11. *Hebr.* 10.38.

s He diuided the Law of nature, corrupt, into vngodlinesse, and vnrighteousnesse. Vngodlinesse conteineth the false worshipping of God: vnrighteousnesse, breach of loue toward man.

t In that they neither worship God, as nature partly teacheth them, nor loue one another. *Ephes.* 4.18.

u They worshipped him not as hee prescribed, but after their good intentions. x Or deliuered them as a iust iudge. y Seeing men would not according to the knowledge that God gaue them, worship him aright, hee smote their hearts with blindenesse, that they should not knowe themselues, but doe iniurie one to another, and commit such horrible villeny. ‖ *Or, abuse the Creator.*

change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a [z] reprobate mind, to doe those things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, malitiousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knewe [a] the ‖ lawe of God, howe that they which commit such things, are worthy of death, yet not onely doe the same, but also [b] fauour them that doe them.

‖ *Or, appetite.*

z That is, such one as was destitute of all iudgement.

a Which lawe God writ in their consciences, and the Philosophers called it the Law of nature: the lawyers, the lawe of nations, whereof Moses law is a plaine exposition. ‖ *Or, righteousnes.*

b Or, consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 *He seaveth the hypocrites with Gods iudgement,* 7 *And comforteth the faithfull.* 12 *To beat downe all vaine pretence of ignorance, holinesse, and of alliance with God, hee proueth all men to be sinners,* 15 *The Gentiles by their conscience,* 17 *The Iewes by the Law written.*

‖ *Or, blamest.*

THerefore thou art inexcusable, O man, whosoeuer thou art that ‖ [a] iudgest: * for in that that thou iudgest another, thou condemnest [b] thy selfe: for thou that iudgest, doest the same things.

a Neither they which doe approue euill doers, nor they which reproue them, are excusable before God. *Matth.* 7.1,2. 1. *cor.* 4.5.

b For either thou art guiltie of the same fault, or the like.

2 But wee know that the iudgement of God is according to [c] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnesse, and * patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, * heapest vnto thy selfe wrath against the day of [d] wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his * workes:

7 That is, to them which by continuance in well doing seeke glory, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath,

c For he iudgeth the heart, and regardeth not the outward person. 2. *Pet.* 3.9. *James* 5.3.

d The wicked shalbe condemned, & the faithfull deliuered. *Psal.* 62.12. *matth.* 16.27. *reue.* 22.12.

e The common sort of men are most vnable to bee iustified by

their works: seeing Abraham the father of beleeuers hath nothing to glory of before God, and therefore all mens works shall condemne them, and they onely shall be saued which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iew.
*Deut.*10.17.
2.*chron.*19.7.
*iob.*34.19.
actes 10.34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doth appoint some to glory, and others to ignominie.
h That is, without the knowledge of the law written, which was giuen by Moses.
*Matth.*7.21.
*iam.*1.22.
i For mans conscience sheweth him whe he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
*Chap.*9.4.
‖*Or, trieft the things that disſent from it.*
l The way to teach others in the knowledge of the trueth.
*Isa.*52.5.
*ezek.*36.20.
m The end of circumcision was ſ keeping of the Law, and the Sacrament separated from his end, is of none effect.
‖*Or, condemne.*
n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministery of death, or that it is the ſtrength of ſinne, it is meant as we consider the law of it ſelfe without Christ.
*Coloſ.*2.11.
o In the inward man and heart.

9 Tribulation and anguiſh ſhal be vpon the ſoule of euery man that doeth euill: of the Iew firſt, and alſo of the f Grecian.
10 But to euery man that doeth good, ſhalbe glory, and honour, and peace, to the Iew firſt, and alſo to the Grecian.
11 For there is no * respect of g persons with God.
12 For as many as haue ſinned without the Law, ſhal periſh alſo h without the Law: and as many as haue ſinned in the Lawe, ſhall be iudged by the Lawe,
13 (* For the hearers of the Law are not righteous before God: but the doers of the Law ſhalbe iuſtified.
14 For when the Gentiles which haue not the Law, doe by nature the things conteined in the Law, they hauing not the Law, are a Law vnto themſelues,
15 Which ſhewe the effect of the Law written in their i hearts, their conſcience alſo bearing witnes, and their thoughts accuſing one another, or excuſing,)
16 At the day when God ſhall iudge the ſecrets of men by Iesus Chriſt, according to my Goſpel.
17 k Beholde, thou art called a Iew, and reſteſt in the Law, and * gloryeſt in God,
18 And knoweſt his will, and ‖allowest the things that are excellent, in that thou art inſtructed by the Law:
19 And perſwadeſt thy ſelfe that thou art a guide of the blinde, a light of them which are in darkeneſſe,
20 An inſtructer of them which lacke diſcretion, a teacher of the vnlearned, which haſt the l forme of knowledge, and of the trueth in the Law.
21 Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? thou that preacheſt, A man ſhould not ſteale, doeſt thou ſteale?
22 Thou that ſayeſt, A man ſhould not commit adulterie, doeſt thou commit adulterie? thou that abhorreſt idoles, committeſt thou ſacrilege?
23 Thou that gloryeſt in the Lawe, throughe breaking the Lawe, diſhonoureſt thou God?
24 For the name of God is blaſphemed among the Gentiles through you, * as it is written.
25 For circumciſion verily is profitable, if thou doe the Law: but if thou be a tranſgreſſour of the Law, thy m circumciſion is made vncircumciſion.
26 Therefore if the vncircumciſion keepe the ordinances of the Law, ſhall not his vncircumciſion be counted for circumciſion?
27 And ſhall not vncircumciſion which is by nature (if it keepe the Lawe) ‖iudge thee, which by the n letter and circumciſion are a tranſgreſſour of the Law?
28 For hee is not a Iewe, which is one outwardly: neither is that circumciſion, which is outward in the fleſh:
29 But he is a Iew which is one within, and the * circumciſion is of the heart, in the o ſpirite, not in the letter, whoſe prayſe is not of men, but of God.

CHAP. III.

1 Having granted (some prerogatiue to the Iewes, because of Gods free and ſtable promiſe, 10 he proueth by the Scriptures, both Iewes and Gentiles to be ſinners, 21. 24 and to be iuſtified by grace through faith, and not by works, 31 and ſo the Lawe to be eſtabliſhed.

WHat is then the preferment of the Iew? or what is the profit of circumciſion?
2 Much euery maner of way: for chiefly, because vnto them were committed the ‖ oracles of God.
3 For what though ſome did not beleeue? ſhall their * vnbeliefe make the ‖ faith of God without effect?
4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mighteſt be a iuſtified in thy wordes, and ouercome when thou art iudged.
5 Nowe if b our vnrighteouſneſſe commend the righteouſneſſe of God, what ſhall we ſay? Is God vnrighteous which puniſheth? (I ſpeake c as a man)
6 God forbid: els howe ſhall God iudge the world?
7 For if the veritie of God hath more abounded, through my lie, vnto his glory, why am I yet condemned as a ſinner?
8 And (as wee are blamed, and as ſome affirme that we ſay) why doe wee not euill, that good may come thereof? whoſe damnation is iuſt.
9 What then? d are we more excellent? No, in no wiſe: for wee haue already proued, that all, both Iewes and Gentiles are * vnder ſinne,
10 As it is written, * There is none righteous, no not one.
11 There is none that vnderſtandeth: there is none that ſeeketh God.
12 They haue all gone out of ẏ way: they haue bene made altogether vnprofitable: there is none that doth good, no not one.
13 * Their throte is an open ſepulchre: they haue vſed their tongues to deceit: * the poiſon of aſps is vnder their lips.
14 * Whoſe mouth is full of curſing and bitterneſſe.
15 * Their feet are ſwift to ſhed blood.
16 Deſtruction and calamitie are in their wayes,
17 And the e way of peace they haue not knowen.
18 * The feare of God is not before their eyes.
19 Nowe wee know that whatſoeuer the f Lawe ſayth, it ſayth it to them which are vnder the Law, that euery mouth may bee ſtopped, and all the world be g culpable before God.
20 * Therefore by the workes of the h Lawe ſhall no fleſh be iuſtified in his ſight: for by the Lawe commeth the knowledge of ſinne.

‖*Or, words.*
*Iſa.*46.13.*chap.*9.6.2.*tim.*2.13.
‖*Or, promiſe.*
Iohn 3.33.
*Pſal.*116.11.
*Pſal.*51.4.
a That thou mayeſt be declared iuſt, and thy goodneſſe and trueth in performing thy promiſes may appeare, when man either of curioſitie or arrogancy would iudge thy works.
b He ſheweth how the wicked do reaſon againſt God.
c Whoſe carnall wiſdome will not obey the will of God.
d Leſt the Iewes ſhould be puffed vp in that he preferred them to the Gentiles, hee ſheweth that this their preferment ſtandeth onely in the mercie of God, foraſmuch as both Iew and Gentile, through ſinne are ſubiect to Gods wrath, that they might both be made equall in Chriſt,
*Gala.*3.22.
*Pſal.*14.1,3.
and 53.1,3.
*Pſal.*5.9.
*Pſal.*140.3.
*Pſal.*10.7.
*Iſa.*59.7.
*prou.*1.16.
e A peaceable & innocent life,
*Pſal.*36.1.
f That is, the old teſtament.
g The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deſerue condemnation,
*Galas.*2.16.
h He meaneth the Law, either written or vnwritten, which commaundeth or forbiddeth any thing, whoſe works cannot iuſtifie, becauſe we cannot performe them.

21 But

Chap.1.17.

i The word signifieth them which are left behind in the race, and are not able to run to the marke, that is to euerlasting life, which here is called the glory of God.

k Or, fidelitie in performing his promise.

l The law of faith is the Gospel which offereth saluation with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which onely Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none.

n The doctrine of faith is the ornament of the Law: for it embraceth Christ, who by his death hath satisfied the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is nowe made effectuall to vs by Christ Iesus.

21 But now is the * righteousnes of God made manifest without the Lawe, hauing witnesse of the Law and of the Prophets,

22 To wit, the righteousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are i depriued of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set foorth to be a reconciliation through faith in his blood, to declare his k righteousnesse, by the forgiuenesse of the sinnes that are passed, through the patience of God,

26 To shewe at this time his righteousnesse, that hee might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the l Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision m of faith and vncircumcision through faith.

31 Doe wee then make the Law of none effect through faith? God forbid: yea, n we establish the Law.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not whē he was circumcised, but when he was vncircumcised.

11 *After he receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleeue, not being circumcised, ỹ righteousnesse might be imputed to them also,

Gen.17.10.

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the g steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should bee the heire of the worlde was not giuen to Abraham, or to his seed, through the h Lawe, but through the righteousnesse of faith.

14 For if they which i are of the Law, be k heires, faith is made voyd, and the promise is made of none effect.

15 For the Lawe causeth l wrath: for where no Law is, there is no m transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might bee sure to n all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, * I haue made thee a father of many nations) euen o before God whom hee beleeued, who quickneth the p dead, and calleth those things which bee not, as though they were.

18 Which Abraham aboue hope, beleeued vnder hope, that he should bee the father of many nations, according to that which was spoken to him, * So shall thy seed be.

19 And hee not weake in the faith, considered not his owne body, which was nowe dead, being almost an hundred yere old, neither q the deadnesse of Saras wombe.

20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue r glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousnesse.

23 Now it is not written for him onely, that it was imputed vnto him for righteousnesse,

24 But also s for vs, to whome it shall be imputed for righteousnesse, which beleeue in him that raised vp Iesus our Lord from the dead.

25 Who was deliuered to death for our sinnes, and t is risen againe for our iustification.

g This may not be vnderstood of the fruits of faith: (for thereof the Apostle doeth hereafter expressly intreat) but of the faith it selfe.

h In fulfilling ỹ works thereof.

i And thinke to performe the same by works.

k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritāce, then it is in vaine to beleeue the promise: for it serueth to no vse.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleeue.

Gen.17.4.

o By a spiritual kinred, which God chiefly accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

Gen.15.5.

CHAP. IIII.

1. 17 How declareth that iustification is a free gift, euen by them themselues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

a That is, by works.

b He might pretend some merite or worke worthy to be recōpensed.

Gen.15.6. gal.3.6. iam.2.23.

c Meriteth by his works.

d That dependeth not on his works, neither thinketh to merite by them.

e Which maketh him that is wicked in himselfe, iust in Christ.

Psal.32.1.

f Vnder this excellent sacrament he comprehendeth the whole Law.

WHat shall we say then, that Abraham our father hath found a concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherein to b reioyce, but not with God.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnesse.

4 Now to him that c worketh, the wages is not counted by fauour, but by debt:

5 But to him that d worketh not, but beleeueth in him that e iustifieth the vngodly, his faith is counted for righteousnesse.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without works, saying,

7 * Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then vpon the f circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse.

q But most strong and constant.

r In that shee was past child bearing.

s For his mercy and trueth.

t For our instruction: for wee shall be iustified by the same meanes.

u To accomplish, and make perfect our iustification.

CHAP. V.

1 He declareth the fruits of faith, 7 And by comparison setteth foorth the loue of God and obedience of Christ, which is the foundation and ground of the same,

THen being iustified by faith, wee haue [a] peace toward God through our Lorde Iesus Christ.

2 * By whom also wee haue accesse through faith vnto this grace, wherein wee stand, and reioyce vnder the hope of the glory of God.

3 Neither doe we so only, but also we * reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not [b] ashamed, because the [c] loue of God is shead abroade in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time, died for the * vngodly.

7 Doubtlesse one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being nowe iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were [f] enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but wee also reioyce in God through our Lorde Iesus Christ, by whom wee haue nowe receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: for asmuch as all men haue sinned.

13 For vnto the time [g] of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Lawe.

14 But death raigned from Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the transgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is [l] of many offences to iustification.

17 For if by the offence of one death raigned through one, much more shall they which receiue the aboundance of grace, and of the gift of [m] righteousnes, raigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefite abounded towarde [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also bee made righteous.

20 Moreouer the [o] Law entred thereupon, that the offence should [p] abounde: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had raigned vnto death, so might grace also raigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the spirit, 3 How sheweth by the vertue and ende of Baptisme, 5 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousnesse.

WHat shall wee say then? Shall we continue still in sinne, that grace may abounde? God forbid.

2 How shall we that are [a] dead to sinne, liue yet therein?

3 Know ye not, that * all we which haue bene baptized into [b] Iesus Christ, haue bene baptized into his death?

4 * Wee are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should * walke in newnesse of life.

5 * For if wee be [c] grafted with him [d] to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of sinne might bee destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is [f] freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall also liue with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to sinne: but in that hee liueth, hee liueth to [h] God.

11 Likewise thinke yee also, that yee are [i] dead to sinne, but are aliue [k] to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the [l] lusts thereof.

13 Neither giue yee your members as [§] weapons of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God.

a By peace here is meant that incredible & most constant ioy of minde, when wee are deliuered frō al terrour of conscience, and fully perswaded of the fauour of God: and this peace is the fruite of faith. *Ephes.* 2.18. *Iames* 1.3.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs. *Hebr.* 9.15. 1. *Peter* 3.18.

d By this comparison he amplifieth the death of Christ.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of God.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the lawe of nature, nor any motion of concupiscence, much lesse committed any actual sinne: and this may also comprehend the Gentiles.

i Yet all mankinde, as it were, sinned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adam, but also from al such as we haue added thereunto.

m The iustice of Iesus Christ which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

o The Lawe of Moses.

p That is might be more manifestly known, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God. *Galat.* 3.27.

b Which is, that growing together with him, we might receiue vertue to kil sinne, and raise vp our new man. *Coloss.* 2.12. *Ephes.* 4.23, 24. *col.* 3.8. *heb.* 12.1. 1. *pet.* 2.1. 1. *Cor.* 6.14. 2. *tim.* 2.11.

c The Greeke word meaneth, that we grow vp together with Christ, as we see mosse, yuie, misseltow, or such like, grow vp by a tree, & are nourished with the iuice thereof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that being dead we cannot sinne.

g That he might destroy sinne in our flesh.

h And sitteth at the right hand of the Father.

i We may gather that wee are dead to sinne, when sinne begineth to die in vs: which is by the participation of Christes death, by whom also being quickened, we liue to God, that is, to righteousnesse.

k In that ye are led with the Spirit of God.

l The minde first ministreth euill motions, whereby mans will is entised: thence burst foorth the lusts, by them the body is prouoked, and the body by his actions doth solicit the minde: therefore he commandeth, at the least, that we rule our bodies.

§ *Or, instruments, or, armour.*

14 For sinne shall not haue dominion ouer you: for ye are not vnder the m Law, but vnder n grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 * Know ye not that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are, to whom ye obey, whether it be of sinne vnto death, or of o obedience vnto righteousnes?

17 But God be thanked, that ye haue bene the seruants of sinne, but yee haue obeyed frō the heart vnto the forme of the doctrine, whereunto ye were p deliuered.

18 Being then made q free from sinne, yee are made the seruants of righteousnes.

19 I speake r after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousnes in holinesse.

20 For when yee were the seruants of sinne, ye were freed from righteousnes.

21 What fruite had yee then in those things, whereof yee are now ashamed? For the ſ ende of those things is death.

22 But nowe being freed from sinne, and made seruants vnto God, yee haue your fruite in holinesse, and the ende, euerlasting life.

23 For the t wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord,

6 But nowe wee are deliuered from the Lawe, being dead e vnto it, wherein wee were holden, that wee shoulde serue in newnesse of spirit, and not in the oldnesse of the letter.

7 f What shall wee say then? Is the Law sinne? God forbid. Nay, I knewe not sinne, but by the Law: for I had not knowen lust, except the Lawe had sayde, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in mee all maner of concupiscence: for without the law sinne is dead.

9 For I once h was aliue, without the lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commaundement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me.

12 Wherefore the Law is * holy, and the commaundement is holy, and iust, and good.

13 Was that then which is good, made death vnto mee? God forbid: but sinne, that it might i appeare sinne, wrought death in mee by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For wee know that the Lawe k is spirituall, but I am carnall, solde vnder sinne.

15 For I allowe not that which I doe: for what I l would, that doe I not: but what I hate, that do I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Nowe then, it is no moze I, that doe m it, but the sinne that dwelleth in me.

18 For I know that in me, that is, in my ‖ flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.

19 For I doe not the good thing, which I would, n but the euill, which I would not, that doe I.

20 Nowe if I doe that I would not, it is no moze I that do it, but the sinne that dwelleth in me.

21 I finde then by the Law, that when I would do good, euil is present with me.

22 For I delight in the Law of God, concerning the o inner man:

23 But I see another ‖ Lawe in my p members, rebelling against the Lawe of my minde, and leading mee captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from the q body of this death?

25 I thanke God through Iesus Christ our Lorde. Then I my selfe in my r minde serue the Lawe of God, but in my ſ flesh the lawe of sinne.

CHAP. VII.

1.7.12 The vse of the Lawe, 6.24 And howe Christ hath deliuered vs from it. 16 The infirmitie of the faithfull. 23 The dangerous fight betweene the flesh and the spirit.

KNow yee not, brethren, (for I speake to them that knowe the Lawe) that the a Law hath dominion ouer a man as long as he liueth?

2 * For the b woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man bee dead, shee is deliuered from the lawe of the man.

3 So then, if while the man liueth, shee take another man, shee shall be called an c adulteresse: but if the man bee dead, shee is free from the Lawe, so that shee is not an adulteresse, though she take another man.

4 So yee, my brethren, are dead also to the Lawe by the body of Christ, that yee should be vnto another, euen vnto him that is raised vp from the dead, that wee shoulde bring forth fruit vnto God.

5 For when wee were d in the flesh, the ‖ motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit vnto death.

m Which is the declaration of sinne.
n Indued with the spirit of Christ.
Iohn 8.34.
2.pet 2.19.
o Shewing that none can be iust, which doeth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the slauery of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.
ſ Or, the reward and recompence.
t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

a Meaning, the moral law.
1.Cor.7.39.
b Both in this first mariage and in the second, the husband and the wife must be considered within our selues: the first husband was Sinne, and our flesh was the wife: their children were the fruits of the flesh, Galat.5.19. In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Galat.5.22 Matth.5.32.
c Which is the Spirit of the second husband.
d When we were destitute of the Spirit of God. ‖ *Or, afflictions.*
e Meaning, to sinne our first husband.
f There is nothing more enemie to sinne, then the Law: if so be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the law which discloseth the sleights of sinne her enemies?
g Which is an inward vice not openly knowen. *Exod.20.17. deut.5.21.*
h He thought himselfe to be aliue, when he knew not the law.
1.Tim.1.8.
i Sinne being disclosed by the lawe, is somuch more detestable, because it turneth the goodnesse of the law to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to do that which he desireth to doe, and therefore is farre from the true perfection.
m He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him. ‖ *Or, in my nature.*
n The flesh stayeth euen the most perfect & to runne forward as the spirit wisheth.
o That is, in my spirit. ‖ *Or, commandement.*
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
ſ Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruits of the holy Ghost in them. 3 The weakenes of the Lawe, and who accomplisheth it, 4 And wherefore. 5 Of what sort the faithfull ought to bee. 6 The fruits of the spirite in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children, 29 Of his fore-knowledge.

NOwe then there is no [a] condemnation to them that are in Christ Iesus, which walke not [b] after the flesh, but after the Spirite.

2 For the [c] Lawe of the Spirite of life, which is in [d] Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the Lawe, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinfull flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnesse of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they that are after the flesh sauour the [g] things of the flesh: but they that are after the Spirite, the things of the Spirit.

6 For the wisedome of the flesh is death: but the wisedome of the Spirite is life and peace,

7 Because the wisedome of the flesh is enmitie against God: for it is not subiect to the Law of God, neither in deed can be.

8 So then they that are in the flesh, cannot please God.

9 Now yee are not in the flesh, but in the Spirite, ‖ because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ bee in you, the ‖ body is dead, because of sinne: but the [h] Spirit is life for righteousnesse sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, hee that raysed vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are debters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shal die: but if ye mortifie the deeds of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For yee haue not receiued the spirite of bondage to feare againe: but yee haue receiued the Spirit of [k] adoption, whereby wee cry *Abba, Father.

16 The same Spirite beareth witnesse with our spirite, that wee are the children of God.

17 If we be children, wee are also [m] heires, euen the heires of God, and heires annexed with Christ, if so bee that wee suffer with him, that wee may also bee glorified with him.

18 For I count that the afflictions of this present time, are not ‖ worthy of the glory, which shalbe shewed vnto vs.

19 For the feruent desire of the creature waiteth when the sonnes of God shall be reuelled,

20 Because the [n] creature is subiect to [o] vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shall bee deliuered from the bondage of corruption vnto the glorious libertie of the sonnes of God.

22 For wee knowe that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely the creature, but we also which haue the [q] first fruites of the Spirite, euen wee doe sigh in our selues, waiting for the adoption, euen the * redemption of our [r] body.

24 For wee are saued by hope: but [s] hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it.

26 Likewise the Spirite also helpeth our infirmities: for wee knowe not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighes, which cannot bee expressed.

27 But hee that searcheth the heartes, knoweth what is the meaning of the Spirite: for hee [t] maketh request for the Saints, according to the will of God.

28 And wee know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he [u] knewe before, hee also predestinated to bee made like to the [x] image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer, whom hee predestinated, them also hee called, and whom hee called, them also he iustified, and whom he iustified, them also he glorified.

31 What shall wee then say to these things? If God bee on our side, who can bee against vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? It is God that * [x] iustifieth,

34 Who shall condemne? It is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [y] Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake are we [z] killed

Rom. 4.5, 6.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.

b He annexeth the condition, lest we should abuse the libertie.

c The power and authoritie of the Spirit, that is, the grace of regeneration.

d Whose sanctification is made ours.

‖ *Or, of no strength.*

e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding he sanctified euen in the very instant of his conception, and so did appropriate it vnto him that hee might destroy sinne in it, 2. Cor. 5.21.

‖ *Or, by sinne.*

f That which the law requireth.

g The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.

‖ *Or, if so be.*

‖ *Or, flesh.*

h The spirit of regeneration, which aboliseth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.

i But to liue after the Spirit.

k So he nameth the holy Ghost of the effect, which he causeth in vs, when he proposeth vs saluation by the Law with an impossible condition, who also doeth seale our saluation in our hearts by Christs free adoption, that we consider not God nowe as a rigorous Lorde, but as a most mercifull Father.

l So that wee haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God.

m Freely made partakers of the fathers treasures.

‖ *Or, of like value.*

n The creatures shal not be restored before that Gods children be brought to their perfection: in the meane season they waite.

o That is, to destruction, because of mans sinne.

p He meaneth not the Angels, neither deuils, nor men.

q And yet are farre from the perfection. *Luke* 21.28.

r Which shalbe in the resurrection, when we shal be made conformable to our head Christ.

s By hope is meant that thing which we hope for.

t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.

u He theweth by the order of our election that afflictions are meanes to make vs like the Sonne of God.

Isa 50.8.

x Who pronounceth his iust in his Sonne Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose and Christ is the pledge thereof, *Psal.* 44.22.

z killed all day long: wee are counted as sheepe for the slaughter.

37 Neuertheleſſe, in all theſe things we are more then conquerors through him that loued vs.

38 For I am perſwaded that neither death, nor life, nor Angels, nor a principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the b loue of God, which is in Chriſt Ieſus our Lord.

z Which is to ſignifie the condition of Chriſts Church.

a Paul ſetteth foorth by theſe words the wonderfull nature of the ſpirits, as well the good, Ephe. 1.21. Col. 1.16. as the euil ſpirits, Ephe. 6.12. Col. 2.15.

b That is, wherewith God loueth vs in his Sonne Chriſt Ieſus.

CHAP. IX.

1. Hauing teſtified his great loue towards his nation, and the ſignes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

I Say the trueth a in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt,

2 That I haue great heauineſſe, and continuall ſorow in mine heart.

3 For I would wiſh my ſelfe to be b ſeparated from Chriſt, for my brethren that are my kinſmen according to the fleſh,

4 Which are the Iſraelites, to whom pertaineth the adoption, and the c glory, & the d * Couenants, and the giuing of the Lawe, and the ſeruice of God, and the promiſes.

5 Of whom are the fathers, and of whom concerning the fleſh, Chriſt came, who is c God ouer all bleſſed for euer, Amen.

6 *Notwithſtanding it cannot be that the word of God ſhould ‡take none effect: for all they are not e Iſrael, which are of Iſrael:

7 Neither are they all children, becauſe they are the ſeede of Abraham: * but, In g Iſaac ſhall thy ſeede be called:

8 That is, they which are the children of the h fleſh, are not the children of God: but the * children of the promiſe are counted for the ſeede.

9 For this is a word of promiſe, * In this ſame time will I come, and Sara ſhall haue a ſonne.

10 Neither he only ſele this, but alſo * Rebecca when ſhe had conceiued by one, euen by our father Iſaac.

11 For yet the children were borne, and when they had neither done good nor euill (that the purpoſe of God might remaine according to election, not by workes, but by him that calleth)

12 It was ſayde vnto her, * The elder ſhall ſerue the yonger:

13 As it is written, * I haue loued Iacob, and haue hated Eſau.

14 What ſhall wee ſay then? Is there vnrighteouſneſſe with God? God forbid.

15 For he ſaieth to Moſes, * I i will haue mercy on him, to whom I will ſhew mercie: and will haue compaſſion on him, on whom I will haue compaſſion.

a As becommeth him that reuereenceth Chriſt, or whoſe tongue Chriſt ruleth, and ſo taketh Chriſt for his witneſſe.

b He would redeeme the reiection of ſ Iewes with his owne damnatiõ, which declareth his zeale towards Godsglory, reade Exod. 32. 32.

c The Arke of the couenant, becauſe it was a ſigne of Gods preſence, was called Gods glory, 1. Sam. 4. 21. Pſal 26. 8.

d The two tables of the couenant, Deut. 11. 9. *Chap.* 2. 17. *ephe.* 2. 12.

e Chriſt is very God. *Chap.* 3. 28.

‡ *Greeke, fal away*

f That is, of Iacob whoſe name was alſo Iſrael, *Gen.* 21. 12. *hebr.* 11. 18.

g The Iſraelites muſt not be eſteemed by their kinred, but by the ſecret election of God, which is aboue the externall vocation.

h As Iſmael. *Gal.* 4. 28. *Gen.* 18. 10. *Gen.* 25. 21. *Gen.* 25. 23. *Mal.* 1. 2, 3. *Exo.* 33. 19.

i As the only will and purpoſe of God is the chiefe cauſe of election, & reprobation: ſo his free mercy in Chriſt is an inferiour cauſe of ſalnation, & the hardening of the heart an inferiour cauſe of damnation.

16 So then it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.

17 For the k Scripture ſaieth vnto Pharao, * For this ſame purpoſe haue I ſtirred thee vp, that I might ſhewe my power in thee, and that my Name might be declared throughout all the earth.

k That is, God in the Scripture. *Exod.* 9. 16.

18 Therefore he hath mercy on whom he will, and whom he will, he hardeneth.

19 Thou wilt ſay then vnto mee, Why doeth hee yet complaine? for who hath reſiſted his will?

20 But, O man, who art thou which ‖ pleadeſt againſt God? ſhall the * thing formed ſay to him that formed it, Why haſt thou made me thus?

‖ *Or, ſpeakeſt againſt.* *Iſa.* 45. 9. *Iere.* 18. 6. *wiſd.* 15. 7.

21 Hath not the potter power of the clay to make of the ſame lumpe one veſſell to ‖ honour, and another vnto diſhonour?

‖ *Or, vnto honeſt vſes.*

22 What and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the veſſels of wrath prepared to deſtruction?

23 And that he might declare the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of the Iewes onely, but alſo of the Gentiles,

25 As he ſaieth alſo in Oſee, * I will call them, my people, which were not my people: and her, Beloued, which was not beloued. *Hoſe.* 2. 23. 1. *pet.* 2. 10.

26 And it ſhall be, in the place where it was ſayd vnto them, * Ye are not my people, that there they ſhall be called, The children of the liuing God. *Hoſe.* 1. 10.

27 Alſo Eſaias crieth concerning Iſrael, * Though the number of the children of Iſrael were as the ſand of the ſea, yet ſhal but a remnant be ſaued. *Iſa.* 10. 21, 22.

28 l For hee will make his account, and gather it into a ſhort ſumme with righteouſneſſe: for the Lorde will make a ſhort count in the earth.

l God will make ſuch waſte of that people, that the few which ſhall remaine, ſhall be a worke of his iuſtice, and ſhall ſet foorth his glory in his Church. *Iſa.* 1. 9.

29 * And as Eſaias ſaid before, Except the Lord of hoſtes had left vs a ſeede, we had bene made as m Sodome, and had bene like to Gomorrha.

m That is, vtterly loſt.

30 What ſhall wee ſay then? That the Gentiles which followed not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

31 But Iſrael which followed the Lawe of righteouſneſſe, could not attaine vnto the Law of righteouſneſſe.

32 Wherefore? Becauſe they ſought it not by faith, but as it were by the workes of the Lawe: for they haue ſtumbled at the ſtumbling ſtone,

Iſa. 8. 14. & 28. 16. 1. *pet.* 2. 6. *pſal.* 118. 22.

33 As it is written, * Behold, I lay in Sion a n ſtumbling ſtone, and a rocke to make men fall: and euery one that beleeueth in him, ſhall not be aſhamed.

n Ieſus Chriſt is to the infidels deſtruction, and to the faithfull life and reſurrection.

CHAP. X.

1 After that he had declared his zeale towards them, 3 Hee ſheweth the cauſe of the ruine of the Iewes. 4 The ende of the Lawe. 5 The difference betweene the iuſtice of the Lawe, and of faith. 17 Whereof faith commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

BRethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue a the zeale of God, but not according to knowledge.

3 For they, being ignorant of the righteousnesse of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 * For Christ is the b ende of the Lawe for righteousnesse vnto euery one that beleeueth.

5 For Moses thus describeth the righteousnesse which is of the Lawe, * That the man which doeth these things, shall liue therby.

6 But the righteousnesse which is of faith, speaketh on this wise, c * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, who shall descend into the deepe? (that is to bring Christ againe from the dead)

8 But what sayeth it? * The word is neere thee, euen in thy mouth, and in thine heart, This is the d word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnesse, and with e the mouth man confesseth to saluation.

11 For the Scripture saieth, * Whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iewe and the Grecian: for hee that is Lord ouer all, is rich vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shall be saued.

14 But howe shall they call on him, in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saieth, * Lord, who hath beleeued our f report?

17 Then faith is by hearing, and hearing g by the word of God.

18 But I demaund, Haue h they not heard? * No doubt their i sound went out through all the earth, and their words into the ends of the k world.

19 But I demand, Did not Israel know God? First Moses saieth, * I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I wil anger you.

20 * And Esaias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a ‖ disobedient, and gainesaying people.

a That is, a certaine affection, but not a true knowledge. *Gal.*3.24.

b The end of the law is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c.

*Leuit.*18.5. *Ezek.*20.11. *Gal.*3.12.

c Because we can not performe the law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs.

*Deut.*30.12. *Deut.*30.14.

d That is, the promise and the Gospel which agreeth with the Law.

e That is, the way to be saued, is to beleeue with heart that we are saued onely by Christ, and to confesse the same before the world.

*Isa.*28.16. *Ioel.*2.32. *acts* 2.21. *Isa.*52.7. *Nahum.*1.15.

‖ *Or, the comming.*

Isaiah 53.1. *iohn* 12.38.

f Meaning the Gospel and the good tidings of saluation, which they preached.

g That is, by Gods commandement, of whom they are sent that preach the Gospel. It may be also taken for the very preaching it selfe.

h Both the Iewes and Gentiles. *Psal.* 19.4.

i The Hebrew word signifieth the line or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, and setteth foorth the worthinesse of the Creator.

k Then seeing all the world knew God by his creatures, ‖ Iewes could not be ignorant, and so sinned of malice. *Deut.*32.21. *Isa.*65.1. *Isa.*65.2.

‖ *Or, vnbeleeuing.*

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles: 18 Whom he warneth to humble themselues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

I Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which hee a knewe before. Knowe yee not what the Scripture saith of Elias, how hee maketh request vnto God b against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue reserued vnto my selfe c seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant through the ‖ election of grace.

6 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened,

8 According as it is written, * God hath giuen them the spirit of ‖ slumber: eyes that they should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, * Let their d table be made a snare, and a nette, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkned that they see not, and e bow downe their backe alwayes.

11 I demaund then, Haue they stumbled, that they f should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to g prouoke them to followe them.

12 Wherefore if the fall of them be the riches of the world, and the diminishing of them the h riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their falshood, and so his words made against them. 1. *King.*19.10. 1. *King.*19.18.

c Meaning an infinite number.

‖ *Or, free election.* *Isa.*6.9. *mat.*13. 14. *iohn* 12.40. *acts* 28.26.

‖ *Or, pricking.* *Psal.*69.22.

d Christ by the mouth of the Prophet wisheth that which came vpon the Iewes, that is, that as birds are taken whereas they thinke to finde foode, so the law which the Iewes of a blinde zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope to be restored.

g The Iewes to follow the Gentiles.

h In that the Gentiles haue the knowledge of the Gospel.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospel: but when both they and the Gentiles shall imbrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

‖ *Or, in them.*

n That is, the Church of the Israelites.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in generall.

q Meaning stubbornnesse and induration against Gods word.

r Hee sheweth that the time shal come that the whole nation of the Iewes, though not euery one particularly, shal be ioyned to the Church of Christ.

Isa.59.20. Isa.27.9. ier.31. 33,34. heb.8.8. and 10.16,17.

s To whom God giueth his spirit of adoption, and whom he calleth effectually, he cannot perish: for Gods eternall counsel neuer changeth.

‖ *Or, that by your mercy.*

t That is, both Iewes and Gentiles. *Isa.40.13. wisd.9.13. 1.cor.2.16.*

u He reproueth the rashnesse of men which murmure against the iudgements of God.

14 To trie if by any meanes I might i prouoke them of my flesh to follow them, and might saue some of them.

15 For if the casting away of them be the reconciling o. the world, what shall the receiuing be, but k life from the dead?

16 For if l the first fruits be holy, so is the whole lumpe: and if the m roote be holy, so are the branches.

17 And though some of the branches bee broken off, and thou being a wilde Oliue tree, wast graft in ‖ for them, and made partaker of the roote, and fatnesse of the n Oliue tree,

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: bee not high minded, but o feare.

21 For if God spared not the natural branches, take heede, lest he also spare not thee.

22 p Behold therefore the bountifulnes, and severity of God: toward them which haue fallen, severity: but toward thee, bountifulnes, if thou continue in his bountifulnes: or els thou shalt also be cut off.

23 And they also, if they abide not still in vnbeliefe, shal be graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast graffed contrary to nature in a right Oliue tree, howe much more shall they that are by nature, be grafted in their owne Oliue tree?

25 For I would not, brethren, that yee should bee ignorant of this secret, (lest yee should be arrogant in your selues) that partly q obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

26 And so r all Israel shall be saued, as it is written, * The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

27 And this is my couenant to them, * When I shall take away their sinnes.

28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the s gifts and calling of God are without repentance.

30 For euen as yee in time past haue not beleeued God, yet haue now obteined mercy through their vnbeliefe,

31 Euen so now haue they not beleeued ‖ by the mercy shewed vnto you, that they also may obtaine mercy.

32 For God hath shut vp t all in vnbeliefe, that he might haue mercie on all.

33 O the deepenesse of the riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out!

34 * For u who hath knowen the minde of the Lord? or who was his counseller?

35 Or who hath x giuen vnto him first, and he shall be recompensed?

36 For of y him, and through him, and for him are all things: to him be glory for euer. Amen.

x That is, prouoked him by his good workes?

y All things are created & preserued of God to set forth his glory.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

I Beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a a liuing sacrifice, holy, acceptable vnto God, which is your b reasonable seruing of God.

a In stead of dead beastes, liuely sacrifices in stead of the blood of beasts which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines and charitie.

b That is, true, lawfull and spirituall, 1.Pet.2.5. *Ephes.5.17. 1.thes.4.1,3.*

2 And fashion not your selues like vnto this world, but be ye changed by the renuing of your minde, that ye may * proue what is the c good will of God, and acceptable, and perfect.

c Whatsoeuer is not agreeable to Gods wil, is euil, displeasant and vnperfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand, but that bee d vnderstand according to ‖ sobrietie, as God hath dealt to euery man the * measure of faith.

d Two things are required, if wee will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which wee haue not: next, that we boast not of the gifts, but reuerently vse them to Gods honour.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee being many are one body in Christ, and euery one, one anothers members.

6 * Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether wee haue e prophesie, let vs prophesie according to the proportion of s faith:

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory. *1.Cor.12.11, ephes.4.7. 1 Pet.4.10.*

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or hee that exhorteth, on exhortation: hee that h distributeth, let him doe it * with simplicitie: hee that ruleth, with diligence: hee that i sheweth mercie, with * cheerefulnesse.

f By prophesying here, he meaneth preaching & teaching, and by office and ministerie, al such offices, as appertaine to the Church, as Elders, Deacons, &c.

g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost.

h Of these officers some are Deacons, some gouernours, some keepe the poore. *Matth.6.2.*

i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, Act.6.1.1.tim.5.9. *2.Cor.9.7. Amos 4.15. Ephe.4.2. 1.pet.2.17. heb.13.1.*

‖ *Or, the time. Luke 18.1. 1.Cor.16.1. Heb.13.2. 1.Pet.4.9. Matth.5.44.*

9 Let loue be without dissimulation. * Abhorre that which is euill, & cleaue vnto that which is good.

10 * Bee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slouthfull to doe seruice: feruent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, * continuing in prayer,

13 * Distributing vnto the necessities of the Saints: * giuing your selues to hospitalitie.

14 * Blesse them which persecute you: blesse, I say, and curse not.

15 Reioice with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: bee not hie minded: but make your selues equall to them of the lower sort: *be not wise in k your selues.

Prou.3.7. isa.5.21.

k That is, in your owne conceit.

17 *Recompense to no man euill for euill; l procure things honest in the sight of all men.

Prou.20.22. matt.5.39. 1.pet.3.9. 1 cor.6.7.

l Liue so honestly and godly that no man can finde fault with you.

18 *If it be possible, as much as in you is, haue peace with all men.

Hebr.12.14.

19 Dearely beloued, *auenge not your selues, but giue place vnto wrath: for it is written, *Vengeance is mine: I will repay, saith the Lord.

Eccles.28.1. matth.5.29. Deut.32.35. hebr.10.30.

20 *Therefore, if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape m coales of fire on his head.

Pro.25.21,22.

m For either thou shalt winne him with thy benefite, or elshis conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

21 Bee not ouercome of euill, but ouercome euill with goodnesse.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

Wisd.6.3.tit.3.1 1.pet.2.13,14.

1 Let *euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receiue to themselues a iudgement.

a Not only the punishment of the iudges, but also the vengeance of God.

3 For Princes are not to bee feared for good workes, but for euill. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.

4 For hee is the minister of God for thy wealth: but if thou do euill, feare: for he beareth not the sword for nought: for hee is the minister of God ‡ to take vengeance on him that doeth euill.

‡*Greeke, a reuenger with wrath.*

5 Wherefore ye must be subiect, not because of wrath onely, but also for b conscience sake.

b For no priuate man can contemne that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of ciuill magistrates: so that Antichrist & his cannot wrest this place to establish their tyranny ouer the conscience.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same c thing.

c That is, to defend the good, and to punish the euill.

7 *Giue to all men therefore their duety: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

Matth.22.21.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the d Law.

d He meaneth onely the second table.

9 For this, *Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, euen in this, *Thou shalt loue thy neighbour as thy selfe.

Exo.20.14, deut.5.18. Leuit.19.18. matth.22.39. Gal.5.14.rom.13.8 1.Tim.1.5.

10 Loue doeth not euill to his neighbour: therefore is loue the *fulfilling of the Lawe.

11 And that, considering the season, that it is nowe time that wee should arise from sleepe: for now is our saluation e neerer then when we beleeued it.

e Before we beleeued, it had bin in vaine to tell vs these things: but now seeing our saluation is neere, let vs take heede that wee neglect not this occasion.

12 The night is past, and the day is at hand: let vs therefore cast away the works of darkenesse, and let vs put on the f armour of light.

f That is, honest maners & godly. *Luke 21.34.*

13 So that wee walke honestly, as in the day: not in *ll gluttonie and drunkennesse, neither in chambering and wantonnesse, nor in strife, and enuying:

‖*Or, riot. Gal.5.16. 1.pet. 2.11.*

14 *But put yee on the Lorde IESVS Christ, and take no thought for the flesh, to fulfill the lustes of it.

CHAP. XIIII.

1 The weake ought not to bee despised. 10 No man should offend anothers conscience. 15 But one to support another in charitie and faith.

1 Him that is weake in the a faith, receiue vnto you, but not b for controuersies of disputations.

a That is, the doctrine of the Gospel.

b Lest he should depart either more ignorant then he came, or els with a greater scruple of conscience.

2 One beleeueth that hee may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

James 4.12.

4 *Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne c master: yea, hee shall be established: for God is able to make him stand.

c It is the Lords matter, and not thine.

5 This man esteemeth one day aboue an other day, and another man counteth euery day alike: let euery man bee d fully perswaded in his mind.

d We must be assured in our conscience by Gods word in all things that wee doe: that if we be strong, we may know what is our liberty: and if we be weak, we may learne to profit dayly.

6 He that e obserueth the day, obserueth it to the f Lord: and he that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thanks: and he that g eateth not, h eateth not to the Lorde, and giueth God thankes.

e That counteth one day more holy then another.

f Who iudgeth whether he doe well or no.

g Because hee thinketh the meates vncleane by the Law.

h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the Law they were not: next, that he reprooueth not the condemning of the acte, but of the persons: thirdly, that he meaneth not the stubborne and malicious, whom he calleth dogs & concision, but the weake and infirme, to whom God as yet hath not reuealed the perfite liberty.

7 For none of vs liueth i to himselfe, neither doth any die to himselfe.

i Both our life and death ought to profite our brother. *2.Cor.5.10. Isa.45.23.phil.2.10.*

8 For whether we liue, we liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died, and rose againe, and reuiued, that hee might bee Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? *for wee shall all appeare before the iudgement seate of Christ.

k This oth particularly apperteineth to God, who is the true life of himselfe, and giueth it to all others.

11 For it is written, *I k liue, saith the Lord, and euery knee shall bowe to mee, and all tongues shall l confesse vnto God.

l And acknowledge me for their God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 [m] I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.

15 But if thy brother bee grieued for the meat, now walkest thou not charitably: * destroy not him with thy meat, for whom Christ died.

16 Cause not your [n] commodity to be euil spoken of.

17 For the [o] kingdome of God is not meat nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoeuer [p] in these things serueth Christ, is acceptable vnto God, and is approued of men.

19 Let vs then follow those things which concerne peace, and where with one may edifie another.

20 Destroy not the worke of God for meates sake: * all things in deede are pure: but it is euill for the man which eateth with offence.

21 * It is good neither to eate flesh, nor to drinke wine, nor any thing, wherein thy brother stumbleth, or is offended, or made weake.

22 Hast thou [q] faith? haue it with thy selfe before God: blessed is hee that [r] condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of [s] faith, is sinne.

m Hee preuenteth the obiection which the Christians might vse. 1.Cor.8.11.

n Which is the benefit of Christian libertie, by abusing whereof ye cause the weakelings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and the doctrine of the law.

o God will not reigne ouer his by such obseruations.

p In peace and righteousnesse. Titus 1.15.

q Faith here is taken for a full perswasion of the Christian libertie in things indifferent, as the Apostle interpreteth in the 14. verse.

r Which hath none euil remorse of conscience in his doing.

s Meaning of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 and by the onely mercy of God, which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 and requireth the same of them.

WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euery man please his neighbour in that that is good to [a] edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatsoeuer things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of [c] patience and consolation giue you that ye be * like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue yee one another, as Christ also receiued vs to the [d] glorie of God.

8 Now I say, that Iesus Christ was a [e] minister of the circumcision, for the [f] truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy, as it is written, * For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe hee sayeth, * Reioyce, ye Gentiles with his people.

11 And againe, * Praise the Lord all yee Gentiles, and laud yee him all people together.

12 And againe Esaias saith, * There shal be a root of Iesse, and [g] he that shall rise to reigne ouer the [h] Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in beleeuing, that yee may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Neuertheless brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might bee acceptable, being sanctified by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not [k] speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in worde and deed,

19 With the power of signes and woonders, by the power of the spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shal see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene * oft let to come vnto you.

23 But now seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust to

1.Cor.1.10.phil. 3.16. and 4.3.

a To edifie, signifieth to doe all maner dueties to our neighbour, either to bring him to Christ, or if he be woon, that hee may grow from faith to faith: for the faithfull are called the Temple of God wherein he is resident by his holy Spirit: and these faithfull are the stones of the new Ierusalem: that is, the vniuersall Church, Isai.54. Reuel.21. of the which building Christ is the chiefe corner stone, Ephes.2.20. Psal.69.7,9. b I did so beare them as if they had bene done to me, & not to my father. c Which is the author of patience.

d To make vs partakers of Gods glorie.

e First to gather the Iewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true. Psal.18.49. 2.sam.22.50. Deut.32.43.

Psal.117.1. Isa.11.10.

g Which is Christ, who did spring as a yong bud out of the drie and dead root.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent works that he had done by him that the Apostle need not to seeke any other thing to bost vpon.

Isa.52.15.

Chap.1.13.1.thess. 2.17,18.

Chap.1.10.

to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your companie.

25 But now go I to Ierusalem, to [f] minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debters are they: * for if the Gentiles be made partakers of their spirituall things, their [n] duetie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue [m] sealed them this [o] fruit, I will passe by you into Spaine.

29 * And I know when I come, that I shall come to you with [o] abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye * would striue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be [p] accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the * God of peace bee with you all. Amen.

CHAP. XVI.

1 *After many recommendations,* 17 *he admoniſheth them to beware of falſe brethren, and to be circumſpect.* 20 *He prayeth for them, & giueth thanks to God.*

I Commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer businesse she needeth of your aid: for she hath giuen holpitality vnto many, and to me also.

3 Greet * Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layed downe their owne necke. Vnto whom not I only giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruits of ‖ Achaia in Christ.

6 Greet Mary, which bestowed much labour on vs.

7 Salute Andronicus, and Iunia, my cousins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

8 Greet Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinseman. Greet them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [c] kisse. The Churches of Christ salute you.

17 ¶ Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoide them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne [d] bellies, and with * faire speech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I woulde haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my companion, and Lucius, and Iason, and Sosipater my kinsemen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus the ‖ Chamberlaine of [e] the city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all. Amen.

25 * To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, * by the reuelation of the mystery, which was kept secret since the world began:

26 (But nowe is opened, and published among all nations by the Scriptures of the Prophets, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, I say, onely wise, be praise through Iesus Christ for euer. Amen.

Written to the Romans from Corinthus, & sent by Phebe, seruant of the Church, which is at Cenchrea.

f Which was to cary the almes. 1. Cor. 9. 11.

n Almes is the fruit of faith and charitie. Chap. 1. 11.

o His comming shalbe profitable vnto them: for God wil giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2. Cor. 1. 11.

p Hee feared lest slanderous tongues would haue made his message either odious, or lesse acceptable. Isa. 9. 6.

Acts 18. 2.

a The first which was consecrated to the Lord by imbracing the Gospel. ‖ Or, Asia.

b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

1. Cor. 16. 20. 2. cor. 13. 12. 1. pet. 5. 14.

c This was a signe of amitie among the Iewes, which hee willeth to be holy, that is, that it come from a minde full of godly charity. 2. Iohn 10.

d These bee marks to know the false apostles by.

e The word signifieth him that promiseth much and performeth nothing, who seemeth also to speake for thy profit, but doth nothing lesse. Acts 16. 1. phil. 2. 10. 1. Cor. 1. 14. ‖ Or, receiuer.

f Corinthus.

Ephes. 3. 20. Eph. 3. 9. col. 1. 26. 2. tim. 1. 9. tit. 1. 2. 1. pet. 1. 20.

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

¶ The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that Saint Paul had preached at Corinthus a yeere and a halfe, hee was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that hee neuer sought his owne glory, neither yet howe hee might liue, but onely the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaineglorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slaunder of the Gospel. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, duetie of marriage, of discord and dissention among the married, of virginitie, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing, rather then hee would doe, hee would neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfe-will was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to bee a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then hee correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes Supper, the abuse of the spirituall giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel seueth to no vse. Last of all hee exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to preseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

a Hee praiseth the great graces of God shewed toward them, 10 *Exhorting them to concord and humilitie.* 19 *Hee beateth downe all pride, and wisedome which is not grounded on God.* 26 *Shewing whom God hath chosen to confounde the wisedome of the worlde.*

PAul called to be an Apostle of IESVS CHRIST, through the wil of God, and our brother Sosthenes,

2 Vnto the Church of God which is at Corinthus, to them that are *a sanctified in Christ Iesus, *b Saints by calling, *with all that c call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace bee with you, and peace from God our Father, and from the Lorde Iesus Christ.

4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ,

5 *That in all things ye are made riche e in him, in all kinde of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: *waiting for the appearing of our Lord Iesus Christ.

8 *Who shall also confirme you vnto the ende, that yee may be f blamelesse in the day of our Lord Iesus Christ.

9 *God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Nowe I beseech you, brethren, by the Name of our Lorde Iesus Christ, *that yee all b speake one thing, and that there bee no dissensions among you: but bee yee

Acts. 15.2. *1.thess* 4.7.

a Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that hee might be in them, and they in him. *Rom.* 1.7. *ephes.* 1. 1. *colos.* 1.22. 2. *tim.* 1.9 *tit.* 2 3. b Made holy by the free mercy and calling of God. 2. *Tim* 2. 23. c Which is to acknowledge him to bee the very God, to worship him, and to seeke vnto him for helpe,

d For all the benefites which ye haue receiued by the Gospel. *Colos* 1.10. *and* 2.7.

e As members of the same body which communicate with their head.

f He commendeth those gifts in them whose abuse after he doeth reproue, as eloquence, philosophie, and their knowledge of Gods word. *Phil.* 3.20. *tit.* 2.13. 1. *Thess.* 3.13. *and* 5.23.

g For there is no condemnation to them that are graffed in Christ Iesus. *Psalme* 138 8. 1. *thess* 5.24. *Rom* 15.5 *phil.* 3.16.

h Disagreeing in wordes ingendreth dissention of minde, whereof proceedeth repugnancie of iudgement, which is the mother of schisme and heresie.

knit

knit together in one minde, & in one iudgement.

11 For it hath beene declared vnto mee, my brethren, of you by them that are of the house of i Cloe, that there are contentions among you.

12 Nowe this I say, that euery one of you sayeth, I am Pauls, and I am *Apollos, and I am Cephas, and I am Christes.

13 Is Christ diuided? was Paul crucified for you? either were ye baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and l Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent mee not to m baptize, but to preach the Gospel, not with * n wisedome of wordes, o least the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the * power of God.

19 For it is written, * I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the p Scribe? where is the q disputer of this worlde? hath not God made the wisedome of this world foolishnesse?

21 For seeing the world by wisdom knew not God in the wisedome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, we preach Christ, the power of God, and the wisedome of God.

25 For the r foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men s after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things.

28 And vile things of the world, & things which are despised, hath God chosen, and things t which are not, to bring to nought things u that are,

29 That no x flesh should reioyce in his presence.

30 But yee are of him in Christ Iesus, who of God is made vnto vs * wisedome, and righteousnesse, and sanctification, and redemption,

31 That according as it is written, * He that reioyceth, y let him reioyce in the Lord.

Iere.23.5,6.
Iere,9.24.
2.cor.10.17.

i Which was a vertuous woman and zealous of Gods glory, and sought the quietnesse of the Church.
Actes 18.24.
k Reade the annotation, Actes 3.16.
Actes 18.8.
l This Gaius was Pauls host, in whose house also the Church was at Corinthus, Rom 16.23. there was yet another so called, which was of Derbe, and followed Paul, Actes 20.4.
m That is, chiefly and peculiarly.
Chap.2.13, galat.5.4. 2.pet.1.16.
n As rhetorike, or arte oratorie.
o When men should attribute that vnto eloquence, which onely belonged to the power of God.
Rom.1.16.
Isai.29.14.
p That is, the interpreter of the Law.
q He that is so subtill in discussing questions: and herein Paul reprocheth euen the best learned, as though not one of them could perceiue by his owne wisdome this mysterie of Christ reueiled in the Gospel.
Matth.12.38.
r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie and weakenesse.
s According as the worlde estemeth wise men.
t Which are in mans iudgement almost nothing, but taken for abiectes and castawayes.
u Esteemed and in reputation.
x Thus he calleth man in contempt, and to beate downe his arrogancie.

CHAP. II.

1 *Hee putteth for example his maner of preaching, which was according to the tenor of the Gospel,* 8 *Which Gospell was contemptible and hid to the carnall,* 10 *And againe honourable and manifest to the spirituall.*

AND I brethren, when I came to you, came not with * excellencie of wordes, or of wisedome, shewing vnto you the ‖ a testimonie of God.

2 For I esteemed not to ‖ know any thing among you, saue Iesus Christ, and him crucified.

3 * And I was among you in b weakenes, and in feare, and in much trembling,

4 Neither stood my worde, and my preaching in the * intising speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith should not bee in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are c perfite: not the wisedome of this world, neither of the d princes of this world, which come to nought.

7 But wee speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the world, vnto our glory.

8 Which e none of the princes of this worlde hath knowen: for had they knowen it, they woulde not haue crucified the f Lord of glorie.

9 But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirite g searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Nowe wee haue h receiued not the Spirite of the worlde, but the Spirite, which is of GOD, that wee might knowe the i things that are giuen to vs of God.

Chap.1.17.
‖ *Or, mysterie.*
a That is, the Gospel, whereby God doeth manifest himselfe to the world, or whereof God is the authour and witnesse.
‖ *Or, I thought nothing worthy to be knowne.*
Actes 18.1.
b Herein appeareth his great modestie, who was not glorious but abiect and bumble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mightie power of God.
Chap.1.17.
2.pet.1.16.
c *Or, heauenly, or diuine.*
c They whose vnderstandings are illuminate by faith, acknowledge this wisedome, which the world calleth folly.
d The word is here taken for them, whome either for wisedome, riches, or power, men most esteeme.
e That is, very fewe.
f Hee calleth Iesus the mightie God, full of true glory and maiestie, whome Dauid also calleth the King of glory, Psalm. 24.7. and Steuen nameth him the God of glory, Actes 7.2. and heereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. *Isa.64.4.*
g Man is not able to thinke Gods prouidence toward his.
h For hee is one God with the Father and the Sonne.
i Mans minde which vnderstandeth and iudgeth.
k Wee are not moued with that Spirite, which teacheth things wherewith the world is delighted, and which men vnderstand by nature.
l All the benefites of God in Iesus Christ.

13 Which

13 Which things also wee speake, not in the * wordes which mans wisedome teacheth, but which the holy Ghost teacheth, comparing m spirituall things with spirituall things.

14 But the n naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.

15 But he that is * spirituall, discerneth all things: yet he himselfe is o iudged of no man.

16 * For who hath knowen the minde of the Lorde, that hee might instruct him? but we haue the p minde of Christ.

Chap.1.17. 2.pet.1.16.

m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the wordes may agree with the matter.

n Whose knowledge and iudgement is not cleared by Gods Spirit.

Prou.27.19.

o For the trueth of God is not subiect to the iudgement of man. *Isa.40.13. wisd.9.13. rom.11.34.*

p That is, Christs Spirit, Iohn 16. 13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sectes and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erronious doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, euen as vnto * babes in Christ.

2 I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

3 For yee are yet carnall: for where as there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whom ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watered, but God gaue the increase.

7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

8 And he that planteth, and he that watereth are b one, * and euery man shall receiue his wages, according to his labour.

9 For wee together are Gods c labourers: yee are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to me, as a skilfull master builder, I haue layde the foundation, and another buildeth thereon: but let euery man d take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layd, which is Iesus Christ.

12 And if any man builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble,

13 Euery mans worke shall be made manifest: for the e day shall declare it, because it shall bee reuealed by the f fire: and the fire shal trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, hee shall g lose, but he h shall be i safe himselfe: neuertheless yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirit of God k dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to bee wise in this world, let him bee a foole, that hee may bee wise.

19 For the wisedome of this worlde is foolishnesse with God: for it is written, * He catcheth the wise l in their owne craftinesse.

20 * And againe, The Lorde knoweth that the thoughts of the wise be vaine.

21 Therefore let no man l reioyce in men: for all things are yours.

22 Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, euen all are yours,

23 And ye Christes, and Christ Gods.

a Being ingraffed in Christ by faith we begin to moue by his Spirit, & as we profit in faith, we grow vp to a ripe age. And here let him take heed that teacheth, lest for milke he giue poyson: for milke and strong meate in effect are one, but only differ in maner and forme.

b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.

Psal.62.12, galat.6.5.

c So made by his grace.

d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or, the time: which is, when the light of the trueth shal expel the darkenes of ignorance, then the curious ostentation of mans wisedome shall bee brought to nought.

f By the triall of Gods Spirit.

g Both his labour and reward.

h He reprooueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods word, preach philolophicall speculations.

i As touching his life, if he hold fast the foundation.

Chap.6.19.2.cor. 6.16. Iob 5.13.

k When they themselues are entangled in the same snares,

which they layd for others *Psal.94.11.* l But in God who worketh by his ministers to his own glory & the comfort of his Church.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindred them to praise that, which they dispraysed in him. 16 He sheweth what he requireth on their parte, and what they ought to looke for of him at his returne.

LEt a man so thinke of vs, as of the a ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be found faithfull.

3 * As touching me, I passe very little to bee iudged of you, or ‡ mans iudgement: no, I iudge not b mine owne selfe.

4 For I c know me nothing by d my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe and Apollos for your sakes, that yee might learne e by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who f separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.

Math.7.1,2, ‡Greeke, mans day.

b Whether I haue great gifts or little, fewe or many.

c For as I doe not know where by I should take any occasion of glory: so I am certaine that before God another maner of iustice is required.

d Concerning mine office.

Matth.7.1. rom.2.1. e By our example. f To wit, from other men and preferreth thee.

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you

9 For I thinke that God hath set forth vs the * last Apostles, as men appointed to death: for we are made a gasing stocke vnto the world, and to the Angels, and to men.

10 We are [b] fooles for Christes sake, and ye are wise in Christ: we are weake, and ye strong: ye are honourable, and wee are despised.

11 Unto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 *And labour, worcking with our owne hands: we are reuiled, and yet we blesse: wee are persecuted, and suffer it.

13 *We are euil spoken of, and we pray: we are made as the filth of the world, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand ‖ instructers in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, bee yee followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in [i] remembrance of my wayes in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I wil come to you shortly, *if the Lord will, and will know, not the speach of them which are puffed vp, but the power.

20 For the [k] kingdome of God is not in word, but in [l] power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirite of meekenesse?

g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter tanting in abiecting himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.
Act 20.34.
1. *thess* 2.9.
2. *thess* 3 8.
Matt. 5.44.
Luke 23.34.
Acts 7.60.
‖ *Or, vse gentle words.*
‖ *Or, pedagogues, & schoolemasters.*
i Forasmuch as they had so soone forgotten.
Acts 18.21.
and 19.21.
Iames 4.15.
k That is, whatsoeuer gifts we haue receiued of God, to this ende that he may reigne among vs.
l Of the holy Ghost.

CHAP. V.

1 He reproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

IT is heard certainly, that there is fornication among you, and such fornication as is not once named among the [a] Gentiles, *that one should haue his fathers wife.

2 And ye are puffed vp and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 *For I verely as absent in body, but present in spirite, haue determined already, as though I were present, that hee that hath [b] thus done this thing,

4 When ye are gathered together, and my [c] spirit, [d] in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 *Be deliuered vnto * Satan, for the [e] destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 Your reioycing is not [f] good: * know ye not that a little leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a new lumpe, [g] as ye are vnleauened: for Christ our passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in ỹ leauen of malicionesse and wickednesse: but with the vnleauened bread of sincerite and trueth.

9 I wrote vnto you in an Epistle, *that yee should not company together with fornicatours,

10 And [i] not altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But nowe I haue written vnto you, that yee company not together: if any that is called a brother, bee a fornicatour, or couetous, or [k] an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are [l] without? doe yee not iudge them that are [m] within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

a Who would thinke that you would suffer that mischiefe vnpunished, which the most barbarous nations abhorre to speake off. *Leuit.* 18.8. *Col.* 2.5.
b Hauing now receiued the Gospel.
c My will and consent.
d With inuocation of Gods name, as becommeth them which procure the Lords businesse and not their owne.
e Which is to be as an heathen man and Publicane.
f For being wounded with shame and sorrow, his flesh or old man shall die: and the Spirite or new man shall remaine aliue and enioy the victorie in that day when the Lord shall iudge the quicke and dead. 2. Cor. 4.18. 1. Pet. 4.6.
g Seeing you suffer such monsterous vices among you. *Gal.* 5.9.
h As euery man particularly is pure, so ỹ whole Church in generall may be pure. *Matt.* 18.17.
2. *thess* 3.14.
i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to win them to Christ.
k Who to please both parts would be present at idole seruice, and yet we professe the Gospel.
l Vnto whom the ecclesiastical discipline doeth not stretch.
m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to lawe together before the heathen. 7 Christians ought rather to suffer. 12 Hee reproueth the abusing of Christian libertie, 15 And sheweth that wee ought to serue God purely both in body and in soule.

DAre any of you, hauing businesse against another, bee iudged vnder ‖ the * vniust, and not vnder the Saints?

2 *Doe yee not knowe, that the Saints shall iudge the worlde? If the worlde then shall be iudged by you, are yee vnworthie to iudge the smallest matters?

3 Knowe yee not that we shall iudge the [b] Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to lawe with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault among

1. *Tim.* 1, 20.
‖ *Or, iudges & magistrates which are infidels.*
a He calleth the vniust, whosoeuer are not sanctified in Christ. *Wisd.* 3.8.
b Who are now apostates and deuils, Matth. 25.41
c That is, make them iudges.
d If ye so burne with desire to plead, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betweene brethren.
‖ *Or, imperfection of mind.*

among you, because yee goe to law one with another: * why rather suffer ye not wrong? why rather susteine ye not harme?

8 * Nay, ye your selues * doe wrong, and doe harme, and that to your brethren.

9 Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but yee are iustified in the Name of the Lord Iesus, and by the Spirit of our God.

12 ¶ * All f things are lawfull vnto mee: but all things are not profitable. I may doe all things, but I will not bee brought vnder g the power of any thing.

13 Meates are ordeined for the belly, and the belly for meates: but God shall destroy both it, and them. Nowe the body is not for h fornication, but for the i Lord, and the Lord for the body.

14 And God hath also raised vp the Lord, * and shall raise vs vp by his power.

15 Knowe yee not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an k harlot? God forbid.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one bodie? * for two, (saith he,) shall be one flesh.

17 But he that is ioyned vnto the Lorde, is one spirit.

18 Flee fornication: euery sinne that a man doeth, is without the body: but hee that committeth fornication, sinneth against his l owne body.

19 Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whome yee haue of God? and yee are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are Gods.

3 * Let the husband giue vnto the wife m due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it bee with consent for a time, that yee may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, d not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, It is good for them if they abide euen as I doe.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to e burne.

10 And vnto the married I commaund, not I, but the Lorde, Let not the wife * depart from her husband.

11 But and if she f depart, let her remaine vnmarried, or bee reconciled vnto her husband, and let not the husband put n away his wife.

12 But to the remnant I speake, and not o the Lord, If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if hee be content to dwell with her, let her not forsake him.

14 For the vnbeleeuing husband is p sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane: but now are they q holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in r such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath * called euery one, so let him walke: and so ordaine I in all Churches.

18 Is any man called being circumcised? let him not * gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 ° Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vo-

Matth.5.39. *luke 6.29.* *rom 12.19.* *1.Thes.4.6.*

c He doeth not reproue the godly, which with a good conscience vseth the magistrate to defend his right, but condemneth hatred, grudges & desires of reuengeance.

Ephes.5.3,5. *1 tim.1,9,10.* *Ephes.3.12.* *titus 3.3.* *1.pet.4.3.* *Chap.10.23.* *eccles.37.27.*

f Here he speaketh of things indifferent of their nature, and first as touching carnall libertie.

g For we are subiect to those things which wee cannot want.

h They abused meates, both in that they offended others thereby, and also prouoked their owne lusts to vncleannesse.

i God will be Lord both of the soule and bodie.

Rom.6.5.

k Whereby he signifieth, that both we shall see the glory of the resurrection of the iust, and also that dignitie and Priuiledge whereby wee bee made the members of Christ. *Gen.2.24.Matth.19.5.mar.10.8.ephes.5.31.* l That is, he more polluteth his owne body, then hee that committeth any other sinne. *Chap.3.16.2.cor.6.16.Chap.7.23.1.pet.1.15,19.*

CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to knowe, 2 As of single life, 3 Of the duetie of marriage, 11 Of discordes and dissention in mariage, 13 Of Marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And second marriage.

NOw concerning the things whereof yee wrote vnto me, It were a good for a man not to touch a woman.

2 Neuertheless, to auoyde fornication, let b euery man haue his wife, and let euery woman haue her owne husband.

a Or, expedient: because mariage, through mans corruption, and not by Gods institution, bringeth cares and troubles.

b Speaking to all men in generall.

1.*Pet.3.7.*

c Which commeneth all dueties pertaining to marriage.

d He sheweth that he commandeth not precisely al men to marry, but that God hath granted this remedie vnto them which cannot liue chaste.

e With the fire of cõcupiscence, that is, when mans will so giueth place to the lust that temteth, that he can not call vpon God with a quiet conscience.

Matth.5.32. *and 19.9.* *mar.10.11.* *luke 16.18.*

f For hatred, dissention, anger, &c.

g Saue for whordome, as Matth. 5.32.

h In as much as there was nothing expresly spoken hereof in the Law, or Prophetssor els he spake this moued by the Spirit of God as he testifieth in the 25.verse.

i Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then the wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christs Church, because of the promise, Actes 2.39.

l When such things come to passe, that the faithfull and vnfaithfull bee married together, and the one forsake the other without cause.

m The lawfull vocation in outward things must not lightly be neglected.

n Which is when the Surgeon by arte draweth out the skinne to couer the part circumcised, Celsus lib.7.Cap.25. Epiphan. lib.de ponderibus & mensuris, 1.Mac.1.16.

o It is all one whether thou be Iew or Gentile. *Ephes 4.1.1.tim.6.1.*

cation wherein he was called.

21 Art thou called being a seruant? p care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the q Lord being a seruant, is the Lords free man: likewise also he that is called being free, is Christs seruant.

23 *Ye are bought ‖ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide r with God.

25 Now concerning ‖ virgins, I haue no s commaundement of the Lorde: but I giue mine aduice, as one that hath obtained mercie of the Lord to be ‖ faithfull.

26 I suppose then t this to be good for the present u necessitie: I meane, that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue x trouble in the flesh: but I x spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, bee as though they had none:

30 And they that y weepe, as though they wept not: and they that z reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the a fashion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the b world, how he may please his wife ‡.

34 There is a difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lorde, that shee may be c holy, both in body and in spirite: but shee that is married, careth for the things of the world, how she may please her husband.

35 But this I speake for your owne commoditie, not to d tangle you in a snare, but that ye follow that, which is honest, and that yee may cleaue fast vnto the Lorde without separation.

36 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and e needs so require, let him do what he wil, he sinneth not: let them be married.

37 Neuertheless, he f that standeth firme in his heart, that hee hath no neede, but hath g power ouer his owne will, and hath so decreed in his heart, that hee will keepe his virgine, he doeth well.

38 So then hee that giueth her to marriage, doeth well, but he that giueth her not to marriage, doeth h better.

39 The wife is bound by the ‖ Lawe, as long as her husband * liueth: but if her husband be dead, she is at libertie to marry with whom she will, onely in the Lord.

40 But she is more blessed, if shee so abide, in my iudgement: * and I thinke that I haue also the spirit of God.

k And more commodious for his children in preseruing them from cares. 1 Of matrimonie. *Rom.7.2. 1.Thess.4.8.*

CHAP. VIII.

1 *He rebuketh those that vse their liberty to the slander of other, in going to the idolatrous sacrifices,* 9 *And sheweth how men ought to behaue them toward such as be weake.*

AND as touching things sacrificed vnto idoles, wee knowe that wee all haue * knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore meat sacrificed vnto idoles, wee know that an idole is b nothing in the worlde, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many c lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and * one Lorde Iesus Christ, by whom are all things, and wee by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh vs not acceptable to God: for neither if wee eate, haue we the * more: neither if we eate not, haue wee the lesse.

9 But take heede least by any meanes this ‖ power of yours bee an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be ‡ f boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * g weake brother perish, for whome Christ died.

12 Nowe when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 *Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

Rom.14.15. g Which eateth against his conscience, or in doubt. *Rom.14.21.*

i For the fathers will dependeth on his childrens in this point in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenes, if they haue not that gift of God so to liue.

a Of the libertie that God hath giuen vs touching outward things. ‖ *Or, taught.* b This he saieth in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force. c Which being idoles, yet are esteemed of men as Lords and Seignours. *Iohn 13.13. chap.12.3.* d In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience. e This abundance and want is referred to spirituall things, Rom.14.17. ‖ *Or, liberty in things indifferent.* ‡ *Greeke, builded vp.* f By thine example without any ground of doctrine.

a Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian: but reioyce that thou art deliuered by Christ, from the miserable seruery of sinne & death. q Being seruant by condition is made partaker of Christ. *Chap.6.20. 1.pet.1.19.* ‖ *Or, dearely.* r Sincerely as in the presence of God. ‖ *Or, the state of virginitie.* s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons. ‖ *Or, beleeued.* t To be single. u In these afflictions and persecutions. x As worldly cares of their children and familie. y He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other. z In wishing that you could liue without wiues. ‖ *Or, it remaineth that.* a Which be in aduersitie. b Which be in meere vanitie. ‡ *And he deuided,* meaning into diuers cares.

prosperitie. c In this world there is nothing but d Which onely appertaine to this present life. e She may attaine vnto it sooner then the other, because she is without cares. f Seeing S. Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? g That is, that shee should marrie to auoyde fornication. h Meaning, hee that is fully perswaded that he hath no neede.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24. To runne on foorth in the course that they haue beginne.

AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the a seale of mine Apostleship in the Lord.

3 My defence to them that b examine me, is this,

4 Haue we not power to eate, c and to drinke?

5 Or haue we not power to d leade about a wife being a e sister, as well as the rest of the Apostles, and as the ‖brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power f not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Law the same also?

9 For it is written in the Law of Moses, * Thou shalt not muzzell the mouth of the ore that treadeth out the corne: doeth God take g care for oxen?

10 Either sayeth he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that threshеth in hope, should be partaker of his hope.

11 * If we haue sowen vnto you spirituall things, is it a great thing if we reape your carnall things?

12 If others with you bee partakers of this h power, are not wee rather? neuertheless, we haue not vsed this power: but ‖suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not know, that they which minister about the * holy things, eate of the things of the Temple? and they which wait at the altar, are partakers i with the altar?

14 So also hath the Lorde ordained, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my k reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layed vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, l notwithstanding, the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ m free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the moe.

20 * And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the n Lawe, that I may winne them that are vnder the Law:

21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made o all things to all men, that I might by all meanes saue some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne, that ye may obtaine.

25 And euery man that proueth masteries, p abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainely: so fight I, not as one that beateth the aire.

27 But I beat downe my q body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe should be r reproued.

Acts 16.3.
galat.2.3.
n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feasts and daies, & such like, he fashioned himselfe to men in such sort as he might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, olde man, which rebelleth against the spirit.
r Lest he should be reprooued of men when they should see him do contrary, or contemne that thing which he taught others to doe.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 and offence of their neighbour.

MOreouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder * the cloud, and all passed thorow the * sea,

2 And were all baptized vnto a Moses, in the cloud, and in the sea,

3 * And did all eat the same b c spirituall meat,

4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke d was Christ)

5 But with many of them God was not pleased: for they were * ouerthrowen in the wildernesse.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things * as they also lusted.

7 Neither be yee idolaters, as were some of them, as it is written, * The people sate downe to e eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one * f day three and twentie thousand.

Exo.13.21.numb. 9.18.
Exod.14.16,22.
a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses.
Exod.16.15.
b That is, Manna, which was the outward signe or Sacrament of the Spirituall grace.
c They ate the same meat that we doe, because the substance of theirs and our Sacraments is all one.
Exod.17.6.numb. 20.10,11.
d That is, signified Christ as all Sacraments doe. *Num.26 65. Num.11.4. and 26.64. psal.106.14. Exod 32.6.*
e Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatrie, *Num.25 9.*
f Moses readeth foure and twentie thousand, which declareth an infinite number.

g Who was their leader, and was called the Angel of God. *Num.21.6. Psal.106.14. Num.14.37.*

h Meaning, either the good or euill angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, latter daies of Christs coming.

l He that led you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your commoditie, and deliuer you. ‖*Or, thanksgiuing*

m Or, prepare to this holy vse with prayse and thankesgiuing.

n The effectuall badge of our coniunction and incorporation with Christ.

o If we that are many in number, are but one body in effect ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatry which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the Law.

q Which is to assemble in that company where idoles are called vpon. *Chap.6.12. exclus.37.27.*

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, and turned the money to the Priests profite.

9 Neither let vs tempt g Christ, as some of them also tempted him, and were *destroied of serpents.

10 Neither murmure ye, as some of them *also murmured, and were destroyed of the hdestroyer.

11 Now all these things came vnto them for examples, and were written to admonish i vs, vpon whom the k ends of the world are come.

12 Wherefore, let him that thinketh hee standeth, take heede least he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but l will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of ‖ blessing which wee m blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the n communion of the bodie of Christ?

17 For we that are many, are o one bread and one bodie, because we all are partakers of one bread.

18 Behold Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue q fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe we prouoke the Lord to anger? are we stronger then he?

23 *All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the r shambles, eate ye, and s aske no question for conscience sake.

26 *For the earth is the Lordes, and all that therein is.

27 If any of them which beleeue not, call you to a feast: and if ye will go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my t libertie be condemned of another mans conscience?

30 For * if I through Gods benefite bee partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.

32 Giue none offence, neither to ‖ Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please x all men y in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

s Or, doubt not. *Psal.24.1.*

t We must take heede that thorow our abuse, our libertie be not condemned.

u If by the benefit of God I may eate any kind of meat, why should I by my default cause this benefit to be euill spoken of? *Col.3.17.*

x That is, the infirme.

y Which are indifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, or prophesying, 18 And misusing the Lords Supper, 23 Bringing them againe to the first institution thereof.

BE * ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember ‖ all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the * head of euery man: & the man is the womans head: and God is Christs head.

4 Euery man a praying, or ‖ prophesying hauing any thing on his head, b dishonoureth his head.

5 But euery woman that prayeth or c prophesieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ‖ shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as hee is the *d image and glorie of God: but the woman is the e glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue f power on her head, because of the g Angels.

11 Neuertheles, neither is the man without the woman, neither the woman without the man in the h Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long i haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

1.Thess.5.19.
‖*Or, in all things remember me.*
Ephes.5.23.

a This is referred to cõmon praier, & preaching: for although one speake, yet the action is common, so that the whole Church may be sayd to pray or preach.
‖*Or, preaching.*

b This tradition was obserued according to the time and place that all things might be done in comelinesse and to edification.

c Reade chap. 14.34.
‖*Or, polled.*

Gen.1.26. & 5.1 and 9.6.col.3.10.

d The image of Gods glory in who his maiestie and power shine concerning his authority.

e Or, receiueth her glory, in cõmendation of man, and therefore is subiect. *Gene.2.18,22.*

f Some thing to couer her head in signe of subiection, and not onely to Christ.

g To whom they also shew their dissolution, and not onely to Christ.

h Who is authour and maintener of their mutuall conjunction.

i For as God made the woman of man, so now is man multiplied by the woman.

k As women vse to weare.

a praise

l For God hath a praise vnto her: for her haire is l giuen her for a couering.

16 But if any man lust to be contentious, wee haue no such custome, neither the Churches of God.

17 Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to be true m in some part.

19 For there must bee n heresies euen among you, that they which are approued among you, might be knowen.

20 When yee come together therefore into one place, this is not to eate the Lordes supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue yee not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the o Lord that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thankes, he brake it, and sayd, Take, eate: this is my body, which is p broken for you: this doe yee in remembrance of me.

25 After the same maner also he tooke the cup, when he had supped, saying, This cup is the newe Testament in my blood: this doe as oft as yee drinke it, in remembrance of me.

26 For as often as ye shal eate this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lorde q vnworthily, shalbe guilty of the body and blood of the Lord.

28 * Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee discerneth not r the Lords body.

30 For this cause many are weake, and sicke among you, and many s sleepe.

31 For if we would iudge our selues, wee should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not bee condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tary one for another.

34 And if any man be hungry, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

l For God hath giuen to woman longer haire then vnto man, to the ende she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought onely to beare authoritie in the Church. *Matth.26.26, marke 14.22. luke 22.19.*

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighs of the theeues were) which thing the breaking of the bread, as a figure, doth most liuely represent.

q By peruerting the true and pure vse of the same. *2.Cor.13.5.*

r But as though these holy mysteries of the Lords body and blood were common meates, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselues, which either adde or take away from the Lords institution.

CHAP. XII.

1 *The diuersitie of the gifts of the holy Ghost ought to bee vsed to the edifying of Christes Church,* 12 *As the members of mans body serue to the vse one of another.*

NOw concerning spirituall gifts, brethren, I would not haue you a ignorant.

2 Ye knowe that ye were Gentiles, and were caried away vnto the b dumbe idoles, as ye were c led.

3 Wherefore, I declare vnto you, that no man * speaking by the d Spirite of God, calleth * Iesus execrable: also no man can say that Iesus is the Lorde, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirite is giuen to euery man, to e profite withall.

8 For to one is giuen by the Spirite the word of wisedome, and to another the worde of f knowledge by the same Spirit:

9 And to another is giuen g faith, by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another h the operations of great woorkes: and to another, i prophesie: and to another, k the discerning of spirites: and to another, diuersities of tongues, and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same spirite, destributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they bee many, yet are but one body: euen so is Christ.

13 For by one Spirite are wee all baptized into l one body, whether wee bee Iewes or Grecians, whether wee bee bond, or free, and haue bene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were al one member, where were the body?

20 But nowe are there many members, yet but m one body.

21 And the eye cannot say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to bee n more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion. *Marke 9.39.*

d As no man that hath the Spirit of God, can blaspheme Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same Spirit. *Iohn 13.13. chap.8.6. phil.2.11.*

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To doe onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To try both the doctrine and the persons. *Rom.12.3. ephes.4.7.*

l That we might be one body with Christ, and the whole Church one Christ: of the which coniunction, baptisme and the Lords Supper are effectuall signes: for by baptisme wee are regenerate into one spirit, and by the Lords supper wee are incorporate into Christs body to bee gouerned by the same Spirit.

m And therefore whatsoeuer the diuersitie is, yet the profite ought to bee common, and serue to the edification of the Church.

n Whose vse seemeth to be more vile.

are necessarie.

23 And vpon those members of the body, which we thinke most vnhonest, put we more o honestie on: and our vncomely parts haue more comelinesse on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honor to that part which lacked,

25 Least there should bee any diuision in the body: but that the members should p haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now yee are the body of Christ, and members q ‖ for your part.

28 * And God hath ordeined some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, helpers, r gouernors, diuersitie of tongues.

29 Are all Apostles? Are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? do all speake with tongues? do all interpret?

31 But ‖ desire you the best gifts, and I will shew you a more excellent way.

o We are more carefull to couer them.

p Euery one in his office for the preseruation of the body.

q For al Churches dispersed throughout the world are diuers members of one body. ‖ *Or, euery one for his part. Ephes. 4. 11.*

r As deacons, s As Elders. ‖ *Or, doe you then desire the best gifts.*

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, hee setteth foorth the nature, office and praise thereof.

THough I speake with the tongues of men and a Angels, and haue not loue, I am as sounding braſſe, or a tinckling cymball,

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea, if I had b all faith, so that I could remoue * mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I bee burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth all things: it beleeueth c all things: it hopeth all things: it endureth d all things.

8 Loue doeth neuer fall away, though that prophesyings bee abolished, or the tongues cease, or knowledge vanish away.

9 For e we know in f part, and we pro-

a If the Angels had tongues, and I had the vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that faith (called historicall) which beleeueth the mighty power of Christ, but cannot apprehend Gods mercie through him: and this deuils haue, Iam. 2. 19. and therefore is separated from charitie, but the faith that iustifieth in effect cannot, as 1. Iohn 2. 9. *Matth.* 17. 20. *luke* 17. 6.

c Not that it suffereth it selfe to be abused, but iudgeth others by all loue and humanitie.

d Which may be without offence of Gods worde.

e Knowledge it selfe shall bee perfected in the world to come, and not abolished: but the maner of knowing and teaching shall cease, when wee shall bee before Gods presence, where wee shall neither neede schooles nor teachers.

f That is, imperfectly. ‖ *Or, teach.*

phesie in part.

10 But when that which is perfect, is come, then that which is in part, shall bee abolished.

11 When I was a childe, I spake as a childe, I vnderstood as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For nowe wee see g through a glasse darkly: but then shal we see face to face. Now I know in part: but then shall I know euen as I am ‖ known.

13 And now abideth faith, hope and loue, euen these three: but the h chiefest of these is loue.

CHAP. XIIII.

1 Hee exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly prophecying. 34 Hee commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

FOllow after loue, and couet spirituall gifts, a and rather that ye may a prophesie.

2 For hee that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man b heareth him: howbeit in the c spirit hee speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth d himselfe: but he that prophesieth, edifieth the Church.

5 I would that yee all spake strange languages, but rather that yee prophesied: for greater is hee that prophesieth, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by e reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreouer, things without life which giue a sounde, whether it bee a ‖ pipe or an harpe, except they make a distinction in the soundes, how shall it bee knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sounde, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except ye vtter words that haue signification, howe shall it be vnderstood what is spoken? for ye shall speake in the f aire.

10 There are so many kindes of voyces (as it commeth to passe) in the worlde, and none of them is dumme.

11 Except I know then the power of the voyce, I shall bee vnto him that speaketh, g a Barbarian, and hee that speaketh, shall bee a Barbarian vnto me.

12 Euen so, forasmuch as yee couet spirituall gifts, seeke that yee may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray, that he may interpret.

14 For if I pray in a strange tongue, my spirite h prayeth: but mine vnderstanding is without i fruit.

15 What

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spirituall gift, which he hath receiued.

d For he profiteth none saue himselfe.

e The prophesie expoundeth that which God hath reuealed: and the doctrine teacheth that which he hath giuen vs to vnderstand. ‖ *Or, sure.*

f Your wordes shall be lost: for ye shall neither glorifie God thereby, nor profit man. ‖ *Or, as the thing requireth.*

g That is, they may be able to be vnderstood.

h He condemneth the Corinthians of barbarousnesse in that thing, whereby they thought to haue attained to the greatest praise of eloquence.

i And doeth his part.

k Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

g The mysteries of God.

h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will [l] sing with the spirit, but I will sing with the understanding also.

16 Else, when thou blessest with the spirit, howe shall hee that occupieth the roome of the unlearned, say, [m] Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

17 For thou verily giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake [n] fiue words with mine understanding that I might also instruct others, then tenne thousand wordes in a strange tongue.

20 Brethren, be not [o] children in understanding, but as concerning malitiousnesse be children, but in understanding bee of a ripe age.

21 In the Law it is written, [*o] By men of other tongues, and by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a [p] signe, not to them that beleeue, but to them that beleeue not: but prophesying serueth not for them that beleeue not, but for them which beleeue.

23 If therefore when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleeue not, will they not say, that ye are out of your wittes?

24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, [q] hee is rebuked of [r] all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, and say plainely that God is in you indeede.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the [s] most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

29 Let the Prophets speake, two, or three, and let the other iudge.

30 And if any thing be reuelled to another that sitteth by, let the first holde his peace.

31 For yee may all prophesie one by one, that all may learne, and all may haue comfort.

32 But the [t] spirits of the Prophets are [*subiect to the Prophets.

33 For God is not the author of confusion, but of peace, as wee see in all the Churches of the Saints.

34 [*] Let your women keepe [x] silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also the [*] Law sayeth.

35 And if they will learne any thing, let them aske their husbandes at home, for it is a shame for women to speake in the Church.

36 [y] Came the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to bee a Prophet, or [z] spirituall, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 [a] And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things bee done honestly and by order.

l Or, giue thanks by singing.

m One onely made the praiers, and the rest of the people followed in heart his words, and when he had prayed, they all said, Amen, signifying that they beleeued assuredly that God would graunt their requests.

n That is, most fewe. *Matth.* 18.3. *Isa.* 28.11. *deut.* 28.49. *iere* 5.15. *Ezek.* 3.6.

o He threatneth them most sharply, that God will punish the contempt of his word, and their counterfait ignorance, for as much as to speake with vnknowen tongues is a signe of Gods curse toward the wicked.

p Of Gods curse when they are not vnderstood.

q By hearing his secret faults ript vp, and his sinnes reproued by Gods word, he is compelled by his owne conscience to praise God.

r Which expound the word of God.

s Paul beareth as yet with their weakenesse, because also these were the gifts of God: but yet he sheweth that they should not passe this measure, that first one, after another, and at the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation.

t Or, learning, which Gods spirit mooueth them to vtter,

u To the intent that others may iudge of him that hath spoken, if he haue paste the compasse of Gods word: wherefore Saint Iohn commandeth to try the spirits whether they be of God. 1. *Tim.* 2, 11.

x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meet to be done, and what is not: and albeit hee mentioned this abuse afore, yet he referred it to this place to be reproued, because there he brought it in for another purpose. *Gen.* 3.16.

y Are ye the first or the last Christians, that ye neither submit your selues to the Churches of whom ye haue receiued the Gospel? no, haue respect to the others, to whom the Gospel doth likewise appertaine? z To haue vnderstanding of spirituall things. a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 *And first that Christ is risen:* 22 *Then that we shal rise,* 52 *And the maner how.*

MOreouer, [*] brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue,

2 And whereby ye are saued, if ye keepe in memorie, after what maner I preached it vnto you, [a] except yee haue beleeued in vaine.

3 For first of all, I deliuered vnto you that which [b] I receiued, howe that Christ died for our sinnes, according to the [*] Scriptures,

4 And that he was buried, and that he arose the third day, according to the [*] Scriptures,

5 [*] And that hee was seene of Cephas, then of the [c] twelue.

6 After that, hee was seene of moe then fiue hundreth brethren at once: whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was seene of James: then of all the Apostles.

8 [*] And last of all hee was seene also of me, as of one borne out of due time.

9 For I am [*] the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 [*] But by the [d] grace of God, I am that

Gal. 1.11.

a If you beleeue to be saued by the Gospel, ye must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your belief is but vaine.

b He sheweth nothing ought to bee taught, which we haue not learned by Gods word, *Isa.* 53.5. 1. *pet.* 2.24. *Ionas* 2.1, 10. *Iohn* 20.19.

c Although Iudas wanted, yet they were so called still. *Acts* 9.4. *rom.* 6.3. *Ephes.* 3.8. *Ephes.* 3.7.

d For he was but the instrument and minister, and giueth the whole glorie to God.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.

12 ¶ Nowe if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching e vaine, and your f faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is f vaine; ye are yet in your g sinnes.

18 And so they which are asleepe in Christ, are perished.

19 If in this life h only we haue hope in Christ, we are of all men the most miserable.

20 But nowe is Christ risen from the dead, & was made the * first i fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in k Christ shall l all be made aliue,

23 But euery man in his * owne order: the first fruits is Christ, afterward, they that are of Christ, at his comming shall rise againe.

24 Then shalbe the ende, when he hath m deliuered vp the kingdome to God, euen the Father, when he hath put downe al rule, and all authoritie and power.

25 For he must reigne * till hee hath put all his enemies vnder his feete.

26 The last enemy that shalbe destroyed, is death.

27 * For hee hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may be n all in all.

29 Els, what shall they doe which are baptized o for dead? if the dead rise not at all, why are they then baptized for dead?

30 Why are wee also in ieopardie euery houre?

31 q By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beastes at Ephesus after the r maner of men, what aduantageth it me, if the dead be not raised vp? * let vs eate and drinke: for to morowe wee shall die.

33 Bee not deceiued: * euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, Howe are the dead raised vp? and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall bee, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one s flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the t sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is raised in incorruption.

43 It is sowen in u dishonour, and is raised in glory: it is sowen in weakenesse, and is raised in power.

44 It is sowen a naturall body, and is raised a x spirituall body: there is a naturall body, and there is a spirituall body.

45 As it is also written, The first man * Adam was made a liuing soule: and the last Adam was made a y quickening Spirit.

46 Howbeit that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth, earthly: the second man is the Lord z from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the a image of the earthly, so shall wee beare the image of the heauenly.

50 This say I, brethren, that b flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shewe you a secret thing, We shall not all sleepe, but wee shall all be c changed,

e Christes death is not effectuall, except he rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g A mortification and remission of sinnes depend on Christs death: so our quickening and restoring to life stand in his resurrection.

h You are not forgiuen nor sanctified.

¶ Or, onely for this liues sake. Col. 1.18. rem. 1.5.

i As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is rayfed, all haue assurance of the resurrection.

k Who rose first from the dead to take possession in our flesh for vs his members.

l To wit, the faithfull. 1. Thes. 4.15.

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome standeth in gouerning the faithfull, & ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as he is man, and head of the Church, with his fellow heires deliuer his kingdom, and be subiect to God, with whom & the holy Ghost in Godhead he is equall. Psal. 110. 1. acts 2. 34, 35. heb. 1. 13. & 10. 13. Psal. 8. 6. heb. 2. 8.

n We shall be perfectly fulfilled with his glory and felicity.

o That is, as dead, and becausse they were but newly come to Christ, would be baptised before they died.

p Except these things be true of Christs kingdome, & his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of Baptisme, & so they to rise againe?

q I take to witnesse all my sorowes wherein I may iustly reioyce in the Lord, that I haue sustained them among you.

r That is, hauing regard to this presente life, and not to Gods glory, and to life euerlasting. Isa. 22. 13. wisd. 2. 6.

* Menander in Thaide.

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone, being of one substance, differ in dignitie: so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature. Gen. 2. 7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by y power of God who dwelleth in it.

a Both in substance and forme we are earthly.

b This naturall bodie as it is now, till it be made new by the Spirit of Christ.

c When the Lord commeth to iudgement, some of the Saints shall bee aliue, whom he will change euen as if they were dead, so that this change is in stead of death to them.

*Matth.*24.31. 1.*thes.*4.16. *Isa.*25.8. *reuel.*7.17.

52 In a moment, in the twinckling of an eye at the last * trumpet: for the trumpet shal blow, and the dead shall bee raised vp incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall must put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, * Death is swalowed vp into victory.

55 † * O death, where is thy sting? O graue, where is thy victory?

*Hos.*13.14. *heb.*2.14.

56 The sting of death is sinne: and the [d] strength of sinne is the Law.

d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the law, because it doth reueale the iudgement of God against vs: or els the chiefe cause of our destruction is in our selues.

57 * But thankes bee vnto God, which hath giuen vs victory through our Lord Iesus Christ.

58 Therefore my beloued brethren, be yee stedfast, vnmoueable, abundant alwayes in the worke of the Lorde, forasmuch as yee know that your labour is not in [e] vaine in the Lord.

1.*Iohn* 5.5. e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

Hee putteth them in remembrance of the gathering for the poore brethren at Hierusalem. 13 We must perseuere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

Acts 11.29. *and* 12.25. *rom.*12.13 *Acts* 18.23.

COncerning * the gathering for ỹ Saints, as I haue ordained in the Churches * of Galatia, so doe ye also.

a Which ye shal send by the[m] that owe the money.

2 [a] Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoeuer ye shall allow [b] by letters, them will I send to bring your liberalitie vnto Ierusalem.

4 And if it be meete that I go also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)

6 And it may bee that I will abide, yea, or winter with you, that ye may bring me on my way whithersoeuer I goe.

7 For I will not see you now in my passage: but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus vntill Pentecost.

9 For a great doore and [c] effectuall is opened vnto mee: but there are many aduersaries.

c Because God blessed his labour.

10 ¶ Nowe if Timotheus come, see that he be [d] without feare with you: for hee worketh the worke of the Lorde, euen as I doe.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie to be carefull for the preseruation of their ministers.

11 Let no man therefore * despise him: but conuey him foorth [f] in peace, that he may come vnto me: for I looke for him with the brethren.

e As though hee were too yong to be a minister.

12 As touching our brother Apollos, I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

f That is, safe and sound.

13 ¶ [g] Watch ye: stand fast in the faith: quite you like men, and be strong.

g Lest Satan steale vpon you at vnawares.

14 Let all your things be done in [h] loue.

h For they had euery man respect to himselfe contrary to loue.

15 Nowe, brethren, I beseech you (yee knowe the house of Stephanas, that it is the [i] first frutes of Achaia, and that they haue giuen themselues to minister vnto the Saints)

i That is, the first which embraced the Gospel.

16 That ye be [k] obedient euen vnto such, and to all that helpe with vs and labour.

k And reuerence them.

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue [l] supplied the want of you.

l The griefe that I tooke for your absence, was greatly assuaged by their presence.

18 For they haue comforted my ‖ spirite and yours: acknowledge therefore such men.

‖ *Or, minde.* *Rom.*16.16. 2.*cor.*13.12. 1.*pet.*5.14.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an * holy [m] kisse.

m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords Supper was ministred.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him bee had in execration, ‖ yea excommunicate to death.

‖ *Or, Maranatha,*

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus, Amen.

The first Epistle to the Corinthians, written from [n] Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

n Or, as it is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

AS nothing can be written either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by Saint Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubbornesse, and contemne the Apostles authority. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wisheth them well in the Lord, declaring that

that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were a necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long abstence, it came of no inconstancie, but to beare with their inabilitie and imperfection, lest contrary to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing hee doeth repent: and also in that hee was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorrow which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisdome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, whereas he contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebell against his authority, that hee will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 *Hee declareth the great profite that commeth to the faithfull by their afflictions.* 15. 17 *And because they should not imputte to lightnesse, that hee deferred his comming contrary to his promisse, he proueth his constancie, both by the sinceritie of his preaching, and also by the immutable trueth of the Gospel.* 21 *Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.*

PAVL an Apostle of Iesus Christ, by ꝑ will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saints which are in all a Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 *b Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the c sufferings of Christ abound in vs, so our consolation abounded through Christ.

6 And whether wee be afflicted, it is for your consolation, and d saluation, which e is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as wee know that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, howe wee were pressed f out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we g receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so h great a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 *So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.

12 i For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisedome, k but by the grace of God wee haue had our conuersation in the world, and most of all to youwards.

13 For we l write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly, that wee are your m reioycing, euen as ye are n ours, in the o day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to bee led ꝑ you toward Iudea or you.

17 When I therefore was thus minded, did I vse lightnes? or mind I those things which I minde, p according to the flesh, that with mee should bee q Yea, yea, and Nay, nay?

18 Yea, r God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was ſ Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glory of God ꝑ vs.

21 And it is God which establisheth vs with you in Christ, and hath annointed vs,

22 Who hath also *sealed vs, & hath giuen the *earnest of the Spirit in our hearts.

a Meaning the countrey where of Corinthus was the chiefe citie. *Ephes.*1.3. *1.pet.*1.3.

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffreth in me, Rom. 7.5, & 8 5.col. 1.24.

d For seeing him endure so much, they had occasiō to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

f Hereby hee sheweth his own infirmitie, that it might appeare how wonderfully Gods graces wrought in him.

g I was vtterly resolued in my selfe to die many dangers of death,

h So God to witnesse, that he preacheth the trueth.

i He rendreth a reason why they ought to pray vnto God for his recouery.

k Vsing that wisdome which God gaue me from heauen.

l Ye know part. ly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to bee the same to the very ende.

m In that wee haue taught you the Gospell so sincerely.

n Because wee haue wonne you to Christ.

o Which shall abolish all worldly glory

p Which is rashly to promise and not to performe,

q Now to affirme one thing, and then to denie it, which is a signe of inconstancie.

r Hee taketh ſ Hee preached nothing vnto them but onely Iesus Christ, who is and infallible trueth of the Father. t They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs. *Ephes.*1.13. *and* 4.3. *Ephes.*1.14 *chap.*5.5.

*Rom.*15.30.

23 Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

u In that I say I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences, but that I am Gods minister to confirme and comfort you.

24 Not that wee * haue dominion ouer your faith, but we are helpers of your ioy: for by x faith ye stand.

x And faith is not in subiection to man.

CHAP. II.

Hee sheweth hu loue towards them, 7 requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he did repent. 14 Hee also reioyceth in God for the efficacie of hu doctrine, 17 confuting thereby such quarell pickers as vnder pretence of speaking against hu person, sought nothing but the ouerthrow of hu doctrine.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

a Which was giuen to Satan, but now doth repent.

2 For if I make you sory, who is he then that should make me glad, but y same which is made a sory by me?

b Which made you and him sory in my former epistle.

3 And I wrote b this same thing vnto you, lest when I came, I should take heauinesse of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

c After this adulterer did repent and amend, Paul did so vtterly cast off all sorow, that he denieth that in maner he was any whit sory.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sory, but that ye might perceiue the loue which I haue, specially vnto you.

d And to should increase his sorowe which I would diminish.

5 And if any haue caused sorow, the same hath not c made mee sory, but partly (lest I should d more charge him) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

e The adulterer, which entermeined his mother in law.

7 So that now contrariwise yee ought rather to forgiue him, and comfort him, lest the same e should be swallowed vp with ouermuch heauinesse.

8 Wherfore, I pray you, that you would f confirme your loue towards him.

f That at my intercession you would declare, by the publike consent of the Church, that you imbrace him againe as a brother, seeing he was excommunicate by the common consent.

9 For this cause also did I write, that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom ye forgiue any thing, I forgiue also: for verily if I forgaue any thing, to whom I forgaue it, for your sakes forgaue I it in the g sight of Christ,

g That is, truely, and from mine heart, euen as in the presence of Christ.

11 Lest Satan should h circumuent vs: for we are not ignorant of his enterprises.

h By our rigorous punishing, ‖*Or, in my minde.*

12 ¶ Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I found not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

i From this place vnto the 6. chap. 11. he intreateth onely of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as Chap. 3. 17. & 18. verses, and not onely to the ministers.

14 i Now thanks be vnto God, which alwaies maketh vs k to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place.

k In working mightily by vs, he maketh vs partakers of his victory and triumph.

15 For we are vnto God the sweet sauour of Christ, in them that are saued, & in them which perish.

16 To the one we are the l sauour of death vnto death, * and to the other the sauour of life, vnto life, and who is sufficient for these things?

l The preaching of the crosse bringeth death to the which onely consider Christes death as a common death, and be thereat offended, or els thinke in his death beholde

17 * For wee are not as many, m which make merchandise of the word of God: but as of sincerite, but as of God in the sight of God speake we in Christ.

m That is, which preach for gaine, & corrupt it to serue mens affections. ‖*Or, through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth whuh hee preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

DO we begin to praise our selues againe? or need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

a Meaning, himselfe, Timotheus, and Siluanus.

2 Ye are our epistle, written in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest, to be the epistle of Christ b ministred by vs, and written, not with inke, but with the Spirit of the liuing God, not in c tables of stone, but in fleshly tables of the heart.

b Who were Gods pen.

c The hardnesse of mans heart, before he be regenerate, is as a stonie table, Ezek. 11. 19. and 36. 26. but being regenerate by the spirit of God, it is as soft as flesh, that the grace of the Gospel may be written in it, as in new tables, Ierem. 31. 31, 32, 33.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God,

6 Who also hath made vs able ministers of the newe Testament, not of the d letter, but of the e Spirit: for the letter killeth, but the f Spirit giueth life.

d Whose minister Moses was.

e Which Christ gaue.

7 If then the ministration g of death written with letters, and ingraued in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the h glory of his countenance (which glory is done away)

f Meaning, the spirituall doctrine, which is in our hearts.

g Thus he nameth the Law, in comparison of the Gospel.

8 How shall not the ministration of the Spirit be more glorious?

9 For if the ministery of i condemnation was glorious, much more doth the ministration of k righteousnesse exceed in glory.

h After that God had spoken with him, and giuen him the Law.

i For the Lawe declareth all men to be vnder condemnation. k Meaning, of the Gospel, which declareth that Christ is made our righteousnesse.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12 Seeing then that wee haue such trust, we vse l great boldnesse of speech.

l In preaching the Gospel.

13 * And wee are not as Moses, which m put a vaile vpon his face, that the children of Israel should not looke vnto the ende

Exod. 34. 33. m Moses shewed the Law as it was couered with shadowes, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: againe, the Gospel setteth foorth the glory of God cleerely, not couering our eyes, but driuing the darkenesse away from them.

of

n Christ is our mediatour and authour of the new Testament, whose doctrine is spirituall, and giueth life to the Law. *Iohn* 4.24.
o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleere glasse.

of that which should be abolished.
14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde testament, which vaile in Christ is put away.
15 But euen vnto this day, when Moses is read, the vaile is layd ouer their hearts.
16 Neuertheless, when their heart shall be turned to the Lord, the vaile shalbe taken away.
17 Now the n Lord is the * Spirit, and where o Spirit of the Lord is, there is liberty.
18 But we all beholde as in a mirrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. IIII.

1 Hee declareth his diligence and roundnesse in his office. 8 And that which his enemies tooke for his disauantage, to wit, the crosse and afflictions which hee endured, hee turneth to his great aduantage, 11.17 shewing what profit commeth thereby.

THerefore, seeing that we haue this ministery, as wee haue receiued mercy, a wee faint not:
2 But haue cast from vs the b cloakes of shame, and * walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth we approoue our selues to euery mans conscience in the sight of God.
3 If our Gospel be then hid, it is hid to them that are lost.
4 In whom the c god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the d image of God, should not shine vnto them.
5 For wee preach not our e selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.
6 For God that * commanded the light to shine out of darkenesse, is hee which hath shined in f our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.
7 But we haue this b treasure in earthen vessels, that the excellencie of that power might be of God and not of vs.
8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.
9 We are persecuted, but not forsaken: cast downe, but we perish not.
10 Euery where wee beare about in our body the i dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.
11 For wee which line, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.
12 So then k death worketh in vs, and life in you.
13 And because wee haue the same l spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,
14 Knowing that he which hath raised vp the Lord Iesus, shall m raise vs vp also by Iesus, and shall set vs with you.
15 For all things are for your sakes, that most plenteous grace by the thankesgiuing of n many, may redound to the praise of God.
16 Therefore wee faint not, but though our outward man p perish, yet the inward man is o renued dayly.
17 For our p light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glory:
18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

a For any trouble or afflictions.
b Meaning such shifts and pretences as become not them that haue such a great office in hand. *Chap.* 2.17.
c To wit, Satan, Iohn 12.31. and 14.30. eph. 6.12.
d In whom God doeth shew himselfe to be seene: and heere Christ is called so in respect of his office.
e As they which preach for gaine, or els which rather seeke to be seene & knowen, then to edifie. *Gene.* 1.3.
f Which are your seruants.
g That we hauing receiued light shoulde communicate the same with others, and therefore Christ calleth them the light of the world, Matth. 5.14.
h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they cary is nothing woorse or inferiour.
i All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should bee conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.
k By our death you haue life: so that the fruit of our afflictions commeth to you.
l The same faith by the inspiration of the holy Ghost. *Psal.* 116.10.
m In deliuering vs from these dangers, which is as it were a restoring from death to life.
n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for his infinite benefit of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory. ‖ *Or, be corrupted.*
o Groweth stronger.
p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse. 5 How wee ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14.19 He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithfull.

FOr wee know that if a our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.
2 For therfore we sigh, desiring to be clothed with our house, which is from heauen.
3 ‖ Because that if we be clothed, we shal not be found * naked.
4 For in deed we that are in this tabernacle, sigh and are burdened, ‖ because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swallowed vp of life.
5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the * earnest of the Spirit.
6 Therefore we are alwaybold, though we know that whiles we are ‖ at home in the body, we are absent from the Lord.
7 (For wee b walke by faith, and not by sight)
8 Neuertheless, wee are bolde, and loue rather to remoue out of the body, and to dwell with the Lord.
9 Wherefore also we couet, that both dwelling d at home, and remooning e from home, we may be acceptable to him.
10 * For wee must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that he hath done, whether it be f good or euill.
11 Knowing therefore the g terrour of the

a After this body shall be dissolued, it shall be made incorruptible and immortall. ‖ *Or, if so be we shalbe found clothed, and not naked. Reuel.* 16.15.
‖ *Or, wherein. Chap.* 1.22.
b Not onely quiet in minde, but also ready to susteine all dangers: being assured of the good successe thereof. ‖ *Or, strangers in the body.*
c For here onely we beleeue in God, and see him not.
d In this body.
e Out of this body, to heauen. *Rom.* 14.10.
f That is, either glory or shame.
g His fearefull iudgement.

h He proueth the dignitie of his ministery by the fruite and effect thereof, which is to bring men to Christ.
i By imbracing the same faith which we preach to others.
k As they, which more esteemed the outward shew of wisedom and eloquence, then true godlinesse.
l As the aduersaries said, which could not abide to heare them praised.
m Our follie serueth to Gods glory.
n Therefore whosoeuer giueth place to ambition or vainglory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to the estimation of the world: but as he is guided by the Spirit of God.
q We doe not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter my selfe or any man in setting forth his gifts? Yea, when I prayse my ministery, I commend the power of God: when I commend our worthy facts, I praise the mighty power of God set foorth by vs wormes & wretches. r Let him be regenerate, & renounce himself, els all the rest is nothing. *Isa.*43.19. *reuel.*21.5. s Therefore without Christ we cannot enioy the life euerlasting, nor come to God. t That is, a sacrifice for sinne. u By imputation when wee shall be clad with Christs iustice.

the Lord, we [k] perswade men, and wee [l] are made manifest vnto God, and I trust also that wee are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that yee may haue to answere against them, which reioyce in the [k] face, and not in the heart.

13 For whether wee bee [l] out of our wit, we are it [m] to God: or whether we be in our right mind, we are it vnto you.

14 For the loue of Christ constraineth vs: because wee thus iudge, that if one bee dead for all, then were [n] all dead,

15 And hee died for all, that they [o] which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know wee no man [p] after the flesh, yea though wee had knowen Christ after the flesh, yet now henceforth [q] know we him no more.

17 Therefore if any man be in Christ, let him be a [r] newe creature. * Olde things are passed away: behold, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministery of reconciliation.

19 For God was [s] in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are wee ambassadors for Christ: as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to bee [t] sinne for vs, which knewe no sinne, that wee should bee [u] made the righteousnesse of God in him.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as hee doeth them: 14 Also to keepe themselues from all pollution of idolatrie both in body and soule, and to haue none acquaintance with idolaters.

WE then as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For hee sayth, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde nowe the [a] accepted time, beholde now the day of saluation.

3 We giue no occasion of offence in any

*Isa.*49.8.
a To wit, Gods free mercie, wherein he hath powred foorth his infinite loue.

thing, that our ministery should not bee [b] reprehended.

4 But in all things wee approoue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffering, by kindnesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and behold, wee liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne [h] bowels.

13 Nowe for the same recompense, I speake as to my children, [i] Bee you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for * what fellowship hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concord hath Christ with [l] Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? * for ye are the Temple of the [l] liuing God: as God hath sayde, * I will dwel among them, and walke there: and I will be their God, and they shall be my people.

17 * Wherefore, come out from among them, and separate your selues, sayeth the Lord: and touch none vncleane thing, and I will receiue you.

18 * And I will be a Father vnto you, and ye shall be my sonnes and daughters, sayeth the Lord Almighty.

b By the infidele if they sawe no fruit come thereof.
*1.Cor.*4.1.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel and the power of God & his owne integritie, he ouerthrew Satan, and the world, as with weapons, on euery side most ready.
g Signifying his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towardes them.
i Shew like affection towards me.
k Hee seemeth to allude to that which is written, Deuter. 22.10. where the Lord commandeth that an oxe and asse be not yoked together, because the match is vnequall: so if the faithfull marrie with the infidels, or els haue to do with them in any thing vnlawfull, it is here reproued. *Eccl.*13.18. ‖*Or, the deuill.* 1.*Cor.*3.16. & 6.19. l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit.*26.11,12. *Isa.*52.11. *Iere.*31.1.

CHAP. VII.

1 Hee exhorteth them by the promises of God to keepe themselues pure, 3. 7 assuring them of his loue, 8. 13 and doth not excuse his seueritie toward them, but reioyceth thereat, considering what profit came thereby. 10 Of two sorts of sorow.

SEeing then we haue these promises, deerely beloued, let vs [a] cleanse our selues from all filthines of the [b] flesh and spirit, and grow vp vnto full holinesse in the feare of God.

a Consider this well, yee that serue idoles with your bodies, and yet thinke your conscience pure toward God: God will one day smite you for your halting. b Of body and soule.

2 [c] Receiue

2 [c] Receiue vs: we haue done wrong to no man: wee haue consumed no man: wee haue [d] defrauded no man.

3 I speake it not to y our condemnation: for I haue sayd before, that yee are in our hearts to die and liue together.

4 I vse great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on euery side, fightings [e] without, and terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your feruent mind to me-ward, so that I reioyced [f] much more.

8 For though I made you sory with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sory, though it were but for a season.

9 I now reioyce, not that ye were sory, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 * For godly sorow causeth repentance vnto saluation, not to be repented of: but the worldly sorow causeth death.

11 For beholde, this thing that yee haue bene [g] godly sory, what great care it hath wrought in you: yea, what [h] clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what [i] punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his ‖ spirite was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not beene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his [k] inward affection is more abundant toward you, when he remembreth the obedience of you all, and how with feare and trembling ye receiued him.

16 I reioyce therfore that I may [l] put my confidence in you in all things.

[e] That we may teach you.
[d] By greedy couetousnes.
[e] He had neither rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32. 25. For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
[f] This ioy ouercame all my sorowes. 1. *Per.* 2. 19.
[g] Whose heart Gods Spirit doth touch, he is sory for his sinnes committed against so mercifull a Father, and these are the fruits of his repentance, as witnesse Dauids and Peters teares: others which are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Ahitophel, and Iudas.
[h] In asking God forgiuenesse.
[i] For in iudging and chastising your selues, you preuented Gods anger.
‖ *Or, heart.*
[k] The Greeke word signifieth his bowels, whereby is meant most great loue & tender affections.
[l] Both in thinking and reporting well of you.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After he commendeth Titus, and his fellowes vnto them.

WE doe you also to wit, brethren, of the [a] grace of God bestowed vpon the Churches of Macedonia,

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie [b] abounded vnto their rich liberalitie.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that we would receiue the [c] grace, and fellowship * of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.

8 This say I not by commaundement, but because of the diligence of others: therefore proue I the naturalnesse of your loue.

9 For yee knowe the grace of our Lorde Iesus Christ, that hee being rich, for your sakes became poore, that ye through his pouertie might be made rich.

10 And I shewe my minde herein: for this is expedient for you which haue begun not to doe onely, but also to [d] will, a yeere agoe.

11 Nowe therefore perfourne to doe it also, that as there was a readinesse to will, euen so yee may perfourne it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, & not according to that he hath not.

13 Neither is it, that other men should be eased and you grieued.

14 But vpon like condition, at this time your [e] abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be [f] equality:

15 As it is written, * Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thankes bee vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is [h] in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to bee a fellow in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lorde, and declaration of your prompt minde)

20 Auoiding this, that no man should blame vs in this abundance that is ministred by vs,

21 * Pounding for [i] honest things, not onely before the Lord, but also before men,

22 And

[a] This benefit of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouerty, were very liberall towards others.
[b] So that a most abundant riuer of riches flowed out of their pouertie.
[c] So he calleth their liberalitie, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof. *Chap.* 9. 12.
[d] Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.
[e] That as you helpe others in their need, so others shall relieue your want.
[f] That both you and others, as occasion shal serue, may relieue the godly according to their necessities. *Exod.* 16. 18.
[g] And willingly offered himselfe to gather your almes.
[h] In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas. *Rom.* 12. 17.
[i] His well doing is approoued before God and man.

22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: or of our brethren, they are messengers of the Churches, and the [k] glory of Christ.

24 Wherefore shewe toward them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

k That is, by whom Christs glory is greatly aduanced.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerefully. 7 Shewing what fruit will come thereof.

FOr as touching the ministring to the Saints, it is superfluous for mee to write vnto you.

2 For I know your readinesse of mind, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeere agoe, and your zeale hath prouoked many.

3 Nowe haue I sent the brethren, least our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue sayd) be readie:

4 Least if they of Macedonia come with me, and finde you vnprepared, we (I meene not to say, you) should be ashamed in this my confident boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessitie: * For God loueth a chearefull giuer.

8 And God is able to make all grace to abound toward you, that yee alwayes hauing [a] all sufficientcie in all things, may abound in euery [b] good worke,

9 *As it is written, [c] Hee hath sparsed abroad, and hath giuen to the poore: his benevolence remaineth for euer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiply your seede, and increase the fruites of your benevolence,

11 That on al parts ye may be made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 For the ministration of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thankesgiuing of many vnto God,

13 (Which by the experiment of this ministration praysle God for your voluntary submission to the Gospel of Christ, and for you liberall distribution to them, and to all men)

14 And by [d] their prayer for you, desiring after you greatly for the abundant grace of God in you.

Prou.11.25. rom.12.8. Eccles.35.10.

a Least they should giue but little, distrusting to impouerish themselues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue ynough for themselues, and also to helpe others withall.

b That ye may doe good and helpe others at all times.

Psal.112.9.

c Dauid speaketh of that man which feareth God, and loueth his neighbour.

d Besides that by their liberalitie God shall be praised, they also shalbe commended to God by their prayers whom they haue holpen, yea, and al men shal reuerence them, as being endued with an excellent gift of God.

[d] Or, greatly affectioned toward you.

15 Thankes therefore bee vnto God for his vnspeakeable gift.

CHAP. X.

Hee toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he vseth it.

NOw I Paul my selfe beseech you by the meekenesse and gentlenesse of Christ, which when I am present among you, am [a] base, but am bolde towarde you being absent:

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to bee bolde against some, which esteeme vs as though wee walked [b] according to the flesh.

3 Neuertheleese, though we walke in the flesh, yet we do not warre after the flesh,

4 (For the weapons of our warfare are not carnal, but mighty through God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appearance? If any man trust in himselfe that hee is Christes, let him consider this againe of himselfe, that as he is Christs, euen so are we Christes.

8 For though I shoulde boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, [c] saith he, are sore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters when wee are absent, such will wee be also in deede, when wee are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praise themselues: but they vnderstand not that they [d] measure themselues with themselues, and compare themselues with themselues.

13 But wee will not reioyce of things, which are not within our measure, * but according to the [e] measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attayned vnto you: for euen to you also haue wee come in preaching the Gospell of Christ,

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you, according to our line abundantly,

16 And

a These wordes his backbiters vsed, thinking thereby to diminish his authoritie, as vers 1 0.

b As though we boasted of our selues by a carnal affection.

c Meaning a certaine man among them, which thus spake of Paul.

d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthy actes: and if they will compare with others, let them shewe what countries, what cities, and people they haue wonne to the Lord: for who will praise that souldier, which onely at the table can finely talke of warres, and when he commeth to the brunt, is neither valiant nor expert? *Ephes.4.7.*

e That is, the gifts and vocation, which God had giuen him to winne others by,

1 God gaue the whole world to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreys where he preached. *Iere.9.24. 1.Cor,1.31.*

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in [f] another mans line, that is, in the things that are prepared already.

17 * But let him that reioyceth, reioyce in the Lord.

18 For hee that prayseth himselfe, is not allowed, but he whom the Lord prayseth.

CHAP. XI.

2 How declareth his affection toward them. 5 The excellencie of his ministerie. 9 And his diligence in the same. 13 The notches of the false Apostles. 16 The perverse iudgement of the Corinthians. 22 And his owne prayses.

a He calleth the praysing of himselfe dotage, to the which thing the arrogancie of the false Apostles compelled him, who sought nothing else, but to ouerthrow the Church by diminishing the authoritie of his ministerie.

WOuld to God yee could suffer a little my [a] foolishnesse, and in deed [b] ye suffer me.

b To speake in mine owne commendation.

2 For I am ielous ouer you, with godly iealousie: for I [c] haue prepared you for one husband, to present you as a pure virgine to Christ:

c The minister marieth Christ and his Church as husband and wife by the preaching of the Gospel. *Gene.3.4.*

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

d This is more perfect doctrine concerning Christ Iesus.

4 For if he that commeth preacheth an other [d] Iesus then him whom we haue preached: or if yee receiue another [e] spirite then that which ye haue receiued: either another Gospel, then that ye haue receiued, ye might well haue suffered him.

e More excellent gifts of the spirit by other mens preaching.

5 Verily I [f] suppose that I was not inferiour to the very chiefe Apostles.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles

6 And though I bee [g] rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vtmost, in all things.

g That is, vse no worldly eloquence.

7 Haue I committed an offence, because I abased my selfe, that ye might be exalted, and because I preached to you the Gospel of God freely?

8 I [h] robbed other Churches, and tooke wages of them to doe you seruice.

h Other Churches relieued me.

9 And when I was present with you and had neede, I was [i] not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia supplied, and in all things I kept and will keepe my selfe, that I shoulde not * bee grieuous to you.

i Hee did not onely labour with his handes for his liuing, but in his extreme pouertie preached diligently without burdening any man, or else waxing slouthfull to do his duetie to euery man. *Chap.12.13. Acts 20.34.*

10 [k] The trueth of Christ is in mee, that this reioycing shall not be shut vp against me in the regions of Achaia.

k Let not the trueth of Christ be thought to be in me, if I suffer my ioy to bee shut vp, which I haue conceiued of Grecia.

11 Wherefore? [l] because I loue you not? God knoweth.

l To slander my ministery, if I should receiue wages.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire [m] occasion, that they might be founde like vnto vs in that wherein they reioyce.

13 For such false [n] apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

m By false apostles here is not meant such as teach false doctrine (which doubtlesse, they would haue growen vnto) but such as were vaine glorious, and did not their duety sincerely.

14 And no maruell: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though they were the ministers of righteousnesse, whose ende shall bee according to their workes.

16 I say againe, let no man thinke, that I am foolish: or else take mee euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the [o] Lord: but as it were foolishly, in this my great boasting.

n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.

18 Seeing that many reioyce [p] after the flesh, I will reioyce also.

o In outward things.

19 For yee suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

p I note this dishonour, which they doe vnto you.

21 [q] I speake as concerning the reproch: as though that wee had bene [r] weake: but wherein any man is bolde (I speake foolishly) I am bold also.

q That is, abiect, vile, miserable, a craftesman, an idiot, and subiect to a thousand calamities, which things the false apostles obiected against him as most certaine testimonies of his vnworthinesse. *Phil.3.5.*

r Put case yee terme it so, yet is it true.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ, (I [s] speake as a foole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in [t] death oft.

s In the present danger of death.

24 Of the Iewes [u] fiue times receiued I fourtie stripes [x] saue one.

t At fiue seuerall times, euery time thirty and nine. *Deut.25.3.*

25 * I was thrise * beaten with roddes: I was * once stoned: I suffered thrise [y] shipwracke: night and day haue I bene in the deepe sea.

u Of the Romane Magistrates. *Acts.16.22,23. Acts.14.19.*

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

x As imprisonments, beating, hunger, thirst, cold, nakednes, and such like: which things the aduersaries condemne as infirmi in me. *Acts.9,24.*

27 In wearinesse and painefulnesse, in watching often, in hunger, and thirst, in fasting often, in colde and nakednes.

28 Beside the things which are outward, I am cumbred dayly, and haue the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine [z] infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of the people vnder King Aretas, layde watche in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

CHAP. XII.

1 He reioyceth in his preferment, 5.7 But chiefly in his humblenesse. 11 And layeth the cause of his.

his boasting vpon the Corinthians. 14 *He sheweth what good will he beareth them,* 20 *And promiseth to come vnto them.*

I Is not expedient for me no doubt, to reioyce: for I will come to visions and reuelations of the Lord.

2 * I knowe a man a in Christ aboue foureteene yeeres agone, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the b third heauen.

3 And I knowe such a man (whether in the body or out of the body, I cannot tell: God knoweth)

4 How that he was taken vp into Paradise, and heard c words which cannot be spoken, which are not possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole: for I will say the truth, but I refraine least any man should be thinke of me aboue that he seeth in me, or that he heareth of me.

7 And least I should bee exalted out of measure, through the aboundance of reuelations, there was giuen vnto d mee a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lorde e thrise, that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made f perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore g I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee haue compelled mee: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For what is it wherein yee were inferiours vnto other churches, * except that I haue not beene a slouthfull to your hinderance? forgiue me this wrong.

14 Beholde, the h third time I am ready to come vnto you, and yet will I not bee slouthfull to your hinderance: for I seeke not yours, but i you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestow and will bee bestowed for your soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not: k yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired l Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked wee not in the selfe same spirit? walked we not in the same steps?

19 Againe, thinke yee that we excuse our selues vnto you? We speake before God in Christ. But we doe all things, dearely beloued, for your edifying.

20 For I feare, least when I come, I shall not finde you such as I would: and that I shall be found vnto you m such as ye would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God n abase me among you, and I shall bewaile many of them which haue sinned alreadie, and haue not repented of the vncleannesse, and fornication, & wantonnesse, which they haue committed.

CHAP. XIII.

1 *Hee threatneth the obstinate,* 5 *And declareth what his power is by their owne testimonie.* 10 *Also hee sheweth what is the effect of this Epistle.* 11 *After hauing exhorted them to their duetie, he wisheth them all prosperitie.*

THis is the a third time that I come vnto you. * In the mouth of two or three witnesses shall euery word stand.

2 b I tolde you before, and tell you before: as though I had beene present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning his c infirmitie, yet liueth hee through the power of God. And we also doubt are weake in him: d but wee shall liue with him, through the power of God towarde you.

5 * Prooue your selues whether yee are in the faith: examine your selues: know yee not your owne selues, howe that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Nowe I pray vnto God, that yee doe none euill, not that wee should seeme approued, but that yee should doe that which is honest: though we be as e reprobates.

8 For wee cannot doe any thing against the truth, but for the truth.

9 For we are glad when we are weake, and that yee are f strong: this also we wish for, euen your perfection.

Acts 9.3.
a That is, a Christian: or I speake it in Christ.
b That is to say, into the highest heauen.
c Mans infirmitie was not able to declare them, neither were they shewed vnto him for that ende.
Or, lawfull.
d The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushie & thicke places, and entring into the flesh cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.
e That is to say, oftentimes.
f Is knowen and euidently seene.
g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christes sake.
Chap. 11.9.
Or, chargeable.
h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1.Cor. 16.5. Then when the Lord letted his purpose, hee appointed to go straight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed he went to Macedonia, from whence now he appointeth the third time to come vnto them.
i Which declareth his fatherly affection.
Or, your cause or persons.
k Thus said his aduersaries, that though he tooke it not by himselfe, yet did he it by the meanes of others.
l To go to you.
m Meaning sharpe & seuere.
n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did no good.
a His first comming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings he calleth his three witnesses.
Deut. 19.15.
matt. 18.16,
iohn 8.17.
hebr. 10.28.
b In my first epistle, Chap 4.20.
c In that he humbled himselfe, and tooke vpon him the forme of a seruant.
d Christ as touching the flesh, in mans iudgement was vile & abiect: therefore we that are his members, can nor be otherwise esteemed: but being crucified, he shewed himselfe very God: so thinke, that we whom yee contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ.
e In mans iudgement, who for the most part reiecteth the best and approoueth the worst.
f Hauing abundance of the grace of God.

10 Therefore write I these things being absent, least when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an * holy [h] kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

*Rom.16.16. 1.cor.16.20. 1.pet.5.14.

h Which was according to those countreys in those dayes both of the Iewes and of other nations.

g Commit not by your negligence, that that which is ordeined to saluation turne to your destruction.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THe Galatians, after they had bene instructed by Saint Paul in the trueth of the Gospel, gaue place to false Apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee prooueth that the graunting thereof, is the ouerthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, hee prooueth both that hee is an Apostle ordeined by God, and also that hee is not inferiour to the rest of the Apostles. Which thing established, he proceedeth to his purpose, proouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the end thereof is come: Wherefore men ought now to imbrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred themselues to bee seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to bee equall with the chiefe Apostles.

PAul *an Apostle (not a of men, neither by b man, but by Iesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lorde Iesus Christ,

4 Which gaue himselfe for our sinnes, that hee might deliuer vs *from this c present euil world, according to the will of God, euen our Father,

5 To whom bee glory for euer and euer, Amen.

6 I maruaile that yee are so soone remooued a way vnto another ‖ Gospell from him that hath called you in the d grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to e pervert the Gospel of Christ.

8 But though that wee, or an f Angell from heauen preach vnto you otherwise then that which wee haue preached vnto you, let him be ‖ accursed.

9 As wee sayde before, so say I now againe, if any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

10 For g now preach I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 * Now I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Iesus Christ.

13 For yee haue heard of my conuersation in time past, in the Iewish religion, howe that * I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue many of my ‖ companions of mine own nation, and was much more zealous of the k traditions of my fathers.

15 But when it l pleased God (which had separated me from my mothers woombe, and called me by his grace)

16 To reueale his sonne ‖ in mee, that I should preach him * among the Gentiles, immediatly I communicated not with m flesh and blood:

17 Neither

Titus 1.3.

a For God is the author of all ministerie.

b This prerogatiue was peculiar to the Apostles. Luke 1.74.

c Which is, the corrupt life of man without Christ.

‖ Or, doctrine.

d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or of our workes? therfore to ioyne these two together and doeth vtterly ouerthrow the Gospel.

to ioyne light with darkenesse, death with life,

f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.

‖ Or, abominable.

g Since that of a Pharise I was made an Apostle. 1.Cor.15.1.

h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.

i By an extraordinarie reuelation. Acts 9.1.

‖ Or, age.

k That is, of the Lawe of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.

‖ Or, to me. Ephes 3.8.

m That is, with any man, as though I had neede of his counsell to approoue my doctrine.

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none of the other Apostles saw I, saue James the Lords brother.

20 Now the things which I write vnto you, behold, I witnesse before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, He which persecuted vs in time past, now preacheth the [n] faith which before he destroyed.

23 And they glorified God for me.

n That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 How sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After he commeth to the principall scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

THen fourteene yeres after, I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also,

2 And I went vp by reuelation, and [a] communicated with them of the Gospel which I preach among the Gentiles, * but particularly with them that were the chiefe, least by any meanes I should runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was [b] compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuily to spie out our liberte, which wee haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we [c] gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to mee: * God accepteth no mans person) neuertheles, they that are the chiefe, [e] did communicate nothing with me.

7 But contrariwise, when they saw that the Gospel ouer the vncircumcision, was committed vnto mee, as the Gospel ouer the circumcision was vnto Peter:

8 (For hee that was mightie by Peter in the Apostleship ouer the Circumcision, was also mighty by mee toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto mee, which are counted to be pillars, they gaue to mee and to Barnabas the [f] right hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 * Warning only that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstood him [g] to his face: for he was to be blamed.

12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe that they went not the ‡ right way to the trueth of the Gospel, I sayd vnto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, [h] why [i] constraynest thou the Gentiles to doe like the Iewes?

15 ¶ We which are Iewes by nature, and not [k] sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, haue beleeued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe, no ‖ flesh shall be iustified.

17 * If then while wee seeke to be made righteous by Christ, we our selues are found [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I build againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue, yet not I nowe, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.

21 I do not abiogate the [q] grace of God: for if righteousnesse bee by the Lawe, then Christ died ‖ without a cause.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he indeuoured to remedie it, and to proue that they consented with him. *Acts* 15.2.
‡ *Greeke, without profite.*
b Which declareth that the other Apostles agreed with him.
c Lest we should haue betrayed the Christian libertie.
d Albeit they had bene conuersant with Christ aforetime. *Deut.*10.17. 2.*chro.*19.7.*iob.* 34.19.*wisd.* 6.7. *eccles.*35.12,16. *act.*10.34.*rom.*2.11.*eph.*6.9.*col.*3.25.1.*pet.*1.17.
e But approued my doctrine perfit in all points.
f In token that we all agreed in doctrine.

Acts 11.30. 2.*cor.* 9.3.
g Meaning, before all men.
‡ *Greeke, with a right foote.*
h In bringing their consciences into doubt by thine example and authoritie?
i For so ye Iewes called the Gentiles in reproch.
‖ *Or, man.* *Rom.*3.19,20. *phil.* 3.9.
k Except our fruits be agreeable to our faith, we declare that we haue not Christ.
l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.
m For my doctrine doth destroy sinne by faith in Christ, and not to establish sinne.
n And feele his strength in me which killeth sinne. o Not as I was once, but regenerate, and changed into a new creature, in qualitie, and not in substance. p In this mortall body.
q As did the false apostles which preached not the faith in Christ,
‖ *Or, for nothing.*

CHAP. III.

1 *He rebuketh them sharply,* 2 *And proueth by diuers reasons that iustification is by faith,* 6 *As appeareth by the example of Abraham.* 10. 19. 24 *And by the office, and the end, both of the Law,* 11. 25. *And of faith.*

O Foolish Galatians, who hath bewitched you, that yee should not obey the trueth, to whom Iesus Christ before was [a] described in your sight, and among you crucified?

2 This onely would I learne of you, Receiued yee the [b] Spirit by the workes

a To whom Christ was so liuely preached, as if his image were set before your eyes, or els had bene crucified among you.
b Meaning the gifts of the Spirit.

of the Lawe, or by the hearing of c faith preached?

3 Are ye so foolish, that after ye haue begun in the spirit, yee would now d be made perfect by the e flesh?

4 Haue yee suffered so many things in vaine? if so be it be euen in vaine.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteousnesse.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which bee of faith, are blessed with faithfull Abraham.

10 For as many as are of the f workes of the Lawe, are vnder the curse: for it is written, * Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: * for the iust shall liue by faith.

12 And the g Law is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Lawe, when he was made a curse for vs (for it is written, * Cursed is euery one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the h promise of the Spirit through faith.

15 Brethren, I i speake as men doe, * Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or k adderh any thing thereto.

16 Nowe to Abraham and his seede were the promises made. Hee sayeth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which l is Christ.

17 And this I say, that the Lawe which was foure hundreth and thirtie yeeres after, cannot disanull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Lawe? It was added because of the m transgressions, till the seede came vnto the which the promise was made: and it was ordayned by n Angels in the hande of a Mediatour.

20 Now a Mediatour is not a Mediatour of o one: but God is p one.

21 Is the Law then against the promise of God? God forbid: for if there had beene a Lawe giuen which could haue giuen life, surely righteousnesse should haue bene by the Law.

22 But the Scripture hath * concluded q all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

23 But before r faith came, we were kept vnder the Lawe, and shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the * Lawe was our schoolemaister to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoolemaster.

26 For yee are all the sonnes of God by faith, in Christ Iesus.

27 * For all yee that are s baptized into Christ, haue put on Christ.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for yee are all t one in Christ Iesus.

29 And if ye be Christes, then are ye Abrahams seede, and heires by promise.

a That is, the doctrine of saluation through faith in Iesus Christ, as Chap. 1.22.

d The false apostles taught that Christ profited nothing, except they were circumcised, and that the Law was the perfection, and Christs doctrine onely the rudiments thereunto.

e And ceremonies of the Law?

*Gen.*15.6. *rom.* 4.3. *iames* 2.23.

*Gen.*12.3. *eccl.* 44.20,21. *acts* 3.25.

f Which thinke to be iustified by them.

*Deut.*27.26. *Habak.* 2.4. *rom.*1.17. *hebr.*10.38.

g The Law pronounceth not them iust, which beleeue, but which worke, and so condemneth all them which in all points doe not fulfill it.

Leuit. 18.5. *Deut.*21.23.

h Which is the Gospel.

i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another.

*Hebr.*9.17.

k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise to take any thing away that was superfluous, or to supply any thing that wanted.

l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede.

m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But serueth both for the Iewes and Gentiles to ioyne them to God.

p Constant, and alwayes like himselfe.

*Rom.*3.9.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Law.

*Rom.*10.4.

s Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

*Rom.*6.3.

t So that baptisme succeedeth circumcision, and so thorow Christ both Iewe and Gentile is saued.

u As all one man.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes must ende when Christ the trueth commeth. 9 He moueth them by certaine exhortations, 22 And confirmeth his argument with a strong example, or allegorie.

NOw I say, that the a heire as long as he is a childe, differeth nothing from a seruant, though he be lord of all,

2 But is vnder b tutors and gouernors, vntill the time appointed of the father.

3 Euen so, we when we were children, were in bondage vnder the c rudiments of the world.

4 But when the fulnesse of time was come, God sent foorth his Sonne made of a woman, and made d vnder the Law,

5 That he might redeeme them which were vnder the Law, that we * might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent foorth the e Spirite of his Sonne into your hearts, which cryeth, f Abba, Father.

7 Wherefore, thou art no more a a seruant, but a sonne: nowe if thou bee a sonne, thou art also the heire of God through Christ.

a The Church of Israel was vnder the Law as the pupill subiect to his tutor, euen vnto the time of Christ, when she waxed strong, & then her tutleship ended.

b That is, the Law, which before he called a schoolemaster, Chap. 3 25.

c That is, vnder the Law, which was but an a, b, c, in respect of the Gospel.

d That is, who was subiect vnto the Law.

*Rom.*8.14, 15.

e For our adoption vnto Christ is sealed by him.

f He instructeth both Iewes and Gentiles to call God their Father in euery language, so that none are accepted.

g Which may eat not vse thy liberty.

8 But euen then, when yee [b] knewe not God, ye did seruice vnto them, which by nature are not gods.

9 But nowe seeing yee know God, yea, rather are knowen of God, how turne [k] yee againe vnto impotent and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 Be ye as [m] I: for I am euen as you: brethren, I beseech you: ye haue not hurt [n] me at all.

13 And ye knowe, how through [o] infirmitie of the flesh I preached the Gospel vnto you at the first.

14 [p] And the triall of mee which was in my flesh, ye despised not, neither abhorred: but yee receiued me as an [q] Angell of God, yea, as Christ Iesus.

15 What was then your felicitie? For I beare you record that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are iclous ouer you [r] amisse: yea, they would exclude [s] you, that yee should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

19 [t] My litle children, of whom I trauaile in birth againe, vntill Christ be [u] formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tell mee, yee that will be vnder the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, [x] one by a seruant, and [y] one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and hee which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers [z] are the two Testaments, the one which is [a] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem which now is) and she is in bondage with her children.

26 But Ierusalem, which is [b] aboue, is free: which is the mother of vs all.

27 For it is written, [*] Reioyce thou [c] barren that bearest no children: breake foorth, and crie, thou that trauailest not: for the desolate hath many moe children, then shee which hath an husband.

28 * Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the [a] free woman †.

CHAP. V.

1 He laboureth to draw them away from circumcision, 17 And sheweth them the battell betweene the spirit and the flesh, and the fruits of them both.

STand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.

2 * Behold, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that hee is bound to keepe the whole Law.

4 Ye are * abolished from Christ, whosoeuer are iustified by the Law, ye are fallen from grace.

5 For we through the Spirit [b] waite for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the [c] trueth?

8 It is not the perswasion of him that [d] calleth you.

9 * A little * leauen doeth leauen the whole lumpe.

10 I haue trust in you through the Lord, that ye will be none otherwise [e] minded: but he that troubleth you, shal beare his condemnation, whosoeuer he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [z] slaunder of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [b] all the Lawe is fulfilled in one worde, which is this, * Thou shalt loue thy neighbour as thy selfe.

15 If yee bite and deuoure one another, take heede least yee be consumed one of another.

16 Then I say, * Walke in the [i] Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the [k] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would.

Rom.9.8. Gen.21,10.

a For we are in the Church of Christ which is our mother, and not of the Synagogue, which is a seruant vnder the Law.

† By the libertie wherewith Christ hath made vs free.

Acts 15.1.

a If you ioyne circumcision to the Gospel, as a thing necessary to saluation.

1. Cor. 1.17.

b We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Lawe obtaine the crowne of glory, which Christ giueth freely.

c Then whatsoeuer is not the worde of God, which here he calleth trueth, is very lies.

d Which is God.

1. Cor. 5.6.

e A litle corruption doeth destroy the whole doctrine.

f That ye will imbrace the word of God purely.

g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.

h Meaning, the second table, *Leuit. 19. 18. matt. 22. 39. mar. 12. 31. iam. 2. 8. Rom. 13. 14. 1. pet. 2. 11.*

i In the man regenerate.

k That is, the naturall man striueth against the Spirit of regeneration.

o Being in great dangers and afflictions, or without pompe and ostentation.

p That is, the troubles and vexations which God sent to trie me while I was among you.

q For my ministeries sake.

r For they are but ambitious.

s They would turne you from me, that you might followe them.

t And imprinted so in your hearts that you loue none other. *Gene. 16. 15. Gene. 21. 2.*

u That is, signifie.

x Agar and Sina represent the Lawe: Sara and Ierusalem the Gospel, Ismael the Iewish Synagogue, & Isaac the Church of Christ.

y That is, out of the land of promise. *Or, bie and heauenly, Isa 54. 1.*

z Meaning Sara.

h When ye receiued the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutership.

i Not in deede, but in opinion.

k The Galatians of Painims beganne to be Christians, but by false apostles were turned backward to beginne anew the Iewish ceremonies, and so in stead of going forward toward Christ, they ranne backward from him.

l Ye obserue dayes, as Sabbaths, newe moones, &c. ye obserue moneths, as the first and seuenth moneth: ye obserue times, as Easter, Whitsuntide, the feast of Tabernacles: ye obserue yeres, as the Iubile, or yeere of forgiuenesse, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospel, and thrust them backe into superstitious slauerie.

m So friendfull to me, as I am affectioned toward you.

n For I pardon you, if you repent.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the l Spirit, ye are not under the Law.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, sedditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meeknesse, temperancie: against such there is m no law.

24 For they that are Christs, n haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the o Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

CHAP. VI.

e He exhorteth them to vse gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persewere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all, wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be a fallen by occasion vnto any fault, ye which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, least thou also be tempted.

2 Beare ye one anothers burden, and so b fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is c nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke, and then shall he haue d reioycing in himselfe onely and not in another.

5 * For euery man shall beare his owne burden. 1.Cor.3.8.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his e * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that f soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euerlasting.

9 *Let vs not therefore be weary of well doing: for in due season we shall g reape, if we faint not. 1.Cor.9.7.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the houshold of faith.

11 ¶ Ye see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shewe h in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the i crosse of Christ.

13 For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce k in your flesh.

14 But God forbid that I should reioyce, but in the crosse of our Lorde Iesus Christ, whereby the l world is crucified vnto me, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new m creature.

16 And as many as walke according to this rule, peace shalbe vpon them, and mercie, and n vpon the Israel of God.

17 From henceforth let no man o put me to businesse: for I beare in my body the p markes of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

l If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

m For they are vnder the Spirit of grace.

n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.

o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

a Either by reason of his flesh, or Satan.

b Christ exhorteth in sundry places to mutuall loue, and therefore brotherly loue is here called the law of Christ, and his commaundement, Iohn 13. 34. and 15. 12.

c He sheweth that man hath nothing of himselfe whereof he should reioyce.

d For his reioycing is a testimonie of a good conscience, 2.Cor.1.12. wherein he may reioyce before men, but not before God.

e For it were a shame not to prouide for their corporall necessities, which feede our soules with the heauenly dainties, 1.Cor.9.7.

f He prooueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to themselues death, and mocke God, who hath giuen them his ministers to teach them heauenly things. 2.Thess.3.13.

g The fruit which God hath promised.

h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they haue made you Iewes.

l By the world he meaneth all outward pompe, ceremonies and things which please mens fantasies.

m Which is regenerate by faith.

n That is, vpon the Iewes, as Rom.10.19.

o Let no man trouble my preaching from henceforth: for my markes are witnesses how valiantly I haue fought.

p Which are odious to the world, but glorious before God.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie hee prayeth God to confirme towarde them. And to the intent they should not glorie in themselues, hee sheweth them their extreme miserie,

miserie wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet, by the free mercy of God in Christ Iesus, they were saued, and hee appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect vnderstanding of his Sonne, and exhorteth them likewise to be mindfull of so great benefits, neither to be mooued with the false apostles, which seeke to ouerthrow their faith, and tread vnder foote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsel of God: who by this meanes onely preserueth his Church. Therefore the Apostle commendeth his ministery, forasmuch as God thereby reigneth among men, and causeth it to bring foorth most plentifull fruites, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all he declareth not onely in generall, what ought to bee the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 Hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

PAVL an Apostle of Iesus Christ, by the will of God, to the * Saints which are at Ephesus, and to the faithfull in Christ Iesus:

1.*Cor.*1.2. 2.*Cor.*1.3. 1.*pet.*1.3.

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed bee God euen the Father of our Lord Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly ‖ things in Christ,

a As with the knowledge of God in Christ, with faith, hope, charity, & other gifts.

‖*Or, places.*

4 * As he hath b chosen vs in him, before the foundation of the world, that we c should be holy, & without blame before him in loue:

2.*Tim.*1.9.

b This election to life euerlasting, can neuer be changed: but in temporal offices which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul and Iudas.

5 Who hath predestinate vs, to be d adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

*Col.*1.22.

c When Christs iustice is imputed ours.

6 To the e praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

7 By whom we haue redemption through his blood, euen the forgiuenesse of sinnes, according to his rich grace:

d Whereas wee were not the naturall children, he receiued vs by grace, and made vs his children.

8 Wherein hee hath bene abundant toward vs in all wisedom and vnderstanding,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed f in him,

e The principall end of our election, is to praise & glorifie the grace of God.

10 That in the dispensation of the fulnes of the times, hee might gather together in one g all things, both which are in heauen and which are in earth, euen in Christ:

f That is, in Christ.

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsel of his owne will,

12 That h wee which first trusted in Christ, should be vnto ỹ praise of his glory:

g By this he meaneth ỹ whole body of the Church which he diuideth into them which are in heauen, and them which are in earth: also the faithful which remaine in earth stand of the Iewes & Gentiles.

13 In whom also ye haue trusted after that ye heard the word of trueth, euen the Gospel of your saluation, wherein also after that yee beleeued, ye were sealed with the holy Spirit of promise,

h To wit, the Iewes.

14 Which is ỹ earnest of our inheritance, i vntill the redemption of the possession, purchased vnto the prayse of his glory.

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom.6.22. yet wee hope for this second redemption which shall be when we shal possesse our inheritance in the heauens, whereof we haue the holy Ghost for a gage, as Chap.4.30.

15 Therefore also, after that I heard of the faith, which yee haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the GOD of our Lord Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of k him,

k Of Christ. *Col.*2.12.

18 That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, * according to the working of his mightie power,

*chap.*3.7.

20 Which hee wrought in Christ, when he raised him from the dead, and l set him at his right hand in the heauenly places,

l Made him gouernour of all things both in heauen and in earth: so that Christs body is now onely there, or els it should not be a true body, and his ascension should be but a fantasticall thing, and onely imagined.

21 Farre aboue all principality, & power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come,

*Psal.*8.6.

22 * And hath made all things subiect vnder his feete, and hath appointed him ouer all things to be the head to the Church,

*heb.*2.8.

23 Which is his body, euen the m fulnesse of him that filleth all in all things.

m This is the great loue of Christ toward his Church, that he counteth not himselfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1.Cor.12.12,13.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are now in Christ.

AND * you hath hee quickned, that were dead in trespasses and sinnes,

*Col.*2.13.

2 Wherein in times past ye walked, according to the course of this world, and after the * prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

*Chap.*6.12.

a Meaning, Satan.

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by b nature the children of wrath as well as others.

b Not by creation, but by Adams transgression, & so by birth.

4 But God which is rich in mercie, through his great loue wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickned vs c together ‖ in Christ, by whose grace ye are saued,

c Both Iew and Gentile.

‖*Or, with Christ.*

d We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

6 And hath d raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shewe in the ages to come, the exceeding riches of his grace, through his kindnesse toward vs in Christ Iesus.

8 For by grace are yee saued through faith, and that not of your selues: it is the gift of God,

9 Not of workes, lest any man should boast himselfe.

e Here he meaneth, as concerning grace, & not by nature.

10 For we are e his workmanship created in Christ Iesus vnto good woorkes, which God hath ordained that we should walke in them.

f He sheweth here that the further the Gentiles were off from the grace of God, the greater debters they are now to the same. 1. Sam. 17. 26. 1 Cor. 4. 4. Rom. 9. 4.

11 Wherefore f remember that yee being in time past Gentiles in the flesh, and called * vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were * strangers from the g couenants of promise, and had no h hope, and were ‖ without God in the world.

g It was but one couenant, but because it was diuers times confirmed and established, therefore here he calleth them couenants.

h Where no promise is, there is no hope.

‖ Or, Atheists.

13 But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the i stop of the partition wall,

i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

15 In abrogating through his k flesh the hatred, that is, the Lawe of commandements which standeth in ordinances, for to make of twaine one newe man in himselfe, so making peace,

k For in Christ all things were accomplished, which were prefigured in the Law.

16 And that he might reconcile both vnto God in one l body by his ‖ crosse, and slay hatred thereby,

l For of the Iewes and the Gentiles he made one flocke.

‖ Or, death. Rom. 5. 10.

17 And came, and preached peace to you which were afarre off, and to them that were neere.

18 * For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord.

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 *He sheweth the cause of his imprisonment,* 13 *Desireth them not to faint because of his trouble,* 14 *And prayeth God to make them stedfast in his Spirit.*

a Hereioeth in that he suffred imprisonment for the maintenance of Christs glory.

b Which was his vocatiō to preach vnto ỹ Gentiles.

FOr this cause, I Paul am the a prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the b dispensation of the grace of God, which is giuen mee to youward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in few words,

4 Whereby when yee read, yee may know mine vnderstanding in the mysterie of Christ)

5 Which in other ages was d not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee * through the working of his power.

8 * Euen vnto me the least of all Saints is this grace giuen, that I should preach among the * Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the felowship of the * mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto e principalities and powers in heauenly places might be knowen by the Church the manifold wisdome of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord.

12 By whom wee haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole f family in h heauen and in earth)

16 That hee might grant you according to the riches of his glory, that yee may bee strengthened by his spirit in the inner man,

17 That Christ may dwel in your i hearts by faith, that ye, being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the k breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all l fulnesse of God.

20 * Vnto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in m vs,

21 Bee prayse in the Church by Christ Iesus, throughout all generations for euer. Amen.

c That is, in the first chap. of this Epistle, verse 9.

d Although the fathers and the Prophets had reuelations certaine, yet it was not in comparison of that abundance which was shewed when the Gentiles were called, neither yet was the time nor the manner knowen. Chap. 1. 19.

1. Cor. 15. 9, 10 Gal. 1. 16. Rom. 16. 25. col. 1 26. 2. tim. 1. 10. tit. 1, 2. 1. pet. 1, 20.

e The Angels.

f The Church being gathered of so many kinds of people, is an example or a glasse for the Angels to behold the wisedome of God in, who hath turned their particular discords, into an vniuersall concord, and of the Synagogue of bondage, hath made the Church of freedome.

g He that is not of the body of Christ, is in death.

h The faithfull which died before Christ came, were adopted by him, and make one family with the Saints which yet remaine aliue.

i For we confesse that which we beleeue.

k All perfection on euery side is in him.

l That all the graces of God may abound in you. Rom. 16, 25.

m In that we feele Christ in vs.

CHAP. IIII.

1 *Hee exhorteth them vnto meekenes, long suffring, vnto loue and peace,* 3 *Euery one to serue and edifie another with the gift that God hath giuen him.* 14 *To beware of strange doctrine.* 22 *To lay aside the old conuersation of greedy lusts, and to walke in a new life.*

Phil. 1, 27. col. 1 13. 1. thes. 2. 12.

I * Therefore, being prisoner in the a Lord, I pray you that ye walke worthy of the vocation wherewnto ye are called,

a For the Lords cause.

2 With all humblenesse of minde, and meekenesse, with long suffering, supporting one another through loue,

3 Endeuouring to keepe the vnity of the Spirit in the bond of peace.

4 There is one [b] body, and one [c] Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 * One God and Father of all, which is [d] aboue all, & [e] through all, and in you all.

7 * But vnto euery one of vs is giuen grace, according to the measure of the [f] gift of Christ.

8 Wherefore he saieth, * When he ascended vp on high, he led captiuitie captiue, and gaue gifts vnto men.

9 (Now, in that he ascended, what is it but that hee had also descended first into the lowest parts of the earth?

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill [h] all things)

11 * He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the [i] gathering together of the Saints, for the worke of the ministerie, [k] and for the edification of the body of Christ,

13 Till we all meet together (in the vnitie of faith and knowledge of the Sonne of God) vnto a [l] perfect man, & vnto the measure of the age of the fulnesse of Christ,

14 That we henceforth be no more children, wauering & caried about with euery wind of doctrine, by the deceit of men, and with craftinesse, whereby they lay in waite to deceiue.

15 But let vs follow the trueth in loue, and in all things grow vp into him, which is the [m] head, that is, Christ,

16 By whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lorde, that ye henceforth walke not as * other Gentiles walke, in vanitie of their [n] mind,

18 Hauing their cogitation darkened, and being strangers frō the life of God through the ignorance that is in them, because of the [p] hardnesse of their heart:

19 Which being [q] past [o] feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse.

20 But ye haue not so learned Christ,

21 If so be yee haue heard him, and haue bene taught by him, as the [r] trueth is in Jesus,

22 That is, * that ye cast off, concerning the conuersation in time past, the [s] old man, which is corrupt through the deceiueable lustes,

23 And be renewed in the spirit of your minde,

24 * And put on the new man, which [t] after God is created in righteousnesse, and true holinesse.

25 * Wherefore cast off lying, and speake euery man trueth vnto his neighbour: for we are members one of another.

26 * Be [u] angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 * Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceed out of your mouthes: but that which is good to the vse of edifying, that it may minister [x] grace vnto the hearers.

30 And [y] grieue not the holy Spirite of God, by whom ye are * sealed vnto the day of redemption.

31 Let all bitternes, and anger, & wrath, crying, and euil speaking be put away from you, with all malicousnesse.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christs sake forgaue you.

b Which by dissentions you separate asunder.
c So that ye can not dissent one from another, seeing the spirit, which ioyneth you in one body, can not dissent from himselfe. *Mal.* 2.10.
d In power.
e By his prouidence. *Rom.* 12.3.1.*cor.* 12.11.2.*cor.* 10.13.
f Which he giueth vs. *Psal.* 68.18.
g The Messias came down from heauen into the earth to triumph ouer Satan, death and sin, and led them as prisoners and slaues, which before were conquerers, and kept all in subiection: which victorie he gat, and also gaue it as a most precious gift to his Church.
h With his gifts and benefits. 1.*Cor.* 12.27.
i To restore that which was out of order.
k That the body of Christ might be perfect.
l That we may be of a ripe Christian age, and come to the full measure of that knowledge which we shall haue of Christ.
m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of food, that at length the body may grow vp to perfection. *Rom.* 1.21.
n Man not regenerate, hath his mind, vnderstanding, and heart corrupt.
o By the which God liueth in his.
p The heardnesse of heart, is the fountaine of ignorance. ‖ *Or, without remorse of conscience.* 1.*Tim.* 4.2.
p As they are taught which truely know Christ. *Coloss.* 3.8.
q That is, all the naturall corruption that is in vs. *Rom.* 6.4.*col.* 3.10. *heb.* 12.1.1.*pet.* 2.1.*and* 4.2.
r Which is created according to the image of God. *Zech.* 8.16. *Psal.* 4.4.
s If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. *James* 4.7. *Chap.* 5.3. *col.* 4.6.
u And cause the to profit in godlinesse.
x So behaue your selues that the holy Ghost may willingly dwell in you, and giue him no occasion to depart for sorow by your abusing of Gods graces. 2.*Cor.* 1.22. *Coloss.* 3.12,13.

CHAP. V.

2 He exhorteth them vnto loue, 3 Warneth the to beware of vncleannes, couetousnes, foolish talking & false doctrine, 17 To be circumspect, 18 To auoyd drunkennes, 19 To reioyce & to be thankefull toward God, 21 To submit themselues one to another. 22 He entreateth of corporall mariage, and of the spirituall betwixt Christ and his Church.

BE ye therefore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, to bee an [a] offering and a sacrifice of a sweete [a] smelling sauour to God.

3 * But fornication, and all vncleannesse, or couetousnesse, let it not bee once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not conuely, but rather giuing of thanks.

5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an [d] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no [d] man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 Be not therefore companions [e] with them.

8 For yee were once darkenesse, but are now light in the Lord: walke as [e] children of light.

Ioh. 13.34.& 15.12.1.*ioh.* 3.23.
a Alluding to the perfumes and incensing in the Law. *Mar.* 7.21.*cha.* 4.29.*col.* 3.5.2.*thes.* 2.17.
b Which is either vaine, or els by example and euill speaking, may hurt your neighbour: for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1.King. 18.27.
c Because hee thinketh that his life standeth in his riches. *Mat.* 24.4.*mar* 13.5.*luk.* 21.8.2 *thes.* 2.3.
d Either in excusing sinne, or in mocking the menaces and iudgements of God.
e Seeing God hath adopted you for his, that ye should be holy.

9 (For

fAnd make them knowen by your honest and godly life.
g The word of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to drawe the infidels from their blindnesse. *Colos.*4.5.
i Selling all worldly pleasures to buy time.
k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godlines, which the world hath taken from you. *Rom.*12.2. 1.*thes.*4.3.
‖Or, *songs of praise & thankesgiuing.*
l And not onely with tongue.
m Except our friendship be ioyned and knit in God, it is not to be esteemed. *Col.*3.18. *tit.*2.5. 1.*pet.*3.1. 1.*Cor.*11.3.
n The Church: so the husband ought to nourish, gouerne, and defend his wife from perils. *Col.*3.19.
o Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
p Because it is couered and clad with Christs iustice & holines.
q This our conjunction w Christ must be considered as Christ is the husband, and we the wife, which are not only ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lord. *Gen.*2.24, *matth.*19.5. *mar.*10.7. 1.*cor.*6.16.

9 (For the fruit of the Spirit is in all goodnes, and righteousnes, and trueth)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitful works of darknes, but euen f reproue them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things when they are reproued of the s light, are manifest: for it is light that maketh all things manifest.
14 Wherfore he saith, h Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heed therfore that ye walke circumspectly, not as fooles, but as * wise,
16 i Redeeming the time: for the k dayes are euill.
17 *Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.
18 And be not dronke with wine, wherin is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and ‖ hymnes, and spirituall songs, singing, and making melodie to the Lorde in your l hearts,
20 Giuing thanks alwaies for all things vnto God euen the Father, in the Name of the Lord Iesus Christ,
21 Submitting your selues one to another in the m feare of God.
22 ¶ *Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 * For the husband is the wines head, euen as Christ is the head of the Church, and the same is the sauiour of his n body.
24 Therfore, as the Church is in subiection to Christ, euen so let the wines bee to their husbands in euery thing.
25 ¶ * Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, & cleanse it by the o washing of water through the word,
27 That he might make it vnto himselfe a glorious Church, not hauing p spot or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Church,
30 For we are members of his body, q of his flesh, and of his bones.
31 * For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they twaine shalbe one flesh.
32 This is a great secret, but I speake concerning Christ, & concerning ꝑ Church.
33 Therefore euery one of you, doe ye so: let euery one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents toward their children, 5 Seruants toward their masters, 9 Masters toward their seruants. 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

CHildren, *obey your parents in the Lord: for this is right. *Col.*3.20
2 * Honour thy father and mother, (which is the first commandement with a promise) *Exod.*20.12 *deut.*5.16. *eccl.*3.9. *matt.*15.4. *mar.*7.10,
3 That it may be well with thee, and that thou mayest liue long on earth.
4 And ye, fathers, prouoke not your children to b wrath: but bring them vp in c instruction and information of the Lord.
5 * Seruants, bee obedient vnto them that are your masters, d according to the flesh, with feare and trembling, in singlenesse of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lord, and not men.
8 And know yee that whatsoeuer good thing any man doeth, that same shall hee receiue of the Lorde, whether he be bond or free.
9 And yee masters, doe the same things vnto them, putting away the earning: and know that euen ‖ your master also is in heauen, neither is there * e respect of person with him.
10 ¶ Finally, my brethren, bee strong in the Lord, and in the power of his might.
11 Put on the ‖ whole armour of God, that yee may bee able to stand against the assaults of the deuill.
12 For we wrestle not against f flesh and blood, but against * principalities, against powers, and against the worldly gouernors, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the hie places.
13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, & hauing finished all things, stand fast.
14 Stand therefore, and your loines gird about with veritie, and hauing on the brest plate of g righteousnesse,
15 And your feete shod with the h preparation of the Gospel of peace.
16 Aboue all, take ꝑ shield of faith wherewith yee may quench all the fiery dartes of the wicked,
17 * And take the helmet of i saluation, & the sword of the Spirit, which is the word of God.
18 And pray alwaies with al maner prayer & supplication in the Spirit: and * watch thereunto with all perseuerance and supplication for all Saints,
19 * And for me, that vtterance may bee giuen vnto mee, that I may open my mouth boldly to publish the secret of the Gospel,
20 Wherof I am the ambassadour in bonds,

a This is the first commandement of the second table, and hath the promise with condition.
b By austerity.
c That they be not brought vp in wantonnes, but in the feare of the Lord. *Col.*3.22. *tit.*2.9 1 *pet.*2.18.
d Which haue dominion ouer your bodies, but not ouer ꝑ soules.
‖Or, *both yours & their master.* *Deu.*10.17.2.*chr.* 19.7. *iob* 34.19. *wisd.*6 7. *eccl.*35 12, 16. *act.*10.34. *rom.*2.11. *gal.*2.6 *col.*3.25. 1.*pet.*1 17.
e Whether he be seruant or master.
‖Or, *complete harnesse.*
f The faithfull haue not only to striue against men and themselues, but against Satan the spiritual enemie, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must be resisted by Gods grace. *Chap.*2.2
g Innocencie and godly life.
h That ye may be ready to suffer all things for the Gospel. *Isa.*59.17. 1.*thes.*5.8.
i The saluation purchased by Iesus Christ. *Colos.*4.3. *Colos.*4.3.2.*thes.*3.1.

bonds, that therein I may ſpeake boldly, as I ought to ſpeake.

21 ¶ But that yee may alſo knowe mine affaires, and what I do, Tychicus my deare brother and faithfull miniſter in the Lorde, ſhall ſhew you of all things,

22 Whom I haue ſent vnto you for the ſame purpoſe, that ye might knowe mine affaires, and that hee might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Jeſus Chriſt.

24 Grace bee with all them which loue our Lord Jeſus Chriſt, to their [k] immortalitie, Amen.

Written from Rome vnto the Epheſians, and ſent by Tychicus.

k Or, to be without corruption, that is, to haue life euerlaſting, which is the end of this grace.

The Epiſtle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghoſt to goe to Macedonia, planted firſt a Church at Philippi a citie of the ſame countrey: but becauſe his charge was to preach the Goſpell vniuerſally to all the Gentiles, he trauailed from place to place, till at the length he was taken priſoner at Rome, whereof the Philippians being aduertiſed, ſent their miniſter Epaphroditus with reliefe vnto him: who declaring him the ſtate of the Church, cauſed him to write this Epiſtle, wherein he commended them that they ſtoode manfully againſt the falſe apoſtles, putting them in minde of his good will toward him, and exhorteth them that his impriſonment make them not to ſhrinke: for the Goſpell thereby was confirmed and not diminiſhed: eſpecially he deſireth them to flee ambition, and to imbrace modeſtie, promiſing to ſend Timotheus vnto them, who ſhould inſtruct them in matters more amply: yea, and that he himſelfe would alſo come vnto them, adding likewiſe the cauſe of their miniſters ſo long abode. And becauſe there were no greater enemies to the croſſe then the falſe apoſtles, hee confuteth their falſe doctrine, by prooving onely Chriſt to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, ſo that his death is our life, and his reſurrection our iuſtification. After this follow certaine admonitions both particular and generall, with teſtification of his affection toward them, and thankefull accepting of their benevolence.

CHAP. I.

1 *Saint Paul diſcouereth his heart toward them,* 3 *By his thankeſgiuing,* 4 *Prayers,* 8 *And wiſhes for their faith and ſaluation.* 7. 12. 20. *He ſhoweth the fruite of his croſſe,* 15. 27 *And exhorteth them to vnitie,* 28 *And patience.*

PAul and Timotheus the ſeruants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus which are at Philippi, with the [a] Biſhops, and Deacons:

2 Grace bee with you, and peace from God our Father, and from our Lord Jeſus Chriſt.

3 * I thanke my God, hauing you in perfect memorie.

4 (Alwaies in all my prayers for all you, praying with gladneſſe)

5 Becauſe of the [b] fellowſhip which yee haue in the Goſpell, from the [c] firſt day vnto now.

6 And I am perſwaded of this ſame thing, that hee that hath begunne this good worke in you, will perfourme it vntill the [d] day of Jeſus Chriſt.

7 As it becommeth mee ſo to iudge of you all, becauſe I haue you in remembrance, [e] that both in my bonds, and in my defence and confirmation of the Goſpel, you all were partakers of my [f] grace.

8 For God is my record, how I long after you all from the very heart roote in Jeſus Chriſt.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may diſcerne things that differ one from another, that yee may be pure, and [g] without offence, vntill the day of Chriſt,

11 Filled with the fruits of [h] righteouſneſſe, which are by Jeſus Chriſt vnto the glory and prayſe of God.

12 ¶ I would ye vnderſtood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Goſpel,

13 So that my bonds in [i] Chriſt are famous throughout all the [k] iudgement hall, and in all other places,

14 In ſo much that many of the brethren in the Lord are boldened through my bonds, and dare more frankely ſpeake the [l] word.

15 Some preach Chriſt, euen through enuie and ſtrife, and ſome alſo of good will.

16 The one part preach Chriſt of contention and not [m] purely, ſuppoſing to adde more affliction to my bands:

17 But the others of loue, knowing that I am ſet for the defence of the Goſpel.

18 What then? yet Chriſt is preached all maner wayes, whether it be [n] vnder a pretence, or ſincerely: and I therein ioy: yea, and will ioy.

19 For I knowe that this ſhall turne to my ſaluation, through your prayer, and by the helpe of the Spirit of Jeſus Chriſt,

20 As I heartily looke for, and hope, that in nothing I ſhalbe aſhamed, but that with all conſtdence, as alwayes, ſo nowe Chriſt ſhall be magnified in my body, whether it be by life or by death.

21 For Chriſt is to me both in life, and in death aduantage.

22 And

a By Biſhops here he meaneth them that had charge of the word, and gouerning, as paſtours, doctors, elders: by deacons, ſuch as had charge of the diſtribution, & of ỹ poore and ſicke. 1. *Theſſ.* 1. 2.

b With other Churches.

c That ye receiued the Goſpel.

d When you ſhall receiue the crowne of glory.

e It was a ſure token of their loue ỹ they did helpe him by al meanes poſſible when he was abſent, and in priſon, euen as if they had bin priſoners with him.

f Of this peculiar benefit to ſuffer for Chriſts ſake.

* *Or, are excellent.*

g That ſo you increaſe in godlines, that not only ye can put difference betweene good & euill: but alſo that ye profit more and more without ſlipping backe, or ſtanding in a ſtay.

h Righteouſnes is the tree, good workes the fruit.

i Which I ſuſteine for Chriſts cauſe.

k That is, in the court or palace of the Emperour Nero.

l Or, profeſſe the Goſpel conſidering my conſtancie.

m But with a corrupt mind.

§ *Or, lie in bonds.*

n Their pretence was to preach Chriſt, and therefore their doctrin was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themſelues,

o To liue in the flesh is to liue in this brittle body, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthy concupiscences of the flesh.

|| *Or, body.* *Ephes.4.1.* *colos.1.10.* *1.thess.2.12.*

‡ *Or, stand.*

p The more that tyrants rage against ỹ Gospel, the more manifestly they declare that they runne to their owne destruction. and againe, constant perseuerance for Christes sake is an euident signe of saluation. q God sheweth by this meanes of bearing the crosse who are his, and who are not.

|| *Or, Christs cause.*

22 And whether to o liue in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt on both sides, desiring to be loosed and to bee with Christ, which is best of all.

24 Neuertheless, to abide in the || flesh, is more needefull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for mee, by my comming to you againe.

27 *Onely let your conuersation be, as it becommeth the Gospell of Christ, that whether I come and see you, or else be absent, I may heare of your matters that yee ‡ continue in one spirit, and in one minde fighting together through the faith of the Gospell.

28 And in nothing feare your aduersaries, which is to them a p token of perdition, and to you of saluation, and q that of God.

29 For vnto you it is giuen for || Christ, that not onely ye should beleeue in him, but also suffer for his sake,

30 Hauing the same fight, which ye saw in me, and now heare to be in me.

CHAP. II.

3 He exhorteth them aboue all things to humility, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 And excuseth the long tarrying of Epaphroditus.

a If ye so loue me, that you desire my comfort.

b From the consent of willes and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. *Rom.12.10.*

c If Christ being very God equall with the Father, layd aside his glory, and being Lord, became a seruant, and willingly submitted himselfe to most shamefull death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues? d For hee that was God should haue done none iniurie to the Godhead. *Matth.20.28.*

e The poore and weake nature of man.

f Hee was seene and heard of men, so that his behauiour and person declared that hee was as a miserable man. *Hebr.2,9.*

IF there be therefore any a consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded hauing the same loue, being of one accord, and of b one iudgement,

3 That nothing be done through contention or vaine glory, but that in meekenesse of minde *every man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same mind be in you that was euen in Christ Iesus,

6 Who c being in the forme of God, thought it no d robbery to be equall to God:

7 *But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in f shape as a man.

8 *He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery Name,

10 *That at the Name of Iesus should euery knee s bow, both of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue should confesse that Iesus Christ is the Lorde, vnto the glory of God the Father.

12 Wherefore my beloued, as yee haue alwayes obeyed mee, not as in my presence only, but now much more in mine absence, so h make an end of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deed, euen of his k good pleasure.

14 Doe all things without *murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughty and crooked nation, among whom yee shine, as *lights in the world,

16 i Holding forth the m word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be n offered vp vpon the sacrifice, and seruice o of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send *Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I haue no man like minded, who will faithfully care for your matters.

21 *For all p seeke their owne, and not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.

23 Him therefore I hope to send assoone as I know how it will goe with me,

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and hee that ministred vnto me such things as I wanted.

26 For he longed after all you, and was full of heauinesse, because ye had heard, that he had bene sicke.

27 And no doubt he was sicke, very nere vnto death: but God had mercy on him, and not on him only, but on me also, lest I should haue sorow vpon sorow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might bee the lesse sorowfull.

29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:

30 Because that for the q worke of Christ hee r was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part toward me.

Rom.14.11. *Isa.45.23.*

g Worship and be subiect to him. *Ioh.13.13.1.cor.8.6.and 12.3.*

h Runne forward in the race of righteousnesse, wherein God hath freely placed you through Iesus Christ, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure.

i Which may make you carefull and diligent,

k Which is his free grace. *1.Pet.4.9.* *Matth.5.16.*

l As they which in the night set foorth a candle to giue light to others.

m The Gospel.

n The word signifieth to powre out as the drinke offring was powred on the sacrifice.

o To confirme you in your faith. *Acts 16.1.* *2.Cor.10.24.*

p They rather sought profite by their preaching then Gods glory.

q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries.

r He approueth them which hazard their life to relieue the prisoners of Christ.

CHAP.

CHAP. III.

2 Hee warneth them to beware of false teachers, 3 against whom he setteth Christ, 4 likewise himselfe, 9 and his doctrine, 12 and reprooueth mans owne righteousnesse.

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth calling the circumcision, which is cutting off, and tearing asunder of the Church.
d In outward things.
a *1. Cor.11.22. Acts 23.6.*
‖ *Or, profession.*
e As one grafted in by faith.
f That is, to life euerlasting.
g Or haue now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.
h We can run no farther then God giueth vs strength, and sheweth vs the way.
i That is, to obtaine the crowne of glory in the heauens.
k Or, haue more profited then others.
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
m That is, that this is the true wisedome and streight rule of liuing.
Rom.15.5. 1.Cor.1.10. Rom.16.17.18.
n That is, of the Gospel, which is the preaching of the crosse.

MOreouer, my brethren, reioyce in the Lord. It grieueth me not to write a the same things to you, and for you it is a sure thing.

2 Beware of b dogs: beware of euil workers: beware of the c concision.

3 For wee are the circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence d in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that hee hath whereof hee might trust in the flesh, much more I:

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrewe of the Ebrewes, * by the ‖ lawe a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnes which is in the e law, I was vnrebukeable.

7 But the things that were vantage vnto mee, the same I counted losse for Christs sake.

8 Yea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doe iudge them to bee dongue, that I might winne Christ,

9 And might bee e found in him, that is, not hauing mine owne righteousnesse, which is of the law, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the f resurrection of the dead:

12 g Not as though I had already attained vnto it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am h comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I doe: I forget that which is behind, and endeuour my selfe vnto that which is before,

14 And follow hard toward the i marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as k be l perfect, be thus minded: and if ye be otherwise minded, God shall reueale euen the m same vnto you.

16 Nerertheless in that whereunto wee are come, let vs proceede by one rule, * that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as yee haue vs for an ensample.

18 * For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the n Crosse of Christ,

19 Whose ‖ end is damnation, whose God is their belly, & whose o glory is to their shame, which minde earthly things.

20 But our p conuersation is in heauen, from whence also wee looke for the * Sauiour, euen the Lord Iesus Christ,

21 Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby hee is able euen to subdue all things vnto himselfe.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

THerefore, my brethren, beloued and longed for, my ioy and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, and beseech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the * a booke of life.

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient mind be knowen vnto all men. The Lord is b at hand.

6 * Be nothing carefull, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thankes.

7 And the peace of God which passeth all vnderstanding, shall c preserue your hearts and minds in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall bee with you.

10 Now I reioyce also in the l Lord greatly, that now at the last yee are d reuiued againe to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

11 I speake not because of e want: for I haue learned in whatsoeuer state I am, therwith to be content.

12 And I can bee abased, and I can abound: euery where in all things I am instructed both to be full, and to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of f Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye Philippians know also that in the g beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the h matter of giuing and receiuing, but ye onely.

16 For

Psal.69.28. Luke 10.20. reuel.3.5. and 20,12. and 21.27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Chap.13.9.
b To succour you. *Matth.6.25.*
c From Satan, who seeketh to take from vs this peace of conscience.

Or, yeward.
o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.
In mind and affection. *1.Cor.1.7. 111,2,11,13.*

d That is, begin anew to help me.
e That I was not able to endure my pouerty.
f Not of his own vertue or free will.
g When I first preached the Gospel vnto you.
h He had giuen of his part in communicating with them spirituall things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For euen when I was in Thessalonica, yee sent once, and afterward agalue for my necessitie,

17 Not that I desire a gift: but I desire the fruite which may ‖further your reckoning.

‖Or, abounde toward your count.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your necessities through his riches with glory in Iesus Christ.

20 Vnto God euen our Father be prayse for euermore, Amen.

21 Salute all ỹ Saints in Christ Iesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of ‖ Cesars household.

‖ Of such as did belong to the Emperour Nero.

23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

The Epistle of Paul to the Colossians.

THE ARGVMENT.

IN this Epistle S. Paul putteth difference betweene the liuely, effectuall, and true Christ, and the fained, counterfait, and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine, which Epaphras had preached, withing them the increase of faith, to esteeme the excellencie of Gods benefit toward them, teaching them also that saluation, and whatsoeuer good thing can bee desired, standeth onely in Christ, whom onely we embrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but meere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, hee vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 Hee sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false apostles. 25 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.

PAul an Apostle of IESVS Christ, by the will of God, and Timotheus our brother,

2 To them which are at ‖ Colosse, Saints and faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

‖ Which was a citie of Phrigia.

3 We giue thankes to God euen the Father of our Lorde Iesus Christ, alwayes praying for you:

4 Since we heard of your faith ♭ in Christ Iesus, and of your loue toward all Saints,

♭ For without Christ there is no faith to be saued by, but onely a vaine opinion.

5 For the hopes sake, which is laid vp for you in heauen, whereof ye haue heard before by the word of trueth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitfull, as it is also among you, from the day that ye heard and truely knew the grace of God,

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue ♯ by the spirit.

♯ Which commeth of the holy Ghost.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that yee might bee fulfilled with knowledge of ♯ his wil, in all wisedome, and spirituall vnderstanding,

♯ That is, Gods. *Ephes.*4 1. *phil.*1.27. *1.thes.*2.12.

10 * That ye might walke worthy of the Lord, & please him in all things, being ♯ fruitfull in all good workes, and increasing in the knowledge of God,

♯ *1.Cor.*1.5.

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulnesse,

12 Giuing thankes vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light,

*Matth.*3.17. *and* 17.5. *2 pet.*1.17. *Hebr.*1.3.

13 Who hath deliuered vs frō the power of darknes, and hath translated vs into the kingdome * of his deare Sonne,

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

14 In whome wee haue redemption through his blood, that is, the forgiuenesse of sinnes,

15 Who is the * e image of the inuisible God, the ♯ first borne of euery creature.

f Borne before any thing was created. *Iohn* 1.3. *1.Cor.*15.20. *reuel.*1.5.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

g He that rose first againe from the dead, to take possession of life euerlasting: which rising may be called a new birth. *Iohn* 1.14.

17 And he is before all things, and in him all things consist.

18 And he is the head of the body of the Church: he is the beginning, * and ♯ the first borne of the dead, that in all things he might haue the preeminence.

*chap.*2.9.

19 * For it pleased the Father, that in him should all ♭ fulnesse dwell,

20 And by him to reconcile ♯ all things vnto himselfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

h That the Church, which is his body, might receiue of his abundance.

21 And you which were in times past strangers and enemies, because your mindes were set in euill workes, hath hee now also reconciled,

i That is, the whole Church.

22 In

Luke 1.75.
1.*cor.*1.2.*eph.*1.4
titus.2.11,12.
Iohn 15.6.
k Or, your commoditie.
l As Christ hath once suffered in himselfe to redeeme his church & to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therefore a revenger of their iniuries.
m Which is the promises of Christ, and of the calling of the Gentiles.
*Rom.*16.25.*ephe.*3.9.2.*tim.*1.10.*titus* 1.2, 1.*pet.* 1.20.
n Whom he hath elected and consecrated to him by Christ.
1.*Tim.*1.1,

22 In the body of his flesh through death, to make you * holy, and vnblameable, and without fault in his sight,

23 * If yee continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof yee haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Nowe reioyce I in my sufferings for k you, and fulfill l the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the m worde of God.

26 * Which is the mysterie hid since the worlde began, and from ages, but nowe is made manifest to his n Saints,

27 To whom God would make knowen what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glory,

28 Whom we preach, admonishing euerie man, and teaching euery man in all wisedome, that wee may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and striue, according to his working which worketh in me mightily.

CHAP. II.

1 *Hauing protested his good will toward them,* 4 *He admonisheth them not to turne backe from Christ,* 7 *To the seruice of Angels or any other inuention, or els ceremonies of the Law.* 17 *Which haue finished their office, and are ended in Christ.*

FOr I would yee knewe what great ‖ fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my a person in the flesh,

2 That their hearts might bee comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mysterie of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisedome and knowledge.

4 And this I say, lest any man should beguile you with inticing words:

5 * For though I be absent in the b flesh, yet am I with you in the c spirit reioycing, and beholding your order, and your stedfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * bene taught, abounding therein with thankesgiuing.

8 Beware least there bee any man that spoyle you through d philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnesse of the e Godhead ‖ bodily.

10 And ye are complete in him, which is the head of all Principalitie and power:

11 In whom also ye are circumcised with * circumcision made without handes, by putting off the sinnefull body of the flesh, through the circumcision f of Christ,

12 In that ye are * buried with him through baptisme, in whom ye are also raysed vp together through * the faith g of the operation of God which raised him from the dead.

13 * And yee which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickened together with him, forgiuing h you all your trespasses,

14 And putting out the * ‖ i hand writing of ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath i spoyled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meate and drinke, or in respect of an k holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a shadowe of thinges to come: but the body is in Christ.

18 * Let no man l at his pleasure ‖ beare rule ouer you by humblenesse of minde and worshipping of Angels, aduancing himselfe in those things which hee neuer saw, rashlie puffe vp with his fleshly minde,

19 And holdeth not the head, whereof all the body furnished and knit together by ioynts and bandes, increaseth with the increasing of God.

20 Wherefore if yee be dead with Christ from the ordinances of the world, why, as though ye liued in the worlde, are yee burdened with traditions?

21 As, Touch not, Taste not, Handle not:

22 Which all m perish with the vsing, and are after the commandements and doctrines of men:

23 Which things haue in deede a shewe of wisedome, in n voluntarie religion and humblenesse of minde, and in not sparing the body: ‖ neither haue they it in any estimation to satisfie the o flesh.

‖ *Or, paine & care.*
a Me present in body.
1.*Cor.*5.3.
b In body.
c In mind.
1.*Cor.*1.5.
d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vse, seeing Christ is come. *Chap.*1.19. *iohn* 1.14.
e In saying that the *Godhead* is really in Christ, he sheweth that he is very God: also saying, *in him* he declareth two distinct natures, and by this word *dwelleth*, he proueth that it is there for euer. ‖ *Or, essentially.* *Rom.*2.29.

f Made by the Spirit of Christ. *Rom* 6.4. *Ephes.*1.19.
g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. *Ephes.*2.1.
‖ *Or, vs all our.* *Ephes.*2.15.
‖ *Or, obligation.*
h The ceremonies and rites were as it were a publike profession, and hand-writing of the miserable estate of mankinde: for circumcision did declare our naturall pollution: the purifyings, and washings signified the filth of sinne: the sacrifices testified that we were guiltie of death, which were all taken away by Christs death.
i As Satan and his Angels from whom he hath taken all power.
k Or, distinction, as to make difference betwixt dayes. *Matth.*24.4.
l Meaning, that the hypocrites errour. ‖ *Or*, *defraud you of your price.* m And appertaine nothing to the kingdom of God. n Such as men haue chosen according to their owne fantasie. ‖ *Or, but they are of no value saue for the filling of the flesh.* o They pinch and defraud their body to shew themselues greater hypocrites.

led them at their pleasure into all superstition, and

CHAP. III.

1 *He sheweth where we should seeke Christ.* 5 *He exhorteth to mortification,* 10 *To put off the olde man, and to put on Christ.* 12 *To the which he addeth exhortations, both generall and particular, to charity and humility.*

IF yee then bee * risen with Christ, seeke those things which are aboue where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which b are on the earth.

3 For yee are c dead, and your life is hid with Christ in God.

4 When Christ, which is our life, shall appeare, then shall ye also appeare with him in glory.

a After that ye haue beene dead to beggerly ceremonies.
b Which either serue but for a time, or els are inuented by men
c With Christ.

5 * d Mor-

Ephe.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that yee may liue in the Spirit, and not in the flesh.
Rom.6. 4. eph. 4. 25. hebr.12. 1. 1.pet2, 1. and 4.1,2. Gen,1.26. and 5.1.and 9.6. Eph.4.32. and 6.11.
e He sheweth what fruites are in them that are dead to ỹ world and are risen again with Christ.
‖*Or, the bowels of mercies.*
f Let it guide all your doings.
‖*Or, gracious or thankefull.*
g The doctrine of the Gospell.
h Psalmes properly conteine complainings to God, narrations and expostulations: hymnes only thanksgiuing, songes conteine prayses, & thanksgiuing, but not so largely & amply as hymnes doe.
Ephes.4.29.
‖*Or, thanksgiuing 2.Cor.10.31. Ephes.5.22. 1.Pet.3.7. ephes.5.25. Ephes.6.1.*
i Which are in the Lord.
k By too much rigour.
Ephes.6.5. titus.2.9. 1.pet.2.18.
‖ The cruell master.
Deut.10.17. wisd.6.7. Eccles,35.12. rom.2.11. gala.2.6. ephes.6.9.
m Whether he be master or seruant.

5 * [d] Mortifie therefore your members which are on the earth, fornication, vncleanenesse, the inordinate affection, euill concupiscence, and couetousnesse which is idolatrie.

6 For the which things sakes the wrath of God commeth on the children of disobedience,

7 Wherein ye also walked once, when ye liued in them.

8 * But nowe put yee away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking out of your mouth.

9 Lie not one to another, seeing that yee haue put off the old man with his works,

10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,

11 Where is neither Grecian, nor Iewe, circumcision, nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all in all things.

12 * [e] Now therefore, as the elect of God [f] holy and beloued, put on ‖ tender mercie, kindnesse, humblenesse of mind, meekenesse, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another, euen as Christ forgaue you, euen so do ye.

14 And aboue all these things put on loue, which is the bond of perfectnesse.

15 And let the peace of God [g] rule in your hearts, to the which ye are called in one bodie, and be ye [h] amiable.

16 Let the [g] worde of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in [h] Psalmes, and hymnes, & spirituall songes, singing with a [i] grace in your hearts to the Lord.

17 * And whatsoeuer ye shall doe in word or deede, doe all in the name of the Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ * [k] Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

19 * Husbands, loue your wiues, and bee not bitter vnto them.

20 ¶ * Children, obey your parents in [l] all things: for that it is well pleasing vnto the Lord.

21 Fathers, [k] prouoke not your children to anger, lest they be discouraged.

22 ¶ * Seruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoeuer ye do, do it heartily, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall receiue the reward of the inheritance: for yee serue the Lord Christ.

25 But hee [l] that doeth wrong, shall receiue for the wrong that hee hath done, and there is no * [m] respect of persons.

CHAP. IIII.

2 Hee exhorteth them to bee feruent in prayer, 5 To walke wisely towarde them that are not yet come to the true knowledge of Christ. Hee saluteth them, and wisheth them all prosperitie.

YE masters, doe vnto your seruants, that which is iust and equall, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thankesgiuing,

3 * Praying also for vs, that God may open vnto vs the [a] doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vtter it, as it becommeth me to speake.

5 ¶ * Walke [b] wisely towarde them that are without, and [c] redeeme the time.

6 Let your speech bee gracious alwayes, and powdred with [d] salt, that ye may knowe how to answere euery man.

7 ¶ Tychicus our beloued brother, and faithfull minister, and fellowe seruant in the Lord, shall declare vnto you my whole state,

8 Whome I haue sent vnto you for the same purpose that he might know your state, and might comfort your hearts,

9 * With Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas sisters sonne (touching whome yee receiued commandements: If he come vnto you, receiue him.)

11 And Iesus which [e] is called Iustus, which are of the circumcision. These [e] onely are my [f] worke fellowes vnto the kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that yee may stande perfect, and full in all the will of God.

13 For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued physicion greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his house.

16 And when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise reade the Epistle [g] written from Laodicea.

17 And say to Archippus: Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.

18 The salutation by the hande of mee Paul. Remember my bondes. Grace bee with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

Luke.18.1. 1.thes 5.17. Ephes.6.18.
a That I may freely preach the Gospel.

Ephes.5.15.
b To the commoditie of your neighbours.
c Bestow the time well, which the malice of men euery where pluckerh from you, and causeth you to abuse it.
d Pertaining to edification and mixt with no vanitie.
Philem.10.

e If they onely did helpe him to preach the Gospel at Rome, where was Peter? or those fiue and twentie yeeres that they faine he abode at Rome?
f In preaching the Gospel.
2.Tim,4.10,11.

g Either to Paul, or els which they would write as an answere to this Epistle sent to the Colossians.

THE

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospel) arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to consume them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimony of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheate, so there were among them wicked men which by mouuing vaine and curious questions to ouerthrow their faith, taught falsely, as touching the point of the resurrection from the dead: wherof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, least the sudden comming of Christ come vpon them at vnawares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith and good workes, 6 And receiue the Gospell with such earnestnesse, 7 That they are an example to all others.

PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in [a] God the Father, and in the Lord Iesus Christ: Grace be with you and peace from God our father, and from the Lord Iesus Christ.

a For there is no Church which is not ioyned together in God, 2. *Thess.* 1. 3. *Philip.* 1. 3, 4.

2 *We giue God thankes alwayes for you all, making *mention of you in our prayers

3 Without ceasing, remembring your [b] effectuall faith, and [c] diligent loue, and the patience of your hope in our Lorde Iesus Christ, in the sight of God euen our Father,

b Which declareth it selfe by most liuely fruits.

c Whereby you declared your selues most readie and painefull to helpe the poore.

4 Knowing, beloued brethren, that yee are elect of God.

5 For our [d] Gospell was not vnto you in worde onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what maner wee were among you for your sakes.

d The effectuall preaching of the Gospel is an euident token of our election.

6 And ye became followers of vs, and of the Lord, and receiued the word in much affliction, with [e] ioy of the holy Ghost,

e To beleeue and to be fully perswaded to haue the gifts of the holy Ghost and ioyfully to suffer for Christs sake, are most certaine signes of our election.

7 So that ye were as ‖ ensamples to all that beleeue in Macedonia and Achaia.

‖ *Or, patterns.*

8 For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but your [f] faith also which is toward God, spread abroad in all quarters, that wee needе not to speake any thing.

f To wit, all the faithfull.

9 For they [g] themselues shew of vs what maner of entring in we had vnto you, and howe ye turned to God from idoles, to serue the [h] liuing and true God,

g For idoles are dead things and onely fained phantasies.

h Which he shal execute vpon the wicked.

10 And to looke for his Sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from the [i] wrath to come.

i For there is no Church which is not ioyned together in God, 2. *Thess.* 1. 3. *Philip.* 1. 3, 4.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 He commendeth his diligence in preaching. 13 And theirs in obeying. 18 He excuseth his absence, that hee could not come and open his heart to them.

FOr ye your selues knowe, brethren, that our entrance in vnto you was not in [a] vaine,

a Not in outward shew and in pompe, but in trauell and in the feare of God. *Act.* 16. 12, 23.

2 But euen after that wee had suffered before, and were shamefully intreated at *Philippi (as ye knowe) we were bold [b] in our God, to speake vnto you the Gospell of God with much striuing.

b By his helpe and grace.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so we speake, not as they that [c] please men, but God, which trieth our hearts.

c Which declareth a naughty conscience.

5 Neither yet did we euer vse flattering words, as ye know, nor coloured couetousnesse, God is record.

6 Neither sought we prayse of men, neither of you, nor of others,

7 When we might haue beene ‖ chargeable, as the Apostles of Christ: but wee were gentle among you, euen as a [d] nource cherisheth her children.

‖ *Or, in authoritie*

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourceth her children, and thinketh no office too vile for her childrens sake. *Acts* 20. 34. 1. *cor.* 4. 12. 2. *thes.* 3. 8.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospell of God onely, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, * our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospell of God.

10 Ye are witnesses, and God also, how holily and iustly, and vnblameably we behaued our selues among you that beleeue.

11 As yee knowe how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee * would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke wee God without ceasing, that when yee receiued of vs the worde of the preaching of God, yee receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in Iudea are in [e] Christ Iesus because yee haue also suffered the same things of your owne

e In his Name and vnder his protection.

countrey men euen as they haue of ỹ Iewes,
15 Who both killed the Lord Ieſus and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contrary to all men,
16 And forbid vs to preach vnto the Gentiles, that they might be ſaued, to [h] fulfill their ſinnes allwayes: for the wrath of God is [i] come on them, to the vtmoſt.
17 For aſmuch, brethren, as wee were kept from you for a ſeaſon, concerning ſight, but not in the heart, we * enforced the more to ſee your face with great deſire.
18 Therefore we would haue come vnto you (I Paul, at leaſt once or twiſe) but Satan hindred vs.
19 For what is our hope or ioy, or crown of reioycing? are [k] not euen you it in the preſence of our Lorde Ieſus Chriſt at his comming?
20 Yes, ye are our glory and ioy.

CHAP. III.

2 Hee ſheweth how greatly he was affectioned toward them, both in that hee ſent Timotheus to them, 10 *And alſo prayed for them.*

WHerefore ſince we could no longer forbeare, we thought it good to remaine at Athens alone,
2 * And haue ſent Timotheus our brother and miniſter of God, and our labour fellow in the Goſpel of Chriſt, to ſtabliſh you, and to comfort you touching your faith,
3 That no man ſhould be moued with theſe afflictions: for ye your ſelues knowe, that we are appointed thereunto.
4 For verily when wee were with you, wee tolde you before that wee ſhould ſuffer tribulations, euen as it came to paſſe, and ye know it.
5 Euen for this cauſe, when [b] I could no longer forbeare, I ſent him that I might know of your faith, leaſt the [c] tempter had tempted you in any ſort, and that our labour had bene in vaine.
6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that yee haue good remembrance of vs allwayes, deſiring to ſee vs, as we alſo doe you.
7 Therefore, brethren, we had conſolation in you, in all our affliction, and neceſſitie through your faith.
8 For nowe are wee [d] aliue, if ye [e] ſtand faſt in the Lord.
9 For what thankes can we recompenſe to GOD againe for you, for all the ioy wherewith we reioyce for your ſakes before our God,
10 Night and day * praying exceedingly that we might ſee your face, and might [f] accompliſh that which is lacking in your faith?
11 Nowe God himſelfe, euen our Father, and our Lord Ieſus Chriſt, guide our iourney vnto you,
12 And the Lord increaſe you, and make you abound in loue one towarde another, and toward all men, euen as wee doe toward you:
13 * To make your hearts ſtable, and vnblameable in holineſſe before God euen our Father, at the comming of our Lorde Ieſus Chriſt with all his Saints.

CHAP. IIII.

1 He exhorteth them to holineſſe, 6 *Innocencie,* 9 *Loue,* 11 *Labour,* 13 *And moderation in lamenting for the dead,* 17 *Deſcribing the end of the reſurrection.*

ANd furthermore wee beſeech you, brethren, and exhort you in the Lord Ieſus, that [a] ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke, and to pleaſe God.
2 For ye know what [b] commandements we gaue you by the Lord Ieſus.
3 * For this is the will of God euen your ſanctification, [c] and that yee ſhould abſtaine from fornication,
4 That euery one of you ſhould knowe how to poſſeſſe his [d] veſſell in holineſſe and honour,
5 And not in the luſt of concupiſcence, euen as the Gentiles which know not God:
6 * That no man oppreſſe or defraude his brother in any matter: for the Lorde is auenger of all ſuch things, as we alſo haue told you before time, and teſtified.
7 * For God hath not called vs vnto vncleannеſſe, but vnto holineſſe.
8 He therefore that deſpiſeth [e] theſe things, deſpiſeth not man, but God who hath euen giuen * you his holy Spirit.
9 But as touching brotherly loue, yee neede not that I write vnto you: * for ye are taught of God to loue one another.
10 Yea, and that thing verily ye doe vnto all the brethren, which are throughout all Macedonia: but wee beſeech you brethren, that ye increaſe more and more,
11 * And that ye ſtudie to be quiet, and to meddle with your owne buſineſſe, and to worke with your [f] owne hands, as we commanded you,
12 That yee may behaue your ſelues honeſtly toward them that [g] are without, and that nothing be [h] lacking vnto you.
13 ¶ I would not brethren, haue you [g] ignorant concerning them which are aſleepe, that ye [i] ſorow not euen as other which haue no hope.
14 For if we beleeue that Ieſus is dead, and is riſen, euen ſo them which ſleepe in [k] Ieſus, will God [l] bring with him.
15 For this ſay wee vnto you by the [m] worde of the Lorde, that we which liue, and are remaining in the comming of the Lord, ſhall not preuent them which ſleepe.
16 For the Lorde himſelfe ſhall deſcend from heauen with a ſhowte, and with the voyce of the Archangell, * and with the trumpet of God: and the dead in Chriſt ſhall riſe firſt.
17 Then ſhall [n] wee which liue and remaine, be [o] caught vp with them alſo in the clowdes

Chap.5.23.
1.Cor.1.8.

a And as it were ouercome your ſelues.
b The Greeke word ſignifieth ſuch commandements as one receiueth from ſome man to giue them in his name to others. *Rom.12.2.*
ephes.5.17.
c That is, that you ſhould dedicate your ſelues wholy vnto God.
d That is, his bodie which is prophaned by ſuch filthineſſe. *1.Cor.6.8.* *1.Cor.1.2.*
e By theſe precepts of godly life it appeareth what were the commandements which Paul gaue vnto them, *1.Cor.7.40.* *Iohn 13.34.* *and 15.12.1.Iohn 2.8.* *and 4.21.* *2.Theſ.3.7.*
f And not be idle.
g As ſtrangers and infidels.
h But that ye may be able by your diligence to ſupply your want and neceſſitie.
i He doeth not condemne all kind of ſorow, but that which proceedeth of infidelitie.
k Or, haue continued conſtantly in the faith of Chriſt.
l By raiſing their bodies out of the graue. m Which is in the Name of the Lord, and as he ſhould ſpeake himſelfe. *1.Cor.15.23.* *Mat.24.31.1.cor.15.52.*
n Meaning them which ſhall be found aliue. o In this ſudden taking vp there ſhall be a kinde of mutation of the qualities of our bodies, which ſhalbe as a kind of death.

a Rather ſeeking your commoditie then mine owne, in ſending of Timotheus to you. *Acts 16.1.*

b His great affection toward the ſmall flocke.
c Meaning, Satan.

d If ye remaine conſtant in faith & true doctrine, I ſhal thinke that all mine afflictions be ſo many pleaſures, & ſhall be reſtored from death to life.
e If you perſeuere in faith. *Rom.1.10.* *and 15.23.*
f We muſt daily grow from faith to faith.

g And would hinder all men from their ſaluation.
h And heape vp the meaſure. Matth. 23.32.
i He meaneth not this of al ỹ Iewes in general: but of certaine of them particularly., which ceaſed not after they had put Chriſt to death, to perſecute his word and his miniſters. *Rom.1.11.*
k Therefore I could not forget you, except I would forget my ſelfe.

cloudes, to meete the Lord in the aire: and so shall we euer be with the Lord.

18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 Hee enformeth them of the day of iudgement and comming of the Lorde, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

BVt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the [*] day of the Lord shall come, euen as a theefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the [b] trauaile vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a theefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] watch and be sober.

7 For they that sleepe, sleep in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [e] day be sober, putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ,

10 Which died for vs, that whether wee wake or [f] sleepe, wee should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now we beseech you, brethren, that ye know them, which labour among you, & are ouer you in the Lord, and [g] admonish you,

13 That ye haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 Wee desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: bee patient toward all men.

15 [*] See that none recompence euill for euill vnto any man: but euer followe that which is good, both toward your selues, and toward all men.

16 [i] Reioyce euermore.

17 [*] Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the [k] Spirit.

20 Despise not [l] prophesying.

21 Trie all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God [*] of peace sanctifie you throughout: and I pray God that your [m] whole spirit and soule and bodie, may be kept blameless vnto the coming of our Lord Iesus Christ.

24 [*] Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

¶ The first Epistle vnto the Thessalonians written from Athens.

a So much the more we ought to beware of all dreames and fantasies of men, which weary themselues and others in searching out curiously the time that the Lord shall appeare, alleaging for themselues a vaine prophesie, and most falsly ascribed to Elias, that 2000. yeeres before the Law, 2000. vnder the Law, and 2000. after the Law, the world shall endure, *Matt.* 24.44. 2. *pet.* 3.10. *reue.* 3.3. *and* 16.15.

b That is, suddenly and vnlooked for.

c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlinesse.

d And not be ouercome with the cares of the world.

e That is, lightned by the Gospel. *Isa.* 59.17. *ephes.* 6.17.

f Here it is taken onely to die, and is meant of the faithfull.

g As the flocke is bound to loue the shepheard, so it is his duety to teach them, and exhort them in true religion.

h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Pro.* 17.13 & 20. 22. *matt.* 5.39. *rom.* 12.17. 1. *pet.* 3.9.

i Haue a quiet mind and conscience in Christ, which shall make you reioice in the midst of sorowes, Rom. 5.3. 2. cor. 6.10. *Luke* 18.1. *eccles.* 18.23. *col.* 4.2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by such exhortations as these, and by continuall increase in godlines.

l The preaching of the word of God. *Chap.* 3.12, 13. 1. *cor.* 1.8.

m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will couet nothing, neither his body doth execute any thing contrary to the will of God. 1. *Cor.* 1.9.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience & other fruits of faith, neither to be mooued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 Hee thanketh God for their faith, loue, and patience. 11 *He prayeth for the increase of the same,* 12 *And sheweth what fruit shall come thereof.*

PAul and Siluanus, and Timothe-
us vnto the Church of the Thes-
salonians, which is in God our Fa-
ther, and in the Lord Iesus Christ:

2 Grace bee with you, and peace from God our father, and from the Lorde Iesus Christ.

3 [*] Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth,

1. *Thes.* 1.3.

4 So that wee our ſelues reioice of you in the Churches of God, becauſe of your [a] patience, and faith in all your perſecutions and tribulations that ye ſuffer,

5 Which is a [b] token of the righteous [*] iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye alſo ſuffer.

6 For it is a righteous thing with God, to recompenſe tribulation to them that trouble you,

7 And to you which are troubled, reſt with vs [*] when the Lord Ieſus ſhall ſhewe himſelfe from heauen with his [c] mighty Angels,

8 In flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Goſpel of our Lord Ieſus Chriſt,

9 Which ſhall bee punished with [d] euerlaſting perdition, from the preſence of the Lord, and from the glory of his power,

10 When he ſhall come to be glorified in his Saints, and to bee made marueilous in all them that beleeue (becauſe our teſtimonie toward you was beleeued) in that day.

11 Wherefore, wee alſo pray alwaies for you, that our God may make you worthy of his calling, and fulfil [e] all the good pleaſure of his goodneſſe, and the [f] worke of faith with power,

12 That the Name of our Lorde Ieſus Chriſt may bee [g] glorified in you, and yee in him, according to the grace of our God, and of the Lord Ieſus Chriſt.

a Which proceedeth of your faith as a moſt notable fruit.
b The faithful by their afflictions ſee as in a cleere glaſſe, the end of Gods iuſt iudgement, when as they ſhall reigne with Chriſt which haue ſuffred with him, and the wicked ſhall feele his extreme wrath and vengeance. *Iude 6. 1.Theſſ.4.16.*
c By whom he declareth his might.
d As God is euerlaſting, ſo ſhall their puniſhment be euerlaſting: and as he is moſt mighty of power, ſo ſhall their puniſhment be moſt ſore.
e The free benevolence of Gods goodneſſe, comprehendeth his purpoſe, his predeſtination and vocation: the worke of faith conteineth our iuſtification, to the which God addeth glorification: and all theſe he worketh of his meere grace through Chriſt.
f Faith is Gods wonderful worke in vs. g As the head with the body.

CHAP. II.

3 Hee ſheweth them that the day of the Lorde ſhall not come, till the departing from the faith come firſt. 9 And the kingdome of Antichriſt, 15 And therefore hee exhorteth them not to be deceiued, but to ſtand ſtedfaſt in the things that hee hath taught them.

NOwe, wee beſeech you, brethren, by the comming of our Lord Ieſus Chriſt, and by our aſſembling vnto him,

2 That ye be not ſuddenly mooued from your minde, nor troubled, neither by [a] ſpirit, nor by [b] worde, nor by letter, as if were from vs, as though the day of Chriſt were at hand.

3 [*] Let no man deceiue you by any meanes: for that day ſhall not come, except there come a [c] departing firſt, and that that [d] man of ſinne be diſcloſed, even the ſonne of [e] perdition,

4 Which is an aduerſary, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that hee doeth ſit as God in the Temple of God, ſhewing himſelfe that he is God.

a As falſe reuelation, or dreames.
b Which are ſpoken or written. *Epheſ.5.6.*
c A wonderfull departing of the moſt part from the faith.
d This wicked Antichriſt comprehendeth the whole ſucceſſion of the perſecuters of the Church, and all that abominable kingdom of Satan, whereof ſome were beares, ſome lions, other leopards, as Daniel deſcribeth them, and is called the man of ſinne, becauſe he ſetteth himſelfe vp againſt God.
e Who as he deſtroyeth others, ſo ſhall he be deſtroyed himſelfe.

5 Remember yee not, that when I was yet with you, I told you theſe things?

6 And now ye know what [f] withholdeth that he might be reuealed in his time.

7 For the myſtery of iniquitie doeth already [g] worke: onely hee which [h] nowe withholdeth, ſhall let, till he be taken out of the way.

8 And then ſhall the wicked man bee reuealed, [*] whom the Lorde ſhall conſume with the [i] Spirite of his mouth, and ſhall aboliſh with the brightneſſe of his comming,

9 Euen him whoſe [k] comming is by the working of Satan, with all power & ſignes, and lying wonders,

10 And in all deceiuableneſſe of vnrighteouſneſſe, among them that [l] periſh, becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 And therefore God ſhall ſend them ſtrong delufion, that they ſhould beleeue lies,

12 That al they might be damned, which beleeued not the trueth, and had [m] pleaſure in vnrighteouſneſſe.

13 But wee ought to giue thanks alway to God for you, brethren [n] beloued of the Lord, becauſe that God hath [o] from the beginning choſen you to ſaluation, through ſanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto he called you by [q] our Goſpel, to obtaine the glory of our Lord Ieſus Chriſt.

15 Therefore, brethren, ſtand faſt and keepe the [r] inſtructions, which yee haue beene taught, either [s] by word, or by our Epiſtle.

16 Nowe the ſame Ieſus Chriſt our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in euery word and good worke.

f Becauſe the falſe apoſtles had perſwaded after a ſort the Theſſalonians, that the day of the Lord was neere, and ſo the redemption of the Church, Paul teacheth them to looke for this horrible diſſipation before: and therefore rather to prepare themſelues to patience then to reſt and quietneſſe: for as yet there was a let, that is, that the Goſpel ſhould bee preached throughout all, Matt.24.14.
g To wit, priuily, and is therefore called a myſterie, becauſe it is ſecret.
h Which ſhall ſtay for a time. *Iſa.11.4.*
i That is, with his word.
k Meaning, the whole time that he ſhall remaine.
l Satans power is limited that he cannot hurt the elect to their deſtruction.
m Delighted in falſe doctrine.
n The fountaine of our election is the loue of God: the ſanctification of the Spirit, and beleeuing the trueth are teſtimonies of the ſame election.
o Before the foundation of the world.
p And Goſpel.
q By our preaching
r That is, the doctrine, 1.Theſſ.2.2. Chap.3.6.
s That is, by my preaching of the Goſpel.

CHAP. III.

1 Hee deſireth them to pray for him, that the Goſpel may proſper, 6 And giueth them warning to reproue theeſe, 16 And ſo wiſheth them all wealth.

FUrthermore, brethren, [*] pray for vs, that the word of the Lord may haue free paſſage, and be glorified, euen as it is with you,

2 And that wee may bee deliuered from vnreaſonable and euill men: for all men haue not [a] faith.

3 But the Lord is faithfull, which will ſtabliſh you, and keepe you from [b] euill.

4 And we are perſwaded of you through the Lord, that yee both doe and will doe the things whiſth we [c] command you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Chriſt.

Epheſ.6.18,19. col.4.3.

a Although they boaſt themſelues thereof.
b From the ſleights of Satan.
c By the word of God.

6 Wee commaund you, brethren, in the Name of our Lorde Iesus Christ, that yee withdraw your selues from euery brother that walketh inordinately, and not after the d * instruction, which hee receiued of vs.

7 For yee your selues knowe * how yee ought to follow vs: * for wee behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but wee wrought with * labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that we had authoritie, * but that we might make our selues an ensample vnto you to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were any, which would not e * worke, that hee shoulde not eate.

11 For wee heard, that there are some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore they that are such, wee commaund and exhort by our Lorde Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 * And ye brethren, bee not wearie in well doing. *Galat.6.9.*

14 If any man obey not our sayings, note him by a letter, * and haue not company with him, that he may be ashamed. *Matth.18.17.*

15 Yet count not him as an f enemie, but admonish him as a brother. *1.cor.5.9.*

16 Now the Lorde of peace giue you peace al wayes by all meanes. The Lorde be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the g token in euery Epistle: so I write.

18 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

d Which is, to trauaile, if he will eate, as verse 10. *Chap.2.15. 1.Cor.4.12. 1.Thess.4.11. Actes 20.34. 1.cor.4.12. 1.Thess 2.9. 1.Cor.11.1.*

e Then by the word of God none ought to liue idlely, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

6 Whether the ende of excommunication, is not to driue from the Church such as haue fallen, but to win them to the Church by amendement.

g Whether they be mine Epistles or other mens.

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle, Paul seemeth not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, he so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles witnesseth. And forasmuch as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to bee, to whom the mystery of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shall teach things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to ministers to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting nor in iudging any: also what is the duety of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things hee chargeth him to beware of false doctrine.

CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to see that nothing bee taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the end thereof, 20 And admonishes of Hymeneus and Alexander.

PAVL an Apostle of Iesus Christ, by the ‖ commaundement of God our Sauiour, and of our Lord Iesus Christ * our hope,

2 * Vnto Timotheus my a naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Iesus our Lord.

‖ Or, ordinance. *Coloss.1.27. Actes 16.1.*

a So called because he followed the simplicitie of the Gospel.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest commaund some, that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, * which are endlesse, which breede questions rather then godly edifying which is by faith.

Chap.4.17. tit.1.14. Chap.6.4.

5 For * the b ende of the ‖ commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfained.

6 From the which things some haue erred, and haue turned vnto vaine iangling,

7 They would be Doctors of the Lawe, and yet vnderstand not what they speake, neither whereof they affirme.

8 * And we know that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Law is not giuen vnto a c righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to d sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

Rom.13.10.

b Because these questionists preferred their curious fables to all other knowledge, and beautified them with the Law, as if they had bene the very Law of God, S. Paul sheweth that the end of Gods Law is loue, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention is worth nothing. ‖ Or, of the Lawe. *Rom.7.12.*

c Whose hearts Gods Spirit doth direct to doe that willingly which the Lawe requireth: so that their godly affection is to them as a Lawe without farther constraint.

d Such as onely delight in sinning.

e Which steale away children or seruants.

Chap.6.15.

f He declareth to Timothie the excellent force of Gods Spirit in them whom he hath chosen to beare his word, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelitie.

i Which ouercame cruelties.

‖*Or, faithfull and and assured.*

Matth.9.13. marke 2.17.

k He brasteth foorth into these godly affections, considering Gods great mercie toward him.

l It appeareth that the vocation of Timothie was approued by notable prophesies which then were reueiled in the primitive Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap.6.12.* m That is, sound doctrine, *1.Cor.5.5.* n Excommunicate, and cast out of the Church,

10 To whoremongers, to buggerers, to [e] menstealers, to lyars, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospel of the [*] blessed God, which is committed vnto me.

12 Therefore [f] I thanke him, which hath made mee strong, that is, Christ Iesus our Lord: for hee counted me faithfull, and put me in his seruice:

13 When before I was a blasphemer, and a persecuter, and an oppressor: but I [g] was receiued to mercie: for I did it [h] ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with [i] faith and [i] loue, which is in Christ Iesus.

15 This is a [‖] true saying, & by all meanes worthy to bee receiued, that [*] Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shewe on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.

17 [k] Now vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour, and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophesies, which went before vpon thee, that thou by them shouldest [*] fight a good fight,

19 Hauing [m] faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Of whom is Hymeneus, and Alexander, [*] whom I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. II.

1 *He exhorteth to pray for all men,* 4 *Wherefore,* 8 *And how.* 9 *As touching the apparell and modestie of women.*

I Exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all [a] men,

2 For [b] kings, and for all that are in authoritie, that wee may leade a quiet and a peaceable life, in all godlinesse and honestie.

3 For this is good and acceptable in the sight of God our Sauiour,

4 [*] Who will that [c] all men shalbe saued, and come vnto the knowledge of the trueth.

5 For there is one God, and one [d] Mediatour betweene God and man, which is the [e] man Christ Iesus,

6 Who gaue himselfe a [f] ransome for all men, to be a [h] testimonie in due time,

7 [*] Whereunto I am ordeined a preacher and an Apostle (I speake the trueth in Christ, and lye not) euen a teacher of the Gentiles in faith and veritie.

8 I wil therefore that the men pray, euery where lifting vp [i] pure handes without wrath, or doubting.

9 [*] Likewise also the women, that they aray themselues in comely apparell, with shamefastnes and modestie, not with [k] broyded haire, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to [l] teach, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For [*] Adam was first formed, then Eue.

14 [*] And Adam was not [m] deceiued, but the woman was deceiued, and was in the [*] transgression.

15 Notwithstanding, through bearing of children she shalbe saued, if they continue in faith, and loue, and holinesse with modestie.

a That is, of euery degree, and of all sorts of people.

b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be praied for, Gal.5.12.1.thes. 2.16.2.tim.4.14. 1.iohn 5.16. *1.Pet.3.9.*

c As Iewe and Gentile, poore & rich.

d Who will reconcile of all nations, people and sorts to one God.

e Who being God, was made man.

f He sheweth that there can be no mediatour, except he be also the redeemer,

g Which should beleeue.

h With the Prophets testified, that Christ should offer himselfe for the redemption of man at the time that God had determined. *2.Tim.1.11.*

i As testimonies of a pure heart and conscience, *1.Pet.3.3.*

k The word signifieth, to plat, to crispe, to broid, to folde, to bush, to curle, or to lay it curiously: wherby al pompe and wantonnes is condemned, which women vse in trimming their heads.

l Reade 1.Cor. 14.34. *Gene.1.27. Gene.3.6.* m The woman was first deceiued, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithful and godly in their vocation, they shalbe saued, n That is, guiltie of the transgression. ‖*Or, women.*

CHAP. III.

2 *How he declareth what is the office of Ministers,* 11 *and as touching their families,* 15 *The dignitie of the Church.* 16 *And the principall point of the heauenly doctrine.*

THis is a true saying, [*] If any man [a] desire the office of a [b] Bishop, hee desireth [c] a worthy worke.

2 A Bishop therefore must be vnreprouable, the husband of [d] one wife, watching, sober, modest, harborous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honestie.

5 For if any cannot rule his owne house, how shall he [e] care for the Church of God?

6 Hee may not be a yong [f] scholler, least he being puffed vp fall into the [g] condemnation of the deuill.

7 Hee must also bee well reported of, euen of them which are [h] without, least hee fall into [i] rebuke, and the snare of the deuill.

8 Likewise must Deacons be honest, not

Titus 1.6.

a With a feruent zeale to profite the Church of God, wheresoeuer he shall call him.

b Whether he be Pastour or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countreys at that time some men had moe then one, which

e If it bee requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shal gouerne the Church of God?

f In the doctrine of faith.

g Least being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride.

h That is, no man may haue any thing iustly to lay to his charge.

i As being defamed, should become impudent, and do much harme.

double tongued, not giuen vnto much wine, neither to filthy lucre,

9 *k Hauing the mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blamelesse.

11 Likewise their l wiues must be honest, not euill speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a m good degree, and great n libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come vnto thee shortly.

15 But if I tarry long, that thou mayest yet know, how thou oughtest to behaue thy selfe in ỹ house of God, which is the Church of the liuing God, the o pillar and ground of truth.

16 And without controuersie, great is the mysterie of godlinesse, which is, God is manifested in the flesh, p iustified in the spirit, q seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in r glorie.

Chap.1.19.
k Hauing the true doctrine of the Gospel, & the feare of God.
l Of the Bishops and Deacons.
m The good report of all men.
n To serue God with greater assurance, because they haue alway a good conscience.
o This is spoken in respect of men, forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth and maintaineth his Church.
p Approued iust, in that he was not onely a man, but God also.
q So that the Angels marueiled at his excellencie.
r To the right hand of God the Father.

CHAP. IIII.

1 He teacheth him what doctrine hee ought to flee, 6.8. 11 And what to follow, 15 And wherein he ought to exercise himselfe continually.

NOw the Spirit speaketh euidently, that in the * latter times some shall depart from the faith, and shall giue heede vnto a spirits of errour, and doctrines of deuils,

2 Which speake lies through hypocrisie, and haue their b consciences burned with an hot yron,

3 Forbidding to marry, and commanding to abstaine from meates which God hath created to be receiued with giuing thankes of them which beleeue and know the trueth.

4 For euery creature of God is good, and nothing ought to be refused, if it be receiued with thanksgiuing.

5 For it is c sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast beene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 * But cast away prophane, & old wiues fables, and exercise thy selfe vnto godlinesse.

8 For d bodily exercise profiteth little: but e godlinesse is profitable vnto all things, which hath the promise of the life present, and of that that is to come.

9 This is a true saying, & by all meanes worthy to be receiued.

10 For therefore we labour and are rebuked, because wee trust in the liuing God, which is the f Sauiour of all men, specially of those that beleeue.

11 These things command and teach.

12 Let no man despise thy youth, but be vnto them that beleeue, an ensample, in word, in conuersation, in loue, in g spirit, in faith, and in pureness.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee h by prophesie with the laying on of the handes of the companie of the i Eldership.

15 These things exercise, & giue thy selfe vnto them, that ỹ it may bee seene how thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou k shalt both saue thy selfe, and them that heare thee.

1.Tim.3.1.
2.per.3.3.
iude.18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burnt off with an hot yron, so that he meaneth such as haue no conscience, Ephe.4.19.
c Vnto vs, which receiue it as at Gods hand.
Chap.1.4. and 6. 20. 2.tim.2.16, 23. tit.3.9.
d Meaning to be giuen to ceremonies, and to such things as delite ỹ fantasie of man.
e That is, he that hath faith and a good conscience is promised to haue all things necessarie for this life, and to enioy life euerlasting.
f The goodnes of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting.
g In godly zeale or gifts of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he conteineth the whole ministerie of the Church which was at Ephesus. ‖ *Or, that all may see how thou profitest.*
k Thou shalt faithfully doe thy durie, which is an assurance of thy saluation.

CHAP. V.

1 Hee teacheth him how hee shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of ministers. 23 The gouernance of his body, 24 and the iudgement of sinnes.

REbuke not an elder, but exhort him as a father, and the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureness.

3 a Honor widowes, which are widowes indeed.

4 But if any widow haue children or nephewes, let b them learne first to shew godlinesse toward their owne house, and to recompense their kindred: for that is an honest thing, and acceptable before God.

5 And she that is a widow c indeed, and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 But shee that liueth in pleasure, is d dead while she liueth.

7 These things therefore command, that they may be blamelesse.

8 If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell.

9 Let not a widow be taken into the number vnder threescore yere old, that hath bene the wife of e one husband,

10 And well reported of for good works: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feet, if she haue ministred vnto them which were in aduersitie, if she were continually giuen vnto euery good worke.

11 But refuse the yonger widowes: for when they haue begun to wax f wanton against Christ, they will marry,

12 Hauing g damnation, because they haue broken the h first faith.

13 And likewise also being idle, they learne

a Take care for them,
b Paul willeth that the widowes put the Church to no charge, whichhaue either children or kinsfolkes, that are able to relieue them, but that the children nourish their mother, or kinsefolkes, according as nature bindeth them,
c Which hath no maner of worldly meanes to helpe herselfe with,
d Because she is vtterly vnprofitable.
e He meaneth such widowes, which being iustly diuorced from their first husbands, married againe to the slander of the Church: for els he doth not reproue the widowes that haue bene oftner married then once.
f Forgetting their vocation.
g Not onely haue slandered the Church in leauing their charge, but haue forsaken their religion, & therefore shalbe punished with euerlasting death.
h They haue not onely done dishonour to Christ, in leauing their vocation, but also haue broken their faith.

to goe about from house to house: yea, they are not onely idle, but also prattlers and busie-bodies, speaking things which are not comely.

i Which are without all mans helpe and succour. *Deut.* 5.16. *Deut.* 25.4. 1.*cor.* 9.9. *Matth.* 10.10. *luke* 10.7.

14 I will therefore that the younger women marrie, and beare children, & gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church bee charged, that there may be sufficient for them that are widowes i in deede.

k Except that he which doeth accuse him, haue at least two witnesses, which promise with the accuser to prooue that which they lay to his charge.

17 ¶ The Elders that rule well, are worthy of * double honour, spectally they which labour in the word and doctrine.

l Chiefly the ministers, and so all others. *Chap.* 6.13.

18 For the Scripture saith, * Thou shalt not mouzell the mouth of the oxe that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder k receiue none accusation, but vnder two or three witnesses.

|| *Or, protest.*

20 Them that sinne, l rebuke openly, that the rest also may feare.

|| *Or, without hastie iudgement.*

21 ¶ I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these things without || preferring one to another, and do nothing partially.

m In admitting them without sufficient triall.

22 Lay hands suddenly on no man, m neither be partaker of other mens sinnes: keepe thy selfe n pure.

n From iust offence.

o As Simon the sorcerer.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities.

p Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

24 Some mens sinnes are open o before hand, and goe before vnto iudgement: but some mens p follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise, can not be hid.

CHAP. VI.

1 *The duetie of seruants toward their masters.* 3 *Against such as are not satisfied with the words of God.* 6 *Of true godlines, & contentation of mind.* 9 *Against couetousnes.* 11 *A charge giuē to Timothy.*

Ephes. 6.5. *col.* 3.22. 1.*pet.* 2.18.

LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, & beloued, & partakers of the q benefit. These things teach and exhort.

q That is, of the grace of God, as their seruants are, and hauing the same adoption. *Chap.* 1.4.

3 If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 He is puft vp, and knoweth nothing, but doteth about * questions and strife of words, whereof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

6 r But godlinesse is great gaine, if a man be content with that he hath.

r They that measure religion by riches, are here taught, that only religion is the true riches. *Iob.* 1.21. *pro.* 30. 24. *eccles.* 5.14.

7 * For wee brought nothing into the world, and it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and raiment, let vs therewith be content.

9 For they that will be s rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

s That set their felicitie in riches.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and t pearced themselues thorow with many sorowes.

t For they are neuer quiet, neither in soule nor bodie.

11 But thou, O u man of God, flee these things, and follow after righteousnesse, godlinesse, faith, loue, patience, and meekenesse

u Whom Gods Spirit doth rule.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Poncius Pilate * witnessed a good confession, *Chap.* 5.21. *Matth.* 27.11. *john* 18.37.

14 That thou keepe this commandement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is * blessed and prince onely, x the * King of kings, and Lord of lords,

x *Chap.* 1.11.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man saw, neither can see, vnto whom be honour and power euerlasting, Amen.

y By this mighty power of God y faithfull are admonished boldly to stand in their vocation, although the world, Satan & hell rage against them. *Reuel.* 17.14. and 19.16. *John* 1.18. 1 *joh.* 4.12.

17 Charge them that are rich z in this world, that they be not high minded, and that they * trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

z In things pertaining to this life. *Mat.* 4.19. *luke* 12.15. *Matth.* 6.10. *luke* 12.33.

18 That they doe good, & be rich in good works, and ready to distribute, and communicate,

19 * Laying vp in store for themselues a good foundation against the time to come, that they may obteine eternall life.

20 O Timotheus, keepe a that which is committed vnto thee, and * auoide prophane and vaine babblings, and b oppositions of science falsely so called,

a That which he calleth the gifts of God for the vtilitie of the Church. *Chap.* 1.14. & 4.7.

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

b As when question engendreth question.

The first epistle to Timotheus written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

The second Epistle of Paul to Timotheus.

THE ARGVMENT.

THe Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the

the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receiue the fruite of their labours, and cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefly the summe of the Gospel, which hee preached, commanding him to preach the same to others, diligently taking heede of contentious, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reserueth them whom hee hath elected, euen to the ende. And that Timotheus should not bee discouraged by the wicked, hee declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessary affaires, and so with his and others salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

PAul an Apostle of Iesus Christ, by the will of God, [a] according to the promise of life, which is in Christ Iesus,

2 To Timotheus my beloued sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, * whom I serue from mine [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou [c] stirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a sound mind.

8 Bee not therefore ashamed of the testimony of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the * worlde was,

10 But is now made manifest by the [f] appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

11 *Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleeued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That [h] woorthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

15 This thou knowest, [i] all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercie with the Lord at that day, and in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 shewing him the fidelitie of Gods councell touching the saluation of his, 19 and the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of mee, [g] by many witnesses, the same deliuer to faithfull men, which shalbe able to [k] teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth entangleth himselfe with [l] the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as hee ought to doe.

6 The husbandman [m] must labour before he receiue the fruits.

7 Consider what I say: and the Lorde giue thee vnderstanding in all things.

8 Remember that Iesus Christ, made [n] of the seed of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not [o] bound.

10 Therefore

a Being sent of God to preach that life which he had promised in Christ Iesus, *Acts* 22.3.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine liuely flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs. 1. *Cor.* 1.2. *ephes.* 1.3,4. *Titus* 3.5. *Rom.* 16.25. *ephe.* 3.9. *col.* 1.26. *tit.* 1.2. 1. *pet.* 1 20.

f He speaketh here of his first comming which though it seemed poore and contemptible, yet was honourable and glorious: therefore our minds ought to bee lifted vp from the consideration of worldly things to contemplate the maiestie thereof. 2. *Tim.* 2.7.

g Which is my selfe.

h The graces of the holy Ghost.

[g] Or, in the presence of many witnesses.

a So that the trueth of God may remaine perfect.

b As with his housholde, and other ordinary affaires.

c So that the paine must goe before the recompense.

d Notwithstanding mine imprisonment the word of God hath his race, & increaseth,

10 Therefore I suffer all things, for the * elects sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glory.

11 It is a true saying, For if we be * dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: * if we denie him, he also will denie vs.

13 If * wee beleeue not, yet abideth hee faithfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they striue not about wordes, which is to no profite, but to the peruerting of the hearers.

15 Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to bee ashamed, f diuiding the worde of trueth aright.

16 * Stay prophane f vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seale, g The Lord knoweth who are his, and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a h great house are not onely vessels of golde and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from i these, he shall be a vessel vnto honour, sanctified and meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lustes of youth, and follow after righteousnesse, faith, loue, and peace, with them that * call on the Lord with pure heart.

23 * And put away fooolish, and k vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but must be gentle toward al men, apt to teach, l suffering the euill men patiently,

25 Instructing them with meekenesse that are contrary m minded, prooming if God at any time will giue them repentance, that they may know the trueth,

26 And ‖ that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

CHAP. III.

1 He prophesieth of the perilous times, 5 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 13 And how to auoide dangers, 16 Also what profite commeth of the Scriptures.

THis know also, that in the * last dayes shall come perilous times,

2 For a men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy,

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, hie minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which b creepe into houses, and leade captiue simple women laden with sinnes, and ledde with diuers lusts,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 * And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of c corrupt minds, reprobate concerning the faith.

9 But they shall prenaile no longer: for their madnesse shall be euident vnto all men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of liuing, d purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at * Antiochia, at e Iconium, and at Lystri, which persecutions I suffered: but from them all the Lorde deliuered mee.

12 Yea, and all that will liue godly in Christ Jesus, shall suffer persecution.

13 But the euill men and e deceiuers shall waxe worse and worse, deceiuing and being deceiued.

14 But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Jesus.

16 * For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse,

17 That the f man of God may bee s absolute, being made perfect vnto all good workes.

CHAP. IIII.

1 Hee exhorteth Timotheus to bee feruent in the word, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothy come vnto him.

I ‖ Charge thee therefore before God, and before the Lord Jesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: be instant a in season and out of season: improoue, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto b fables.

5 But

2 *Cor.* 1. 4. *col.* 1. 24.
e To confirme their faith, more esteeming the edification of the Church then himselfe.
Rom. 6. 5. *Matth.* 10. 33. *marke* 8. 38. *Rom.* 3. 3 & 9. 6.
f Giuing to euery one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duetie.
1. *Tim.* 4. 7 *and* 6. 20. *tit.* 3. 9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not couer themselues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.
i That is, doth separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
3. *Cor.* 1 2.
2. *Tim.* 1. 4. *and* 4 7. *titus* 3. 9.
k Which doe not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only which as yet are not come to the knowledge of the trueth, and fall through ignorance, ‖ *Or, that being deliuered out of the snare of the deuill, of whom they are taken, they may come to amendment & performe his will.*

1. *Tim.* 4. 1. 2. *pet.* 3. 3. *iude* 18.

a He speaketh of them which make profession to be Christians.

b As Monkes, Friers, and such hypocrites.

Exod 7. 11, 12.
c Which can iudge nothing aright.
d Not onely what I taught and did, but also what my minde and will was.
Acts 13. 14, 50. *and* 14. 1, 6, 19.
e The word signifieth them that by any craftie packing or conueyance beguile men with false colours, flateries, and illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them.
2. *Pet.* 1. 20.
f Which is content to be gouerned by Gods word.
g The onely Scripture sufficeth to leade vs to perfection,

‖ *Or, adiure,*

a Leaue none occasion to preach and to profit.

b To false and vnprofitable doctrine,

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make c thy ministery fully knowen.

6 For I am now readie to bee d offered, and the time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is layd vp for mee the crowne of righteousnesse, which the Lorde the righteous Iudge shall giue mee at that day: and not to me onely, but vnto all them also that loue his appearing.

9 Make speed to come vnto me at once.

10 For Demas hath forsaken mee, and hath imbraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 e Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to ministerr.

12 And Tychicus haue I sent to Ephesus.

13 The f cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done mee much euill: the Lord s reward him according to his works.

15 Of whome be thou ware also: for hee withstood our preaching sore.

16 At my first answering h no man assisted me, but all forsooke me: I pray God, that it may not be layd to their charge.

17 Notwithstanding the Lorde assisted mee, and strengthened mee, that by mee the preaching might bee fully knowen, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the i Lion.

18 And the Lord will deliuer mee from euery k euill worke, and will preserue mee vnto his heauenly kingdome: to whome be praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the * household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christ bee with thy spirit. Grace be with you, Amen.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather to approoue thee in all things.
d Reade Phil. 2.17.
‖ Or, dissoluing.

h If S. Peter had beene there, he would not haue forsaken him.
i Out of the great danger of Nero.
k That I commit nothing vnworthy mine office. *Chap.1.16.*

Col.4.10.14.
e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine.
f Some reade coffer: others booke.
g For Paul saw in him manifest signes of reprobation.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

The Epistle of Paul to Titus.

THE ARGVMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what maner of ministers he ought to chuse, chiefly requiring that they be men of sound doctrine, to the intent they might resist the aduersaries, and among other things hee noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doeth not obey, he willeth him to be auoyded.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of the Church. 7 The ordinance and office of ministers. 12 The nature of the Cretians: and of them which sow abroad Iewish fables & inuentions of men.

PAul a seruant of God, and an Apostle of Iesus Christ, according to the a faith of Gods elect, and the knowledge of the trueth, which is according to godlinesse,

2 Vnder the hope of eternall life, which God that cannot lye hath d promised before the *world beganne:

3 But hath made his worde manifest in due time through the preaching, which is *committed vnto mee, according to the commandement of God our e Sauiour:

4 To Titus my naturall d sonne according to the common faith, grace, mercie and peace from God the Father, and from the Lord Iesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appointed thee,

6 *If any e bee vnreprooueable, the husband of one wife hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a Bishop must bee vnreprooueable as f Gods steward, not ‖ froward, not angry, nor giuen to wine, no striker, not giuen to filthy lucre,

8 But harborous, one that loueth ‖ goodnesse, wise, g righteous, h holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improue them that say against it.

10 For there are many disobedient and vaine talkers and deceiuers of mindes, chiefly

‖ Or, minister.
a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may attaine eternall life.
b Hath willingly and of his meere liberalitie promised without foreseeing our faith or workes as a cause to moue him to his free mercie. *Rom.16. 25.ephes.3.9.col.1.26.2.tim.1.9,10.1.pet.1.20. Gal.1.1.* e Which both giueth life, and preserueth life. d In respect of faith, which was common to them both, so that thereby they are brethren: but in respect of the ministerie, Paul begate him as his sonne in faith.

1.Tim.3.2.
e That is, without all infamie, whereby his authoritie might be diminished.
f Who hath the dispensation of his gifts.
‖ Or, selfewilly.
‖ Or, good men.
g Toward men.
h Toward God.

i Which were not onely the Iewes, but alſo the Hebionites and Cerinthians hereticks, which taught that the Law muſt be ioyned with Chriſt.

k He calleth Epimenides the Philoſopher or Poet, whoſe verſe he here reciteth, a Prophet, becauſe the Cretians ſo eſtemed him: and Laertius writeth, they ſacrificed vnto him, as to a God, forasmuch as he had a marueilous gift to vnderſtand things to come: which thing Satan by the permiſſion of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1. *Tim.* 1. 4. *Rom* 14.20. l Forasmuch as they ſtay at things of nothing, and paſſe not for them, that are of importance, and ſo giue themſelues to all wickedneſſe.

chiefly they of the i Circumciſion,

11 Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not for filthy lucres ſake.

12 One of themſelues, euen one of their owne k prophets ſayd, The Cretians are alwayes lyars, euill beaſts, ſlow bellies.

13 This witneſſe is true: wherefore rebuke them ſharpely, that they may be ſound in the faith,

14 And not taking heede to * Iewiſh fables and commaundements of men, that turne from the trueth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.

16 They profeſſe that they knowe God, but by l workes they denie him, and are abominable and diſobedient, AND VNTO EVERY GOOD WORKE REPROBATE.

CHAP. II.

1 *He commendeth vnto him the wholeſome doctrine, and telleth him how he ſhall teach all degrees to behaue themſelues,* 11 *Through the beneſite of the grace of Chriſt.*

BVt ſpeake thou the things which become a wholeſome doctrine,

a Wherewith our ſoules are fed and maintained in health.

2 That the elder men bee ſober, honeſt, diſcreete, ſound in the faith, in loue, and in patience:

3 The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not giuen to much wine, but teachers of honeſt things,

4 That they may inſtruct the honeſt women to be ſober minded, that they loue their husbands, that they loue their children,

b Not running to and fro without neceſſary occaſions, which is a ſigne of lightneſſe. *Epheſ* 5.22, 23, 24.

5 That they be diſcreete, chaſte, b keeping at home, good, AND * SUBIECT VNTO THEIR HVSBANDS, that the word of God be not euil ſpoken of.

6 Exhort yong men likewiſe, that they be ſober minded.

7 Above all things ſhew thy ſelfe an enſample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholeſome worde, which cannot be reproued, that he which withſtandeth, may bee aſhamed, hauing nothing concerning you to ſpeake euill of.

Epheſ. 6.5. *coloſ.* 3.22. 1. *pet.* 2.18.

9 * Let ſeruants bee ſubiect to their maſters, and pleaſe them in all things, not anſwering againe,

10 Neither pikers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our ſauiour in all things.

1. *Cor.* 12. *coloſ.* 1.22.

11 * For the grace of God, that bringeth c ſaluation vnto all men, hath appeared,

c Of what condition or ſtate ſoeuer they be.

12 And teacheth vs that we ſhould denie vngodlineſſe, and worldly luſtes, and that wee ſhould liue ſoberly, and righteouſly, and godly in this preſent world,

13 Looking for the bleſſed hope, and appearing of the glory of the mightie God, and of our Sauiour Ieſus Chriſt,

14 Who gaue himſelfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to bee a d peculiar people vnto himſelfe, zealous of good workes.

d Moſt deare and precious.

15 Theſe things ſpeake, and exhort, and rebuke with all e authoritie. See that no man deſpiſe thee.

e As becommeth the ambaſſadour of God.

CHAP. III.

1 *Of obedience to ſuch as be in authoritie.* 9 *He warneth Titus to beware of fooliſh and vnprofitable queſtions,* 12 *Concluding with certaine priuate matters,* 15 *And ſalutation.*

PVt them in remembrance that they * a be ſubiect to the principalities and powers, and that they be obedient, and ready to euery good worke,

Rom. 13.1. 1. *pet.* 2. 13, 14.

a Although the rulers be infidels, yet we are bound to obey them in ciuill policie, and whereas they command vs nothing againſt the word of God.

2 That they ſpeake euill of no man, that they bee no fighters, but ſoft, ſhewing all meekeneſſe vnto all men.

3 * b For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſtes and diuers pleaſures, liuing in malicioulnes and enuie, hatefull, and hating one another.

1. *Cor.* 6. 11.

b For let vs conſider what we our ſelues were, when God ſheweth vs fauour.

4 But when the bountifulneſſe and loue of God our Sauiour toward man appeared,

2 *Tim.* 1.9.

5 * Not c by the workes of righteouſnes, which wee had done, but according to his mercy hee ſaued vs, by the d waſhing of the new birth, & the renewing of the holy Ghoſt,

c God doth not iuſtifie vs for reſpect of any thing, which he ſeeth in vs, but doeth preuent vs with his grace and freely accepteth vs.

6 Which hee ſhedde on vs abundantly through Ieſus Chriſt our Sauiour,

d Baptiſme is a ſure ſigne of our regeneration, which is wrought by the holy Ghoſt. 1. *Tim.* 1.4. *and* 4.7.2, *tim.* 2.16, 23.

7 That we, being iuſtified by his grace, ſhould bee made heires according to the hope of eternall life.

8 This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which haue beleeued in God, might bee carefull to ſhew forth good workes. Theſe things are good and profitable vnto men.

e This commandement is giuen to the miniſter, and ſo particularly to all men to whom the ſword is not committed: but elſe the Magiſtrate, whoſe chiefe office is to maintaine Gods glory in his Church, ought to cut off all ſuch rotten and infectious members from the body. f So that there is no hope of amendment. g Willingly, and wittingly.

9 * But ſtay fooliſh queſtions, f genealogies, and contentions, & braulings about the Law: for they are vnprofitable and vaine.

10 e Reiect him that is an hereticke, after once or twiſe admonition,

11 Knowing that hee that is ſuch, is f peruerted, and ſ ſinneth being damned of his owne ſelfe.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas h the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

h It is probable that he was an interpreter of the Law of Moſes, as Apollos, &c.

14 And let ours alſo learne to ſhew forth good workes for neceſſary vſes, that they bee not vnfruitfull.

15 All that are with mee, ſalute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE

The Epistle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witnesse, and declaration of the same. For farre passing the baseneſſe of his matter, he flieth, as it were, vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus, seruant to Philemon, both robbed his master, and fled away, whom Paul hauing woonne to Christ, sent againe to his master, earnestly begging his pardon, with most weighty arguments prooving the duety of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

PAUL a prisoner of Jesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper,
2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:
3 Grace be with you, & peace from God our Father, and from the Lord Jesus Christ.
4 I * giue thanks to my God, making mention alwayes of thee in my prayers,
5 (When I heare of thy loue and faith, which thou hast toward the Lord Jesus, & toward all Saints)
6 That the [a]fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you, [b] through Christ Jesus, may be knowen.
7 For we haue great ioy and consolation in thy loue, because by thee, brother, ỳ saints [c] hearts are comforted.
8 Wherefore, though I be very bolde in Christ to command thee that which is conuenient,
9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Jesus Christ.
10 I beseech thee for my sonne * Onesimus, whom I haue begotten in my bonds,
11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,
12 Whom I haue sent againe: thou therefore receiue him that is mine owne bowels,
13 Whom I would haue reteined with mee, that in thy stead hee might haue ministred vnto me in the bonds of the Gospell.
14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.
15 For it may be that he therefore [d] departed for a season, that thou shouldest receiue him for euer.
16 [e] Not now as a seruant but aboue a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?
17 If therefore thou count our things [f] common, receiue him as my selfe.
18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.
19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.
20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.
21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.
22 Moreouer also prepare mee lodging: for I trust through your prayers I shall bee giuen vnto you.
23 There salute thee Epaphras my fellow prisoner [h] in Christ Jesus,
24 Marcus, Aristarchus, Demas, and Lucas, my fellow helpers.
25 The grace of our Lord Jesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1. *Thess.* 1. 2. 2. *Thess.* 1. 3.

a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.
b That experience may declare that you are the members of Iesus Christ.
c Meaning, their inward parts and affections were through his charitie comforted. *Colos.* 4. 9.

d He fled away from thee.
e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake & for the Lords thou oughtest to loue him.
f That all thine is mine, and all mine is thine.
g Grant me this benefit, which shall be most acceptable vnto me of all others.
h That is, for Christes cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowen, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what penne he wrote. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not only the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Prophesies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord: but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. verse 11. vnto the 12. Chap. verse 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12 Chapter verse 18. to the 25. verse of the same Chapter: yea, and is the King to whom all things are subiect, as appeareth from that 25. verse to the beginning of the last Chapter. Wherefore, according to the examples of the olde fathers, we must constantly beleeue in him,

him, that being sanctified by his iustice, taught by his wisedome, and governed by his power, we may stedfastly and couragiously persuere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankefull to God, and dutifull to our neighbour.

CHAP. I.

1 *He sheweth the excellencie of Christ* 4 *aboue the Angels,* 7 *and of their office.*

a God, who is euer constant, and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all trueth to vs by his Sonne.

b So that now we may not credit any new reuelations after him.

c He intreateth heere of Christ, both as touching his person, which is very God, and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet, and Priest. *Wisd.*7.26. *col.*1.15.

d The liuely image & paterne, so that he that seeth him, seeth the Father, Iohn 14.9. for else the person of the Father is not seene, but apprehended by faith.

e So that our sinnes can bee purged by none other meanes.

f Much more then, then all other things created. *Psal.*2.7. *chap.*5.5. *act.*13.33.

g Because he was at the time appointed declared to the world. 2.*Sam.*7.14. 1.*chron.*22.10. *Psal.*97.7. *Psal.*104.4.

h Hee compareth the Angels to the winds, which are heere beneath as Gods messengers. *Psal.*45.6,7.

i The administration of thy kingdome is iust.

k This is meant in that that the word is made flesh, & that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. *Psal.*102.25. *Psal.*110.1. *mat.*22.44. 1.*cor.*15.25, *chap.*10.12.

AT sundry times and in diuers maners a God spake in the old time to our fathers by the prophets:

2 In these b last dayes he hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, c by whom also he made the worlds,

3 * Who being the brightnes of the glorie, and the d ingraued forme of his person, and bearing vp all things by his mightie word, hath by himselfe e purged our sinnes, and sitteth at the right hand of the Maiestie in the highest places,

4 And is made so much more excellent then the f Angels, inasmuch as hee hath obteined a more excellent name then they.

5 For vnto which of the Angels sayd he at any time, * Thou art my Sonne, g this day begate I thee? and againe, I * will be his Father, and he shalbe my Sonne?

6 And againe, when hee bringeth in his first begotten Sonne into the world, hee sayth, * And let all the Angels of God worship him.

7 And of the Angels hee sayth, * He maketh the h Spirits his messengers, and his ministers, a flame of fire.

8 But vnto the Sonne he sayth, * O God thy throne is for euer and euer: the i scepter of thy kingdome is a scepter of righteousnes.

9 Thou hast loued righteousnesse, & hated iniquitie. Wherefore God, euen thy God hath k anointed thee with the oyle of gladnesse aboue thy fellowes.

10 And, * Thou, Lord, in the beginning hast established the earth, and the heauens are the works of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe olde as doth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same, and thy yeres shall not faile.

13 Vnto which also of the Angels said he at any time, * Sit at my right hand, till I make thine enemies thy footstoole?

14 Are they not all ministring Spirits, sent foorth to minister, for their sakes which shalbe heires of saluation?

CHAP. II.

1 *Hee exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs,* 9 *and not to be offended at the infirmity and lowe degree of Christ,* 10 *because it was necessarie that for our sakes hee should take such an humble state vpon him, that he might be like vnto his brethren.*

WHerefore we ought diligently to giue heede to the things which wee haue heard, lest at any a time wee should let them slippe.

a We must diligently keepe in memory the doctrine which we haue learned, lest like vessels full of chaps we leake, and run out on euery part.

2 For if the b worde spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompense of reward,

b Which was the Law giuen to Moses by the hands of Angels, Gala.3.19, acts 7.53.

3 How shall we escape, if we neglect so c great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by d them that heard him,

c As the Gospell is, which onely offereth saluation.

d That is, the Apostles. *Mar.*16.20.

4 * God bearing witnesse thereto, both with signes and woonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the e world to come, whereof we speake.

e Which Isai calleth the new heauens, and the new earth, Chapt.65.17, whereof Christ is the Father, Isa. 9.6: that is, the head of vs his members.

6 But * one in a certaine place witnessed, saying, f What is man that thou shouldest be mindefull of him? or the sonne of man that thou wouldest consider him!

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

7 Thou madest him a little inferiour to the Angels: thou crownedst him with g glorie and honour, and hast set him aboue the works of thine hands.

g In making him fellow heire with Christ. *Matt.*28.18. 1.*cor.*15.27. *phil.*2.8,9,10,11.

8 * Thou hast put all things in subiection vnder his feet. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. h But we yet see not all things subdued vnto him.

h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him.

9 But we see Iesus k crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace hee might taste death for all men.

i To man, as he is of Christ.

k By his vertue which most manifestly appeareth in the Church.

10 For it became him, for whome are all things, and by whom are all things, seeing that hee brought many children vnto glorie, that he should consecrate the l prince of their saluation through m afflictions.

l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh & mortality, giueth vs assurance of our saluation.

m Therefore wee by afflictions are made like to the Sonne of God.

11 For hee that sanctifieth, and they which are sanctified, are all n of one: wherefore hee is not ashamed to call them brethren,

n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. *Psal.*22.22.

12 Saying, * I will declare thy Name vnto my o brethren: in the middes of the Church will I sing praises to thee.

o This prooueth Christes humanity.

13 And againe, * I will put my p trust in him. And againe, q Beholde, here am I, and the children, which God hath given me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them, which for feare of c death were all their life time subiect to bondage.

16 For he in no sort tooke the f Angels, but he tooke the seede of Abrahám.

17 Wherefore c in all things it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that hee u suffered, and was tempted, he is able to succour them that are tempted.

p Meaning, that Christ touching his humanitie put his trust in God.

Isa. 8.18.

q Isai speaketh this of himselfe and his disciples, but properly it is applyed to Christ the head of all ministers.

Hos. 13.14.

1.cor. 15.55.

r And Gods anger.

f Not the nature of Angels but of man.

t Not onely as touching nature but also qualities, onely sinne except.

u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations, he will succour vs.

CHAP. III.

1 Hee requireth them to be obedient vnto the word of Christ, 3 Who is more worthy then Moses. 12 The punishment of such as wil harden their hearts, and not beleeue, that they might haue eternall rest.

a Take heede to his wordes and receiue him.

b Of that doctrine which we beleeue, and ought to cõfesse.

c To be the ambassadour and hie Priest.

Num. 12.7.

d Moses was but part of the house, that is, of the Church whereof the pastours are the liuely stones, but Christ builded it, and layd the stones: therefore he deserueth more praise.

e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God, working all things by his owne power.

f For in obeying the Sonne, wee are made the house of God. *Psal.* 95.7,8. *chap.* 4.7.

g As when ye prouoked Gods anger in Massa and Meriba, Exod. 17.7.

h Meaning by this othe, that they should not enter.

i As disobeying God, they in olde time were debarred from ỹ quietnes of the land of Canaan: so they which doe not obey Christ, shall not enter into the heauenly rest.

k Which is all that time, wherin God doth call vs: while he therefore speaketh, let vs heare.

l Which is by faith to imbrace and hold fast the true doctrine of Iesus Christ.

‖ *Or, foundation of our assurance.*

m To wit, ỹ Lord.

Num. 14.37.

‖ *Or, bodies and members.*

THerefore, holy brethren, partakers of the heauenly vocation, a consider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as * Moses was in all his house.

3 For this man is counted worthie of more glorie then Moses, in as much as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and he that hath built all things is e God.

5 And Moses verily was faithfull in all his house, as a seruant, for a witnesse of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whose f house wee are, if wee holde fast the confidence, and the reioycing of the hope vnto the end.

7 Wherefore as the holy Ghost sayth, * To day if ye shal heare his voyce,

8 Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted me, proued mee, and sawe my workes fortie yeeres long.

10 Wherefore I was grieued with that generation, and sayd, They erre euer in their heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called k To day, least any of you bee hardened through the deceitfulnesse of sinne.

14 For we are made partakers of Christ, if wee keepe sure vnto the l ende, the ‖ beginning, wherewith we are vpholden,

15 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? was hee not displeased with them that sinned, * whose ‖ carkeises fell in the wildernesse?

18 And to whom sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of vnbeliefe.

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the word of God.

LEt vs feare therefore, lest at any time by forsaking the promise of entring into his rest, any of you should seeme to bee depriued.

2 For vnto vs was the Gospel preached, as also vnto them: but the worde that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 For we which haue beleeued doe enter into rest, as he sayd to the other, * As I haue sworne in my wrath, If b they shall enter into my rest: although c the works were finished from the foundation of the world.

4 For he spake in a certaine place of the seuenth day on this wise, * And God did rest the seuenth day from all his works.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therinto, and they to whom it was first preached, entred not therein for vnbeliefs sake:

7 Againe hee appointed in d Dauid a certain day, by To day, after so long a time, saying, as it is sayd, * This day if ye heare his voice, harden not your hearts.

8 For if e Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For hee that is entred into his rest, f hath also ceased from his owne workes, of Gods works, and so his rest, signifie our heauenly rest. *Gen.* 2.2. *deut.* 5.14.

a He compareth the preaching of the Gospell, as it were, to wine, whereof if we wil taste, that is, heare and vnderstand with profit, wee must temper or mixe it with faith.

Psal. 95.11.

b Although that God by his rest, after the creation of his works, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time.

d That is, in the Psalmes. *Chap.* 3.7.

e Meaning Iosua.

c The perfection

f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.
h Where the affections are.
i Which conteineth will and reason.
k As that thing which is cleft asunder euen through the mids of the backe, and so is made open, that it may be seene throughout
‖ *Or, concerning whom we speake.*
l Therfore when we heare his word we must tremble, knowing thereby that God soundeth our hearts,

as God did from his.

11 Let vs studie therefore to enter into that rest, lest any man fall after the same ensample of disobedience.

12 For the worde of God is liuely, and mightie in operation, and sharper then any two edged sword, and g entreth through, euen vnto the dividing asunder of the h soule and the i spirite, and of the ioynts, and the marow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open k vnto his eyes, ‖ with whom we haue l to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an hie Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of neede.

CHAP. V.

5 He compareth Iesus Christ with the Leuiticall Priests, shewing wherein they either agree, or dissent. 11 Afterward he reprooueth the negligence of the Iewes.

a He sheweth that man can haue none accesse to God without an hie Priest, because that of him selfe he is prophane and sinfull.
b Which were of things without life.
c As of beasts, which are killed.
d That is, of sinners.
1. *Cor.* 13. 10. *Psal.* 2. 7. *cha.* 1. 5. *Psal.* 110. 4. *chap.* 7. 17.
e Who was both Priest and King.
f When he liued in this world.
g He meaneth that most earnest prayer which Christ prayed in the garden, where he sweat drops of blood.
h Being in perplexitie, and fearing the horrors of death.
i He digresseth till he come to the beginning of the 7. chap.

FOr euery high Priest is taken from a among men, and is a ordeined for men, in things pertayning to God, that hee may offer both b giftes and c sacrifices for sinnes,

2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie,

3 And for the same cause he is bound to offer for sinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honour, to be made the hie Priest, but hee that sayd vnto him, * Thou art my sonne, this day begate I thee, gaue it him.

6 As hee also in another place speaketh, * Thou art a Priest for euer after e the order of Melchi-sedec.

7 Which in the f dayes of his flesh did offer vp prayers and supplications, with s strong crying and teares vnto him, that was able to saue him from death, and was also heard h in that which he feared.

8 And though hee were the Sonne, yet learned hee obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi-sedec.

11 i Of whom wee haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time yee ought to bee teachers, yet haue ye needeagaine that we teach you the first ‖principles of the worde of God: and are become such as haue neede of k milke, and not of strong meate.

13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised to discerne both good and euill.

CHAP. VI.

1 He proceadeth in reprooving them, & exhorteth them not to faint, 12 But to be stedfast and patient, 18 for as much as God is sure in his promise.

THerefore leauing the doctrine of the a beginning of Christ, let vs bee led forward vnto perfection, not laying againe the foundation b of repentance from dead workes, and of faith toward God,

2 Of the doctrine of c baptismes, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we doe d if God permit.

4 * For it is impossible that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they e crucifie againe to themselues the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth foorth herbs meet for them by whom it is dressed, receiueth blessing of God.

8 But that which beareth thornes and briers, is reproued, and is nere vnto cursing, whole end is to be burned.

9 But beloued, we haue perswaded our selues better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that hee should forget your worke, and labour of loue which ye shewed toward his Name, in that yee haue ministred vnto the Saints, and yet minister.

11 And wee desire that euery one of you shewe the same diligence, to the f full assurance of hope vnto the end,

12 That yee be not slouthfull, but followers of s them, which through faith and patience inherit the promises.

13 For when God made the promise to Abraham, because hee had no greater to sweare by, he sware by himselfe,

14 Saying, * Surely I will abundantly blesse thee, and multiply thee marueilously.

15 And so after that hee had tarried patiently, he enioyed the promise.

16 For men verily sweare by him that is greater then themselues, and an oath for

‖ *Or, rudiments.*
k Reade 1. Cor. 3. 2.
l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.
a That is, the first rudiments of our Christian religion.
b Hee mentioneth fiue points of the catechisme which was then in vse: the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection, and the last iudgement.
c Then the vse of baptisme was declared, when on the solemne dayes appointed to baptize, the Church came together.
d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods word. *Matt.* 13. 31, 32. 2. *pet.* 3. 20. *chap.* 10. 26.
e They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent.
f Whereby it may appeare, that you are fully perswaded of life euerlasting.
g As the holy fathers, Prophets, and Martyrs, that were before vs. *Gen.* 12, 2, *and* 17. 4. *and* 22, 17.

confir-

confirmation is among them an ende of all strife.

17 So God willing more [h] abundantly to shewe vnto the heires of promise the stablenes of his counsell, bound himselfe by an oth,

18 That by [i] two immutable things, wherein it is vnpossible that God shoulde lie, we might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it [k] entreth into that which is within the [l] vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an hie Priest for euer after the order of Melchisedec.

h Because of mans wickednes, which will not beleeue God except he sweare.
i Gods word and othe are two things in him vnchangeable.
k He returneth to the comparison betweene Christes Priesthood and the Leuiticall, which he had begun in the fift Chapter.
l Which is heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 *Hee compareth the Priesthood of Christ vnto Melchi-sedec,* 11 *Also Christes Priesthood with the Leuites.*

FOr this Melchi-sedec [a] was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things, who first is by interpretation King of righteousnesse: after that, hee is also King of Salem, that is, King of peace,

3 Without [b] father, without mother, without kinred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Nowe consider howe great this man was vnto whome euen the [c] Patriarch Abraham gaue the tithe of the spoyles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a [d] commandement to take according to the Law, tithes of the people (that is, of their brethren) though they [d] came out of the loynes of Abraham.

6 But hee whose kinred is not counted among them, [e] receiued tithes of Abraham, and blessed him that had the promises.

7 And without al contradiction, the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he receiued them, of whom it is witnessed, that he [f] liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-sedec mette him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest shoulde rise after the order of Melchi-sedec, and not to bee called after the order of Aaron?

12 For if the Priesthood bee changed, then of necessitie must there bee a change of the [g] Lawe.

13 For hee of whom these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 Which is not made Priest after the Lawe [h] of the carnall commandement, but after the power of the endlesse life.

17 For hee testifieth thus, * Thou art a Priest for euer, after the order of Melchi-sedec.

18 For the commandement that went afore, is disannulled, because [i] of the weaknesse thereof, and vnprofitablenesse.

19 For the Law made nothing perfit, but [j] the bringing in of a better hope made perfite, whereby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priestes without an othe:

21 But this, hee is made with an othe by him that sayde vnto him, * The Lorde hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a suretie of a better [j] Testament.

23 And among them many were made Priestes, because they were not suffered to endure, by the reason of death.

24 But this man, because he endureth euer, hath an [k] euerlasting Priesthood.

25 Wherefore, hee is able also [l] perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those hie Priestes to offer vp sacrifice, * first for his owne sinnes, & then for the peoples: for that did he [m] once, when he offered vp himselfe.

28 For the Lawe maketh men high Priestes, which haue infirmitie: but the word of the othe that was [n] since the Lawe, maketh the Sonne, who is consecrated for euermore.

Gen.14.18.
a So called because that Moses maketh no mention of his parents or kinsfolkes, but as he had bin suddenly sent of God into the world to be a figure of Christ our euerlasting Priest, and shortly taken out of the world againe: so Christ as touching his humanitie had no father, and concerning his diuinity, no mother.
b That is, the chiefe of fathers. *Num.*18.21. *deut.*18.1.2. *Ios.*14.4.
c The Leuites had commandement to receiue that which Abraham gaue freely to Melchi-sedec.
d We begotten of Abraham.
e The Leuites receiued tithes of their brethren, but Melchi sedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuiticall.
f Because there is no mention of his death.
g The Law and the Priesthood are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and Lawmaker.
h Which stood in outward and corporall ceremonies.
*Psal.*110.4. *chap.*5.6.
i For the Law hath no vertue nor profite, till a man be come to Christ.
[j] *Or, it was an introduction of a better hope.*
*Psal.*110.4. [j] *Or, couenant.*
k Therefore all others are blasphemous, that either make themselues his successors, or pretend any other sacrifice.
l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vnperfect by reason of our infirmities.
*Leuit.*16.6.
m And cannot without blaspheme be said to be offered againe, or els by any creature: for none could offer him, but himselfe.
n Not that it was first made after the Lawe was giuen: but because the declaration of that eternall othe was then reuealed to the world.

CHAP. VIII.

6 *He proueth the abolishing aswell of the Leuiticall Priesthood, as of the old Couenant by the spirituall and euerlasting Priesthood of Christ,* 8 *And by the New couenant.*

NOwe of the things which wee haue spoken, this is the summe, that wee haue such an hie Priest, that sitteth at the right hand of the throne of the Maiestie in heauens,

2 And is a minister of the [a] Sanctuary, and

a That is, heauen.

b Which is the body of Christ.
c For else it should be corruptible.
d Hee proueth that Christs body is the true Tabernacle, and that he must needes be made man, to the intent that hee might haue a thing to offer, which was his body. *Exod.* 25.40. *Act.* 7.44.
e Seeing the offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuary, his tabernacle and office are farre more excellent.
‖ *Or, couenans. Iere.* 31.31. *rom.* 11.27. *Chap.* 10.16.
f That is, when Christ shall remit our sinnes by the preaching of the Gospel.
g Signifying, that there should be no more diuision, but all shall be made one Church.
h Man by transgressing the bandes of the couenant could not enioy the commoditie thereof.
i Men shall not in the time of the Gospel bee so ignorant as they were before, but shall knowe God much more perfectly through Christ.

and of the true [b] Tabernacle, which the Lord pight, and not [c] man.

3 For [d] euery high Priest is ordained to offer both gifts & sacrifices: wherfore it was of necessitie, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue vnto the paterne & shadow of heauenly things, as Moses was warned by God, when hee was about to finish the Tabernacle. *See, said hee, that thou make all things according to the [e] paterne shewed to thee in the mount.

6 But now our hie Priest hath obtained a more excellent office, in as much as hee is the ‖ Mediator of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene faultlesse, no place should haue bene sought for the second.

8 For in rebuking them hee sayeth, *Behold, the dayes will [f] come, sayeth the Lord, when I shall make with the house of Israel, and with the house [g] of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hande, to leade them out of the lande of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lorde, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people:

11 And they shall not [i] teach euery man his neighbour, and euery man his brother, saying, Know the Lorde: for all shall knowe mee, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 In that hee saith a newe Testament, hee hath abrogate the olde: nowe that which is disanulled and waxed olde, is ready to vanish away.

CHAP. IX.

1 *Howe that the ceremonies and sacrifices of the Lawe are abolished* 11 *by the eternitie and perfection of Christes sacrifice.*

THen the first ‖ Testament had also ordinances of religion, and a [a] worldly Sanctuarie.

2 For the first * Tabernacle was made, wherein was the candlesticke, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the [b] second vaile was the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayde round about with golde, wherein the golden potte which had Manna was, and * Aarons rod that had budded, and the * Tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the ‖ Mercie seate: of which things we will not now speake particularly.

6 Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the seconde went the * high Priest alone, once euery yeere, not without blood which hee offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the [c] way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make [d] holy, concerning the conscience, him that did the seruice,

10 Which only stood in meates & drinkes, and diuers washings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect [g] Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calues: but by his owne blood entred hee in once vnto the [h] holy place, [i] and obteined eternall redemption for vs.

13 *For if the [k] blood of bulles & of goats, and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 Howe much more shall the * blood of Christ, which through the eternall spirite offered himselfe without spot to God, purge your conscience from [m] dead works, [n] to serue the liuing God?

15 And for this cause is hee the Mediator of the newe Testament, that through [o] death which was for the redemption of the transgressions that were in the [p] former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 * For the [q] Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore, neither was the first ordeined without [r] blood.

19 For

Num. 17.10. 1. *King.* 8.9. 2. *Chron.* 5.10.
Exod. 25.22.
‖ *Or, couer of the Arke. Exod.* 16.2. *Iesus.* 16.2.
‖ *Or, errours.*
a For so long as the hie Priest offered once a yere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly tabernacle, which is made open by Christs blood, could not be entred into.
‖ *Or, perfect.*
d Neither yet him for whom they were offered.
e Which ceremonies although they were ordened of God, yet considered in themselues, or els compared with Christ, are but carnall, grosse, and earthly, and touch not the soule.
f Till the new Testament was appointed.
g Which was his body and humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle, and the Priest.
Leuit. 16.14. *numb.* 19.4.
k The Leuiticall Priest offered beastes blood, but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one onely sacrifice hath made holy for euer all them that beleeue. l Outwardly in the sight of man. 1. *Peter* 1.19. 1. *Iohn* 1.7. *reuelation* 1.5.
m Which of themselues procure death, and are the fruites thereof. *Luke* 1.74. *Rom.* 5.6. 1. *Peter* 3.18.
n Made betweene God and Christ, who by his death should make vs heires. *Galat.* 3.15.
o He proueth that Christ must die, because the Couenant or Testament is of none effect without the death of the Testator.
p Without the death of beasts that were sacrificed, which signified that Christ would pacifie his Fathers wrath with his blood.

19 For when Moses had spoken euery precept to the people, according to the Law, hee tooke the blood of calues and of goates, with water and purple wooll and hyssope, and sprinckled both the booke, and all the people,

Exod. 24. 8.

20 * Saying, This is the blood of the Testament, which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost al things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heauenly things should be purified with such things: but the heauenly things themselues are purified with better q sacrifices then are these.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with al those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall number, Sacrifices.

24 For Christ is not entred into the holy places that are made with hands, which are ‖ *Or, paterns.* similitudes of the true Sanctuarie: but is entred into very heauen, to appeare now in the sight of God for vs,

r Therefore to make any other offring or sacrifice for sinne after that Christs body was once offred, is blasphemie.

25 Not that he should offer himselfe r often, as the high Priest entred into the holy place euery yeere with other blood,

26 (For then must he haue often suffered since the foundation of the worlde) but now in the s end of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.

s Which is the latter daies when Christ came. *Rom. 5. 8. 1. pet. 3. 18.*

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

t Of the elect.

28 So * Christ was once offered to take away the sinnes of t many, & vnto them that looke for him, shal he appeare the second time u without sinne vnto saluation.

u That is, without a sacrifice for sinne: or sinne abolished.

CHAP. X.

1 The olde Lawe had no power to cleanse away sinne, 10 but Christ did it with offering of his body once for all. 22 An exhortation to receiue the goodnes of God thankfully with patience and stedfast faith.

Leu. 16. 14, 21.

FOr the * Law hauing the a shadow of good things to b come, and not the very ‖ *Or, image* image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, ‖ *Or, make perfit.* sanctifie the commers thereunto.

a Which was as it were the first draught and purtrait of the liuely paterne to come.

b Which are eternall.

2 For would they not then haue ceased to haue bene offred, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere,

4 For it is vnpossible that the blood of buls and goates should * take away sinnes.

5 Wherefore when hee c commeth into the world, he sayeth, * Sacrifice and offring thou wouldest not: but a d body hast thou ordained me.

Psal. 40. 6, 7.

c In the Hebrew it is, thou hast pearced mine eares thorow, that is, hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, ‡ is, to obey thee, which both tend to one purpose.

d In the beginning of the e booke it is written of me,)

6 In burnt offrings, and sinne offrings thou hast had no pleasure.

7 Then I said, Loe, I come, (In the beginning of the e booke it is written of me,) that I should doe thy will, O God.

e Or roll and folding: for in old time they vsed to fold bookes like rols.

8 Aboue when he said, Sacrifice and offering, and burnt offerings, and sinne offerings, thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law)

9 Then sayd he, Loe, I come to doe thy will, O God, he taketh away f the first, that he may establish the g second.

f That is, sacrifices.

g Which is the will of God to stand content with Christs sacrifice.

10 By the which will we are sanctified, euen by the offering of the body of Iesus Christ once made.

Chap. 1. 13. Psal. 110. 1. 1. cor. 15. 25. chap. 1. 13.

11 And euery Priest appeareth daily ministring, and oft times offereth one maner of offring, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth * till his enemies be made his footestoole.

h That is, sanctified to God and made perfect. *Iere. 31. 33, chap. 8. 8, 10. rom. 11. 27.*

14 For with one offering hath h he consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had said before,

16 * This is the Testament that I will make vnto them, After those dayes, saith the Lord, I will put my lawes in their heart, and in their mindes I will write them,

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christes death hath washed away al sinnes, and doeth euer afresh when sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.

17 And their sinnes and iniquities will I remember no more.

18 Now where i remission of these things is, there is no more k offring for sinne.

k For the offering of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing and an offering vp of our selues and ours for the same.

19 Seeing therefore, brethren, that by the blood of Iesus we l may be bold to enter into the holy place,

l We by Christ haue that libertie which the ancient fathers could not haue by the Law.

20 By the new, and m liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

m The blood of Christ is alwayes fresh and liuely before the Father to sprinkle and quicken vs.

21 And seeing we haue an high Priest, which is ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, n sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

n That is, hauing our hearts made pure.

23 Let vs keep the profession of our hope, without wauering (for hee is faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the o day draweth neere.

o Of Christs second comming. *Chap. 6. 4.*

26 * For if we sinne p willingly after that wee haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the Apostata did. *Deut. 19. 15. matt. 18. 16. iohn 8. 17. 2. cor. 13. 1.*

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth without mercie * vnder two or three witnesses.

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sonne of God, and coun-

teth the blood of the Testament as an vnholy thing, wherewith he was sanctified, and
q Whereby it is euident that the Apostle here only meaneth that sinne, which is against the holy Ghost, as also Chap. 6.4. *Deut.* 32.35. *rom.* 12.19.
r Defend the godly and punish the wicked.
s For the which thing also Saint Paul praiseth the Philippians and Thessalonians.
‖ Or, *of that state.*
q doeth despite the Spirit of grace?
30 For we know him that hath said, *Vengeance belongeth vnto mee: I will recompence, saith the Lord. And again, The Lord* r *shall iudge his people.*
31 It is a fearefull thing to fall into the hands of the liuing God.
32 Nowe call to remembrance the dayes that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,
33 Partly while you were made a gazing stocke both by reproches & afflictions, and partly while ye became s companions of them which were ‖ so tossed to and fro.
34 For both ye lamented with me for my bonds, and suffred with ioy the spoyling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.
35 Cast not away therefore your confidence which hath great recompence of reward.
36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.
37 For yet a very litle while, and he that shall come, will come, and will not tary.
Habak. 2.4. *rom.* 1.17. *Galat.* 3.11.
38 *Now the iust shall liue by faith: but if any withdraw himselfe, my soule shal haue no pleasure in him.*
39 But we are not they which withdraw our selues vnto perdition, but followe faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. 6 Without faith we cannot please God. 16 The stedfast beliefe of the fathers in old time.

NOw faith is the ground of things which are hoped for, and the euidence of things which are not seene.
a Haue bene approued, and so obteined saluation. *Gen.* 1 3. *iohn* 1.10.
2 For by it our Elders were well a reported of.
b For God made all things of nothing. *Gen* 4.4.
c Meaning faith. *Mat.* 23.35.
d Because God receiued him to mercie, therefore he imputed him righteous.
e That is, liueth. *Gen.* 5.24. *ecclus.* 44.16. *and* 49. 14.
3 * Through faith we vnderstande that the world was ordeined by the word of God, so that the things which wee see, are not made of things, which b did appeare.
4 By faith Abel * offered vnto God a greater sacrifice then Cain, c by * the which he obteined witnes that he was d righteous, God testifying of his giftes: by the which faith also, he being dead, yet c speaketh.
5 By faith was * f Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.
6 But without faith it is vnpossible to please him: for he that commeth to God, must beleeue that God is, and that he is a
f For Enochs and Elias taking vp, was such a thing as is spoken of, 1.Cor.15.51. and 1.thess. 4.17. g First God must find vs before we can seeke him, then we must seeke him with a pure heart in Christ, who is reuciled in his word: and thereby we learne to beleeue Gods free mercy towards vs in his Sonne, through whom we obteine the reward of his promise, and not of our deserts.
rewarder of them that seeke him.
7 By faith * Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the sauing of his houshold, through the which Arke he condemned the world, & was made heire of the righteousnesse, which is by faith. *Gen* 6.13. *ecclus.* 44.17.
8 By faith * Abraham, when he was called, obeied God, to go out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went. *Gen.* 12.4.
9 By faith he abode in the lande of promise, as in a strange countrey, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.
10 For hee looked for a citie hauing a h foundation, whose builder & maker is God.
h For all things in the world are subiect to corruption. *Gen.* 17.19. *and* 21.2.
11 Through faith * Sarra also receiued strength to conceiue seede, & was deliuered of a child when she was past age, because shee iudged him faithfull which had promised.
12 And therefore sprang there of one, euen of one which was i dead, so many as * the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.
i Euen as dead, *Ecclus.* 44.21.
13 All these died in faith, and k receiued not the promises, but saw them l a farre off, and beleeued them, and receiued them thankfully, & confessed that they were m strangers and pilgrims on the earth.
k Which was the enioying of the land of Canaan.
l With the eyes of faith.
m And therefore put not their confidence in things of this world.
14 For they that say such things, declare plainely that they seeke a countrey.
15 And if they had bene mindfull of n that countrey, from whence they came out, they had leisure to haue returned.
n That is, of Mesopotamia.
16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.
17 By faith * Abraham offered vp Isaac, when he * was tried, and he that had receiued the promises, offered his onely begotten Sonne. *Gen.* 22.10. *ecclus.* 44.20.
18 (To whom it was said, *In Isaac shal thy seede be called.*)
o For it might seeme to the flesh, that the promise was contrary to this commandement, to sacrifice his sonne.
19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him after a sort.
20 By faith, * Isaac blessed Jacob and Esau, concerning things to come. *Gen.* 27.28.
21 By faith, * Jacob when he was a dying, blessed both the sonnes of Joseph, and * ‖leaning on the end of his staffe, worshipped God. *Gen.* 48.15,16. *Gen.* 47.31. ‖ *Or, worshipped toward the end of his staffe.*
22 By faith * Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.
23 * By faith Moses when he was borne, was hid three moneths of his parents, because they saw he was a proper child, neither feared they the Kings * commaundement. *Gen.* 50.24,25. *Exod.* 2.2. *acts.* 7.20. *Exod.* 1.16.
24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaohs daughter, *Exod.* 2.11.
25 And chose rather to suffer aduersitie with the people of God, then to enioy the
r pleasures

p The inticings of the world, which draw vs from God, and which we can not vse without prouoking of Gods anger.

p pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for hee endured as he that saw him which is inuisible.

Exod. 12.23,32.

28 Through faith he ordeined the *Passeouer and the effusion of blood, least he that destroyed the first borne, should touch them.

Exod. 14.22,23.

29 By faith they * passed thorow the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.

Iosh. 6.20.

30 By faith the * walles of Jericho fell downe after they were compassed about seuen dayes.

Iosh. 6.23.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

Iosh. 2.1.

32 And what shal I more say? for the time would be too short for me to tell of * Gedeon, of * Barac, and of * Samplon, and of * Jephte, also of * Dauid, and Samuel, and of the Prophets:

Iudges 6.18.
Iudges 4.6.
Iudges 13.24.
Iudges 11.1,
and 12.7.
1.*Sam.* 1.20.
and 13.14.

33 Which through faith subdued kingdomes, wrought righteousnesse, obtayned the q promises, stopped the mouthes of Lyons,

q Or fruite thereof.

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The * women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.

* As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

36 And others haue bene tryed by mockings & scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slain with the sworde, they wandred vp & downe in sheepes skinnes, and goat skinnes, being destitute, afflicted, and tormented:

38 (Whom the world was not worthy of:) they wandred in wildernesses, and mountaines, and dens, and caues of the earth.

39 And these all through faith obtayned good report, and receiued not the promise,

40 God prouiding a better thing for vs, that they * without vs should not bee made perfite.

t They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

* For we are all one bodie together.

CHAP. XII.

1 *An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward.* 3 *A commendation of the new Testament aboue the olde.*

Rom. 6.4. *ephe.* 4.23,24. *gal.* 3.8. 1. *pet.* 2.1.

WHerefore * let vs also, seeing that wee are compassed with so great a ‖ cloud of witnesses, cast away euery thing that * presseth downe, and the sinne that ‖ hangeth so fast on: let vs runne with patience the race that is set before vs,

‖ *Or, multitude.*

* As riches, cares, and such like, and so to become Christes disciples by denying our selues, and taking our crosse to follow him.

2 b Looking vnto Iesus the authour and finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

‖ *Or, so easily compassed vs about.* b As being our marke.

3 Consider therefore him that endured such speaking against of sinners, least ye should be wearied, and faint in your mindes.

4 Ye haue not yet resisted vnto blood, striuing against c sinne.

c Which by reason of our concupiscence assaileth vs on all sides.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lorde, neither faint when thou art rebuked of him.

Prou. 3.11. *reue.* 3.19.

6 For whom the Lord loueth, he chastneth: and he scourgeth euery sonne that hee receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chastneth not?

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not d sonnes.

e Which haue naturally begotten vs.

9 Moreouer we haue had the fathers of our e bodies which corrected vs, & wee gaue them reuerence: should we not much rather be in subiection vnto the Father of f spirits, that we might liue?

f As he doeth create our spirits without any worldly meane, so he doeth instruct and maintaine them by the wonderful vertue of his Spirit.

10 For they verily for a few daies chastened vs after their owne pleasure: but he chasteneth vs for our profite, that wee might be partakers of his holinesse.

g Their halting partly declared their slownesse, & partly their inconstancie in doctrine: therefore they were in danger to be punished.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.

12 Wherefore lift vp your handes which hang downe, and your weake knees,

13 And make straight steps vnto your feete, lest g that which is halting, be turned out of the way, but let it rather be healed.

Rom. 12.18.

14 * Follow peace with all men, and holinesse, without the which no man shall see the Lord.

h As heresies or apostasie.

15 Take heede, that no man fall away from the grace of God: let no h roote of bitternesse spring vp and trouble you, lest thereby many be defiled.

Gen. 25.33.

16 Let there bee no fornicator, or prophane person as * Esau, which for a portion of meate solde his birthright.

i He was full of despite, and disdaine, but was not touched with true repentance to be displeased for his sinnes and to seeke amendement.

17 * For yee know how that afterwarde also when he would haue inherited the blessing, he was reiected: for he found no place to i repentance, though hee sought the blessing with teares.

Exod. 19.16. *and* 20.21.

18 For ye are not come vnto the * mount that k might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

k Which might be touched and seene, forasmuch as it was materiall, but God had commanded that none should touch it.

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, * Yea, though a beast touch the mountaine, it shall bee stoned, or thrust thorow with a dart:

Exod. 19.13.

21 And so terrible was the sight which

appeared, that Moses said, I feare & quake)

22 But ye are come vnto the mount l Sion, and to the citie of the liuing God, the m celestiall Ierusalem, and to the company of innumerable * Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirites of iust and perfect men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinckling that speaketh better things then that of * Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on o earth: much more shall we not escape, if wee turne away from him, that speaketh from heauen.

26 Whose voyce then shooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this worde, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdome, which cannot be shaken, let vs haue grace whereby wee may so serue God, that we may please him with reuerence & feare.

29 For * euen our God is a p consuming fire.

CHAP. XIII.

1 He exhorteth vs to loue, 2 To hospitalitie, 3 To thinke vpon such as bee in aduersitie, 4 To maintaine wedlocke, 5 To eueyde couetousnes, 7 To make much of them that preach Gods worde, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernours.

1 Let brotherly loue continue.

2 Be not forgetfull to lodge strangers: for thereby some haue * receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 a Marriage is honourable among all, and the bed vndefiled: but whoremongers and aduulterers God will iudge.

5 Let your conuersation be without couetousnesse, & be content with those things that yee haue: for b he hath sayd, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath beene the ende of their conuersation.

8 Iesus Christ c yesterday, and to day, the same also is for euer.

9 Be not caried about with diuerse and strange d doctrines: for it is a good thing that the heart be stablished with grace, and not with e meates, which haue not profited them that haue beene occupied therein.

10 We haue an altar, whereof they haue no authoritie to eate, which serue in the tabernacle.

11 * For the bodies of those beasts whose blood is brought into the holy place by the hie Priest for sinne, are s burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 * For here haue wee no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the * fruite of the lippes, which confesse his Name.

16 * To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lorde Iesus, the great i shepheard of the sheepe through the blood of the euerlasting Couenant,

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few words.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italy salute you.

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

l Whence the word of God must come.
m Which shall be extended thorow all the world.
n By the Gospel we are ioyned with the Angels and Patriarkes. *Gen.4.10.*
o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel. *Hag.2.7.*
Deut.4.24.
p To destroy them that resist him.
Rom,12.10. 1.pet.4.8. Gene.18.3. and 19.3.
a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedie is offered by the free mercie of God to all maner of men without respect.
b The Lord. *Iosh.1.9. Psal.118.6.*
c He was, is, and shall be the foundation of the Church for euer.
d Whatsoeuer doctrine is not according to the simple truth of Gods worde is straunge.
e By reproouing them which superstitiously put difference betwixt meates, he condemneth all the seruice which stood in ceremonies, comparing it with the spirituall worshipping and regeneration.
f They that stick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is, thankesgiuing and liberalitie, which two sacrifices of offrings are now only left to the Christians. *Leuit.4.11. & 6. 30. and 16.27.*
g So that the Priests had no piece thereof. *Mesah.2.10. Hose.14.2.*
h Thanksgiuing and doing good are our only sacrifice which please God.
i Read Act.20. 28. & Iob.10.11.

* That is, written to no one man, city, or countrey, but to all the Iewes generally, being now dispersed.

The * generall Epistle of Iames.

THE ARGVMENT.

IAmes the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore hee exhorteth them to patience and prayer, to imbrace the true worde of God, and not to be partiall, neither to boast of an idle faith,

faith, but to declare a true faith by liuely fruites, to auoid ambition, to bridle the tongue, to rule the affections, to bee humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

1 He exhorteth to reioyce in trouble, 6 To bee feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not onely hearing it, and speaking of it, but to doe thereafter indeede. 27 What true religion is.

IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, saluation.

2 My brethren, count it exceeding ioy, when yee fall into diuers ‖tentations,

3 *Knowing that the [a] trying of your faith bringeth forth patience.

4 And let patience haue her [b] perfect worke, that yee may bee perfect and entire, lacking nothing.

5 If any of you lacke [c] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall bee giuen him.

6 *But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the wind and caried away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A [d] ‖wauering minded man is vnstable in all his wayes.

9 Let the brother of low degree reioice in that he is [e] exalted:

10 Againe hee that is rich, in that hee is made [f] lowe: for as the flower of the grasse shall he * vanish away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man fade away in all his ‖wayes.

12 *Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is ‖tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deere brethren.

17 Euery good [h] giuing, & euery perfect gift is from aboue, & commeth downe from the Father of lights, with whome is no variablenesse: neither shadowing by turning.

18 Of his owne will begate he vs with the word of truth, that we should be as the first fruites of his creatures.

19 Wherefore my deare brethren, * let euery man be [k] swift to heare, slow to speak, and [l] slow to wrath.

20 For the wrath of man worketh not accomplish [m] the righteousnes of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malicetousnes, and receiue with meekenes the word that is [n] grafted in you, which is able to saue your soules.

22 *And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a [o] glasse.

24 For when hee hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

25 But who so looketh in the perfect Law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of ỹ worke, shalbe blessed [p] in his deede.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

CHAP. II.

1 Hee forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich, 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it but a dead faith, where good workes follow not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ [a] in ‖respect of persons.

2 For if there come into your company a man with a golde ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partiall in your selues, and are become iudges of euill [b] thoughts?

5 Hearken my beloued brethren, hath not [c] God chosen the poore of this worlde, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Do not the rich oppresse you by tyrannie, and do not they draw you before the iudgement seates?

7 Doe not they blaspheme the [d] worthy Name after which ye be named?

8 But if ye fulfil the [e] royal law according to the Scripture, which sayeth, * Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 *But if yee regard the persons, ye commit sinne, and are rebuked of the Lawe, as transgressors.

10 For *whosoeuer shall keepe the whole

[l] For we cannot heare God, except webe peaceable and modest.

[m] But hindreth Gods worke in vs.

[n] By hearing the word preached. *Mat.7.21. rom.2.13.*

[o] So Gods word is a glasse wherin we must behold our selues, and become like vnto him.

[p] In so behauing himselfe.

[a] As esteeming faith and religion by ỹ outward appearance of men. ‖*Or, acceptation.*

[b] That is, are yee not euill affectioned?

[c] Seeing God esteemeth them, we may not contemne them.

[d] The name of God and Christ, wherof you make profession: & in ỹ they dishonour God, it is not meet that you his children should honour them.

[e] Which is here takē prouerbially, for ỹ nie or broad way wherin there is no turnings, & euery man can go: so euery man is our neighbour, as well the poore as the rich.

[f] Or, contemptible to the world. *Eccles.14.18.isa. 40.6.1.pet.1.24.*

[g] He meaneth now of ỹ inward tentations, as of our disordred appetites, which cause vs to sinne.

[h] Seeing al good things come of God, we ought not to make him ỹ author of euil.

[i] He alludeth vnto the Sunne, which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like it selfe, bright and continually shining.

[k] That is, prompt to learne.

Pro.17.27. ‖*Or, afflictions. Rom.5.3.* [a] Afflictions trie our faith, and ingender patience. [b] Our patience ought to continue to the end, till by working it hath polished vs and made vs perfect in Christ. [c] To endure patiently whatsoeuer God layeth vpon him. *Mat.7.7.mar.11 24.luke 11.9.iohn 14.13.& 16.23.* [d] Doubting in doctrine, or of Gods will. ‖*Or, double.* [e] That he is called to the company of Christ and his Angels. [f] Or, contemptible to the world. *Eccles.14.18.isa. 40.6.1.pet.1.24.* ‖*Or, in all his thoughts & deeds. Iob 5.17.* ‖*Or, moued to euil.* [g] He meaneth now of ỹ inward tentations, as of our disordred appetites, which cause vs to sinne. [h] Seeing al good things come of God, we ought not to make him ỹ author of euil. [i] He alludeth vnto the Sunne, which in his course and turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like it selfe, bright and continually shining.

31.exo.13.9.& 15.14.Leuit.19.15.deu.1.17.& 16.19.act.5.19.

Lawe, and yet falleth in one point, he is guiltie of all.

Exod.20.14. deut.5.18.

11 For he that sayd, * Thou shalt not commit adultery, sayd also, Thou shalt not kill. Nowe though thou doest none adultery, yet if thou killest, thou art a transgressour of the Law.

f By the mercy of God which deliuereth vs from the curse of the Lawe.

12 So speake yee, and so doe, as they that shall be iudged by the f Law of liberty.

g And feareth it not.

13 For there shalbe iudgement merciles to him that sheweth no mercie, and mercie reioyceth against iudgement.

h S. Paul to the Romanes and Galatians, disputeth against them, which attributed iustification to works: and here S. Iames reasoneth against them which vterly condemne workes: therfore Paul sheweth the causes of our iustification, and Iames the effects: there it is declared how we are iustified: here howe wee are knowen to be iustified: there works are excluded as not the cause of our iustification: here they are approoued as effects proceeding therof: there they are denied to goe before them that shall be iustified: and here they are sayd to follow them that are iustified.

14 What auaileth it, my brethren, though a man saith he hath h faith, when he hath no workes? can the faith saue him?

Luke 3.11. 1 ioh 3.17.

15 For if a brother or a sister bee * naked and destitute of daily foode,

i In thine owne opinion.

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needeful to the bodie, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue works: shewe me thy faith out of thy ‖ k workes, and I will shewe thee my faith by my works.

‖Or, without workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without works, is dead?

21 Was not Abraham our father iustified through workes, when hee offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith l wrought with his workes? and through the workes was the faith made m perfite.

23 And the Scripture was fulfilled which sayth, * Abraham beleeued God, and it was imputed vnto him for righteousnesse: and he was called the friend of God.

24 Ye see then how that of works a man is n iustified, and not o of faith only.

25 Likewise also was not * p Rahab the harlot iustified through works, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

k Here deedes are considered as ioyned with true faith. l So that faith was not idle. m The more his faith was declared by his obedience and good works, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. *Gen.15.6. rom.4.3. gal. 3.6.* n Is so knowen and declared to man. o Of that barren and dead faith whereof ye boast. *Iosh.2.1.* p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified onely by that liuely faith, which doeth apprehend the mercy of God toward vs in Iesus Christ.

CHAP. III.

1 He forbiddeth al ambition to seeke honour about our brethren. 3 How describeth the propertie of the tongue. 15.16. And what difference there is betwixt the wisedom of God, and the wisedom of the world.

My brethren, be not * many maisters, knowing that we shal receiue the greater condemnation.

Or, stumble.

2 For in many things we ‖ b sinne all. If any man sinne not in c worde, he is a perfite man, and able to bridle all the body.

3 Beholde, wee put bits into the horses mouthes, that they should obey vs, and we turne about all their body.

4 Behold also the ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: beholde, howe great a ‖ thing a little fire kindleth.

‖Or, matter,

6 And the tongue is fire, yea, a d worlde of wickednesse: so is the tongue set among our members, that it defileth the whole body, and e setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse we God euen the father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send foorth at one place sweete water and bitter?

12 Can the fig tree, my brethren, bring foorth oliues, either a vine figs? so can no fountaine make both salt water and sweete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioice not, neither bee lyars against the truth.

15 This wisedome descendeth not from aboue, but is earthly, sensuall, and deuillish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisedome that is from aboue, is first f pure, then peaceable, gentle, easie to bee intreated, full of mercie and good fruits, without g iudging, and without hypocrisie.

18 And the h fruite of righteousnesse is sowen in peace, of them that make peace.

a Vsurpe not through ambition, authority ouer your brethren.

b He that well considereth himselfe, shall not be rigorous toward his brethren. *Eccles.14.1. and 19,16. and 25.8.*

c He that is able to moderate his tongue, hath attained to an excellent vertue.

d An heape, and full measure of all iniquitie.

e The intemperancie of the tongue, is as a flame of hel fire.

f Without mixtion and dissimulation.

g And examining things with extreme rigour as hypocrites, who only iustifie themselues, and condemne all others.

h So that their life is according to their profession.

CHAP. IIII.

1 Hauing shewed the cause of all wrong and wickednesse, and also of all graces and goodnesse, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

From whence are warres and contentions a mongs you? are they not hence, euen of your lusts, that * fight in your members?

a For the law of the mēbers continually fighteth against the Law of the minde.

2 Ye lust, and haue not: ye enuy, & hate indignation, and cannot obtaine: yee fight and

and warre, and get nothing, because ye aske not.

3 Ye aske and receiue not, because ye aske amisse, that yee might consume it on your lusts.

b He calleth adulterers here, after the maner of the Scriptures, them which prefer the pleasures of the world to the loue of God. *1. Iohn 2.15.*

4 Ye adulterers & b adulteresses, know ye not that the amity of the world is the enimitie of God? * Whosoeuer therefore will be a friend of the world, maketh himselfe the enemy of God.

c The imagination of mans heart is wicked, Gen.6.5. and 8.21. *Prou.3.34. 1.pet.5.5. Ephe.4.27.*

5 Do ye thinke that the Scripture sayth in vaine, The c spirit that dwelleth in vs, lusteth after enuy?

d The Greeke word signifieth that heauinesse, which is ioyned with a certaine shamefastnesse, as appeareth in the countenance. *1. Pet.5.6.*

6 But the Scripture offereth more grace, and therfore saith, * God resisteth the proud, and giueth grace to the humble.

e In vsurping the authoritie of iudging, which is due to the law.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

f He sheweth that this seuere iudging of others is to depriue God of his authority. *Rom.14.4.*

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, yee wauering minded.

g We ought to submit our selues to the prouidence of God,

9 Suffer afflictions, and d sorow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heauinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

Acts 18.21. 1.cor.4.19.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and e condemneth the Lawe: and if thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge.

h He answereth to them, which sayd they knew what was good, but they would not do it,

12 There is one f Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudgest another man?

13 Goe to now yee that say, g To day or to morow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet yee cannot tell what shall be to morow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)

15 For that ye ought to say, * If the Lord will, and, If wee liue, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, h to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

2 He threateneth the wicked rich men, 7 exhorteth vnto patience, 12 to beware of swearing, 16 one to knowledge his faults to another, 20 and one to labour to bring another to the trueth.

a He menaceth them w the vengeance of God, which shall not only make them to weepe, but to houle & despaire.

GOe to now, yee rich men: weepe, and a howle for your miseries that shall come vpon you.

b And kindle the wrath of God against you,

2 Your riches are corrupt, and your garments are motheaten.

3 Your golde and siluer is cankred, and the rust of them shall be a b witnesse against you, and shall eate your flesh as it were fire. * Yee haue heaped vp treasure for the last dayes. *Rom.2.5.*

c To suffice to the end of the world.

4 Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue liued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of d slaughter.

d Which were the dayes of the sacrifices or feasts when they vsed to banket & feed more abundantly then other dayes.

6 Ye haue condemned & haue killed the iust, and he hath not resisted you.

e Which is when the corne is sowen, and a litle before it is mowen.

7 Bee patient therefore, brethren, vnto the comming of the Lorde. Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the e former and the latter raine.

f Be not grieued nor aske vengeance. *Mat.5.34.*

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lorde draweth neere.

g That which must be affirmed, affirme it simply, and without othe likewise that which must bee denied: by this hee taketh not from the magistrate his authoritie, who may require an oth for the maintenance of iustice, iudgement, and trueth.

9 f Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Yee haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.

Or, hypocrisie.

12 But before all things, my brethren, * swe are not, neither by heauen, nor by earth, nor by any other othe: but let your ‖ yea, be yea, and your nay, nay, lest ye fall into ‖ condemnation.

h The gift of healing was then in the Church. *Marke 6.13.*

13 Is any among you afflicted? Let him pray. Is any merry? let him sing.

i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.

14 Is any sicke among you? Let him call for the k Elders of the Church, and let them pray for him, and anoint him with * i oile in the l Name of the Lord.

k In calling on the Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lorde shall raise him vp: and if hee haue committed sinne, it shall be forgiuen him.

l Open that which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that ‡ one should shew his griefe to the other. *1. King. 17.1. eccles. 48.3. luke 4.25.*

16 Acknowledge l your faultes one to an other, and pray one for another, that yee may bee healed: for the prayer of a righteous man auaileth much, if it bee feruent.

17 * Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

THE

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues, and to contemne the world, that being deliuered from all earnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuealed to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole world, hee declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular points, teaching subiects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselues. And because it is appointed for all that are godly to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all, he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yoong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 *He sheweth that through the abundant mercy of God we are elect and regenerate to a liuely hope, 7 and how faith may be tried,* 10 *that the saluation of Christ is no newes, but a thing prophesied of olde.* 13 *Hee exhorteth them to a godly conuersation, forasmuch as they are now borne anew by the word of God.*

PETER an Apostle of Iesus Christ, to [a] the strangers that dwell here and there throwout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the [b] foreknowledge of God the Father vnto sanctification of the spirit, [c] through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 [*] Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs again vnto a [d] liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, though now for a season (if needs require) ye are in heauinesse, through manifold tentations,

7 That the triall of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the [h] appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loue him, in whom now, though ye see him not, yet doe you beleeue, and reioyce with ioy vnspeakable and glorious,

9 Receiuing the ‖ end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should follow.

12 Vnto whom it was reuealed, that [i] not vnto themselues, but vnto vs they should minister the things that are nowe shewed vnto you by them which [*] haue preached vnto you the Gospell by the holy Ghost sent downe from heauen, the which things the Angels desire to beholde.

13 Wherefore, [k] gird vp the [*] loines of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former [m] lustes of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in [*] all maner of conuersation,

16 Because it is written, [*] Be ye holy, for I am holy.

17 And if ye call him Father, which with out [*] respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, from your vaine conuersation, receiued by the traditions of the [o] fathers,

19 [*] But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was [*] ordained before the foundation of the world, but was declared in the [p] last times for your sakes.

21 Which by his meanes doe beleeue in God that raised him from the dead, and gaue him glory, that your faith and hope might.

a Which were Iewes, to whom he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation, ✝ materiall cause is Christes obedience, our effectuall calling is the formall cause, and the finall cause is our sanctification.
‖ Or, vnto obedience.
c To wit, of Christ.
2. *Cor.* 1. 3. *ephes.* 1. 3.
d For it is but dead and vaine hope which is without Christ.
e Therefore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And need doth so require, when it pleaseth God to lay his crosse vpon his, for to draw them from earthly things, and make them partakers of his heauenly graces.
h At his second comming.

‖ Or, reward.

i Their ministery was more profitable to vs then to them: for we see the things accomplished which they prophesied. *Acts* 2. 4.
k Prepare your selues to the Lord. *Luke* 12. 35.
l Vntill his second comming.
m When you were in ignorance and knew not Christ. *Luke* 1. 75. *Leuit.* 11. 44. *and* 19. 2. *and* 20. 7. *Deut.* 10. 17. *rom.* 2. 11. *gal.* 2. 6.
n According to the sinceritie of the heart.
o Reade Ezekiel. 20 18. 1. *Cor.* 6. 20. & 7. 23. *hebr.* 9. 14 1. *ioh.* 1. 7. *reue.* 1. 5. *Rom.* 16. 25. *ephe.* 3. 9. *col.* 1. 26. 2. *tim.* 1. 9. *tit.* 1. 2.
p When Christ appeared vnto the world, and when the Gospel was preached.

might be in God,

22 Seeing your soules are purified in o-beying the truth through the spirite, to * loue brotherly without fayning, loue one another with a pure heart feruently,

23 Being borne anewe, not of mortall seede, but of q immortall, by the word of God who liueth and endureth for ever.

24 For all * flesh is as grasse, and all the glorie of man is as the flower of grasse. The grasse withereth, & the flower falleth away.

25 But the worde of the Lorde endureth for euer: and this is the word which is preached among you.

Rom.12.10. ephe.4.2. chap.2.17.

q Therefore we must renounce our former nature.

Isa.40.6.ecclus. 14.18.iam.1.10.

CHAP. II.

1 *How exhorteth them to lay aside all vice,* 4 *Shewing that Christ is the foundation whereupon they build.* 9 *The excellent estate of the Christians.* 11 *How prayeth them to abstaine from fleshly lustes.* 13 *To obey the rulers.* 18 *How seruants should behaue themselues toward their masters.* 20 *He exhorteth to suffer after the ensample of Christ.*

WHerefore, * laying aside all maliciousnesse and all guile, and dissimulation, and enuie, and all euil speaking,

2 As new borne babes desire * the ‖ sincere milke of the worde, that ye may growe thereby,

3 If so be that ye haue tasted how bountifull the Lord is,

4 To whom yee come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuely stones be made a spirituall house, and holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is conteined in the scripture, * Beholde, I put in b Sion a chiefe corner stone, elect and precious: and he that beleeueth therein, shall not be ashamed.

7 Vnto you therefore which beleeue, it is precious: but vnto them which bee disobedient, the * stone which the c builders disallowed, the same is made the head of the corner.

8 And a * stone to stumble at, and a rock of offence, euen to them which stumble at the word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a d royall * Priesthood, a holy nation, a ‖ peculiar people, that yee should shewe forth the vertues of him that hath called you out of darknesse into his marueilous light,

10 * Which in time past were not a people, yet are nowe the people of God, which in time past were not vnder mercy, but now haue obteined mercy.

11 Dearely beloued, I beseech you as strangers and pilgrims, * Abstaine from fleshly lustes, which fight against the soule.

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your * good workes which they shall see, glorifie God in the day of * the visitation.

Rom.6.4.ephes. 4.23,25. col.3.8. hebr.12.1.

a In this their infancie and new comming to Christ, he willeth them to take heede least for the pure milke, which is the first beginnings of learning the sincere word, they be not deceiued by them which chop and change it, and giue poyson in stead thereof.

‖ *Or, the milke of vnderstanding which is without deceite.*

Reuel.1.6. Isa.28.16. rom.9.33.

b Meaning that God hath appointed Christ to be chiefe and head of his Church.

Psa.118.22 mat. 12.42.actes 4.11.

c The priestes, Doctors, and Ancients of the people.

Isa.8.14. rom.9.33.

d That is, partakers of Christs Priesthood and kingdome.

Exod. 19.6.reuel 5.10. ‖ *Or, gotten by purchase. Hose.2. 23.rom.9.25. Gal.5.16.rom.13.14. Chap.3.16. Matth.5.16.*

13 * Submit your selues vnto all ‖ manner ordinance of man for the Lords sake, whether it bee vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the prayse of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of maliciousnesse, but as the seruants of God.

17 Honour all men: * loue e brotherly fellowship: feare God: honour the King.

18 * Seruants, bee subiect to your masters with all feare, not only to the good and courteous, but also to the froward.

19 * For this is thanke worthy, if a man for f conscience toward God endure griefe suffering wrongfully.

20 For what prayse is it, if when yee be buffeted for your faults, ye take it patiently? but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when hee was reuiled, reuiled not againe: when hee suffered, he threatned not, but committed it to him that iudgeth righteously,

24 * Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue in righteousnesse: by whose stripes ye were healed.

25 For yee were as sheepe going astray: but are now returned vnto the shepheard and bishop of your soules.

e Your good conuersation shalbe as a preparatiue against that day that God shall shew mercy vnto them and turne them.

Rom.13.1.

‖ *Or, publique gouernment.*

Chap.1.21. rom.12.10.

f With them which acknowledge one selfe Father in heauen.

Ephes.6.5. col.3.22.

g In all obedience: this must be before our eyes, that we obey in the Lord: for if any command things against God, then let vs answere, It is better to obey God then men.

2.Cor.7.10.

h Knowing that God layeth his charge vpon him.

Isa.53.9.1.iohn 3.5. Isa.53.5.mat. 8.17.

CHAP. III.

1 *How wiues ought to order themselues toward their husbands,* 3 *and in their apparell,* 7 *The duetie of men toward their wiues.* 8 *How exhorteth all men to vnitie and loue,* 14 *and patiently to suffer trouble by the example and benefit of Christ.*

LIkewise let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word be woon by the conuersation of the wiues,

Col.3.18.ephes. 5.22.

2 While they beholde your pure conuersation, which is with feare.

3 * Whose apparelling let it not bee outward, as with broided haire, and golde put about, or in putting on of apparell,

1.Tim 2.9.

4 But let the hid man of the heart be incorrupt, with a meeke & quiet spirit, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tire themselues, and were subiect to their husbands,

6 As Sarra obeyed Abraham, and * called him ‖ Sir: whose daughters yee are, while

Gene.18.12. Or, master.

a But willingly doe your duetie: for your condition is not the worse for your obedience. 1. Cor. 7. 3.

b By neither keeping them too straite nor in giuing them too much libertie.

c Taking care, and prouiding for her.

d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.

e For they cannot pray when they are at dissention. *Prou.* 17. 13. *and* 20. 22. *matt.* 5. 39. *rom.* 12. 17. 1. *thes.* 5. 15.

f God hath made vs when we were his enemies heires of his kingdome, and shall not we forgiue our brethren a small fault? *Psal.* 34. 13. *Isa.* 1. 16.

g To take vengeance on him. *Matth.* 5. 10.

h That is, when they thinke to make you afraid by their threatnings. *Isa.* 8. 13.

i Giue him praise and depend on him. *Chap.* 3. 12. *Rom.* 5. 6. *hebr.* 9. 15, 28.

whiles ye doe well, not being a afraid of any terrour.

7 *Likewise yee husbandes dwell with them as men of b knowledge, c giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are d heires together of the grace of life, that your e prayers be not interrupted.

8 Finally be ye all of one mind: one tender with another: loue as brethren: be pitifull: be courteous,

9 *Not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, that ye should be f heires of blessing.

10 *For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile,

11 *Let him eschewe euill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lorde is vpon them that doe euill.

13 And who is he that will harme you, if ye follow that which is good?

14 *Notwithstanding blessed are yee, if ye suffer for righteousnes sake. Yea, b feare not their feare, neither be troubled.

15 *But i sanctifie the Lord God in your hearts: and be ready alwayes to giue an answere to euery man that asketh you a reason of the hope that is in you,

16 *And that with meekenesse and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 *For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the k spirit.

19 By the which he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of *Noe, while the Arke was preparing, wherein fewe, that is, eight ‖ soules were saued in the water.

21 To the which also the figure that now saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is *at the right hande of God, gone into heauen, to whome the Angels, and powers, and might are subiect.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To bee sober and apt to pray, 8 To loue each other, 12 to bee patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOrasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same a minde, which is that he which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should liue (as much time as remaineth in the ‖ flesh) not after the lustes of men, but after the will of God.

3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttony, drinkings, and in abominable idolatries.

4 Wherein it seemeth to them strange, that yee runne not with them vnto the same excesse of riot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the b dead, that they might bee condemned according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the ende of all things is at hand. Be yee therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: * for c loue couereth the multitude of sinnes.

9 *Be ye harborous one to another without grudging.

10 *Let euery man, as hee hath receiued the gift, minister the same one to another, as good dispolers of the manifolde grace of God.

11 If any man speake, let him talke as the wordes of God. If any man minister, let him doe it as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fierie triall, which is among you, to proone you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christes sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 *If yee be railed vpon for the Name of Christ, blessed are ye: for the spirit of glorie, and of God, resteth vpon you: which on their d part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or as a theefe, or an euill doer, or as a busie body in other mens matters.

16 But if any man suffer as a Christian, let him not bee ashamed: but let him glorifie God in this behalfe.

17 For

a Our sanctification standeth in two poynts, in dying to sinne, and liuing to God. ‖ *Or, body.* *Ephes.* 4. 22.

b Although the wicked thinke this Gospel new, and vexe you that imbrace it: yet hath it bene preached to them of time past, which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which two are the effect of the Gospell. *Prou.* 10. 12.

c As hate moueth vs to reproch our brother when hee offendeth vs: so loue hideth and pardoneth the faults which he committeth against vs, though they be neuer so many. *Rom.* 12. 13. *heb.* 13. 2. *Rom.* 12. 6. *phil.* 2. 14. *Matt.* 5. 10.

d That is, by the infidels.

k By the power of God. ‖ Christ being from the beginning head and gouernour of the Church, came in the dayes of Noe, not in body, which then he had not, but in Spirite, and preached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison reserued to the last iudgement. *Gene.* 6. 14. *matth.* 24. 38. *luke* 17. 26. ‖ *Or, persons.* ‖ *Or, the taking to witnesse of a good conscience.* *Heb.* 13. 18.

17 For the time is come, that ‖ iudgement must begin at * the house of God. If it first begin at vs, what shall the ende bee of them which obey not the Gospel of God?

‖Or, punishment. Iere.25 29. luke 23.31.

18 And if the righteous scarcely c be saued, where shall the vngodly and the sinner appeare?

Prou.2.21,22. c As concerning this life, where he is punished.

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duety of Pastours is to feede the flocke of Christ, and what reward they shall haue if they bee diligent. 5 Hee exhorteth yong persons to submit themselues to the elders, 8 To be sober, & to watch that they may resist the enemie.

THe a Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall bee reuealed,

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

2 Feed the flocke of ‖ God, which ‖ dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

‖Or, Christ. ‖Or, which is committed vnto you, or, as much as in you lieth.

3 Not as though yee were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the Elders, & submit your selues euery man one to another: * decke your selues inwardly in lowlines of minde: for God * resisteth the proude, and giueth grace to the humble.

Rom.12.10. Iames 4.6.

6 Humble * your selues therefore vnder the mighty hand of God, that hee may exalt you in due time.

Iames 4.10.

7 Cast * all your care on him: for he careth for you.

1 Pet.5.22. wisd. 12.13. mat.6.25. luke 12.22.

8 Be sober and watch: for * your aduersary the deuill as a roaring lion walketh about seeking whom he may deuoure:

Luke 22.31.

9 Whom resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

b Nothing commeth vnto vs which we see not to appertaine to ȳ rest of Christs members: and therefore wee ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein yee stand.

13 The Church that is at c Babylon elected together with you, saluteth you, and Marcus my sonne.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

14 Greete ye one another with the * kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The second Epistle generall of Peter.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and increasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approoue their vocation, not setting their affections on worldly things (as hee had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleere witnesse, chiefly in that hee heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God, as likewise the Prophets testified. And least they should promise to themselues quietnes by professing the Gospel, hee warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade hee liuely setteth forth as in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen the all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good works, & fruits of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God as he himselfe had seene vpon the mount.

SImon Peter a seruant, and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the a righteousnesse of our God and Sauiour Iesus Christ:

a In that he declared himselfe iust and faithful in accomplishing his promise by Christ.

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his b godly power hath giuen vnto vs all things that pertaine vnto c life and godlines, d through the knowledge of him that hath called vs ‖ vnto glory and vertue.

b He speaketh of Christ as hee is God and Sauiour.

c That is, saluation.

d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.

‖Or, through his glory.

4 Whereby most great, and precious promises are giuen vnto vs, ȳ by them ye should be partakers of the e godly nature, in that ye flee the corruption, which is in the world through lust.

e We are made partakers of the diuine nature, in that wee flee the corruption of the world, or as Paul writeth, are dead to sinne and are not in the flesh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer f vertue with your faith: and with vertue, knowledge:

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, loue.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle nor vnfruitful in the knowledge of our Lord Iesus Christ.

9 For hee that hath not these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election h sure: for if ye doe these things, yee shall neuer i fall.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.

12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath * shewed me.

15 I will endeuour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For wee followed not * ‖ deceiuable fables, when wee opened vnto you the power, and comming of our Lord Iesus Christ, but with our eyes wee saw his maiestie:

17 For hee receiued of God the Father honour and glory, when there came such a voice to him from the excellent glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voice wee heard when it came from heauen, being with him in the l holy mount.

19 Wee haue also a more sure m worde of the Prophets, to the which ye do wel that ye take heede, as vnto a light that shineth in a darke place, vntill the n day dawne, and the o day starre arise in your hearts.

20 * So that yee first know this, that no prophesie in the Scripture is of p any priuate ‖ motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

g The Greeke word signifieth him that naturally cannot see, except hee holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblind, or sandblind.

h Albeit it be sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth and iustifieth vs.

i For God will euer vphold you,

k In this body, 2. Cor. 5. 3, 4.

Iohn 21. 18.

1. *Cor.* 1. 19. *and* 2. 1.

‖ *Or, sophisticall and crafty.*

Matth. 17. 5.

l For by Christs presence it was for the time holy.

m That is, the doctrine of the Prophets.

n A perfecter knowledge then vnder the Law.

o Meaning, Christ the sonne of iustice, by his Gospel.

2. *Tim.* 3. 16.

p Commeth not of men.

‖ *Or, interpretatio.*

CHAP. II.

He propheſieth of falſe teachers, & ſheweth their puniſhment.

BVt there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.

2 And many shal follow their ‖ damnable ‖ *Or, inſolent and wanton.* waies, by whom the way of trueth shall bee euill spoken of,

3 And through couetousnesse shall they with fained wordes make a merchandise of you, whose iudgement long agone is not farre off, and their damnation slumbreth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into hel, and deliuered them into chaines of darknesse, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrew them, and made them an ensample vnto them that after should liue vngodly,

7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despise the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not b railing iudgement against them before the Lord.

12 But these, as c brute beastes, led with sensualitie, & made to be taken, and destroyed, speake euill of those things which they know not, and shal perish through their own corruption,

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots, d delighting themselues in their deceiuings, in feasting with you,

14 Hauing eyes full of adultery, and that cannot cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnes, cursed children,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnesse.

16 But hee was rebuked for his iniquitie: for the dumbe Asse speaking with mans voice, forbade the foolishnesse of the prophet.

17 These are wels without water, and e cloudes caried about with a tempest, to whom the blacke darkenesse is reserued for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob 4. 18. *iude* 6.

Gen. 7. 1

Gen. 19. 24, 25.

Gen. 16. 16.

1. *King.* 22. 22.

iob 1. 12.

b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authority and power which is giuen them of God.

c As beasts without reason or wit, follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitie, & as they are vessels made to destruction and appointed to this iudgemẽt, so they fall into ſ snares of Satan, to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeed they be but spots, & so deceiue you, reade Iude 12.

Num. 22. 23.

iude 11.

Iude 12.

e They haue some apparance outward, but within they are drie and baren, or at most they cause but a tempest.

Acts 20. 29.

2. *sam.* 4. 2. *iude.* 4. *and* 18.

were cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are themselues the * seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 * For if they, after they haue escaped from the filthinesse of the world, through the f knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is woorse with them then the beginning.

21 For it had beene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖ commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, * The dog is returned to his owne vomit: and, The sow that was washed, to the wallowing in the mire.

John 8.34. rom. 6.20.

Matt. 12.45. heb. 6.4,5,6. and 10. 26,27.

f Which commeth by hearing the Gospel preached.

‖ *Or, doctrine.*

Prou. 26.11.

CHAP. III.

3 *He sheweth the impietie of them which mocke at Gods promises.* 7 *After what sort the end of the world shalbe.* 8 *That they prepare themselues thereunto,* 16 *Who they are which abuse the writings of S. Paul, and the rest of the Scriptures,* 18 *concluding with eternall thanks to Christ Iesus.*

THis second Epistle I nowe write vnto you, beloued, wherewith a I stirre vp, and warne your pure mindes,

2 To call to remembrance the woordes, which were tolde before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they b willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the woord of God.

6 Wherefore the c world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same woord in store, and reserued vnto fire against the day of iudgement, & of the destruction of vngodly men.

a For wee fall quickly asleepe, and forget that which we are taught. *2. Tim. 4.1.2. tim. 3.1. iude 18.*

b He meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicures and Atheists.

c As touching the beauty thereof, and things which were therein, except them which were in the Arke.

8 Dearely beloued, bee not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, and a thousand yeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient towards vs, and * d would haue no man to perish, but would all men to come to repentance.

10 * But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noise, & the elements shall melt with heat, and the earth with the woorks that are therein, shalbe burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the comming of the day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heat?

13 But we looke for * new heauens, and a new earth, according to his promise, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that yee looke for such things, be diligent that ye may be found of him in e peace, without spot, and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to f you,

16 As one, that in all his Epistles speaketh of these things: amog the which some things are s hard to be vnderstood, which they that are vnlearned and vnstable ‖ peruert, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore, beloued, seeing ye know these things before, beware lest yee be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glory both nowe and for euermore. Amen.

Psalme 90.4. Eccl. 33.11. 1. tim. 2.4.

d He speaketh not here of the secret and eternall counsell of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospell, whereby all are called & bidden to the banquet. *Matth. 24 44. 1. thes. 5. 2. reue. 3.3. and 16.15. Isa 65.17. & 66. 22. reue. 21.11.*

e In quiet conscience. *Rom. 2.4.*

f Albeit his epistles were written to peculiar Churches, yet they coteine a generall doctrine appertaining to al men.

g As no man condemneth the brightnesse of the sun, because his eye is not able to susteine the clearenesse thereof: so the hardnesse which we cannot sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ *Or, wrest.*

The first Epistle generall of Iohn.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, how that our whole saluation doth consist onely in Christ, lest that any man should thereby take a boldnesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himselfe to keepe his commandements, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all, he doth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 *True witnesse of the euerlasting word of God.* 7 *The blood of Christ is the purgation of sin.* 10 *No man is without sinne.*

a That is, Christ, God eternall.

b That is, Christ being man,

THat which was a from the beginning, which wee haue b heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the woord of life,

2 (For the life appeared, and wee haue seene it, and beare witnesse, and shew vnto you the eternall life, which was d with the Father, and appeared vnto vs)

3 That, I say, which wee haue seene and heard, declare wee vnto you, that yee may also e haue fellowship with vs, and that our ing ioyned together in Christ by faith, should be the

c Which giueth life, and had it in himselfe, John 1.4.

d Before all beginning.

e The effect of the Gospell is, that all we be

our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that your ioy may be full.

5 This then is the message, which wee haue heard of him, and declare vnto you, that God * is light, and in him is no darkenesse.

Iohn 8.12.

f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very purity and light, will not haue fellowship with them which lie in sinne and darkenesse.

6 If we say that we haue fellowship with him, and walke in darkenesse, we lie, and do not truly:

g In an euil conscience, and without the feare of God.

7 But if we walke in the light as hee is in the light, wee haue fellowship [b] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

10 If wee say wee haue not sinned, wee make him a liar, and his ‖ word is not in vs.

h That is, Christ with vs, and we with our selues. *Heb 9.14. 1.pet. 1.19. reuel. 1.5.*

i If wee be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. ‖*Or, doctrine.*

CHAP. II.

1 Christ is our aduocate. 10 Of true loue, and how it is tried. 18 To beware of Antichrist.

MY babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an * Aduocate with the Father, Iesus Christ the Iust,

a Christ is not onely aduocate and atonement: for the office of intercession and redemption are ioyned together.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of [b] the whole world.

b That is, of the which haue embraced the Gospel by faith in all ages, degrees and places: for there is no saluation without Christ.

3 And hereby we are sure that we [c] know him, if we keepe his commandements.

c That is, by faith, and so obey him: for knowledge cannot be without obedience.

4 He that sayth, I know him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But hee that keepeth his word, in him is [d] the loue of God perfect in deed: hereby we know that we are in him.

d Whereby he loueth God: so that to loue God is to obey his word. ‖*Or, doctrine.*

6 Hee that sayeth hee remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no new ‖ commandement vnto you: but an olde commandement which yee haue had from the [e] beginning: the [f] olde commaundement is the word, which ye haue heard from the beginning.

e When the law was giuen.

f Loue thy neighbor as thy selfe, is the olde commandement taught in the Law: but when Christ, saith, So loue one another as I haue loued you, he giueth a new commandement onely as touching the forme, but not as touching the nature or substance of the precept. *Chap. 3.23.*

8 Againe, a newe commaundement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

11 But he that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes.

12 [g] Little children, I write vnto you, because your sinnes are forgiuen you for [h] his Names sake.

g Hee nameth all the faithfull children, as he doth their spirituall Father, attributing to olde men knowledge of great things, to yoong men stiength, to children obedience and reuerence to their gouernours.

h For Christes sake.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you yoong men, because ye haue ouercome the ‖ wicked.

‖*Or, the deuill.*

14 I write vnto you, babes, because yee haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yoong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

‖*Or, the deuill.*

15 Loue not the [i] worlde, neither the things that are in the worlde. If any man loue the * worlde, the loue of the Father is not in him.

i As it is aduersary to God, *Iames 4.4.*

16 For all that is in the world (as the lust of the * flesh, the [l] lust of the eyes, and the [m] pride of life) is not of the Father, but is of the world.

k To liue in pleasure.

l Wantonnesse.

m Ambition and pride.

17 And the world passeth away, and the lust thereof, but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

19 [n] They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

20 But ye haue an [o] ointment from him, that is [p] holy, & ye haue knowen all things.

o The grace of the holy Ghost,

p Which is Christ.

21 I [q] haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the trueth.

q In this Epistle which I nowe write vnto you.

22 Who is a liar, but hee that denieth that Iesus is [r] Christ? he same is the Antichrist that denieth the Father and the Sonne.

r He that taketh away or diminisheth either of the natures in Christ, or bee that confoundeth or separateth them, els he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

23 Whosoeuer denieth the Sonne, the same [s] hath not the Father †.

s Then the infidels worship not the true God.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

† But he that confesseth the Sonne, hath also [t] Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

t Christ communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. ‖*Or, in Christ.*

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which yee receiued of him, dwelleth in you: and ye need not that any man teach you: but as the same [u] anointing teacheth you of al things, and it is true, and is not lying, and as it taught you, ye shal abide ‖ in him.

u By this name he meaneth the whole Church of Christ in generall.

28 And nowe, [x] little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

x little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

29 If yee knowe that hee is righteous, know ye that he which doth righteously, is borne of him.

CHAP. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold, what loue the father hath shewed on vs, that wee should be [a] called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearely beloued, nowe are wee the sonnes of God, but yet it doeth not appeare what we shall be: and we know that when [b] he shall appeare, we shall be [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.

4 Whosoeuer [d] committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might [*] take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 Hee that [*] committeth sinne, is of the deuill: for the deuil sinneth from the [e] beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for [f] his seede remaineth in him, neither can he [g] sinne, because hee is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whosoeuer doeth not righteousnesse, is not of God, neither he that [h] loueth not his brother.

11 For this is the message, that yee heard from the beginning, that we should [*] loue one another.

12 Not as [*] Cain which was of the wicked, and slewe his brother: and wherefore slewe he him? because his owne workes were euill, and his brothers good.

13 Marueile not, my brethren, though the world hate you.

14 We know that wee are translated from death vnto life, because wee [i] loue the brethren: [k] Hee that loueth not his brother, abideth in death.

15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 [*] Hereby haue we perceiued loue, that hee layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 [*] And whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in [h] deede and in trueth.

19 For thereby wee knowe that wee are of the trueth, and shall before him assure our hearts.

20 For if our [l] heart condemne vs, God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 [*] And whatsoeuer wee aske, wee receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

23 [*] This is then his commaundement, That wee beleeue in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 [*] For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the spirit which hee hath giuen vs.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.
b That is Christ.
c As the members and head are, which make one perfect body.
d That is, in whō sinne doth reign, so that he seeketh not to be sanctified.
Isa.53.4,9.
1.pet.2.22.
John 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He cannot be vnder the power of sinne, because the spirit of God correcteth his euill and corrupt affections.
h He deteendeth from the first table of the commandements to the second.
John 13.34.
and 15.12.
Gen.4.8.
i This loue is the speciall fruite of our faith, and a certaine signe of our regeneration.
Chap.2.10.
Iames.1.9.17,18.
John 15.13.
ephes.5.2.
Luke 3.11.
k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.
l If our conscience being guilty of any thing, be able to cōdemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.
Iohn 15.7.
and 17.23.
mat.21.22.
chap.5.14.
John 6.29.
and 17.3.
John 13.34.
and 15.10.

CHAP. IIII.

1 Difference of spirits. 2 How the spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shal ye know the spirit of God, Euery spirite that confesseth that Iesus [b] Christ is come in the flesh, is of God.

3 And euery spirite which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, howe that hee should come, and [c] now already he is in the world.

4 Little children, ye are of God, and haue ouercome them: for greater is hee that is in you, then [d] he that is in the world.

5 They are of the world, therefore speake they of the worlde, and the world heareth them.

6 We are of God, [*] hee that knoweth God, [e] heareth vs: hee that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 [*] In this [f] appeared the loue of God toward vs, because God sent his only begotten Sonne into the worlde, that we might liue through him

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 [*] No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that we dwell in him, and he in vs: because hee hath giuen vs of his Spirit.

14 And wee haue seene and doe testifie, that the Father sent the Sonne to bee the Sauiour of the world.

15 Whosoeuer [b] confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued

a Them which boast that they haue the Spirit to preach or prophesie.
b Who being very God, came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, else not.
c He began to build the mystery of iniquitie.
d Satan the prince of the world.
John 8.47.
e With pure affection and obedience.
John 3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death.
John 1.18.
1.tim.6.16.

the loue that God hath ‖ in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are wee in this world.

18 There is no k feare in loue, but perfect loue casteth out feare: for feare hath paynefulnesse: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, hee is a lyar: for l how can hee that loueth not his brother whom hee hath seene, loue God whom he hath not seene?

21 * And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

CHAP. V.

1. 10. 13 *Of the frutes of faith.* 14. 20 *The office, authoritie, and duinitie of Christ.* 21 *Against images.*

WHosoeuer beleeueth that Iesus is the Christ, is a borne of God, and euery one that loueth him which begate, loueth him which is begotten of him.

2 In this we know that we loue the children of God, when we loue b God, and keepe his commandements.

3 For this is the loue of God, that wee keepe his commandements: and his * commandements are not c grieuous.

4 For all that is borne of God ouercommeth the world: and this is the victory that ouercommeth the world, euen our faith.

5 * Who is it that ouercommeth the world, but hee which beleeueth that Iesus is the Sonne of God?

6 This is that Iesus Christ that came by d water e and blood, not by water onely, but by water and blood: and it is the f spirit, that beareth witnesse: for the spirit is g trueth.

7 For there are three, which beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three, which beare witnesse in earth, the spirite, and the water, and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne.

10 * He that beleeueth in the Sonne of God, hath the witnesse † in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the record, that God witnessed of his Sonne.

11 And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and hee that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that yee may beleeue in the Name of the Sonne of God.

14 And this is the assurance, that wee haue in him, * that if we aske any thing according to his will, he heareth vs.

15 And if wee knowe that hee heareth vs, whatsoeuer we aske, wee knowe that we haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne, that is not vnto death, let him aske, and he shall giue him life for them that sinne not h vnto death. * There is a sinne i vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoeuer is borne of God, k sinneth not: but he that is begotten of God l, keepeth himselfe, and the m wicked n toucheth him not.

19 We know that we are of God, and the whole world o lieth in wickednesse.

20 But wee knowe that the Sonne of God is * come, and hath giuen vs a minde to knowe him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very p God, and eternall life.

21 Babes, keepe your selues from q idols, Amen.

Mat.7.7.& 21, 22.chap.3.22.

h Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ.

Mat.12.31 mar. 3.29, luke 12.10.

i As theirs is whom God doth so forsake, that they fall into vtter despaire.

k Giueth not himselfe so ouer to sinne, that he forgetteth God.

l Taketh heede that he sinne not.

m That is, Satan.

n With a mortal wound.

o That is, all men generally, as of themselues, lie as it were buried in euill.

Luke 24.45.

p Christ very God.

q Meaning from euery forme and fashion of thing which is set vp for any deuotion to worship God.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.

THe Elder to the ‖ elect Ladie, and her children, whome I loue in a the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the truths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie and peace from God the Father, and from the Lorde Iesus Christ the sonne of the Father, with b trueth and loue.

4 I reioyced greatly, that I found of thy children walking c in trueth, as we haue receiued a commandement of the Father.

5 And now beseech I thee Lady, (not as writing a new commaundement vnto thee, but that same which we had from the beginning) that we * loue one another.

6 And this is the loue, that wee should walke after his ‖ commandements. This commaundement is, that as yee haue heard from the beginning, ye should walke in it.

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. Hee that is such one, is a deceiuer and an Antichrist.

Iohn 3.36. † Of God.

Iohn 1 5.12.

1 Cor. 15.57.

Iohn 13.34. and 15.12.

Matth. 11.30.

Iohn 13.34.

Iohn 1 5.12.

Iohn 1 5.12.

‖ *Or, steward vs.*

i By inspiring it into vs.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them, which beare his image.

a Is regenerate by the vertue of his spirit.

b The loue of God must go before, or els we can not loue aright.

c They are easie to the sonnes of God, which are led with his spirite: for they delight therein.

d That is, regeneration.

e The water and blood that came out of his side, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.

f Our minde inspired by the holy Ghost.

g Which testifieth to our hearts, that we are the children of God.

‖ *Or, worthy and noble.*

a According to godlinesse, and not with any worldly affection.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

c According to Gods word.

‖ *Or, doctrine.*

d By suffering our selues to be seduced.
e He that passeth the limits of pure doctrine.

8 Looke to your selues, that we d lose not the things which we haue done, but that we may receiue a full reward.
9 Whosoeuer e transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, and bring not this doctrine, * receiue him not to house, neither bid him, f God speede.
11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
12 The sonnes of thine * elect sister greete thee, Amen.

Rom.16.17.

f Haue nothing to do with him, neither shew him any signe of familiaritie or acquaintance.

* *Or, worthy.*

The third Epistle of Iohn.

3 Hee is glad of Gaius that hee walketh in the trueth, 8 Exhorteth them to bee louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

THe Elder vnto the beloued Gaius whom I loue in the trueth.
2 Beloued, I wish chiefly ý thou prospered st and fared st well, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in a veritie.
5 Beloued, thou dost faithfully whatsoeuer thou dost to the brethren, and to b strangers,
6 Which bare witnesse of thy loue before the Churches, whom if thou bringest on their iourney, as it c beseemeth according to God, thou shalt doe well,
7 Because that for his Names sake, they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I will declare his deedes which hee doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, followe not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not * seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues beare record, and ye knowe that our record is true.
13 I haue many things to write: but I will not with inke and pen write vnto thee.
14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The frends salute thee. Greete the friends by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord sayeth, He that receiueth you, receiueth me,

* *Or, knowen.*

The generall Epistle of Iude.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heed of deceiuers, which goe about to drawe away the hearts of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth foorth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally, he comforteth the faithfull, & exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

IUDE a seruant of Iesus Christ, & brother of Iames, to them which are called and sanctified a of God the Father, and b reserued to Iesus Christ:
2 Mercy vnto you, and peace, and loue be multiplied.
3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that yee should earnestly c contend for the maintenance of the faith, which was d once giuen vnto the Saints.
4 For there are certeine men crept in, which were before of olde e ordeined to this condemnation: vngodly men they are which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Iesus Christ.
5 I will therefore put you in remembrance, forasmuch as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterward which f beleeued not.
6 The * Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse vnto the g iudgement of the great day.
7 As * Sodome and Gomorrhe, and the cities about them, which in like maner as they did, committed fornication, and followed h strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire.

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17.6.
c Against the assaults of Satan and heretikes.
d That ye should keepe it for euer.
e He confirmeth their heart against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

* *2.Pet.2.1.*

Numb.14.37.

f Their incredulity was the occasion of all their euill.

2.Pet.2.4.

* *Or, originally.*

g Then shalbe their extreame punishment.

Gen.19.24,25.

h Most horrible pollutions.

i Which shew themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scriptures which are now lost, Num. 21.14. Iosh.10.13. 2.chro.9.29.
l In Zecharie 3.
2. Christ vnder the name of the Angel, rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.
m By their carnall iudgement. *Gen.*4.8. *Numb.*22.23.
n For as Core, Dathan, and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. *Num.*16.1,2.
o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apologet. cap.39.
p Either of God, or of his Church. 2.*Peter* 2.17. *Reuel.*1.7.
q This saying of Enoch might for the worthinesse thereof haue beene as a common saying among men of all times, or else haue beene written in some of those bookes which now remaine not: yet by the prouidence of God, to many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

8 Likewise notwithstanding these i dreamers also defile the flesh, and despise gouernment, and speake euill of them that are in authoritie.

9 Yet k Michael the Archangel, when he stroue against the deuill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, l The Lord rebuke thee.

10 But these speake euill of those things, which they know not: ‡ whatsoeuer things they know m naturally, as beasts which are without reason, in those things they corrupt themselues.

11 Woe be vnto them: for they haue followed the way * of Cain, and are cast away by the deceite * of Balaams wages, and perish in the n gainesaying * of Core.

12 These are spots o in your feasts of charitie when they feast with you, without p all feare, feeding themselues: * cloudes they are without water, carried about of windes, corrupt trees, and without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserued the blacknesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam, prophesied of such, saying, * q Behold, the Lord commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes †: * whose mouthes speake proud things, hauing mens persons in admiration, because of a vantage.

17 But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should bee mockers * in the last time, which shoulde walke after their owne vngodly lustes.

19 These are makers of sects, fleshly, hauing r not the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ, vnto eternall life.

22 And haue compassion of some, ‡ in putting difference:

23 And other saue with t feare, pulling them out of the fire, and hate euen the u garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Sauiour, bee glory, and maiestie, and dominion, and power, both now and for euer, Amen.

† In vngodlinesse and iniquitie. *Psal.*17.10.

1.*Tim* 4.1. 2.*tim.*3.1. 2.*pet.*3.3.

r Of regeneration.

‡ Some may be wonne with gentleneſſe, other by sharpenesse.

t By sharpe reproofes to draw them out of danger.

u He willeth not onely to cut off the euill, but also to take away all occasions, which are as preparatiues, and accessaries to the same.

☙ The Reuelation of ‖ Iohn the Diuine.

‖ *Or, declared to Iohn.*

THE ARGVMENT.

IT is manifest, that the holy Ghost would, as it were, gather into this most excellent Booke a summe of those prophesies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should bee expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like scorpions the members of Christ, shalbe destroyed. But the Lambe Christ shall defend them which beare witnesse to the trueth, who in despight of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limited: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length hee shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheleſſe, for a season God will permit this Antichrist, and strumpet, vnder colour of faire speech and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoid this harlots flatteries and brags, whose ruine without mercy they shal see, and with the heauenly companies sing continuall praises: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The Maiestie and office of the sonne of God. 20 The vision of the Candlesticks and starres.

THe [a] Reuelation of IESVS CHRIST which [b] GOD gaue vnto him, to shewe vnto his seruantes things which must shortly be [c] done: which hee sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this [d] prophesie, and keepe those things which are written therein: for the time is at [e] hand.

4 Iohn, to the [f] seuen Churches which are in Asia, Grace be with you & peace from him, which [g] is, and which was, & which is to come, & from the seuen spirits which are before his throne,

5 And from Iesus Christ, which is a *faithfull witnesse, and * the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * blood,

6 And made vs *Kings and Priests vnto God, euen his father, to him be glorie and dominion for euermore, Amen.

7 Behold, he commeth with * clouds, and euery eye shall see him: yea, euen they which [h] pearced him through: and all kindreds of the earth shall waile [i] before him. Euen so, Amen.

8 I * am [i] Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almightie.

9 I Iohn euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirite on [k] the Lords day, and heard behind mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and sende it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the [n] voice that spake with mee: and when I was turned, I saw [o] seuen golden candlesticks,

13 And in the middes of the seuen candlesticks, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girded [r] about the paps with a golden girdle.

14 His head, and haires were [s] white as white wooll, and as snowe, and his eyes were as a [t] flame of fire,

15 And his feete like vnto ‖ fine [u] brasse, burning as in a furnace: and his [x] voyce as the sound of many waters.

16 And hee had in his right hand seuen [y] starres: & out of his mouth went a [z] sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as * dead: then he layd his right [a] hand vpon me, saying vnto mee, Feare not: I am the * [b] first and the last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come [d] hereafter.

20 The mystery of the seuen starres which thou sawest, [e] in my right hand, and the seuen golden candlesticks, is this, The seuen starres are the [f] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

a Of things which were hid before.
b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as lord and God reuciled it to Iohn his seruant by the ministerie of his Angel, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the New Testament.
e And beganne euen then.
f Meaning the Church vniuersall, *Exod.3.14.*
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father and Christ, whom after he calleth the hornes and eyes of the lamb, chap.5.6. In a like phrase Paul taketh God, and Christ, and the Angels to witnesse, 1. Tim. 5.21. *Psal.89.37. 1.Cor.15.20,21. Colos.1.18. Heb.9.14.*
h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. ‖*Or, for him. Chap. 21.6. and 22.13.*
i Alpha and Omega are the first and last letters of the a.b.c. of the Greekes.
k Which some call Sunday: S. Paul the first day of the weeke, 1.Cor.16.2. Actes 20.7. and it was established after that the Iewes Sabbath was abolished.
l I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and hee that shall remaine when all things shall perish, euen I am the eternall God.
m Of the which some were fallen: others decayed: some were proude: others negligent: so that hee sheweth remedie for all.
n That is, him whose voyce I heard.
o Meaning, the Churches.
p Which was Christ, the head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the loynes.
s To signifie his wisedome, eternitie, and diuinitie.
t To see the secrets of the heart.
‖*Or, alcumine.*
u His iudgements and wayes are most perfect.
x Both because all nations praise him, and also his word is heard and preached through the world.
y Which are the pastours of the Churches.
z This word signifieth his word and the vertue thereof, as is declared, Heb 4.12. *Dan.10.8,9.*
a To comfort me. *Isa.41.4 and 44.6.*
b Equall God with my Father, and eternall.
c That is, power ouer them.
d In the latter dayes.
e In my protection.
f That is, the ministers, Mal.2.7.

CHAP. II.

He exhorteth fiue Churches 5 To repentance, 10 To perseuerance, patience and amendement, 5. 14.20.23 Aswell by threatnings, 7.10.17.26. As promise of reward.

VNto the [a] Angell of the Church of Ephesus write. These things saith he that [b] holdeth the seuen starres in his [c] right hand, and [d] walketh in the middes of the seuen golden candlesticks.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them lyars.

3 And thou hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue somewhat against thee, because thou hast left thy first [e] loue.

5 Remember therefore from whence thou art fallen, and repent, & doe the first works: or els I will come against thee shortly, and will remoone thy [f] candlestick out of his place, except thou amend.

a To the Pastor or minister which are called by his name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.
b Reade Chap. 1.13.
c In his protection.
b According to his promise, Mat.28.20. he wil be with them to the end of the world.
e The first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel.
f The office of the Pastor is compared to a candlestick or lampe, forasmuch as hee ought to shine before men.

6 But this thou hast, that thou hatest the workes of the s Nicolaitans, which I also hate.

7 Let him that hath an eare, heare, what the Spirit sayth vnto the Churches. To him that ouercommeth, will I giue to eat of the tree of h life, which is in the middes of the Paradise of God.

8 ¶ And vnto the i Angel of the Church of the Smyrnians write, These thnigs saith he that is first, and last, which was dead, and is k aliue.

9 I know thy workes and l tribulation, and pouertie, (but thou art m rich) and I know the blasphemie of them, which say they are Iewes, and are n not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the o deuill shall cast some of you into prison, that ye may be p tryed, and yee shall haue tribulation q ten dayes: bee thou faithfull vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit sayeth to the Churches. He that ouercommeth, shal not be hurt of the r second death.

12 And to the Angel of the Church which is at Pergamus write, This sayeth hee which hath the sharpe t swoorde with two edges.

13 I knowe thy workes and where thou dwellest, euen where Satans u throne is, and thou keepest my Name, and hast not denyed my faith, x euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the y doctrine of z Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirite sayth vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is a hid, and will giue him a b white stone, and in the stone a c new name written, which no man knoweth sauing he that receiueth it.

18 ¶ And vnto the Angel of the Church which is at Thyatira write, These things sayeth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like ‖ fine brasse.

19 I know thy works and thy loue, and d seruice, and faith, and thy patience, and thy workes, and that they are moe at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman e Iezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them f commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her g children with death: and all the Churches shall knowe that I am hee which h search the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the i deepenesse of Satan (as k they speake) I will put vpon you none other burden,

25 But that which ye haue already, hold fast till I come.

26 For hee that ouercommeth and keepeth my workes vnto the end, to him will I giue power ouer nations,

27 * And hee shall rule them with a rod of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit sayth to the Churches.

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g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Act. 6.5. which was chosen among the Deacons.

h Meaning, the life euerlasting: thus by corporall benefits he rayseth them vp to consider spirituall blessings.

i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe confessed before Herodes, when he was led to be burned for Christs cause.

k The eternall Diuinitie of Iesus Christ is here most plainely declared, with his manhood, and victorie ouer death, to assure his that they shall not be ouercome by death.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith.

o Here he nameth the author of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie.

p The ende of affliction is, that wee may be tryed and not destroyed.

q Signifying many times, as Gen. 31.41. numb. 14.22. although there shall bee comfort and release.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleeue in Iesus Christ, Iohn 5.24.

s The word of God is the sworde with two edges, Hebr. 4.12.

t All townes and countreys whence Gods word and good liuing is banished, are the throne of Satan, and all those places where the word is not preached syncerely, and maners aright reformed.

u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.

x All such are like counsellers to Balaam, which for lucre perswade to idolatry or whoredome, *Num.* 23.14. *and* 25.1.

y And not common to all.

z Such a stone was wont to be giuen vnto them that had gotten any victory or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.

a The newe name also signifieth renoome and honour.

‖ *Or, aleumine.*

b To helpe the Saints. 1. *King.* 16.31.

c As that harlot Iezabel maintained strange religion, and exercised crueltie against the seruants of God, so are there among them that do the like.

d They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome, Hos. 4. 13.

e Them that follow her wayes. 1. *Sam.* 16.7. *psal.* 7.9. *ier.* 11.20. & 17.10.

f The false teachers tearmed theis doctrine by this name, as though it contained the most deepe knowledge of heauenly things, and was in deede drawen out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arians, &c. vse to beautifie their monstrous errours and blasphemies.

g The children of Iezabel, *Psal.* 2.9.

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching, 12 *VVith promise to them that persuere.*

AND write vnto the Angel of the Church which is at Sardi, These things sayth hee that hath the seuen Spirits of God, and the seuen starres, I know thy workes: for thou hast a name that thou a liuest, but thou art dead.

a The minister liueth when he bringeth foorth good fruits, els he is dead.

2 Be awake and strengthen the things which remaine, that are readie to die: for I haue not found thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast, and repent. * If therefore thou wilt not watch, *Chap.* 16.15. 1. *thes* 5.2. 2. *pet.* 3.10.

I will come on thee as a theefe, and thou ſhalt not know what houre I will come vpon thee.

4 Notwithſtanding thou haſt a fewe names yet in Sardi, which haue not [b] defiled their garments, and they ſhall walke with mee in white: for they are worthy.

5 He that ouercommeth, ſhall be clothed in white aray, and I will not put out his name out of the [m] booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſayeth hee that is Holy and True, which hath the [c] key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth,

8 I know thy workes: behold, I haue ſet before thee an open [d] doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themſelues Iewes and are not, but doe lie: behold, I ſay, I will make them that they ſhall come and [e] worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the worde of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly: holde that which thou haſt, that no man take thy [f] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee ſhall goe no more out: and I will write vpon him the Name of my God, and the Name of the citie of my God, which is the new Ieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, Theſe things ſayth [g] Amen, the faithfull and true witneſſe, the [h] beginning of the creatures of God,

15 I know thy workes, that thou art neither colde nor hot: I would thou werest cold or hot.

16 Therefore, becauſe thou art lukewarme, and neither colde nor hot, it will come to paſſe, that I will ſpewe thee out of my mouth.

17 For thou ſayeſt, I am [i] rich and increaſed with goods, and haue [k] nede of nothing, and knoweſt not howe thou art wretched, and miſerable, and poore, and blinde, and naked.

18 I counſell thee to buy of me gold tried by the fire, that thou mayeſt bee made rich, and white raiment, that thou mayeſt bee clothed, and that thy filthy nakednesse doe not appeare: and [l] anoynt thine eyes with eye ſalue, that thou mayeſt ſee.

19 As many as I loue, I [*] rebuke and chaſten: bee [m] zealous therefore and amend.

20 Beholde, I ſtande at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will ſup with him, and he with me.

21 To him that ouercommeth, will I graunt to ſit with mee in my [n] throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 The viſion of the Maieſtie of God. 3 He ſeeth the throne and one ſitting vpon it, 8 and 24. ſeates about it with 24. elders ſitting vpon them, and foure beaſts praying God day and night.

AFter this I looked, and beholde, a [a] doore was open in heauen, and the firſt voice which I heard, was as it were of a trumpet talking with mee, ſaying, Come vp hither, and I will ſhewe thee things which muſt be done hereafter.

2 And immediately I was rauiſhed in the ſpirit, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And [b] hee that ſate, was to looke vpon like vnto a Iaſper ſtone, and a Sardine, and there was a rainebow round about the throne in ſight like vnto an Emerauld.

4 And round about the throne were foure and twentie ſeates, and vpon the ſeates I ſawe [c] foure and twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of gold.

5 And out of the throne [d] proceeded [*] lightnings, and thundrings, and voyces, and there were ſeuen lampes of fire burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was [e] as a ſea of glaſſe like vnto criſtall: and in the [f] midſt of the throne, and round about the throne were foure [b] beaſtes full of eyes before and behinde.

7 And the firſt beaſt was like a lion, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt was like a flying Eagle.

8 And the foure beaſtes had each one of them ſixe wings about him: and they were full of eyes within, and they ceaſed not day nor night, ſaying, [*] Holy, holy, holy, Lord God Almightie, Which was, and Which is, and Which is to come.

9 And when thoſe beaſts gaue glory, and honour, and thanks to him that ſate on the throne, which liueth for euermore, and euer,

10 The foure and twentie Elders fell downe before him that ſate on the throne, & worſhipped him, that liueth for euermore, [g] and caſt their crownes before the throne, ſaying,

Prou. 3.11. hebr. 12.5.

m Nothing more diſpleaſeth God then indifferencie and coldneſſe in religion, & therefore he will ſpue ſuch out as are not zealous and feruent.

n In my ſeate royall, and to be partaker of mine heauenly ioyes.

a Before that he make mention of the great afflictions of the Church, he ſeeteth foorth the maieſtie of God, by whoſe will, wiſedome, & prouidence all things are created, and gouerned, to teach vs patience.

b He deſcribeth the diuine and incomprehenſible vertue of God the Father, as chap. 5.6. and the ſonne, who is ioyned with him.

c By theſe are meant all the holy company of the heauens.

d From [f] throne of the Father and the Sonne proceedeth the holy Ghoſt, who hauing all but one throne, declare the vnitie of the Godhead.

e The holy Ghoſt is as a lightning vnto vs that beleeue, and as a fearefull thunder to the diſobedient.

f The world is compared to a ſea, becauſe of the changes and vnſtablenesſe.

¶ Or, perſons.

b Either by conſenting to idolaters, or els pollating their conſcience with any euill. *Chap. 20.12. and 21.27. phil. 4.3. Iſa. 22.22. iob. 12.14.*

c Which ſignifieth that Chriſt hath al the power ouer the houſe of Dauid which is the Church, ſo that he may either receiue or put out whom he will.

d Which is to aduance the kingdome of God,

e I will cauſe them in thy ſight to humble themſelues, and to giue due honour to God, and to his ſonne Chriſt.

f Let no man plucke them away, which thou haſt wonne to God: for they are thy crowne, as S. Paul writeth, ſaying, brethren, ye are my ioy and my crowne, Phil. 4.1. 1. theſſ. 2.19.

g That is, Trueth it ſelfe.

h Of whom all creatures haue their beginning.

i Perſwading thy ſelf of that which thou haſt not.

k Thus the hypocrites boaſt of their own power, and doe not vnderſtand their infirmities to ſeeke to Chriſt for remedie.

l Suffer the eyes of thine vnderſtanding to be opened.

g It is as cleere as chriſtall before the eyes of God, nothing in it ſo little that is bidde from him. *¶ Or, vnder the throne.*

h They are called Cherubims, Eze. 10.20.

i We are hereby taught to giue glory to God in all his workes. *Iſa. 6.3.*

k They will challenge no authoritie, honour, nor power before God.

Chap. 5. 12.

11 Thou art * worthy, O Lorde, to receiue glory and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14. And therefore the foure beastes, the 24 Elders, and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefits.

AND I saw in the right hand of him that sate vpon the throne, a Booke written within, and on the backeside, sealed with b seuen seales.

2 And I sawe a strong Angel, which preached with a loud voyce, Who is worthy to open the Booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto mee, Weepe not: beholde, the * Lion which is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stood a c Lambe, as though hee had bene killed, which had d seuen hornes, and e seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken the Booke, the foure beastes, and the foure and twentie Elders f fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the g prayers of the Saints.

9 And they sung a newe song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast h redeemed vs to God by thy blood out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD * Kings and Priests, and we shall i reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beastes and the Elders, and there were * thousand thoulands,

12 Saying with a loude voyce, Worthy is the * Lambe that was killed, to receiue power, and riches, and wisedome, and strength, and honour, and glorie, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Prayse, and honour, and glorie, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5.

b That is, many. *Gen. 49. 9.*

c This vision confirmeth the power of our Lord Iesus which is the Lambe of God that taketh away the sinne of the word.

d That is, manifold power.

e Signifying the fulnesse of the spirit which Christ powreth vpon all.

f The Angels honour Christ: he is therefore God.

g This declareth how the prayers of the faithfull are agreeable vnto God, reade *Reuel.* 8. 4. and chap. 8. 3.

h Our Saiuour Iesus hath redeemed his Church by his bloodshedding, and gathered it of all nations. *1. Pet. 2. 9.*

i Not corporally. *Dan. 7. 10. Chap. 4. 11.*

CHAP. VI.

The Lambe openeth the six seales, and many things follow the opening thereof, so that this conteineth a generall prophesie to the end of the world.

AFter, I beheld when the Lambe had opened one a of the seales, and I heard one of the foure beastes say, as it were the b noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a c white horse, and he that d sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when hee had opened the seconde seale, I heard the seconde beast say, Come and see.

4 And there went out another horse, that was e red, and power was giuen to him that f sate thereon, to take peace from the earth, and that they shoulde kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, g a blacke horse, and he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A h measure of wheate for a i peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a k pale horse, and his name that sate on him was Death, and g Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the l fift seale, I sawe vnder the altar m the soules of them that were killed for the worde of God, and for the testimonie which they maintained.

10 And they cryed with a lowde voyce, saying, How long, Lord, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a little season, vntill their fellowe seruantes, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the fift seale, and loe, there was a great n earthquake, and the o sunne was as blacke as sackecloth of haire, and the p moone was like blood.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

b Signifying, that there were marueilous things to come.

c The white horse signifieth the preaching of the Gospell.

d He that rideth on the white horse, is Christ.

e Signifying the cruell warres that ensued when the Gospell was refused.

f Who was Satan,

g This signifieth an extreame famine and want of all things.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

i Which amounted about foure pence halfepeny.

k Whereby is meant sicknesse, plagues, pestilience, and death of man and beast.

l *Or, the graue.*

l The continuall persecution of the Church noted by the fift seale.

m The soules of the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

n Which signifieth the change of the newe doctrine, which is the greatest cause of motions, and troubles that come to the world.

o That is, the brightnesse of the Gospel.

p The traditions of men.

q The Church miserably defaced with idolatrie, and afflicted by tyrants,

13 And

13 And the ᵉ starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And ᶠ heauen departed away, as a scrole when it is rolled, and euery mountaine and Ile were mooued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bond man, and euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And sayd to the ᵍ mountaines & rocks, ʰⁿ Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

1 Doctors and preachers that depart from the trueth.

ᵉ The kingdome of God is hid, and withdrawen from men, and appeareth not.

ᶠ Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines. *Isa.2.19.hose.10.8.luke 23.39.*

u Such men afterward, of what estate soeuer they bee, shall be desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

CHAP. VII.

4.9 Hee seeth the seruants of God sealed in their foreheads out of all nations and people, 15 which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 and God shall wipe away all teares from their eyes.

AND after that, I saw foure angels stand on the foure corners of the earth, holding the foure ᵃ windes of the ᵇ earth, that the winds should not blow on the earth, neither on the ᶜ sea, neither on any ᵈ tree.

2 And I sawe another ‖ Angel come vp from the East, which had the seale of the liuing God, and he cried with a loud voice to the foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, ᵉ Hurt yee not the earth, neither the sea, neither the trees, till wee haue ᶠ sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed ᵍ an hundreth and foure and forty thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Naphtali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of ʰ Leui were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of ⁱ Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, which no man could number, of all nations, and kinreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long ᵏ white robes, and ˡ palmes in their hands.

10 And they cryed with a loud voice, saying, ᵐ Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, & the foure beasts, and they fel before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glory, and wisdome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto mee, What are these which are arayed in long white robes? and whence came they?

14 And I sayd vnto him, Lorde, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the ⁿ blood of the Lambe.

15 Therefore are they in the presence of the throne of ᵒ God, and serue him day and ᵖ night in his Temple, and hee that sitteth on the throne, will dwell among them.

16 ᵠ They shall ʳ hunger no more, neither thirst any more, neither shall the sunne ˢ light on them, neither any heat.

17 For the ᵗ Lambe, which is in the ᵘ midst of the throne, shall gouerne them, and shall leade them vnto the ˣ liuely fountaines of waters, and ʸ God shal wipe away al teares from their eyes.

ᵃ The Spirit is compared to the winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof, and the preachers of the same thorow the whole world.

ᵇ Meaning, the men of the earth.

ᶜ That is, the ylands.

ᵈ Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome and beare, except the winde blowe vpon them. ‖ *Or, Christ.*

ᵉ God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

ᶠ Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightned in faith by the word of God, so that they make open profession of the same, are exempted from euil.

ᵍ Though that this blindnesse bee brought into the world by the malice of Satan, yet the mercies of God reserue to himselfe an infinite number which shall bee saued, both of the Iewes and Gentiles through Christ.

ʰ He omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.

ⁱ That is, the tribe of Ephraim, which was Ioseph's sonne.

ᵏ In signe of purity.

ˡ In token of victory and felicitie.

ᵐ All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other thing.

ⁿ There is no purity nor cleannesse, but by the blood of Christ only, which purgeth our sinnes, and so maketh vs white.

ᵒ That is, of the Maiestie of God the Father, the Sonne, and the holy Ghost.

ᵖ Meaning continually: for else in heauen there is no night. *Isa.49.10.*

ᵠ For all infirmitie and miserie shall be then taken away.

ʳ They shall haue no more griefe and paine, but full ioy and consolation.

ˢ Iesus Christ the mediatour and redeemer.

ᵗ Which is very God.

ᵘ Hee shall giue them life and conserue them in eternall felicitie. *Isa.25.8.chap.21.4.*

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blow the trumpets, and great plagues follow vpon the earth.

AND when hee had opened the ᵃ seuenth seale, there was ᵇ silence in heauen about halfe an houre.

2 And I sawe the seuen Angels, which stood ᶜ before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the altar hauing a golden censer, and

ᵃ Vnder the sixt seale hee touched in generall the corruption of the doctrine: but vnder the seuenth he sheweth the great danger thereof, and what troubles, sectes, and heresies haue beene and shalbe brought into the Church thereby.

ᵇ That the bearers might be more attentiue.

ᶜ He sheweth the onely remedy in our afflictions, to wit, to appeare before the face of God by the meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine Maiestie of God.

much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with [d] fire of the altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, & earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselues to blow the trumpets.

7 So the first Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and all greene [i] grasse was burnt.

8 And the second Angel blew the trumpet, and as it were a great [k] mountaine, burning with fire was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of [l] ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell [m] a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therfore the third part of the waters became wormewood, and many men died of the [n] waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the [o] Sunne was smitten, and the third part of the [p] moone, and the third part of the [q] starres, so that the third part of them was [r] darkened: and the day was smitten, and the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying thorowe the middes of heauen, saying with a lowde voyce, [s] Woe, woe, woe, to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

d He meaneth by fire the grace of God whereby we are purged and made cleane, Isa.6.6.

e Hee powreth the graces of the holy Ghost into the nearts of the faithfull.

f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercy offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tried and proued.

k Diuers sects of heretikes were spread abroad in the world.

l Meaning, the shipmasters, and so them that had any gouernment.

m That is, some excellent minister of the Church, which shal corrupt the Scriptures.

n Which here signifie false and corrupt doctrine.

o That is, of Christ, who is the sonne of Iustice, meaning, that men by boasting of their works and merits, obscure Christ, and tread his death vnder feet.

p That is, of the Church.

q Of the ministers and teachers, which haue not taught as they ought to doe.

r These are plagues for the contempt of the Gospel.

s Horrible threatnings against the infidels amd rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blow their trumpets: the starre falleth from heauen. 3 The locusts come out of the smoke. 12 The first woe is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angell blewe the trumpet, and I sawe [a] a starre which was fallen from heauen vnto the earth, and to him was giuen the [b] key of the bottomesse pit.

2 And hee opened the bottomelesse pitte, and there arose the smoke of the pit, as the [c] smoke of a great furnace, and the Sunne and the aire were darkened by the smoke of the pit.

3 And there came out of the smoke [d] Locusts vpon the earth, and vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not [i] kill them, but that they should bee [k] vexed fiue moneths, and that their paine should bee as the paine that commeth of a [l] scorpion, when hee hath stung a man.

6 [*] Therefore in those dayes shall men [m] seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 [*] And the forme of the locusts was like vnto [n] horses prepared vnto battell, and on their heades were as it were [o] crownes like vnto golde, and their faces [p] were like the faces of men.

8 And they had haire as the [q] haire of women, and their [r] teeth were as the teeth of lions.

9 And they had [s] habergions, like to habergions of yron: and the sound of their [t] wings was like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were [u] stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a king ouer them, which

a That is, the bishops and ministers, which forsake the worde of God, and so fall out of heauen, and become angels of darkenesse.

b This authority chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errours, which couer with darkenesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtile Prelates, with Monkes, Friers, Cardinals, Patriarks, Archbishops, Bishops, Doctours, Bachelers, and Masters, which forsake Christ, to maintaine false doctrine.

e False and deceiuable doctrine, which is pleasant to the flesh.

f That is, feerefully to persecute, and to sting with their taile as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets cannot destroy the elect, but such as are ordeined to perdition.

h That is, the infidels, whome Satan blindeth with the efficacie of errour, 2. Thess 2.11.

i Though the elect bee hurt, yet they cannot perish.

k The elect for a certaine space, and at times are in troubles: for the grashoppers endure but from Aprill to September, which is fiue moneths.

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa.2.19. Hos.10.8. Luke 23.30. chap.6.16.*

m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men imbrace errour, and refuse the true simplicitie of Gods worde, *Wisd.16.9.*

n Which signifieth that the Popes cleargie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborne, cruell, leecherous, and authors of warre and destruction of the simple children of God.

o They pretend a certaine title of honour, which in deed belongeth nothing vnto them, as the Prelates by their crownes and strange apparell declare.

p That is, they pretend great gentlenesse and loue: they are wise, politique, subtile, eloquent, and in worldly craftinesse passe all in their doings.

q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

r Signifying their oppression of the poore, and cruelty against Gods children.

s Which signifieth their hardnesse of heart, and obstination in their errours, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp aboue the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venemous doctrine.

x Which is Antichrist the Pope, king of hypocrites, and Satans Ambassadour.

y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.

z Which was the voyce of Christ, sitting on the right hand of the Father.

a Meaning, the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Saracens, Turks and Tartarians.

b This signifieth the great readinesse of the enemies.

c Which signifieth their false doctrine and hypocrisie.

d And therefore were iustly destroyed. *Psal.* 115.4, *and* 135.15.

is the x Angel of the bottomlesse pit, whose name in Hebrew, is y Abaddon, & in Greeke he is named Apollyon.

12 One woe is past, and behold, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, & I heard a voice from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure z Angels which are bound in the great river Euphrates.

15 And the foure Angels were losed, which were prepared at an a houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sate on them, having fiery habergions, and of Iacinth, and of brimstone, & the heads of the horses were as the heads of lions: & out of their mouthes went foorth fire and smoke, and brimstone.

18 Of these three was the third part of men killed, that is, of the fire, & of the smoke and of the brimstone which came out of their mouthes.

19 For their power is in their b mouthes, and in their tailes: for their tailes were like unto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, c repented not of the workes of their handes that they should not worship devils, & d idoles of gold, and of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

AND I sawe another mightie a Angel come downe from heaven, clothed with a cloud, and the b rainebow vpon his head, and his face was as the c lunne, & his d feete as pillars of fire.

2 And he had in his hand a little e booke open, and he put his right foot vpon the sea, and his left on the earth,

3 And cried with a f loud voice, as when a lion roareth: and when he had cried, seuen g thunders vttered their voices.

4 And when the seuen thunders had vttered their voices, I was about to write: but I heard a voyce from heauen, saying vnto mee, * h Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen,

6 And sware i by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, and the things that therein are, & the sea, and the things which therein are, that time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when hee shall begin to blow the trumpet, euen the k mysterie of God shal be finished, as hee hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto l me againe and sayd, Goe and take the little booke which is open in the hand of the m Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayd to him, Giue me the litle n booke. And he said vnto me, * Take it, and * eate it vp, and it shall make thy belly bitter, but it shall be in thy mouth as sweete as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as p sweete as hony: but when I had eaten it, my belly was bitter.

11 And he said vnto me, Thou must prophesie q againe among the people and nations, and tongues, and to many kings.

e Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan & Antichrist: so that in all their troubles, the faithfull are sure to finde consolation in him.

f Iesus Christ beareth the testimonie of Gods loue towards vs.

g It ouercame all the darkenesse of the Angell of the bottomlesse pit. d Straight, strong and pure from all corruptions. e Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in hand. f Which declareth that in despight of Antichrist the Gospel should be preached through the worlde: so that the enemies shall be astonied. g The whole graces of Gods Spirite bent themselues against Antichrist. *Dan.* 12.4. h Beleeue that is written: for there is no neede to write more for the vnderstanding of Gods children.

i That is, by God whom Christ by his diuinitie is equall.

k The faithfull shall vnderstand, and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection.

l As S. Iohn vnderstood this by reuelation, so is the same reuciled to the true preachers, to discouer the Pope and Antichrist.

m Meaning Christ.

n That is, the holy Scriptures which declareth that the Minister must receiue them at the hand of God, before he can preach them to others.

Ezek. 3.1. o Which signifieth that the ministers ought to receiue the word into their hearts, and to haue graue and deepe iudgement, and diligently to studie it, and with zeale to vtter it. p Signifying, that albeit that the minister haue consolation by the word of God, yet shall he haue sore & grieuous enemies, which shalbe troublesome vnto him. q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

CHAP. XI.

1 The Temple is measured. 3 Two witnesses raised vp by the Lord, are murthered by the beast, 11 But after receiued to glory. 15 Christ is exalted, 16 and God praised by the xxiiii. Elders.

THen was giuen me a reede, like vnto a rod, and the Angel stood by, saying, Rise and a mete the temple of God, and the altar, and them that worship therein.

2 But b the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy c citie shall they tread vnder foote d two and fourtie moneths.

3 But I will giue power vnto my e two witnesses, and they shall prophesie a

a Which declareth that Christ Iesus will build his Church and not haue it destroyed: for he measureth out his spirituall Temple.

b The Iewish Temple was diuided into three parts: the body of the Temple which is called the court, wherinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yeere entred: in respect wherefore of these two latter, the first is sayd to be cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they. c That is, the Church of God. d Meaning, a certaine time: for God hath limited the times of Antichrists tyranny. e By two witnesses he meaneth all the preachers that should build vp Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth euery word.

f Signifying a certaine time: for when God giueth ſtrength to his miniſters, their perſecutions ſeeme as it were but for a day or two.
g In poore and ſimple apparell.
h Whereby are ſignified the excellent graces of them which beare witneſſe to the Gospel.
i Who hath dominion ouer the whole earth.
k By Gods word, whereby his miniſters diſcomfit the enemies,
l They denounce Gods iudgement againſt the wicked, that they cannot enter into heauen.
m Which is to declare and procure Gods vengeance.
n That is, the Pope, which hath his power out of hell, and commeth thence.
o He ſheweth how the Pope gaineth the victorie, not by Gods word, but by cruell warre.
p Meaning, the whole iuriſdiction of the Pope which is compared to Sodome for their abominable ſinne, and to Egypt becauſe the true libertie to ſerue God is taken away from the faithfull, and Chriſt was condemned by Pilate, who repreſented the Romane power which ſhould be enemie to the godly.
q The infidels are tormented by hearing the trueth preached.
r Which ſhall be at the laſt reſurrection.
ſ For it ſeemed that Antichriſt had chaſed them out of the earth.
t Of the power of Antichriſt.
u When they ſhall vnderſtand by Gods worde the glory of his, and the puniſhment of his enemies, they ſhall fall from the Pope, and glorifie God.
x Albeit Satan by the Pope, Turke, and other inſtruments troubleth the world neuer ſo much, yet Chriſt ſhall reigne.
y Ieſus Chriſt.
z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praiſe his iuſtice for puniſhing of his enimies.

f thouſand two hundreth & threeſcore dayes, clothed in s ſackcloth.

4 Theſe are two h olive trees, and two candleſticks, ſtanding before the God of the i earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, k thus muſt he be killed.

6 Theſe haue power to ſhut l heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into m blood, & to ſmite the earth with all maner plagues, as often as they will.

7 And when they haue finiſhed their teſtimony, the n beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall o ouercome them, and kill them.

8 And their corpſes ſhal lie in the ſtreetes of the great p citie, which ſpiritually is called Sodome and Egypt, where our Lord alſo was crucified.

9 And they of the people and kindreds, and tongues, & Gentiles ſhall ſee their corpſes three dayes and an halfe, & ſhal not ſuffer their carkeſſes to be put in graues.

10 And they that dwell vpon the earth, ſhall reioyce ouer them, & be glad, and ſhall ſend giftes one to another: for theſe two Prophets q vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the ſpirite of life comming from God, ſhall enter into them, and they ſhall r ſtande vp vpon their feete: and great feare ſhall come vpon them which ſaw them.

12 And they ſhall heare a great voice frō heauen, ſaying vnto them, ſ Come vp hither. And they ſhall aſcend vp to heauē in a cloud, and their enemies ſhall ſee them.

13 And the ſame houre ſhall there bee a great earthquake, and the tenth part of the citie t ſhall fall, and in the earthquake ſhall be ſlaine in number ſeuen thouſand: and the remnant ſhall be afraide, u and giue glory to the God of heauen.

14 The ſecond woe is paſt, and beholde, the third woe will come anon.

15 And the ſeuenth Angel blew the trumpet, and there were great voices in heauen, ſaying, The x kingdomes of this worlde are our Lords, and his Chriſtes, and hee ſhall reigne for euermore.

16 Then the foure and twentie Elders, which ſate before God on their ſeates, fell vpon their faces, and worſhipped y God,

17 Saying, x We giue thee thanks, Lord God Almightie, which art, and which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they ſhould be iudged, and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets, and to the Saints, and to them that feare thy Name, to ſmall and great, and ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the arke of his couenant: and there were a lightenings, and voyces, and thundrings, and earthquake, and much haile.

a Which ſignifie the deſtruction of the enemies.

CHAP. XII.

1 *There appeareth in heauen a woman clothed with the ſunne.* 7 *Michael fighteth with the Dragon, which perſecuteth the woman.* 11 *The victorie gotten, to the comfort of the faithfull.*

AND there appeared a great wonder in heauen: A a woman clothed with the ſunne, and the b moone was vnder her feete, and vpon her head a c crowne of twelue ſtarres.

2 And ſhe was with childe, and d cryed trauailing in birth, and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great e red Dragon hauing f ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

4 And his taile drew the g third part of the ſtarres of heauen, and caſt them to the earth. And the Dragon ſtoode before the woman, which was readie to be deliuered, to deuoure her childe when ſhe had brought it foorth.

5 So ſhe brought foorth a h man childe, which ſhould rule all nations with a i rod of yron: and her ſonne was taken vp vnto God and to his throne.

6 And the woman fled into k wildernes, where he hath a place prepared of God, that they ſhould feede her there a thouſand, two hundreth and threeſcore dayes.

7 And there was a battell in heauen, l Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in m heauen.

9 And the great Dragon that old ſerpent called the deuill and Satan, was caſt out, which deceiueth all the worlde: hee was and is redde with the blood of the faithfull.

a In this third viſion is declared how the Church, which is compaſſed about with Ieſus Chriſt the ſonne of righteouſnes, is perſecuted of Antichriſt.
b The Church treadeth vnder foote whatſoeuer is mutable and inconſtant, with all corrupt affections and ſuch like.
c Which ſignifieth God and his word.
d The Church euer with a moſt feruent deſire longed that Chriſt ſhould be borne, and that the faithfull might be regenerate by his power.
e The deuill and all his power which burneth with fury,
f For hee is the prince of this worlde, and almoſt hath the vniuerſall gouernement.
g By his flatteries and promiſes he gaineth many of the excellent miniſters and honourable perſons, and bringeth them to deſtruction.
h Which is Ieſus Chriſt the firſt borne among many brethren, who was borne of the Virgine Marie, as of a ſpeciall member of the Church. *Pſalme* 2. 9.
i The Church was remooued from among the Iewes to the Gentiles, which were as a barren wilderneſſe, and ſo it is perſecuted to and fro.
k Ieſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faithfull.
l For the Dragon was depriued of all dignitie, and had no more place in the Church.

even

euen cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voice, saying, Now is saluation in heauen, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the word of their testimony, and they [m] loued not their liues vnto the death.

12 Therefore reioice, ye heauens, and yee that dwel in them. Wo to the [n] inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was [o] cast vnto the earth, he persecuted the woman which had brought foorth the man childe.

14 But to the woman were giuen two wings of a great Eagle, that shee might flie into the wildernesse, into [p] her place where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to bee carried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r] remnant of her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stood on the sea sand.

m They put their liues in danger so oft as neede required.
n Meaning them that are giuen to the world and fleshly lusts.
o And was ouercome of Christ, then he sought against his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof.
r Satan was not able to destroy the head nor the body, and therefore theweth his rage against the members.

CHAP. XIII.

1. 8 *The beast deceiueth the reprobate.* 2. 4. 12 *And is confirmed by another beast.* 17 *The preuiledge of the beasts marke.*

AND I sawe a [a] beast rise out of the sea, hauing [b] seuen heads, and [c] ten hornes, and vpon his hornes were tenne crownes, and vpon his heads the name of blasphemie.

2 And the beast which I sawe, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power, & his throne, and great authoritie.

3 And I sawe one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they [h] worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great things and blasphemies, and power was giuen vnto him, to doe [i] two and fortie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saints, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose [m] names are not [n] written in the booke of life of the Lambe, which was slaine [o] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, hee shall goe [p] into captiuitie: if any kil with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast comming vp out of the earth, which had two hornes like the Lambe, but he [q] spake like the dragon.

12 And hee did all that the first [r] beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first [s] beast, whose deadly wound was healed.

13 And [t] he did great woonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the [x] sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, that the image of the beast should [a] speake, and shoulde cause that as many as would not [b] worship the image of the beast, should bee killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

a Here is the description of the Romane empire which standeth in cruelty and tyranny.
b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuē mountaines.
d Which signifie many prouinces.
d By these beastes are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame. e That is, the deuil. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him. g For the Empire was established againe by Vespasian. h By receiuing the statures, ordinances, decrees, ceremonies, and religion of the Romane Empire.
i Antichristes time and power is limited.
k In their bodies, not in soule.
l He meaneth that vniuersall departing where of S. Paul speaketh to the Thessalonians.
m Antichrist hath no power ouer the elect. *Chap. 3. 5.*
n As God ordained from before al beginning, and all the sacrifices were as signes and sacraments of Christs death.
o They which led soules captiues goe themselues into captiuitie.
p As the kingdome of Christ is from heauen, & bringeth men thither: so the Popes kingdome is of the earth, & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlinesse, craft, treason and tyranny.
q Which signifie the Priesthood & the kingdom, and therefore he giueth in his armes two keyes, and hath two swords carried before him. So Boniface the eight which first ordeined the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes thereof.
r He spake deuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde.
s For the Pope in ambition, crueltie, idolatrie and blasphemie did follow and imitate the ancient Romans.
t Brought them to idolatrie, and astonished them with the name of that holy Empire (as hee termeth it.)
u The man of sinne, according to the operation of Satan shall bee with all power, signes, and miracles of lies, 2. Thess 2. 9, 10.
x Before the whole Empire which representeth the first beast, and is the image thereof.
y For the first Empire Romane was as the paterne, and this second Empire is but an image and shadow thereof.
z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour.
a The same things which the Pope, or false prophets instruct him in.
b Receiue the ordinances and decrees of the seate of Rome, and to kisse the villains foot, if he were put thereunto.

a marke

c Whereby hee renounceth Christ: for as faith, the word, and the Sacraments are the Christians markes: so this Antichrist will accept none but such as wil approue his doctrine: so that it is not enough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their chrismatories, greasings, vowes, othes, and shauings are signes of this marke, in so much as no nation was accepted that had not many of these marked beastes. d He that is not sealed with Ant christs marke, cannot be suffered to liue among men. e Such as may be vnderstood by mans reason: for about 666. yeeres after this reuelation, the Pope or Antichrist began to be manifest in the world: for these characters χξϛ signifie 666. and this number is gathered of the small number, λατεινος, which in the whole make 666. and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist, who vseth in all things the Latin tongue, and in respect thereof hee contemneth the Hebrewe and Greeke, wherein the word of God was first and best written: and because Italy in old time was called Latinum, the Italians are called Latini, so that heteby hee noteth of what countrey chiefly hee should come.

a marke in their right hand or in their foreheads.

17 And d that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number e of a man, and his number is sixe hundreth threescore and sixe.

CHAP. XIIII.

1 *The notable company of the Lambe.* 6 *One Angel announceth the Gospel,* 8 *Another the fall of Babylon,* 9 *And the third warneth to flee from the beast.* 13 *Of their blessednesse which die in the Lord.* 18 *Of the Lords haruest.*

a Iesus Christ rulethin his church to defend and cõfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning, a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying, that the nũber of the Church should be great, & that they should speak boldly, & aloud, and so glorifie the Lord.

THen I looked, and loe, a a Lambe stoode on mount Sion, and with him an b hundreth foztie and foure thousand, hauing his fathers c Name written in their foreheads.

2 And I heard a voyce from heauen, as the sound o many d waters, & as the sound of a great thunder: and I heard the voyce of harpers harping with their harpes,

3 And they sung as it were a newe song before the throne and before the foure beasts, and the Elders, and no e man could learne that song, but the hundreth foztie and foure thousande, which were bought from the earth.

4 These are they which are not f defiled with women, for they are virgins: these follow the Lambe s whithersoeuer hee goeth: these are bought from men, being the h first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without i spot before the throne of God.

6 ¶ Then I saw another k Angel flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them that dwel on the earth, and to euery nation, and kinred, and tongue, and people,

7 Saying with a loud voyce, l Feare God, and giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, * It is fallen, it is fallen, m Babylon the great citie: for shee made all nations to drinke of the wine of the n wrath of her fornication.

9 ¶ And the third Angel followed them, saying with a loud voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the o pure wine, which is powred into the cup of his wrath, and hee shall bee tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, & whosoeuer receiueth the print of his name.

12 Here is the patience of p Saints: here are they that keepe the commandements of God, and the faith of Iesus.

13 Then I heard a voice from heauen, saying vnto mee, Write, q Blessed are the dead, which hencefoorth die q in the r Lorde. Euen so saith the spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, a white s cloud, and vpon the cloud one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying with a loud voice to him that sate on the cloud, * t Thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And hee that sate on the cloud, u thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angell came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the x altar, which had power ouer fire, and cried with a loude crie to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle

e None can praise God but the elect whom he hath bought. f By whoredome: and vnder this vice hee comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, and they loue none but him. h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruits, and an excellent offering of the Lord. i Forasmuch as their sinnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

Psal. 145.6. l The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisdome. *Acts* 14.15. *Isa.* 21.9. *Ier.* 51.8. *chap.* 18.2. m Signifying Rome: foras much as the vices which were in Babylon are found in Rome in greater abundance, as persecution of ỹ Church of God, oppression and slauery, with destruction of the people of God, confusion, superstition, idolatrie, impietie: and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it bee great, and seemeth to extend thorowout all Europa. n By the which fornication God is prouoked to wrath: so that he suffreth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement. p The faithfull are exhorted to patience. q For they are delivered from the horrible troubles which are in the Church, & rest with God. §*Or, for the Lords cause.* r Which are ingraffed in Christ by faith, which rest and stay only on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. s Signifying that Christ shall come to iudgement in a cloud, euen as he was seene to go vp. *Ioel* 3.13 *mat.* 13.39. t The ouerthrow of the people is compared to an harueft, Ilai. 19 5. also to a vintage, Ilai. 6.3. u This is spoken familiarly for our capacitie, alluding vnto an husbandman who suffreth himselfe to be aduertised by his seruants when his harueft is ripe, and not that Christ hath neede to bee tolde when hee should come to iudgement for the comfort of his Church, and destruction of his enemies. x This was Christ who is also the altar, the Priest, and sacrifice.

kle on the earth, and cut downe the vines of the vineyard of the earth; and cast them into the great wine presse of the wrath of God.

20 And the y wine presse was troden without the citie, and blood came out of the wine presse, vnto the z horse bridles by the space of a thousand & sixe hundred furlongs.

y That is, a certaine place appointed, and not in the heauen.
z By this similitude hee declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

a This is the fourth vision, which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

AND I sawe another a signe in heauen, great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

b Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

2 And I saw as it were a c glasse seamingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God,

c Signifying, this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victorie.

3 And they sang the song of Moses the * seruant of God, and the song of the Lambe, saying, Great & marueilous are thy workes, Lord God Almightie: iust and true are thy *‖ wayes, King of Saints.

*Exod. 15.1.
*Psal. 145.17.
‖Or, acts and deedes.

4 *Who shall not feare thee, O Lord, and glorifie thy Name? for thou only art holy, and al nations shal come & worship before thee: for thy iudgements are made manifest.

Ier. 10.7.

5 And after that I looked, and beheld, the temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and d bright linnen, and hauing their e breasts girded with golden girdles.

d Which is to declare that Gods iudgements are cleare, iust and without spot.
e As ready to execute the vengeance of God.

7 And one of the f foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels.

8 And the temple was full of the smoke of the glorie of God, and of his power, and no man was able to g enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

g God giueth vs full entry into his Church by destroying his enemies: for the Saints cannot clearely knowe all Gods iudgements before the full end of all things.

CHAP. XVI.

1 The Angels powre out their vials ful of wrath, 6 And what plagues follow thereof. 15 Admonition to take heed and watch.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the seuen vials of the wrath of God vpon the earth.

a This was like the sixt plague of Egypt, which was sores and boiles, or pocks: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priests, and such filthie vermine which beare the marke of the beast.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome and a grieuous a sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the b blood of a c dead man: and euery liuing thing died in the sea.

b This is like to the first plague of Egypt, which signifieth all kinds of pestilences and contagious diseases.
c That is, corrupt and infect.

4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became d blood.

d The first plague of Egypt was like vnto this.

5 And I heard the Angel of the e waters say, Lorde, thou art iust, Which art, and Which wast, and holy, because thou hast iudged these things.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthie.

f Forasmuch as thou destroyest the rebels, and preseruest thine.

7 And I heard another out of the Sanctuarie say, Euen so, Lorde God almightie, f true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the Sunne, and it was giuen vnto him to torment men with g heate of fire,

g Signifying famine, drought, and hote diseases, which proceede thereof.

9 And men boyled in great heate, and h blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to giue him glory.

h The wicked were hard hearted, and stubburne when God punished them.

10 And the fifth Angel powred out his vial vpon the throne of the i beast, and his kingdome ware darke, and they k gnewe their tongues for sorrow,

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darke ignorance and errours.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angell powred out his vial vpon the great riuer l Euphrates, and the water thereof dried vp, that the way of the Kings of the East shoulde bee prepared.

13 And I sawe three m vncleane spirites like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirites of a deuils, working miracles, to goe vnto the o Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 (*Beholde, I come as a theefe. Blessed is hee that watcheth, and keepeth his p garments, lest he walke naked, and men see his filthinesse)

*Apoc. 3.3. matth. 24.44. luke 12. 39.

16 And they gathered them together into a

k They shall shewe their fury, rage and blasphemie against God, when the light of his Gospell shall shine.
l By Euphrates which was the strength of Babylon is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull haue taken away by disclosing their wicked deceite.
m That is, a strong number of this great deuill the Popes ambassadours which are euer crying and croking like frogs, and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of craftie deceite to maintaine their rich Euphrates against the true Christians.
n Albeit they call themselues spirituall and holy fathers.
o For in all Kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap. 3.3. matth. 24.44. luke 12. 39.*
p Of righteousnesse, and holinesse, wherewith wee are clad through Iesus Christ.

place

q As if he would say, the craftines of destruction, when as kings and Princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last judgement when Christ shall come to destroy the wicked and deliuer his Church.

s Meaning, the whole number of them that shal call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ, serue Antichrist, and some are Neuters, which are neither on the one side nor on the other. t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. *Iere.* 25.15.

place called in Hebrew q Armagedon.

17 ¶ And the seuenth Angel powred out his vyall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, r It is done.

18 And there were voyces, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 And the great s citie was diuided into three partes, and the t cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great hayle, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes & punishment. 14 The victory of the Lambe.

THen there came a one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come, I will shew thee the damnation of the great b whore that sitteth vpon many c waters,

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are dronken with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a scarlet coloured d beast, full of names of e blaspheme, which had seuen heads, and ten hornes.

4 And the f woman was arayed in purple and scarlet, and gilded with golde, and precious stones, and pearles, and had a cup of gold in her hande, full of g abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, h A mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I saw the woman dronken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondred with great maruaile.

7 Then the Angel said vnto me, Wherefore maruellest thou? I will shewe thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heads, and ten hornes.

a Which was Christ Iesus who wil take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because he seduceth the world with vaine wordes, doctrines of lies, and outward appearance.

c Meaning diuers nations and countreys

d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome which is the Papistrie, whose cruelrie and bloodshedding is declared by scarlet.

e Full of idolatrie, superstition and contempt of the true God.

f This woman is the Antichrist, that is, the Pope with the whole body of his filthie creatures, as is expounded, Verse 18. whose beautie onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blasphemies. h Which none can know to auoid, but the elect.

8 The i beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisedome. The seuen heads are k seuen mountaines, whereon the woman sitteth: they are also l seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power, as kings at one houre with the beast.

13 n These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall o ouercome them: * for he is Lorde of lordes, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

i This is the Romane Empire, which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill: and thither shall returne.

k Which are about Rome.

l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in lesse then fourteene yeeres, and reigned as Kings: Domitian then reigned, and after him Coceius Nerua which was the seuenth.

m He meaneth Traiane the Emperour, who was a Spanyard and adopted by Nerua, but because hee persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in all other realmes subiect to the same. o And breake them to shiuers as a potters pot. *1.Tim.6.15. chap.19.16.* p Diuers nations, as the Gothes, Vandales, Huanes, and other nations which were once subiect to Rome, shall rise against it, and destroy it. q That in stead of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues and theirs wholly vnto him.

CHAP. XVIII.

3. 9 The louers of the world are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 but they that bee of God, haue cause to reioyce for her destruction.

AND after these things, I saw another Angell come downe from heauen, hauing great power, so that the earth was lightned with his glory.

2 And he cried out mightily with a loud voice, saying, * It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the holde of all foule spirits, and a cage of euery vncleane and hatefull bird.

Isa.21.9. iere.51. 8. chap.14.8.

a This description of the ouerthrowe of the great whore, is like to that whereby the prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kinde of hell.

e The greatest part of the world hath bene abused and seduced by this spirituall whoredome.

3 For ᵉall nations haue dronken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heauen say, ᵈ Goe out of her, my people, that yee be not partakers in her sinnes, and that yee receiue not of her plagues.

5 For her sinnes are ᵉ come vp vnto heauen, & God hath remembred her iniquities.

6 ᶠ Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorow: for she saith in her heart, ᵍ I sit being a Queene, and am no ʰ widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shal see the smoke of her burning,

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mighty citie: for in one houre is thy iudgement come.

11 And the ⁱ merchants of the earth shall weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold & siluer, and of precious stone, and of pearles, and of fine linen, and of purple, & of silke, and of skarlet, and of all maner of Thine ᵏ wood, and of all vessels of yuory, and of all vessels of most precious wood, and of brasse, and of iron, and of marble,

13 And of cynamom, and odours, & ointments, and frankincense, and wine, and oile, and fine floure, and wheate, and beasts, and sheepe, and horses, and ˡ charets, & seruants, and ᵐ soules of men.

14 (And the ⁿ apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & thou shalt find them no more)

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen, and purple, and skarlet, and guilded with golde, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships, and shipmen, and whosoeuer trauaile on the sea, shall stand afarre off,

18 And crie, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shal cast ᵒ dust on their heads, and crie weeping & wailing, and say, Alas, alas, the great citie, wherein were made rich al that had ships on the sea by her ‖ costlines: for in one houre she is made desolate.

20 ᴰ Reioyce ouer her, and ye holy Apostles and Prophets: for God hath ᵖ giuen your iudgement on her.

21 Then a mighty Angell tooke vp a stone, like a great milstone, and ᵠ cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shall be ʳ found no more.

22 And the voyce of harpers, and musicians, and of pipers, and trumpetters shall bee heard no more in thee, and no crafts man, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a milstone shall be heard no more in thee.

23 And the light of a candle shal shine no more in thee: & the voice of the bridegroome and of the bride shall bee heard no more in thee: for thy ˢ merchants were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

‖ Or, noble estate.

p And hath reuenged your cause in punishing her. *Iere.51.63.*

q It shall not be like to other cities which may bee builded againe, but it shall be destroyed without mercy.

r The Romish prelates and merchants of soules are as kings and princes: so that their couetousnes and pride must be punished: secondly their crafts & deceits: and thirdly their cruelty.

CHAP. XIX.

1 *Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.* 10 *The Angell will not bee worshipped.* 27 *The foules and birds are called to the slaughter.*

AND after these things I heard a great voice of a great multitude in heauen, saying, ᵃ Hallelu-iah, saluation, and glory, and honour, and power be to the Lord our God.

2 For ᵇ true and righteous are his iudgements: for hee hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants, shed by her hand.

3 And againe they said, Hallelu-iah: and her ᶜ smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure ᵈ beasts fell downe, and worshipped God that sate on the throne, saying, ᵉ Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelu-iah: for our Lord God almighty hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the ᶠ marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that she should be arated with pure fine linnen, and shining: for the fine linnen is the righteousnesse of Saints.

9 Then ᵍ hee sayde vnto mee, Write, ʲ Blessed are they which are ʰ called vnto the

a That is, praise ye God, because the Antichrist & all wickednesse is taken out of the world.

b So that all the Saints are confirmed, and ought nothing to doubt of the saluation of the faithfull.

c The wicked shalbe burned in continuall fire, that neuer shalbe extinguished.

d By the foure beasts are meant all creatures,

e Signifying that his iudgements are true and iust, & that we ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegroome of his Church at the beginning, and at the last day it shalbe fully accomplished when we shalbe ioyned with our head.

g That is, the Angel. *Matth.22.2. chap 14.13.*

h Whom God of free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthy pollutions of Antichrist,

Lambes

Chap. 22, 8, 9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their number whom God vseth to reueale his secretes by to the Prophets, that they may declare them to others, also that we must beleeue no other spirit of prophesie, but ℣ which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our iudge shall bee victorious, and shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation how Christ is very God, eternal, infinite & almighty, as he himselfe. *Isa.* 63. 1, 2.

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the iudge of the quicke and dead.

Lambs supper. And he sayd vnto me, These words of God are true.

10 And I fell before his feet ᵗ to worship him: but he sayd vnto me, See thou doe it not: I am thy felow seruant, and one of thy brethren, which haue the ᵘ testimony of Iesus. Worship God: for the ˣ testimony of Iesus, is the Spirit of prophesie.

11 And I sawe heauen open, and behold, a white ʸ horse, & he that sate vpon him, was called ᶻ Faithfull and true, and he ᵃ iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were ᵇ many crownes: and he had a name written, that no man ᶜ knew but himselfe.

13 And ᵈ he was clothed with a garment dipt in ᵍ blood, and his name is caled, THE ᵉ WORD OF GOD.

14 And the ᶠ warriours which were in heauen, folowed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe ˢ sword, that with it he should smite the heathen: for hee ʰ shall rule them with a rod of iron: for hee it is that treadeth the wine presse of the fiercenesse and wrath of almighty God.

16 And hee hath vpon his garment, and vpon his ⁱ thigh a name written, ʲ THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the ᵏ sunne, who cryed with a loud voyce, saying to all the foules that did flie by the mids of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of the captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, & the Kings of the earth, and their ˡ warriours gathered together to make battell against him that sate on the horse, and against his souldiers.

20 But the beast was ᵐ taken, and with him that false prophet that wrought miracles before him, wherewith he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were alyue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the world is iudged, bee and his are cast into the lake of fire.

AND I saw an ᵃ Angel come downe from heauen, hauing the ᵇ key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him ᶜ a thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, till the ᵈ thousand yeeres were fulfilled: for after that he must be loosed for a little season.

4 And I saw ᵉ seates: and they sate vpon them, and iudgement was giuen vnto them, and I sawe the soules of them, that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a ᶠ thousand yeere.

5 But the rest of the ᵍ dead men shal not liue againe, vntill the thousand yeeres be finished: this is the ʰ first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the ⁱ second death hath no power: but they ᵏ shall be the Priests of God and of Christ, and shal reigne with him a ˡ thousand yeere.

7 And when the thousand yeeres are ᵐ expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen ⁿ Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tents of the Saints about, and the beloued city: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and ᵒ one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the ᵖ bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should tread downe the serpents head.

b Hereby hee meaneth the Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the ministers here by open it to the infidels, but through their impietie and stubburnnesse.

c That is, from Christs nativity vnto the time of Pope Sylvester the second: so long the pure doctrine should after a sort remain.

d After this terme Satan had greater power then he had before.

e The glory and authority of the that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spiritually dead: for in whom Satan liueth, he is dead to God.

h Which is, to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternall damnation.

k Shall be true partakers of Christ and of his dignitie.

l That is, for euer.

m After that the chaine is broken, and the true preaching of Gods word is corrupt.

n By them are meant diuers & strange enemies of the Church of God, as the Turke, the Saracens, and others: reade Ezek. 38. 2. & 39. 1, 2. by whom the Church of God should bee grieuously tormented.

o Which was Christ prepared to iudgement with glory and maiestie.

p Euery mans conscience is as a booke wherein his deeds are written, which shall appeare when God openeth the booke.

s This declareth that his Angels shall come with him to iudge the world.

t Which drieueth the wicked into eternall fire. *Psal* 2. 9 *chap.* 2. 27.

u Which declareth his humanitie, wherein he is Lord of al, and shal iudge the world.

x *Tim.* 6. 15 *chap.* 17. 14.

x This signifieth that the day of iudgement shall be cleere and euident, so that none shall be hid: for the trumpet shall blow aloud, & all shal vnderstand it.

y For the Pope and the worldly princes shall fight against Christ, euen vntill this last day.

z The ouerthrow of the beast and his, which shall be chiefly accomplished at the second comming of Christ.

were

Phil.4.3. chap.3.5. and 21.27.

were opened, & *another booke was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

q Vnderstanding all kindes of death, whereby men haue bene slaine.

r Hell and death which are the last enemies shalbe destroyed.

CHAP. XXI.

3.24 The blessed estate of the godly, 8.17 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

Isa.65.17. and 66.22.

AND I sawe * a newe heauen, and a newe earth: a for * the first heauen, and the first earth were b passed away, and there was no more sea.

a All things shal be renewed and restored into a most excellent & perfect estate, and therefore the day of the resurrection is called the day of restauration of all things, Act. 5.21. *2.Pet.3.13.*

b For all things shalbe purged from their corruption, and the faithfull shall enter into heauen with their head Christ.

2 And I John sawe the c holy citie new Ierusalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

c The holy company of the elect.

d Meaning that God by his diuine maiestie will glorifie and renue his, and take them vnto him. *Isa.25.8. chap.7.17.*

3 And I heard a great voyce out of heauen, saying, Behold the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shalbe their God with them.

e All occasions of sorow shall be taken way: so that they shall haue perpetual ioy. *Isa.43.19., 2.cor.5.17. Chap.1.8. and 22.13.*

4 * And God shal wipe e away all teares from their eyes: and there shall be no more death, neither sorow, neither crying, neither shall there bee any more paine: for the first things are passed.

5 And he that sate vpon the throne, sayd, *Beholde, I make all things new: and hee sayd vnto me, Write: for these wordes are faithfull and true.

f That am the eternall life wil giue vnto mine

6 And hee sayd vnto me, It is done, * I am Alpha and Omega, the beginning and the ende. I will giue to him that is a thirst, of the f well of the water of life freely.

7 He that ouercommeth, shall inherite all things, and I will be his God, and hee shall be my sonne.

8 But the fearefull, and vnbeleeuing, and the g abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all lyers shal haue their part in the lake, which burneth with fire & brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen viols ful of the seuen last plagues, and talked with mee, saying, Come: I will shewe thee the h bride, the Lambes wife.

10 And hee caried mee away in the spirit to a great and an hie mountaine, and hee shewed mee the great i citie, holy Ierusalem, k descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a stone Iasper stone, cleare as Crystall,

12 And had a great l wall and hie, and had twelue m gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part there were three gates, and on the Northside three gates, on the Southside three gates, and on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue n Apostles.

15 And he that talked with me had a golden reed to measure the city withall, and the gates thereof, and the wall thereof.

16 And the city lay foure square, and the length is as large as the breadth of it, and he measured the city with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

17 And hee measured the wall thereof, an hundred, fourtie and foure cubites, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the city was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie was garnished with all maner of precious stones, the first foundation was Iasper: the seconde of Saphir: the thirde of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysoprasus: the eleuenth of a Iacinth: the twelfth an Amethist.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the street of the citie is pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lorde God Almighty and the o Lambe are the Temple of it.

23 * And the Citie hath no neede of the Sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 *And the people which are saued, shal walke in the light of it: and the p Kings of the earth shall bring their glory and honour vnto it,

25 * And the gates of it shal not be shut by day: for there shalbe no night there.

26 And the glory and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lyes: but they which are written in the Lambes * Booke of life.

g They which feare man more then God. h They which mocke and iest at Religion. i Meaning the Church, which is married to Christ by faith. k By this description is declared the incomprehensible excellencie, which the heauenly company do enioy. l It is said to come downe from heauen, because all the benefits that the Church hath, they acknowledge to come of God through Christ.

m Euer greene and flourishing.

a Signifying that the faithfull shall be surely kept in heauen.

o That is, place ynough to enter: for els we know there is but one way, & one gate, euen Iesus Christ.

p For the Apostles were meanes whereby Iesus Christ the true foundation was reueiled to the world.

q This declareth that Christ is God inseparable with his Father. *Isa.60.19. Isa.60.3,5.*

t Here we see as in infinite other places, that kings and princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lord. *Isa.60.11. Phil.4.3 chap. 3 5. and 20,12.*

CHAP. XXII.

1 The riuer of the water of life. 3 The fruitfulnesse and light of the citie of God. 6 The Lorde giueth euer his seruants warning of things to come. 9 The Angel will not bee worshipped. 18 To the worde of God may nothing bee added, nor diminished therefrom.

And

a He alludeth to the visible paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek. 47.1.

b Meaning, that Christ who is the life of his church, is common to all his, and not peculiar for any one sort of people.

c For there are al things pleasant and full of all contentation continually.

d Which sometime were vnpure as Gentiles, but now are purged and made whole by Christ. *Isa.* 16.19, 20.

e The light shall be vnchangeable, and shine for euer, *Chap.* 19.10.

f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the person: which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his Spirite.

g This is not then as the other prophesies which were commanded to be hid till the time appointed, as in Daniel 12.4. because that these things should be quickly accomplished, and did now beginne,

AND he shewed mee a pure [a] riuer of water of life, cleare as christall, proceeding out of the throne of GOD, and of the Lambe.

2 In the [b] middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery [c] moneth: and the leaues of the tree serued to heale [d] the nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shall bee in it, and his seruants shall serue him,

4 And they shall see his face, and his name shall be in their foreheads.

5 * And there shalbe no [e] night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And hee sayde vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruaunts the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed is he that keepeth the wordes of the prophesie of this booke.

8 And I am John, which saw and heard these things: and when I had heard and seene, * I [f] fell downe to worship before the feete of the Angell, which shewed mee these things.

9 But hee sayd vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worshippe God.

10 And he sayd vnto me, [g] Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and hee that is righteous, let him bee righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with mee, * to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the ende, the first, and the last.

14 Blessed are they, that do his commandements, that their right may be in the [h] tree of life, and may enter in through the gates into the city.

15 For without shall bee dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh [i] lies.

16 I Jesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the [k] generation of Dauid, and the bright morning [l] starre.

17 And the Spirite and the Bride say, Come. And let him that heareth, say, [m] Come: And let him that is [n] a thirst, come: and *let whosoeuer [o] will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, * If any man shall adde vnto these things, God shal adde vnto him the plagues, that are written in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke.

20 He which testifieth these things, saith, [p] Surely, I come quickely. Amen. Euen so [q] come, Lord Jesus.

21 The grace of our Lorde Jesus Christ be with you all, Amen.

p Seeing the Lord is at hand, we ought to be constant and reioyce, but wee must beware wee esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2. Pet. 3.9. q This declareth the earnest desire that the faithfull haue to bee deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

Rom. 2.6. *Isa.* 41.4. & 44.6. *chap.* 1.8. & 21.6.

h They shall liue eternally with the Sonne of God.

i That maintaine false doctrine, and delight therein.

k That is, a true and natural man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this world.

m Let them be afraid of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. *Isa* 55.1.

o That is, when God beginneth to reforme our wil by his Spirit. *Deut.* 4.2. & 12, 32. *prou.* 30 6.

The ende.

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for the other authorized to be read
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¶ Collected by R.F.H.

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¶THE PREFACE TO THE *Christian Reader, touching the two* Alphabets ensuing.

GOOD Christian Reader, because thou mayest enioy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a briefe Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy cõmoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it knowen vnto thee, that in the first of the said Alphabets, I haue together placed by themselues in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remayning written in the *Hebrewe, Chaldean, Syrian, Greeke,* or *Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & words are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Genena* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof, how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of ỹ true Orthographie of them, may appeare vnto those that are skilful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilful Readers be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had seene or read it in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselues placed all, and as many proper and vsual English words, as are conteined in the same Bible, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisdome, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else cõcerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbeliefe, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be briefe, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or duetie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselues towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same conteined: and also vnto the second of them, with the chiefe word of any sentence or cõmon place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes in euery of them shalt thou by Gods grace, without faile be conduced, and to thy great ease

directed,and as it were, ledde by the hand, euen to the Booke,Chapter and Verſe, where the ſame,(or ſo much thereof, as for a godly,Chriſtian,and neceſſary knowledge ſhall bee thought requiſite) is to bee found out moſt readily: alwayes remembring, that whatſoeuer conuenient knowledge wanteth in theſe Alphabets, as touching the text whereunto it directeth thee, is there ſupplied by the Annotations, or quotations in the Margent. Moreouer,good Chriſtian Reader,thou haſt alſo to obſerue how that the firſt Figure, or Figures, which followe next after any Booke whereunto thou ſhalt bee guided, ſignifieth or ſignifie the Chapter,and the other the verſe or verſes of the ſame Chapter, where any of the foreſaid things is to be ſought for. Againe,where as thou ſhalt after a Chapter,and otherwhiles after ſome verſe or verſes of a Chapter,finde this marke or Starre * quoted,thou art to vnderſtand, how that the whole Chapter,or from the verſe of that Chapter where the ſame Starre is placed forward vnto the ende thereof,entreateth,or in ſome good reſpects chiefly belongeth, and may be applyed to the ſame Hiſtorie, matter, or common place thou ſeekeſt for,except there be any verſes following the ſame *, for then the common place is to be vnderſtoode, not to exceede thoſe verſes. Finally, whereas I haue ſometimes in theſe Alphabets partly ſet downe the ſenſe, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themſelues, and otherwhiles repeated one thing in diuers places,but yet to diuers ends: I truſt that wil not offend thee,ſith I haue ſo done for the vnlearneds ſake,becauſe the ſame could not,ne can be made too plaine for them,and therefore haue vſed not ſo great a curioſitie and abbreuiation in that behalfe,as perhaps ſome others would haue had me: & yet conſidering to what a great quantity theſe two Alphabets are growen vnto, (ouer that I thought they would) I haue bene forced to leaue out ſomewhat, that otherwiſe I would haue added vnto them, which hereafter by Gods grace I will ſupply: thus much touching the principall contentes,cõmodity,& vſe of the aforeſaid Alphabets, which with ſuch other doubts as may trouble thee,I miſtruſt not, but by well peruſing of the ſame,and practiſe (with the diuerſitie of letter,which is vſed in them) will ſoone appeare very eaſie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therfore to conclude,if my ſimple trauaile and paines taken herein ſhalbe wel accepted of thee,I meane,of the more skilful and learned Readers to be poliſhed and amended of them (if they ſhall ſo deeme neceſſary and conuenient) to the better edification of the Church of God,whereof they are or ought to be ioynt members, helpers,and furtherers,ſo farre forth as their Talents wil ſtretch vnto,and that in the ſpirit of meekeneſſe, ſobrietie,and charitie: and of the leſſe learned or vnlearned Reader (vnto whom I confeſſe my ſelfe the greateſt debtour) as an aid and helpe to their godly ſtudies, and honeſt trade of life,and withal Chriſtianly to be conſtrued of al men,as a meanes and furtherance,and not an hinderance vnto any,I ſhall for my part thinke my ſelfe weil requited,and more then ſufficiently rewarded,in that I ſhall enioy my deſire,and that which I longed for. And ſo beſeeching Almightie God to giue vs his grace to be ſtudious of vnitie,and bringing forth ſuch fruites,as may declare our vndoubted election in Chriſt Ieſus, I take my leaue of thee,this xxij of December.

Anno Domini.

1578.

Thine in the Lord, Robert F. Herry.

The first Alphabet of directions to common places, conteining all the Hebrewe, Caldean, Greeke, Latine, or other ſtrange names, diſperſed throughout the whole Bible, conducting to the profitableſt things thereof. The further contents and vſe of the which, more at large is expreſſed in the Preface preceding.

A

AAron or Aharon: *A teacher, or teaching, or conceauing, or a hill, or mountaine, or a man of the mountaine, or the mountaine of fortitude, or a ſtrong hill.* The ſonne of Amram. Exo. 6.20. He meeteth Moſes at Hozeb. Exo. 4. 27. He is eloquent. Exo 4.14 He is ſent with Moſes into Egypt. Exod. 4.15,16. and declareth Gods meſſage vnto Pharaoh. Exod. 4.30. and 5.1. Aaron and Hur waite at the foote of the mountaine, vntill Moſes returned from ſpeaking with God. Exod. 24.13,14.

Aaron was with his ſonnes anointed and conſecrated Prieſt. Leuit. 8.1.* Numb. 3.10. Deut 8.1. Heb. 5.4. after the ordinance Exod. 28.1.* and 29.1.* & 40. 12. He erecteth a calfe. Exod. 32.4. and is rebuked of Moſes therefore. Exo. 32.21. The oblation of him and his children the day of their anoynting. Leuit. 6.20. His oblation for himſelfe and the people. Leu 9.2. He bleſſeth the people after his offring. Leuit 9.22. Hee and Miriam murmure againſt Moſes, and be reproued of God. Numb. 12.1,15.

The oblations and tenths offered vnto God by the children of Iſrael, appertaine vnto Aaron. Numb. 18. 8. God is Aarons heritage. Num. 18.20. By making of Aarons rod to budde, God approueth Aaron to bee high Prieſt. Numb. 17.8. He went yeerely but once into the moſt holy Exo. 30.10 He could not enter into the land of Canaan for his infidelities ſake. Num. 20. 24. He dieth by the appointment of God in the top of the mount Hor, called Molera. Num. 20.28. Deut. 10. 6. and 32.50 After him ſucceedeth his ſonne Eleazar. Num. 20.28. The habitations of his children. 1. Chro. 6.54. He is praiſed. Ezra. 6.5. Eccius. 45.6,7. His ſonnes Nadab and Abihu were ſlaine for offering ſtrange fire Leuit. 10.1,2. looke more Luke 1.5. Act. 7.40. Heb. 5.4. and 7.11. and 9 4.

Abadon ¶ Abaddon. in Greeke Apollyon. *deſtroying.* Looke Reuel 9.11.

Abana Amana Abanah *ſtonie, or a building, or father I beſeech now,* A riuer of Damaſcus. 2. King. 5.15.

Abarim *going ouer furors, or concaining:* in the Syrian tongue, *All kindes of corne.* A hill ouer Iordan, where the Iſraelites pitched the 41. manſion in the wildernes. Num. 33.47 from whence GOD ſhewed Moſes the land of Canaan. Numb. 27.12. and vpon the which hil Moſes died. Deu. 32.49,50. & 34.2.5.

Abba. *father.* Mar. 14.36.

Wee cry vnto God Abba father, by the holy Ghoſt. Rom. 8.15. Galat. 4.6.

Abaron. *ſtrength.* The ſonne of Mattathias ſ ſonne of John. 1. Mac. 2.5. called alſo Eleazar. 1. Mac. 6.43.

Abdia Abda. *a ſeruant, or* in the Syrian tongue, *thin cloude.* 1. King. 4.6. Nehe. 11.17.

Abdai Abdi. *my ſeruant,* The father of Kith. 2. Chr 29.12.

Abdeel Abdiel. *a ſeruant of God, or a cloude of Gods ſtore.* Jere. 36.26. and 1. Chro 5.15.

Abdon. *a ſeruant, or a cloude of Iuſtice.* 2. Chr. 34.20. called Achor 2. King. 22.12. Alſo a citie. Joſh 21.3. Alſo a Iudge who had 40. ſonnes, and 30. nephewes. Iudges 12.13,14.

Abednego Aben-nago. *a ſeruant of ſhining.* A mans name called alſo Azariah Dan. 1.7.

Abela Abel. *mourning.* A citie, where dwelt wiſe men, whoſe counſels many of the Iſraelites followed in their affaires. 2. Sam. 30.18. It was preferred by the counſell of a wiſe woman that was therein. 2. Samuel 20, 16.* It was afterward taken by Tiglath Pileſer. 2. King, 15.29. Alſo a place whereupon the Arke of God was ſet. 1. Sam. 6.18. Judg. 11.33. For Abel the ſonne of Adam, looke Habel.

Abel-beth-maachah. *mourning to the houſe of Maachah.* A citie which king Aſa ouercame by the helpe of Ben-hadad. 1. King. 15.20. called alſo Abelmaim. 2. Chro. 16.4.

Abelmaim. *mourning of waters.* A citie, called alſo Abel-beth maachah as before.

Abel-mehola Abel-meh la *ſorow of weakeneſſe.* A place where of looke Judg. 7.22. and 1. King. 4.12.

Abel-ſhittim Abel-ſatim *ſorow of thornes.* A place not far from Iordan, South from the Moabites, ſo named of the plentie of thornes growing there. Num. 33.49. in that place was the 42. manſion of the Iſraelites.

Abel-m-zraim. Gen. 50.11.

Abez. *an egge, dirtie, or of liuen.* A citie in the tribe of Iſſachar. Joſh. 19.20. Abes

Abgatha Abagatha *father of the winepreſſe.* One of King Aha-ſhueres vii chamberlaines Eſter 1.10.

Abi. *my father.* Hezekiahs mother. 2. King. 18.2.

Abia Abiah. *the well of the Lord.* The ſonne of Samuel. 1. Sam. 8.2. Alſo Rehoboams ſonne. 1. Chron. 3.10. who is called Abiam. 1. King. 14.3. and in Matthew Abia Matth. 1.7. Alſo the name of Heſroms wife. 1. Chro. 2.24.

Abi-albon. *the father of great vnderſtanding, or the father of much building, or wrong.* A mans name. 2. Sam. 23.31. called Abiel. 2. Chro. 11.32.

Abiam. *the father of the ſea,* the ſonne of Rehoboam. 1. King. 14.31. looke Abiah. He is made King of Iudah. 1. King. 15.1. warreth with Ieroboam. 2. Chron. 13 2. gloryeth in God his guide. 2. Chron. 13.12. and therefore obtaineth victorie. 2. Chron. 13.16. he dieth After him ſucceedeth his ſonne Aſa, a godly prince. 1. King. 15.8. and 2. Chro. 14.1,2. Abiam

Abiaſeph. *a gathering, or conſuming father.* The ſonne of Korah. Exod. 6.24. looke Ebiaſaph. Ebiaſaph

Abiathar. *father of the remnant, or excellent father, or father of contemplation.* The ſonne of Ahimelech, who eſcaped the handes of Saul. 1. Samu. 22.20,21. and fled to Dauid to Keilah. 1. Samu 23.6. Hee holdeth with Adonijah. 1. Kings 1.7. was put from his Prieſthood 1. kin. 2.27. according to the word. 1. Sa. 2.31,33. reade Mark. 2.26. Alſo the name of an other Prieſt. 1. King. 4.4.

Abid. Exod. 13.4.

Abida. *father of knowledge.* Gen. 25.4.

Abidan. *father of iudgement.* Num. 1.11.

Abiel *my father is God.* 1. Sam. 9.1. and 14.51. Alſo a mans name. 1. Chron 11.31. called Abi-albon 2. Sam. 23.31.

Abiezer. *the fathers helpe.* Joſhua 17.2. Alſo one of Dauids 30. worthies. 2. Sam 23.27.

Abigail.

gail Abigail, *the fathers ioy.* Wife to the vngodly Nabal, a woman of singular wisedome. 1. Sam. 25. 3. who became after Nabals death, the wife of Dauid. 1. Sam. 23. 39. Also the name of the daughter of Nahash, &c. whom Amasa defloured 2 Sam. 17. 25.

-gabaon Abigibeon. *the father of the cup, or father of a little hill, or the father of Gibeon.* 1. Chro. 8. 29. and 9. 35.

haiel Abihail *the father of strength, riches, or sorow.* Num. 3. 35. Also ꝑ name of Rehoboams wife. 2 Chr. 11. 18.

ihail Abiahil, *the father of light, or praise.* 1. Chro. 2. 29.

Abihu, *hee is father, or father himselfe.* One of the sonnes of Aaron Exodus 6. 23. who with Nadab his brother was consumed with fire, for that they offered strange fire contrary to Gods commandements. Leu. 10, 1, 2. and Num. 3 4.

How Abihu, Nadab, Moses, and Aaron saw God in the mount Exod. 24 9, 10, 11.

iud Abihud *the father of praise, or confession.* 1. Chron. 8. 3. Also the name of Zorobabels sonne. Matth. 1. 13. there called Abiud, and in 1. Chro. 3. 19. Hananiah.

iah Abiah, *idem.* as Abiah. The mother of Hezekiah. 2. Chro. 19. 1. called Abi. 2. King. 18. 2. Also Ieroboams sonne, who dyed and was bewailed of all Israel. 1. King. 14. 1, 18.

i Abiam, looke Abiam.

ilina Abilene. *weeping, or crying, or lamētable, or the sonne of a mansion, or murmuring.* A countrey wherof Lysanias was Tetrarch. Luke 3. 1.

Abimael, *a father from God, or of God.* Gen. 10. 28.

Abimelech. *the kings father, or my father the king, or father of counsell, or chiefe father.* A generall name of the kings of the Philistims, (as Cesar is the name of the Emperors of Rome) the king of Gerar who tooke Sarah frō Abraham, purpaling to make her his wife. Gene. 20. 2. Hee maketh a couenant with Abraham. Gen. 21. 27. and also with Isaak. Gen. 26. 26, 31.

Also the sonne of Ierubbaal, or Gideon. Iudg. 8. 35. and 9. 1 who slewe 70. of his brethren, & reigned king ouer Israel. Iudg. 9. 5, 6. & at the last perished shamefully Iudg. 9. 53, 54. and 2. Sam. 11. 21.

minadab Abinadab, *a father of a vowe, or of a free minde, or Prince.* The brother of Dauid. 1. Sam. 16. 8. Also the sonne of Saul. 1. Chro. 8. 3. The Arke of God was in his house. 1. Sam. 7. 1. and from thence was carried to the house of Obed-edom. 2. Sam. 6. 3, 10. 11.

binoem Abinoam, *father of beautie, or gladnesse.* Iudg. 4. 6.

biron Abiram, *a high father, or a father of election, or deceit.* The first begotten sonne of Hiel the builder againe of Iericho. 1. King. 16 34. Also Eliabs sonne, who going about to vsurpe ꝑ priesthood, was aliue swalowed vp of the earth. Num. 16. 1, 31, 32. Deu. 11. 6. Psal. 106. 17.

bisag Abishag, *the fathers ignorāce or error, or the multiplying father.* A faire yong virgin, who lay with Dauid in his age to cherish and warme him. 1. Kin. 1. 2, 3. whom after the death of Dauid, Adonijah asked to wife, and therefore was slaine by Benaiah 1. Kin. 2. 17, 21, 25.

Abisai Abishai, *the fathers reward, or the father of a reward.* The sonne of Zeruiah, who pursued Sheba. 2. Sam. 20. 6. and therefore was reckoned among Dauids worthies. 2. Sam. 23. 18. his linage is found. 1. Chr. 2. 16.

Abshalom Abishalon Abessalom Abessalon Abialon Abetilom Abisalomus Abessalomus Abiolomus Abisolomi Abithalom, or Absalom. *a father of peace, or the fathers peace, or reward, or the fathers ende.* The sonne of Salomon 1. King. 15. 1, 2. and 2. Chron. 11. 20. called Uriel. 2. Chro 13. 2.

Also the name of Dauids sonne by Maacah. 2. Sam. 3. 3. who after that hee had made a banquet at his sheepe shearing vnto the Kings sonnes, slewe his brother Ammon, because he had rauished his sister Tamar. 2. Sam. 13. 28, 29, 32. he fled. 2. Sam 13. 34. 37. and was called againe by Ioabs policie, and the woman of Tekoah. 2. Sam. 14. 2, to 24. He had 3. sonnes and one daughter. 2. Sam. 14. 27. his beautie. 2. Sa. 14. 25. After his returne to Ierusalem, his father would not see him, to the ende hee would not seeme to approue his doings. 2. Sam. 14. 24. he burneth Joabs field of barley, and why. 2. Samu. 14. 29, 30. Hee is brought into Dauids presence, who for the feruent loue he bare vnto him, killed him. 2. Sam. 14. 33. His ambition by colour of honouring of iustice. 2. Sam, 15. 2, to 7. He faineth to make a vow and sacrifice, whereby he obtaineth licence of his father to depart to Hebron, and rebelleth. 2. Samu. 15. 7, 8, 9. The people ignorant of his drift follow him. 2. Sam. 15. 11. By Ahitophels counsell he lyeth with his fathers concubines. 2. Sam. 16. 21. according to the prophecie. 2. Samu. 12. 11. Dauid chargeth Joab not to kill him, but to intreate him kindely for his sake. 2. Samu. 18. 5. Being hanged in an Oke, he is thrust through the body by Joab. 2. Samu. 18. 14. Dauid mourneth for his death, and tooke it very heauily. 2. Sam. 18. 33. Joab comforteth him. 2. Sam. 19. 5, 6, 7, 8. The people repent their follie in making him king ouer them. 2. Sam. 19. 10, to 15.

Also the name of a man. 1. Macc. 11. 70. there called Absalamus.

Abishua, *the father of salvation.* the sonne of Phinehas. 1. Chro. 6. 4. Also the sonne of Bela. 2. Chr. 8. 3. 4. Abisue

Abishur, *the father of a song, or wall, or of righteousnesse.* 1. Chro. 2. 28. Abisur

Abital, *the father of the dew.* 2. Sam. 3. 4.

Abitob, *the father of goodnesse.* 1. Chro. 8. 11. Abitub

Abner. *the father candle.* A captaine of Sauls hoste the sonne of Ner Sauls vncle. 1. Sam. 14. 50. Dauid reproueth him for his negligence. 1. Sam. 26. 15, 16. he maketh Ishbosheth the sonne of Saul king. 2. Sa. 2. 8, 9. and wageth battell vp Dauid, & is put to flight. 2. Sam. 2. 17, 29, 31 He thrusteth Asahel through the body with a speare. 2. Sam. 2. 23. He lieth with Rizpah. 2. Sam. 3. 7. Therefore Ishbosheth is offended with him: for which cause hee betwaieth his master, and maketh a couenant with Dauid to deliuer Israel and Judah into his hand: afterward he is slaine cowardly by Joab. 2. Sam. 3. 22, 27. for the which Dauid and his people mourne. 2. Sam 3. 31, 32, 33, 34. Abolomi

Abram. *an high father.* The sonne of Terah. Gene. 11. 27. 31. taketh Sarai to wife. Gen. 11. 29. he goeth out of his native countrey at Gods commandement. Genes. 12. 1, 4. God promiseth him and his seede the land of Canaan. Gene. 12. 7. & 13. 15. & 15. 8. & 17. 4. He with his wife, his brothers sonne Lot, & his household, trauaile toward the land of Canaan, and there he buildeth an altar. Genes. 12. 5, 7. hee trauaileth into Egypt, where hee willeth Sarai to call him brother. Gene. 12, 13. Pharaoh being punished for taking his wife, restoreth her againe. Gen. 12. 17, 19. Hee returneth out of Egypt very rich Genes. 13. 2. To auoyde strife, he parteth company very louingly with Lot his nephew Gen. 13. 8, 11. he deliuereth Lot out of captiuitie. Gen. 14. 16. hee giueth vnto Melchi-zedec tithe of his spoile. Gen. 14. 18, 20. Heb. 7. 4, 8. Hee refuseth to be enriched by the king of Sodom, that the glory of his wealth might redound to God only. Ge. 14. 22, 23. Abram receiueth the promise of a sonne. Ge, 15. 4. and 17. 16 & 18. 10 and requireth of God a signe, to assure him that his seede should inherite the land of Canaan. Gen. 15. 8. 9. hee with the consent of Sarai his wife, lieth with Hagar, and of her begate Ismael. Gen. 16. 1, 4, 15. hee receiueth the promise and token of Circumcision, and is called Abraham. Gen. 17. 4, 5.

Abraham. *a father of a great multitude,* as the name was changed. Gen 17. 5. hee was circumcised with all his household. Genes 17, 23. God foreseeth him the

the destruction of Sodom. Gen. 18. 17. He taught his familie to keepe Gods commandements. Gen. 18. 18, 19. He prayeth for the Sodomites. Gen. 18. 23. Being in Gerar, and fearing some inconuenience, called his wife sister: Gen. 20. 2. He being a Prophet, is rebuked for the same by Abimelech. Gen. 20, 7, 9.

The true seed of Abraham, are those which descend of Izhak: and such as be the sonnes of promise, hoping for the life euerlasting. Gen. 21. 12.

Abraham thrust his seruant Hagar & her sonne out of his house. Ge. 21. 14. He planteth a grone in Beersheba Gen. 22. 33. God proueth his faith, & trust vpon Gods promises, by willing him to offer vp Izhak his onely sonne, vnto whom belonged the promise to be accomplished Gen. 21. 1, 2. he offereth vp a ramme in sacrifice, in the stead of his sonne Izhak. Ge. 22. 23. He bewaileth Sarahs death, and buying of the sonnes of Heth a plot of ground, burieth her there. Gene. 23. 2, 17, 19. he marieth another wife named Keturah. Ge. 25. 1. he sendeth his seruãt to finde a wife for his sonne Izhak. Gen 24. 2, 4. After his death he was buried in the double caue of Machpelah Ge. 25. 9. God remembreth his promise made vnto Abraham, & comforteth Israel in their afflictions. 2. kin. 13. 23. God deliuered Lot for Abrahams sake. Gen. 19. 29. For his sake God multiplied Izhak. Gen 26. 3, 4, 5. Ecclus. 44. 22.

The father of Abraham, Terah, & Nahor his brother serued strange Gods, frõ the which God deliuered them, causing them to put their trust onely in him. Iosh. 24. 2, 3 God was with Abraham in al that he did Gen. 21. 22. his hospitalitie is declared vnto vs, by sitting at the doore of his tent, inuiting those that passed by to take reliefe at his hand. Gen. 18. 1, 2, 3, to vers. 9. his obedience commended. Ge. 12. 19. & 26. 5. Ac. 7. 4. Heb. 11. 8. his faith praised. Ro. 4. 3. Heb. 11. 17. God appeared vnto him. Gen. 12. 7. and 17. 1. and 18. 1.

The children of Abraham, are those that beleeue in Iesus Christ, & doe the works of Abraham. Ioh. 8. 39. Rom 4. 16. and 9. 7. Gal. 3 7, 22. he is called the heire of the world. Rom. 4. 13. hee reioyced to see Christ in the flesh. Ioh. 8. 56. Zaccheus became his sonne, by beleeuing Iesus Christ. Luke 19. 9. Christ was before him. John 8. 58. and descending of him. Matth. 1, 1, 2. he is praised very highly Ecclus. 44. 19, 20, 21.

Abrahams bosome. Luke 6. 22.

Abrech. Gen. 41. 43.

Absolom and Absolomus, looke Abishalom.

¶ Acho, *thrust*, or *pressed together*, or *rubbed*. The name of a towne. Iudg. 1. 31.

Achad — Accad, *a sharke*. A citie wherein Nimrod reigned. Gen. 10. 10. frõthence caled Nisibis.

Acheldama — Aceldama, *the field of blood*. Act. 1. 19. Mat. 27. 8.

Achaia, *dolour*, or *sadnesse*. A countrey. Actes 18. 12. Rom. 15. 26.

Achaicus *sorowing*, or *sad*. A mans name. 1. Cor. 16. 17

Akan — Achan, *troubling*, or *gnashing*. The son of Sier. Ge. 36. 27. Also the sonne of Charmi. Iosh 7. 1. called Achar. 1. Chron. 2. 7. who was stoned (for reserving that which ought to haue bene destroyed) in the valley of Achor, with al that appertained vnto him Iosh. 7. 25, 26.

Achar, *idem* as Achan.

Achate. A precious stone. Exo. 28. 19.

Achaz. looke Ahaz.

Achobor — Achbor, *a mouse*. Father to Baal-hanan. Gene. 36. 31. 1. Chron. 1. 44. Also sonne to Michaiah. 2. king. 22. 12. called Abdon 2. Chron. 34. 20.

Achiacharus. Tob. 1. 21.

Ahim, *rising againe*, or *conforming*, or *reuenging*, or *their brother*. Matth. 1. 14.

Ahior — Achior, *the brothers light*, or *brother of fire*. A Captaine of the Ammonites. Iudith 5. 5. who for his good counsel giuen to Holofernes, was bound to a tree by his seruants, and vnbound againe by the Iewes, and friendly intertained of them. Iudeth. 6. 13, 14. who afterward forsaking his Painims religion, beleeued in God, and was circumcised. Iudeth 14 10.

Achish, *a wo for sure it is*. The name of the king of Gath vnto whom Dauid fled, & before whõ he fained himselfe mad, to escape out of danger. 1. Sa. 21. 10, 13. — Achis

Achish, the sonne of Mosoch, giueth Dauid the citie Ziklag. 1. Sam 27. 2 6.

Achor, *trouble*. a valley in the tribe of Iudah, north from Iericho, not farre from Galgil. Iosh. 15. 7. named of the trouble of the Israelites, and not of Achan the sacrileger, who was there stoned for taking a thing forbidden. Iosh. 7. 26.

Achsah, *trim, neat, decked*, or *adorned*, or *wantonnesse*, *liscin ouuesse*, or *dishonestie*. The daughter of Caleb. 1. Chron. 2. 49. Iudg. 1. 12. giuen to Othniel to wife. Iosh. 15. 16, 17. shee craueth springs of water of her father. Iosh. 15. 18, 19. Iudges 1. 15. — Axa, Achsa

Achshaph. *a prisoner, sorcerer*, or *witch*. A citie in the tribe of Aser. Iosh. 11. 1. Jerome calleth it Chasalus, being situated in the plaine countrey at the foote of the mount Thabor. — Achsaph

Achzib, or Aczib, *a lyar*. a citie in the tribe of Iudah Iosh 15. 44. and Mich. 1, 14. — Achzibe, Achzibar

¶ Adadah. *the witnes of an assembly*, or *congregation*. The name of a citie. Iosh. 15. 22. — Adada

Adadezer, or ade Adarezer. *comelines, help of beauty*, or *beautifull helpe*, or *the entry, habitacle*, or *engendring of beautie*. The name of the King of Zobah, who was discomfited by Dauid. 2. Sa. 8. 3. & 1. Ch. 18, 3, to 11. His seruantes beeing vanquilhed, make peace with Dauid & doe homage. 2. Sam. 10. 19. 1. Chron. 19. 19. — Hadadez, Hadarezer

Adah. *an assembly of people*, or *congregation*. The second wife of Lamech, Gen. 4. 19. also the name of one of Esaus wiues. Gene. 36. 2. — Ada

Adaiah *the witnes of the Lord*, or *euerlastingnes of God*. 1. Ch. 6. 41. & 8. 21. & 2. ki. 22. 1. 2. Chr. 23. 1. Ezr. 10. 39. — Adaia, Adaias

Adaliah. *pouertie*, or *drawing water*, or *any thing greedily*, or *a cloude*, or *destruction of labour*. The sonne of Haman, the sonne of Ammedatha. Esther 9 8, 10. — Adalia.

Adam. *man, earthly, red*, or *bloody*. The name of the first man created by God, vnto whõ was giuen dominion ouer al things. Ge. 1. 27, 28. 1. Tim. 2. 13, 14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euil. Ge. 2. 16, 17. he giueth names vnto al beasts. Gen. 2. 20. He eateth of the tree of knowledge by his wiues perswasion. Ge. 3. 6. being ashamed by reason of his sin, he seeketh to shun Gods presence. Ge. 3. 10. he chargeth his wife with his fault. Gen 3. 12. and is punished. Ge 3. 17. & driue out of Paradise. Ge. 3. 25, 24. he liued 930. yeres Ge. 5. 5. his genealogie vnto Iaakob & Esau. 1. Chron. 1. 1, to 35 Christs genealogie from Adam. Lu 3. 23.

Adam is a name common to both man and woman. Gen. 1. 12. and 5. 1, 2.

Adam a figure of the second Adam Iesus Christ. Rom. 5. 12, 24. 1. Chron. 15. 21, 22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirite. 1. Cor. 15. 45.

By Adam we are all subiect both to sinne & death. Rom. 5. 12.

We must resemble the celestial Adam by pureneſse of life, as we haue resembled the terrestrial Adam by wickednes of life. 1 Cor. 15. 49, 53.

By Adam we are all subiect to death: but by Christ we shall enioy euerlasting life. 1. Cor. 15. 22, 45, 47.

Into what calamitie mankinde is brought through Adams disobedience. Ecclus 40. 1, to verse 12.

Adam a citie. Iosh. 3.16.

Adamah. *earthly, red, or bloody.* a citie in Pentapolí. Gene. 10.19. destroyed with Sodome. Gene. 19.28. Deut. 29.23. Iosh 19.36. Hose. 11.8.

Adami-nekeb. *humane deception, or a cloude of malediction.* a citie. Iosh. 19.33.

Adar. *power or greatnesse.* a citie. Iosh. 15. 3. also a moneth. Ezra 6.15. also a mans name. 1. Chron 8.3.

Adbeel *vapour, or cloude with God.* The sonne of Ishmael. Gen. 25.1. and 1. Chron. 1.29.

Addan. *Lord, foundation, or ground.* or in the Syrian tongue, *an eare of the head.* looke Ne. 7 61. & Ezr. 2.59.

Adiel. *witnesse of God, or everlastingnesse of God.* 1. Chron. 4.36. and 9.12. and 27.25.

Addi. witnesse. father of Melchi. Luke 3.28.

Adin. *delicious or voluptuous.* Ezra. 2.15. and 8.6.

Adina. *idem* 1. Chron. 11.42.

Ad haim. *assembly, or congregation, or witnesse.* a citie. Iosh. 15,36.

Adlai. *witnesse to me.* 1 Chron. 27.27.

Admah. looke Adamah.

Admatha. looke Amatha. Ester 1.14.

Adoniah. *ruling Lord, or the Lord is the ruler, or the foundation of the Lord,* or out of the Syrian speech, *the eare of the Lord.* Dauids sonne by Haggith. 2. Sam. 3.4. who usurped the kingdom of his father. 1. kin. 1.5, to 50. Hearing that Salomon was made king by his fathers commandement, he peeleth, and is pardoned. 1. king. 1.50, 53. for desiring Abishag to wife, he is put to death. 1. king. 2.17, 25.

Adna, and Adnah, looke Edna.

Adoni-bezek. *the Lorde of Bezek, or the Lorde of thunder, or the Lords thunder.* a king of whose crueltie and iust punishment, looke Iudg. 1.6, 7.

Adonikam. *the Lorde did rise againe, or the Lorde is risen.* Ezra. 2.13. and 8.13. Nehe. 7.18.

Adoniram. *the high Lorde, or Lord of Elation, or the high minded Lorde.* The receiuer of Salomons tributes. 1. kings 4.6. and 5.14.

Adoni-zedek. *the righteousnesse of the Lorde, or the Lords iustice, or the Lord of iustice.* a king of Ierusalem. Iosh 10.1.

Adoraim. *the strength of the sea.* a citie. 2. Chron. 11.9.

Adoram. *their comlines or praise, or a high confession or cry.* The receiuer of Rehoboams tributes, whome the people stoned to death. 1. king. 12.18. and 2. Chron. 10.18. also the sonne of Iokt an. Gene. 10.27. also the sonne of Tou king of Hamah. 1. Chron. 18.9, 10. also Dauids tribute gatherer. 2. Sam. 20.24.

Adramelech. *the kings cloake, or the greatnesse, power, or counsaile of the king.* The name of Sanherib his sonne, who with his brother Sharezer, slewe their father in the Temple, worshipping Nisroth his God. 2. king. 19.37. and Isa. 37.38. also the name of one of the gods of Sephar uaim. 2. kings 17.31.

Adramittium. *a neat commodity.* a citie of Mysia, not farre from Mytelene, in a ship of which citie Paul tooke shipping to goe into Italie. Actes 27.2.

Adriatical sea. a sea against Rauena, which by meanes of riuers entreth into the floode Padus, taking that name of the citie Adria next unto it. Strab. in li. 5. This sea Paul passed by as he went to Rome. Acts 27.27.

Adriel. *the flocke of God.* 2. Sam. 21.8.

Adullam. *witnes, or an ornament to them, or a witnes or an ornament of their miserie.* a citie. Iosh. 12.12. and 15.35. The citizens called Adullamites. Gene. 38.1.

Adummim. *Earthly, red, or bloody things.* Iosh. 15. 7 and 18 17.

¶ Aeneus. *prayed* A man whom Peter by the vertue of Iesus Christ, healed of the palsie. Act. 9.33. 34.

¶ Agabus. *A locust, grashopper, or lobster.* Also the *pleasantnesse, or ioyfulnes of the father.* a Prophet who foretolde the dearth to come. Actes 11.28. And also foretolde Paul of his deliuering into the hands of his enemies. Actes 21.10, 11.

Agag. *a garret, or vpper roome.* The king of the Amalekites, who Saul tooke prisoner: he was hewed in pieces aliue. 1. Sa. 15.8, 33. according to þ prophecy of Balaã Nu. 24 7, 20. Haman was an Agagite, Est. 3.1

Agar. looke Hagar.

Age. *a valley, or deepenesse.* 2. Sam. 23.11.

Agrippa. *Sicke, sorowfull, grieued, or wearied, or one that is hardly deliuered in childbirth,* or it is said to bee *he that in the birth putteth forth his feete first of all.* The surname of Herod, who beheaded James þ elder, cast Peter in prison, & died miserably. Act 12.1.* Also the name of the former Herods son, before whō Paul pleadeth. Act. 25.13. & 26.1.* whom also Paul had almost conuerted with his preaching. Ac. 26.28. looke Herod. Agrippa

¶ Ahab. *the brothers father.* A wicked king of Israel. 1. king. 16.28. who maried Iezebel an idolatresse, by whose meanes he became an idolater and persecutor. 1. kings 16.31. & 18.4. & 21.25, 26. In his daies Iericho was builded again. 1. kin. 16.34. Being past hope to resist Ben-hadad king of Syria, he was contented to become his subiect. 1. king 20.4. God promiseth him that he should conquer Ben-hadad, euen then when he was past hope: that he might vnderstand, that he only was the true God. 1. king. 20.13. Ahab sheweth Iezebel what Eliiah had done to Baals prophets. 1. kings 18.21, to 41. Wherefore she in a rage pursueth Eliiah to slay him. 1. king. 19.1, 2. A Prophet sheweth Ahab, that Ben hadad wil renew battel with him. 1. kings 20.22. Not ascribing the victory to God, hee saueth Ben-hadad contrary to his cōmandement: wherefore a Prophet denounceth his ruine & his peoples. 1. kin. 20.34.42. Seeing Naboth would not forgoe his vineyard, of meere anger he became sicke. 1. kin. 21.4. Eliiah reproued him for Naboths death, declaring his vtter destructiō, & al his offspring. 1. kin. 21.19, to 23. By repentāce, he moueth God to spare him for a time, albeit he knew þ he would not leaue his wickednesse. 1. kin. 21.27, 29. He asketh counsell at 400. false prophets, in whose mouthes God had sent a lying spirite to deceiue him. 1. king. 22, 6, 22. & 2. Chron. 18.5, 21. He hateth Michaiah (the only Prophet of God) for telling the trueth. 1. kin. 22.8. & 2. Chr. 18.7. Fighting against Ramoth Gilead, he was slaine, as Michaiah had prophecied. 1. kin. 22.28 albeit he had changed his apparell. 1. kin. 22.30, 34, 37. 2. Chron. 18.33, 34. The dogs licke vp his blood. 1. kin. 22.38, according to the word of the Lord. 1 kin. 21.11. His children are slaine with al his familie. 2. kin. 10.7, to 18. according to the word of the Lorde. 1. kin. 21, 21. 2. king. 9.8, 9. Those that imitate Omri & Ahab in wickednesse, shal not escape punishment. Mich. 6.16. Also the name of a false prophet, who with Zedekiah for their prophecies were threatned of the Lord to be slaine. Iere. 29.21, 22, 23.

Aharah. *a smelling brother, or a sweete sauouring medowe.* The sonne of Beniamin. 1. Chron. 8.1. called also Gera. Gen. 46.21. Ahrah Ahara

Aharhel. *another hoste, or the last hoste, or another sorowe, or the last sorow, or the sheepe of the brother.* The sonne of Haram. 1. Chron. 4.8. Ahared

Ahasbai. *trusting in me, or brother, compassing,* or out of the Syrians tongue, *a brother of age.* The sonne of Maachathi. 2. Sam. 23.34. Asbai

Ahasueros. *a prince or head.* The father of Darius. Dan. 9. 1. Ezra. 4.6. Ah azueroth

Ahashuerosh. maketh a feast to all his Princes seruantes & people of Shushã. Ester. 1.1, to 9. and by the counsel of the Lord is deuorced from Queene Vashti. Asuerus

Ester

Eſter 1.19,21. Search being made among the beautifull virgins for a wife vnto Ahaſhueroſh, Eſter is found, whom hee marrieth. Eſter 2.2,9,17. Searching his records, he findeth the fidelitie of Mordecai. Eſter 6.2 wherefore hee cauſeth him to be honoured, to the confuſion of Haman. Eſter 6.6,10 & 13.

Abana. *an eſſence, being, or generation.* A flood. Ezek. 8.15,31.

Ahaz Achaz. Anaz. *taking, apprehending, poſſeſſing, or ſeeing.* A king of Iudah an Idolater, the ſonne of Iotham. 2. King. 16.1. called Eliezer, Luke 3.29. He maketh his ſonne to goe thorow the fire. 2. kin. 16.3. & 2. chron. 28.3. He ſeeketh aide againſt his enemies, at the Aſſyrians, and not at God. 2. king. 16 7. and 2. chron. 28.16. To pleaſe the king of Aſſur, hee leaueth the true ſeruice of God, and falleth to Idolatrie. 2 kin. 16.12,13. and 2. chron. 28.23. God promiſeth him ayde againſt the Syrians, and commandeth him to aſke a ſigne of confirmation thereof. Iſa. 7.11. His death. 2. Kin. 16 20. and 2. chro. 28.27. Alſo the name of the ſonne of Micah. 1. Chro. 8.35.

Ahazi Ahaſai Ahazia Ochozias Ahazai. *idem.* The ſonne of Mechilemoth the ſonne of Immer. Nehe. 11.13.

Ahaziah. *an apprehenſion or poſſeſſion of the Lord,* or *the ſight of the Lord.* A wicked king, who ſucceeded Ahab his father in the kingdome of Iſrael. 1. Kin. 22. 40. Being ſicke, aſketh counſel at Baal-zebub, and dyeth. 2. king. 1.2, to 18. Alſo Iehozams ſonne, who ſucceeded his father in the kingdome of Iudah. 2. kin. 8.25. He fighteth with Iozam king of Iſrael againſt Hazael king of Aram. 2. King. 8.28. Iehu killeth him. 2. kin. 9.27. 42. Of his brethren ſlaine by Iehu. 2. kin. 10.14. By the will of God, he viſited Iozam king of Iſrael, that he might be ſlaine by Iehu. 2. Chron 22. 6,7,8,9. Ioaſh his ſonne was by Gods prouidence preſerued from Athaliahs crueltie. 2. King. 11,2. and 2. Chron. 22.11.

Aia Aiia Ahin Ahia Ahiiah Achias Ahias Ahi. *my brother,* or *my brethren.* 1. Chro. 7.34. Alſo a citie. Nehe. 11.31.

Ahian. *a brother of wine.* 1. Chro. 7.19.

Ahiah. *the Lords brother,* or *brother of the Lord.* One of Salomons Scribes. 1. kin. 4.3. Alſo a valiant man. 1. Chro. 11.46. Alſo the father of Baaſha. 2. King. 9. 9. Alſo Ahimbs ſonne. 1. Sam. 14.3. Alſo a Prophet, who rent Ieroboams garment in xii. pieces. 1. King. 11.30. and prophecied vnto Ieroboams wife, her children death, and her husbandes poſterities ruine. 1. Kings 14.2, to 20. He wrote a prophecie. 2. Chro 9.29. Alſo a mans name. 1. Chron. 2.25.

Ahiam. *brother of the mother,* or *brother of a nation.* 2. Sam. 23,33. 1. Chro. 11.35.

Ahiezer. *brother of helpe,* or *the brothers helpe.* A Prince of the tribe of Dan. Numb. 1.12. & 2.25. & 7. 66. and 10.25. Alſo a valiant man. 1. Chro. 12.3.

Ahihud. *brother of vantage,* or *wittie brother,* or *brother of darkeneſſe,* or *icy.* 1. Chro 8.7. Num. 34.27.

Ahicam Achiam Ahlab Ahalab Ahikam. *a brother ariſing,* or *aduenging.* 2. King. 22, 12. Jere. 26.24.

Ahilab. *an heartie brother,* or *brethren of an heart,* or *milking,* or *fat.* A citie. Iudges 1.31.

Ahilud. *a brother borne,* or *brother begotten.* The father of Joſaphat, Dauids recorder. 2. Sam 8.16.

Achimaas Ahimaaz. *brother of counſell,* or *brother counſellour.* Father to Ahinoam Sauls wife. 1. Sam. 14.50. Alſo the ſonne of Zadok. 2. Sam. 15.27. who with Ionathan reuealed the counſaile of Ahitophel vnto Dauid. 2. Samuel 17.21. he runneth faſter then Cuſhi, and ſheweth Dauid of the victory. 2. Sa. 18.19,21,23,28.

Achiman Ahiman. *a prepared brother,* or *brother of the right hand,* or *brother mine, what?* One of ꝑ ſonnes of Anak. Num. 13,23. Joſh. 15.14. Judg. 1.10. Alſo a porter of the Temple. 1. Chro. 9.17.

Achimelech Ahimelech. *brother mine the king,* or *a kings brother,* or *of his counſaile.* A prieſt vnto whom Dauid came to Nob. 1. Sam. 22.9. called Ahiah. 1. Sam. 14.3 looke 1. chro. 24.3. who being accuſed vnto Saul, is ſent for, and becauſe he miniſtred vnto Dauids neceſſities, he with ꝑ other prieſts of Nob are put to death by Doeg. 1. Sam. 22.18. Alſo the ſonne of Abiathar. 2. Sam. 8.17. called Abimelech. 1. Chro. 18.16.

Achimoth Ahimoth. *a brother of death,* or *a dead brother,* or *brother of dayes.* 1. Chro. 6.25.

Abinadab Ahinadab. *a willing brother,* or *a brother of a vowe,* or *brother of the prince.* The ſonne of Iddo. 1. Kin. 4.14.

Achinoam Ahinoam. *the brothers beautie.* The name of Sauls wife. 1. Sam. 14.50. and 25.43.

Ahio. *his brother,* or *his brethren.* 1. chro. 8.31. & 9.37. alſo the names of other. 1. Chro. 8.14. & 2. Sam. 6.3.

Ahior. *idem* as Achior.

Ahirah Ahira. *brother of inquiſitie,* or *of fellowſhip,* or *of a companie,* or *brother of a caſtellkeeper,* or *ſhepheard,* or *a rough* or *breaking brother.* A prince of Naphtali. Num. 1.15.

Achiram Ahiram. *a brother of craft,* or *protection.* The ſonne of Benjamin. Num. 26.38. of him came the Ahiramites.

Achiſamech Ahiſamach. *brother of ſuſtentation.* Exod. 35.34.

Achiſamec Ahiſamah. *idem.* Exod. 31.6.

Ahiſahar Ahiſhahar. *brother of the morning,* or *dewe,* or *brother of blackneſſe,* or *blacke brother.* The ſonnes ſonne of Benjamin. 1. Chro. 7.10.

Ahiſar Ahiſcar Ahiſhar. *brother of the prince, brother of direction of a ſong,* or *a ſpying or waſting brother.* A ruler of Salomons houſhold. 1. Kings 4.6.

Achitophel Ahitophel *brother of ruine,* or *a brother which lacketh, which is forſaken,* or *hath neede,* or *a brother without ſale, ſauour, wiſdome,* or *grace.* A counſailour of Dauid, who conſpired with Abſalom againſt him. 2. Sam. 15.12. His counſaile was counted as an Oracle of God. 2. Sam. 16.23. His counſaile giuen to Abſalom, was confounded by Huſhais contrary counſaile, by which meanes Abſalom periſhed. 2. Sa. 17.1,7,14. He hangeth himſelfe, becauſe his counſell was not accepted. 2. Sam. 17.23.

Achitob Ahitub. *brother of goodnes.* 1. Sam. 14.5. and 22,11. 2. Sam. 8.17.

Ahlab Ohalai Ahlai. *beſeeching,* or *expecting,* or *beginning,* or *ſorowing,* or *brother to me.* 1. Chro. 2.31, and 11.41.

Ahoe Aho Ahoah *a thiſtle,* or *thorne,* or *brotherhood,* or *fiſhbooke.* 1. Chro. 8.4.

Ahobi. *a quicke, or liuing brother, a thiſtle,* or *my thorne.* The father of Dodo. 2. Sam. 23.9. of whome came the Ahobites. 1. Chro. 27.4.

Oolla Aholah. *a manſion, or dwelling in her ſelfe.* Eze. 23.4.

Ooliab Aholiab. *the tabernacle, or tent of the father,* or *the highnes of the father.* The name of a ſingular workeman, ordeined of God, & repleniſhed with his ſpirit for the workemanſhip of the tabernacle. Exod. 31.6,7, &c.

Oolibs Aholibah. *my manſion is her.* Eze. 23.4.

Oolibama Aholibamah. *my tent,* or *famous manſion.* The wife of Eſau the daughter of Anah. Gen. 36.2. Alſo a duke. 1. Chro. 1.52.

Aholibama Ahrah, looke Ahara.

Ahumai. *a medowe of waters,* or *brother of waters.* 1. Chro. 1.52.

Oozam Ahuſam. *their taking,* or *profeſſion,* or *viſion.* 1. chr. 4.6.

Ochozath Ahuzzah. *poſſeſſion, apprehenſion,* or *collection,* or *viſion.* The friend of Abimelech the king of Gerar. Gene. 26.26.

Hai ¶ Ai. *a heape,* or *laying on heapes.* A citie whither ſpies were ſent by Joſhua. Joſ. 7.2. The people whereof killed 36. of the Iſraelites, becauſe of Achans ſacrilege. Joſhua 7.5. God deliuereth it vnto Joſhuas hands. Joſh. 8.1. The king taken, and brought vnto

Joſhua,

Ioshua, is hanged on a tree Ioſh. 8.28. The citie burned, and the people ſlaine. Ioſh 8.19,20,21,22.

Aia — Aioh. *a vulture, rauen, or Alas, or where is it? or his yle.*

Ahiiah — The ſonne of Zibeon. Gen. 36.24. & 1. Chro. 1.40. Alſo the father of Rizpah 2. Sam. 3.7. and 21.8.

Abia

Aiialon. — Aialon. *an oke, or ſtrength.* A citie built by Rehoboam. 2. chro 11.10. Alſo a citie mentioned Ioſh 19.42. & 21.24. Iudg. 12,12. & 1. chro. 6.69. & 8.13. 2. Chron. 28.18. Alſo a valley. Ie. 9.10,12. Iudges 1.35.

Ai — Aiin *idem* as Ai Nehe. 11.31.

Ain, *an eye, or fountaine.* A citie in the bounds of Iudea on the eaſtſide thereof. Num. 34.11. allotted to the tribe of Simeon. Ioſh. 19.7. Mention is made thereof. Ioſh. 15.32. It was giuen to the Leuites for a citie of refuge. Ioſh. 21.16. by it Saul led his armie againſt the Philiſtims. 1. Sam. 29.1. Ierome ſayth it was called Bethennim afterward.

Ai — Aiath. *an houre.* A city by ꝑ which Sennacherib came againſt Ieruſalem. Iſai. 10.28. called Ai Nehe. 7.32.

Acan — ¶ Akan. *idem* as Ahan. Gene. 36.27.

Accub — Akkub. *the print, or marke of a foote, where any creature hath gone. Alſo ſupplantation, crookednesſe, or lewdneſſe, or reward, or the heele of a foote.* 1. Chron. 3.24. and 9.17. Ezra 2.24.45 Nehe. 8.7. and 11.9.

Elmelech Alamelech — ¶ Alammelech. *the kingdome of God, or the counſaile of God.* A citie in the tribe of Aſher. Ioſh. 19 26.

Alamoth, an inſtrument, which ſome conſtrue to be a ꝑſalterie looke 1. Chro. 16.20. Pſal. 46.

Alcimus *ſtrong, or of ſtrength.* A wicked prieſt, who being a Iew became an infidel. He was made the prieſt by Demetrius. 1. Mac 7.5,9. & became a cruel enemie to ꝑ Iews, yet at legth died miſerably. 1. Mac. 9.55,56

Alameth Almath Alameth — Alemeth, *a hiding, or youth, or worlder, or vpon the dead.* A citie. 1. Chron 6.60. called Almon. Ioſh. 21.18.

Alſo the ſonne of Becher. 1. chro. 7.8. Alſo the ſonne of Iarah. 1. Chro. 8.36. and 9.42.

Alimis — Alemis *ſtrength.* a citie. 1. Mac. 5.26.

Alexander. *a helper of men, or moſt ſtrong, or vertuous* king of Macedonia, or Greece, who after that he had ſlaine Darius, parted ꝑ kingdome into foure parts. 1. Mac. 1.1,2, to 12. looke Dan. 7.6. & 8.5,6,9. & 11.3,4.

Alſo it was ꝑ name of Antiochus Epiphanes ſonne, who reigned in Ptolemais. 1. Mac. 10.1. who confederated himſelfe w Ionathan, & ſo made warre with Demetrius. 1. Mac. 10.16,46. He & Ptolemeus king of Egypt ioyne in friendſhip together. 1. Mac. 10.51, 55. and afterward fall at diſſention. 1. Mac. 11.3. He fleeth into Arabia, where his head was ſmitten off by Zabdiel, and ſent to Ptolemeus. 1. Mac. 11.16,17.

Alſo the name of Simeon of Cyrene his ſonne, who caried Chriſt his croſſe. Marke 15.21. Alſo there is mention made of his name Acts 4.6. and 19.33.

Alſo ꝑ name of a Coppertſmith who forſooke ꝑ faith. 2. Tim. 1.20. & wrought Paul much euil. 2. Tim. 4.14.

Alexandria in Hebrewe it is written *No*, which by interpretation is *raw, irritation, or prohibition.* A citie. Ie. 46.25. of whoſe people looke Ac 6.9 who in greeke are called Alexandrians, which by interpretation is *helpers of men, or moſt ſtrong, or vertuous men.* looke No.

Almuggim — Algummim. a certeine tree which groweth in the foreſt Lebanon. ſome take it to be byaſſel, looke in the margent of 2. Chro. 2.8. called Almug-gim. 1. King. 10.11. and 2. Chro. 10.11.

Alian, *high.* The ſonne of Shobal. 1. Chron. 1.40. called Aluan Gen. 36.23.

Allon. *oke, or ſtrong.* A mans name. 1. Chron. 4.37. Alſo a citie. Ioſh. 19.33.

Elon — Allon-Bacuth. The place where Deborah Rebekahs nurſe died. Gene. 35.8.

Elmodad — Almodad. *themeaſure of God, or the entrie, or court of the beloued.* Gene. 10,26.

Almon Diblathaim. *a hiding, or hidden in an heape of figge trees.* Num. 33.46,47. — Helmon Deblathaim

Almon. *hidden.* A citie. Ioſh. 21.18.

Alpha and Omega. Reuel. 1.8.

Alpheus. *the thouſand, or learned.* father of Iames the Apoſtle. Mat. 10.3. Mar. 3.18. Luke 6.15. Act. 1.13. — Alphæus

Aluah. *his riſing vp, or his highnes.* A Duke of Edom. Gene. 36.41. — Alua

Aluan. *higher, or aloft,* or in Syriak tongue, *peruerſe.* The ſonne of Shobal. Gen. 36.23.

Aluſh. *a mingling together, or confuſion.* Nu. 33.13. — Alus

¶ Amad *people of witneſſe, or a people euerlaſting, or a pray.* A citie. Ioſh. 19.26. — Amaad

Amadathus, looke Hammedatha.

Amal. *labour, or iniquitie* 1. Chro. 7.35.

Amalek. *a licking people, or ſmiting, or ſtriking people,* The ſonne of Eliphaz by Timna his concubine. Gen. 36 12. of whom came the Amalekites mentioned. Ge. 14.7. and 1. Sam. 30.1. — Amalec

Amalek fighteth againſt Iſrael. Exodus 17.8. and ſo long as Moſes prayed feruently, the Iſraelites preuailed, and when his feruentnes ſlacked, the Amalekites preuailed. Exod. 17.11. They diſcomfite Iſrael. Num. 14.45. Iudges 6.2,3,6. They are diſcomfited. Exod. 17.13. & ouercome. Iudg. 7.25. 1. Sam. 14.48. almoſt deſtroyed and rooted out. 1. Sam. 15.3,7. as it was foretold. Exo. 17.14 Num. 24.20. and commanded. Deu. 25.19. 1. Sam 15.3. were ouercome againe. 1. Sam. 30.1, to 21. and laſt of all by the children of Simeon, vtterly deſtroyed. 1. Chro. 4.41,42,43.

Amam, *mother, or feare of them.* A citie in the tribe of Iudah. Ioſh 15.24.

Aman. *trembling, murmuring, or grudging.* The ſonne of Amadathus. Eſter 12 & 3.1. who was exalted by Aſhaſuerus, ſo as all men honoured him ſaue Mordecai. Eſter 3.2. therefore he ſought to deſtroy both him and all the Iewes. Eſt. 5 6.* but yet by Gods prouidence they were preſerued, and Aman hanged. Eſter 7.9,10 His ten ſonnes alſo were hanged. Eſter 9.14. He is mentioned. Tob. 14.10. Eſter 10 7. — Haman

Amanah *faith, or trueth, or a nurſe.* A hill in Cilicia. Canticles 4.8. — Amana

Amariah. *the Lord ſaide, or the excellencie of the Lord,* or out of the Syrian and Hebrew tongue, *the lambe of the Lord.* Great grandfather to Zephaniah the Prophet Zeph. 1.1. Alſo certaine mens names. 2. Chro. 6. 7,11,52. 2. Chro. 31.15. — Amaria Amarias Ameri

Amaſa. *ſharing the people.* The ſonne of Abigail ſiſter to Dauid. 1. Chro. 2.17. Chiefe captaine of Abſaloms hoſte in Ioabs ſtead. 2. Sam. 17.25. and afterward captaine of Dauids hoſte. 2. Sam. 19.13. ſlaine trayterouſly by Ioab. 2. Sam. 20.9,10. Alſo a mans name. 2. Chro. 28.12. — Amaſa

Amaſai *ſtrong, or buſſy* 1. Chro. 6.25,35. and 12.18. and 15.24. — Amaſai

Amaſhai. *the gift or preſent of the people.* The father of Nahath. 2. Chro 29.12.

Amaſhi. and Amaſhiai. *the treading of the people,* Nehe. 11.12,13. — Amaſai

Amaſhiah. *the ſtrength of the Lorde.* The father of Ioſhah. 1. Chro. 4.34. Alſo the ſonne of Hilkiah 1. chro. 6.45. A wicked prieſt of Beth-el. Of whoſe practiſe and puniſhment, looke Amos 7.17. — Amaſia Amaſias Amaziah

Amaſiah *the burden of the Lord.* 2. Chro. 17.16. And the ſonne of Ioaſh. 2. Chro. 25.1. who ſucceeded in the kingdome of Iudah. 2. Chr. 24.27. 2 kin. 12.21. he put to death thoſe that murthered his father. 2. Chr. 25.3. 2. kin. 14.5. He is warned by a Prophet not to put his truſt in worldly defence. 2. Chron. 25.7. Hee diſcomfiteth the Edomites. 2. King. 14.7. 2. Chro. 25.11,12. He became an idolater, and is reproued therefore. 2. Chron. — Amaſia Amaziah Amaſia

2.Chro.25.14,15. Hee is deliuered into his enemies handes, by the will of God. 2.Chro.25.20,23. and afterward put to death. 2.Chron. 25.27.2. King.14.19. He also called Leui. Luk.3.29. Hee leaueth behinde him Azariah his sonne. 2 King.14.21.2.Chro.26.1.

Admatha — Amatha. *a cloude, or vapour of death.* One of the seuen counsellours of Ahasuerus. Ester 1,14.

Amaziah, looke Amasiah.

Iambri — Ambri. *rebelling, or changing.* 1.Mac.9.39.

Amen. *be it, or so be it, or let it be done.* Deu.27.15. 1.Cor.14.16. Reuel.3,14. and 22.20,21. Matt.6,13. and 2.Cor.1.20.

Ami. *mother, or feare, or people.* Ezra.2.57.

Ammiud — Amibud. *people of praise, or confession, or praise, or confession with me.* father of Elishama a prince of ꝑ tribe of Ephraim. Num.1.10. Also the father of Shemuel. Num.54.20. Also the sonne of Omri. 1.Chro.9 4.

Amminadab — Aminadab. *a free people, or a rowing people, or prince of people.* The sonne of Ram. 1.Chro 2.10. Mat.1.4. and father of Nahshon. Numb.2.3. Exod.6.23. Ruth 4.20. Also the sonne of Koath. 1.Chron. 6.22. called Izhar. Exod.6.11,21.

Ammitai — Amithi. *true, or fearing.* The father of Jonah the Prophet. 2.King.14.25.

Amizabad. *the dowrie of the people.* 1.Chro.27.6.

Amma — Ammah. *his people.* A hill where Asahel Ioabs brother was slaine by Abner. 2.Sam.2.13,24.

Ammedatha, looke Hammedatha, and Ester.8.5.

Ammi *my people.* Hose.2.1.

Ammiel. *the people of God, or God with mee.* The sonne of Gemalli. Numb.13.13. Also the first sonne of Obed Edom. 1.Chron 26.5. Also the father of Bathshua, Salomons mother. 1.Chron.3.5. Also the father of Machir of Lo-debar. 2.Sam.9.4,5.

Ammihud, looke Amihud.

Ammiur — Ammihur. *people of libertie.* 2.Sam.13.37.

Amminadab, looke Aminadab.

Amishdai — Amishadai. *the people of the almightie.* The father of Abiezer a prince of the tribe of Dan. Numb.1.12.

Amnon — Ammon. *a people, or the sonne of my people.* A people. 1.Sam.14.47.1.Kin.11.7. Isa.11.14 who descended of Ben-ammi, the sonne of Lot, and were called Ammonites, that is, *populous, or a multitude.* Gen.19.38. God commanded Israel not to warre with them. De.2.18. and also not to suffer them to bee admitted into their fellowship, and why. Deut 23.3,4. Nehem 13.3. God deliuereth them into the hands of Iphtah Judg. 11.32. They and the Moabites warre against Iehoshaphat, and are miraculously conquered. 2.Chr.20.1, to 30. Their idoles Milcom and Molech. 1, kin. 11.5, 7.2.king.23.13. They recouer their land which was occupied by the Israelites. Judg. 10,7,8. They warre against Jabesh Gilead, and would not make peace with them, except all the Citizens would thrust out their right eyes. 1.Sam. 11.2, and were ouercome by Sam.1.Sam.11.11. They are discomfited by David, for the villanous entreating of his messengers, sent to comfort their King. 2.Sam.10.2,4,14. David both sore afflict them. 2.Sam.8.12, and 12.29,30,31. God threatneth by his Prophets to punish them. Psalme 83.7. Ier.46.1. Ezek. 21.28. and 25.1,2. Amos 1.13, 14.15. Zeph.2. 8,9. They pay tribute vnto Vzziah. 2.Chron.26.8. Ielek one of Dauids valiant men was an Ammonite. 2.Sam.23.37. 1.Chron.11.39. The mother of Zabad who slewe Ioash the king, was an Ammonitesse. 2.Chron.24 26.

Ammonites

Hemona — Ammoni. *our people.* a citie. Ioth.18.24.

Ammon — Amnon. *faithfull, or true, or an artificer, or nourisher, or scholemaster.* The name of Dauids first borne by Ahinoam 2.Samu. 3.2. and 1.Chron.3.1. This man deflowred his sister Tamar. 2.Sam. 13.1,14. for the which he was after ward slaine by her brother Absalom. 2.Sam.13.32.

Amok. *a valley, or depth.* The names of men Nehe. 12.7,20. — Amoc

Amon. *faithfull true, &c. as Amnon.* The sonne of Manasseh an Idolater, who being King of Iudah, was slaine by his owne seruants. 2.Kin 21.18, to 24. called Elmodam. Luk 3.28. He left behinde him the good king Iosiah. 2.kin.21.26 & 22.1. Luke 1. Chro. 3.14 2.Chron.33.21,24. Iere.1.2. and 25.3, Zeph.1. 1.Matth.1.10. Also the gouernour of the citie of Samaria, vnto whose custodie Micaiah the Prophet was committed. 1.Kin.22.26,27. 2.Chron.18.25,26. Also a mans name. Nehe.7.59. — Ammon

Amorites. *bitter people, or cruell rebels, or great prattlers, or talkatiue.* A people. Ge.15.21. descended of Esmori the son of Canaan. Ge.10,15.16. They are slain by Chedorlaomer. Ge 14.7. They deny the Israelites passage through their country, & therfore were conquered, & the Israelites inhabited their cities. Nu. 21.21, 22,24,25,31,32, & 32.39. They kil ꝑ Israelites. Deu. 1,44. God cōmandeth ꝑ Israelites to destroy them vtterly, & why. Deu.20.17,18. They make war with the Gibeonites, because they had made peace to Iosshua but God deliuereth them into Iosshuas handes. Iosh. 10.4. They became tributaries vnto the family of Ioseph. Iudg.1.35. God reserueth them, &c. to proue the Israelites withal. Iudg.2.21,22. They, &c. became tributaries & bondmen vnto Salomon. 1.kin.9.20,21.

Amos. *a burden, or burdened, or burdening.* A Prophet. Amos 1,1. 2.Esd.1.39. He was a fig gatherer. Amos 7.14. also the sonne of Naum. Luke 3.25. — Amos

Amoz. *strong, or mightie.* The father of Isaiah the Prophet. 2.King.19.2. and Isa.1.1.

Amphipolis. *a citie compassed, or a walled citie.* A citie of Macedonia, by the which Paul trauailed. Ac. 17.1.

Amplias. *make more.* A friend of S. Pauls, Rom. 16.8.

Amram. *a high people.* The father of Moses, Aaron, and Miriam. Exo.6.20. & 15.20. and 1.Chro.6.3. and 23.13. of him came the familie of the Amramites. Num.3.27. 1.Chron.26.23. — Hamram

Amran. *an asse, or clay. or wine.* The sonne of Dishon. 1.Chro.1.41. called Hemdam. Gen.36.26. — Hamran

Amraphel. *speaking destruction, or raine, or speaking a secret, or iudgement.* King of Shinar. Gen.14.1.

Amzi. *strong, or mightie.* The sonne of Bani. 1.chro. 6.46. — Amasai

¶ Anab. *a grape, or out of the Syrian speach, a knot.* A citie in the mountaines. Iosh.11.21. and 15.50.

Anah. *answering, or singing, or afflicting, or poore.* The father of Aholibamah one of the wiues of Esau. Gen. 36.2,14.20. and 1.Chro.1.38. — Ana

Anaharath. *drinesse, or burning, or wrath, or neighing, or hoarsenesse. or after the Syrian speach, strangling, or suffocation.* A citie of ꝑ tribe of Issachar. Ios.19, 19. — Annas

Aniah. Nehe.10.22. — Anaharab

Anak. *a Giant.* Num 13.23,29. of whom came the Anakims or Giants. Deut.1.28. whom Iosshua destroyed. Iosh 11.21. Caleb expelled the three sonnes of Anak from Hebron. Iudges 1.20. — Anania Enac Enacims

Anamim. *a fountaine, or the eye of waters, or an answere, or affliction, or a sound of waters.* The sonne of Mizraim. Gen 10.13.

Anammelech. *an answere, or the kings sonne, or the affliction, or powertie of the king, or his counsellour.* The god of Sepharuaim. 2 Kings 17.31. — Anamelech

Anan. *a cloude, or a prophecie, or diuination.* The name of a man. Nehe.10.26. and 1.Esd.5 30.

Anani. *a cloude, or a prophecying, or diuination.* A mans name. 1.Chro.3.24. Exod.10.20.

Ananiah,

Anania Ananias

Ananiah, *the cloude of the Lord*, or *the deliuerance of the Lord*. A citty wherein the Beniamites dwele after the captiuitie. Nehe. 11. 32. Also one of Azziahs captaines 2. Chro. 26. 11.

Also the name of him that with the consent of his wife Sapphira, sold land to the vse of the Church and afterward reserued part thereof to his owne vse: who with his wife was punished with sudden death for lying to the holy Ghost. Actes 5. 1, 3, to 12.

Also the name of him that baptized Saint Paul at Damascus. Actes 9. 10, to 19.

Also the name of the high Priest, who caused Paul to be smitten vpon the mouth for speaking his conscience. Actes 23. 1, 2. and 24. 1.

Also the name of the father of Elcia. Judeth 8. 1.

Also the names of men mentioned. Nehe. 3. 23. and Dan. 3. 16.

Anath, *an answere*, or *a song*, or *affliction*, or *powertie*, Judg. 3. 31.

Anathema, Maranatha. 1. Cor. 16. 22.

Anathoth. *answeres*, or *songs*. A citie wherein Ieremie was borne. Jer. 1. 1. & 29. 27. looke Iosh. 21. and Isa. 10. 30. The citizens whereof, because they would not be reproued, God threatneth. Jer. 11. 21, 22, 23. In this citie Abiathar the Priest was borne. 1. King. 2. 26. Also the name of the sonne of Becher. 1. Chro. 7. 8. Of him came the Anethothites. 1. Chr. 27. 12. looke Antothite.

Andreas

Andrew. *very strong*, or *manly*. The name of Peters brother, who became first Johns disciple. Joh. 1. 35. & afterwarde the disciple of Christ. John 1. 37, 40. Hee brought Peter first vnto Christ. Joh. 1. 41, 42. He and Peter bee called from fishing vnto the office of preaching Matth. 4. 18, 19. Mark. 1. 16, 17. Luk. 5. 10, 11. He is made an Apostle with the other eleuen. Luk. 6. 13, 14. Mark. 3. 13, 14, 18. & Mat. 10. 1, 2. vnto whom Christ giueth power to preach, and doe miracles, &c. Mat. 10. 1.* Mark 6. 7. Luke 9, 1, 2.

Andronicus. *a victorious man*. He slewe Onias the high Priest contrary to his othe. 2. Mac. 4. 31, 34, 35. for which fact he was put to death at the commandement of Antiochus 2. Mac 4. 36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16. 7.

Anem. *an answere*, or *song of them*, or *their affliction*, or *powertie*, or after the Syrian, *a sheepe of theirs*. A citie. 1. Chro. 6. 73.

Aner. *an answere* or *song of the candle or light*, or *afflicting the light*. The brother of Mamre & Eschol. Ge. 14. 13. also a city in the tribe of Manasseh. 1. Ch. 6. 70.

Anian Aniam *a people*, or *the skip of people*, or *the sorowe*, or *strength of the people*. 1. Chro. 7. 19.

Anim Anin. *Answerings*, *singings*, or *afflicted*, or *poore*. A citie. Iosh 15. 50.

Anna. *idem*. as Hannah. The daughter of Phaniel. Luke 2. 36, 37, 38.

Annas. *idem*. as Anah an high Priest, who sent Christ bound vnto Caiaphas his father in law. Luke 3. 2. John 18. 13. Actes 4. 6.

Antichristus. Antichrist. *for Christ*, or *against Christ*. He is a lyar, & denieth that Iesus is Christ. 1. John 2. 22. to become in the flesh. 1. John 4, 3. & therefore he is a deceiuer & false prophet, and so are all such as they be. 2. John. 7. and 1. John 2. 26. & 4. 1. Of his beginning, looke Dan. 7. 8.* Antiochus Epiphanes the king of Syria, bare a figure of him* Dan. 11. 31. of the power, qualities, miracles and kingdome of Antichrist, and his ministers, looke Psal. 10. 1.* & Ezek 38. 2.* & 39. 1.* Dan. 8. 9.* & 9. 27. Mat. 24. 24. Mar. 13. 27. Luk. 21. 8. Joh. 5. 43. Act. 20. 29, 30 31. & 1. Tim. 4. 1, 2, 3. & 2, Tim. 3. 1, 2, 3. to 10. 1. Pet. 2. , 2, 3.* & 3. 3, 4.* Reu. 13. 1, 8.* & 14. 8.

There were many Antichrists in the time of Saint John, and S. Jude, (as Gods elect) mingled among the true Christians. 1. John 2. 18, 19. Jude 4. Hee is called the man of sinne. 2. Thess 2. 3. & shal sit as God in the Temple of God. 2. Thess. 2. 4. 9. He is a foolish shepheard. Zacha. 11. 15, 16. He shal be destroyed with the breath of Gods spirite, & preaching of the Gospel. Isa. 11. 4. 1. Thes 2. 8. Reu. 17. 8, 14.* and 18. 1.* and 19. 19, 20. and 20. 9, 10.

Antilibanus. *for*, or *against Libanus*. a high hil on the northside of Iudea against Libanus. Judeth 1. 7.

Antiochia. *for a chariot* or *wagon*, or *a thing in stead of a chariot* or *wagon*, or *against a Chariot* or *wagon*. There be two famous cities of this name: one in Syria, called Hamah. Zecha. 9. 2. wherein the name of Christians first began. Actes 11. 22. 26. in the which Barnabas & Paul were ordained preachers. Act. 13. 2, 3 The other in the prouince of Pisidia, where Paul and Barnabas preached. Actes 13. 14. Galat. 2. 11. Antioch

Antiochis. *idem* as Antiochia. The concubine of Antiochus the noble. 2. Mac. 4. 30.

Antiochus *idem* as Antiochia. a tyrant surnamed the noble, the son, of Antiochus the great. He is called the wicked roote. 1. Mac. 1. 11. he subdueth both Egypt & Iudea. 1. Mac. 1. 18, 19.* he spoileth the Temple and walleth the citie of Jerusalem. 1. Mac. 1. 23, 33.* and 2. Macca. 5. 15.* Hee erected an idole vpon the altar of the Lord. 1. Macca. 1. 57. reade more Dani. 1. 9, to 15. Purposing to ransacke the cities of Elimais and Persepolis, he is repulsed by the citizens. 1. Mac. 6. 1, 3, 4. and 2. Mac. 9. 1, 2. he is striken with an incurable disease. 2. Mac. 9. 5, to 12. 1. Mac. 6. 8, 9. he repenteth fainedly. 1. Mac 6. 11, 13. 2. Mac. 9. 12. He prayeth vnto God who would not haue mercy vpon him. 2. Mac. 9. 13. but suffered him to die miserably, & in a strãge land. 1. Mac. 6 13, 16. 2. Mac. 2. 9, 18, 28. & 10. 9 Antiochus Epiphanes,

Also the aforesaide Antiochus his sonne surnamed Eupator, who was made king after him. 1. Macca. 6. 17. This man entreth Judea with a great armie. 1. Mac. 6. 30, 38. he brake his othe with Israel. 1. Mac. 6. 62. of his doings, reade 2. Mac. 10. 10. & 11. 1.* and 12. 1.* and 13. 1.* He was slaine by Demetrius appointment. 1. Mac. 7. 2, 3, 4. and 2. Mac. 14. 2. Antiochus Eupator

Also the name of Alexanders sonne surnamed Zebetes, who Tryphon preferred to ꝑ kingdom. 1. Mac. 11. 39, 54. & afterward slew him traiterously. 1. Mac. 13. 31. & crowned himselfe king of Asia. 1. Mac. 13. 32. Antiochus Sedetes

Also the name of Demetrius Nicanor, his sonne surnamed Pius: who ioyned in friendship with Simon brother to Judas Maccabeus, & pursued Tryphon. 1. Mac. 15. 1, 2, 11. Antiochus Pius

Antipas. *for all*, or *against all*. A faithfull Martyr. Reue. 2. 13. It was also the surname of Herode. looke Herod.

Antipater. *for the father*, or *against the father*. One of the Ambassadors which Jonathan sent to Rome. 1. Mac. 12. 16.

Antipatris. *idem* as Antipater. A citie in the land of promise, which Herode the great called after Antipater his fathers name, whither S. Paul was leade captiue. Acts 23. 13.

Antothiah. *answere*, or *songs of the Lord*, or *afflictions*, or *needs of the Lord*. The sonne of Shashak 1. chro. 8. 24, 25. Anathothis

Antothite. *an answere*, or *song* or *affliction*, or *powerty*, *one of Anathoth*. 1 chr. 11. 28 looke more Anathoth. Anathothite

Anub. *a grape*, or after the Syrian speach, *a knot*. The sonne of Coz. 1. Chron. 4. 8. Anob

¶ Apadno. *the wrath of iudgement*, or *the tabernacles of his palace*. Dan. 11. 45. Aphedno Apeddo

Apamea *expelling* or *driuing*, or *chasing away*. The concubine of king Darius. 1. Esd. 4. 29. Apame Apamia

Apelles.

Appelles. *idem* as Apamee. A man whom Paul commendeth. Rom. 16.10.

Hapharaim — Apharaim. *digging, ſearching,* or *confounding the ſea.* A citie. Joſh. 19.9.

Apharſei — Apharſaie. *diuiding,* or *tearing in pieces.* Ezra 4.9.

Apharſathachei — Apharſathcaie. *diuiding,* or *tearing aſunder peacocks.* Ezra 4.9.

Aparſachei — Aperſechaie. *idem.* Ezra 5.6. and 6.6.

Aphec — Aphek. *ſtrength, vigor,* or *in the Syrian ſpeach, going forth.* A citie. Joſh. 12.18. & 13.4. & 19.30. 31. & 1. Sa. 4.1. and 29.1. There Ben-hadad king of Syria was vanquiſhed. 1. King 20.26, 29, 30. called Apek. Judg. 1.31.

Apheca — Aphekah. *idem* as Aphek. Joſh. 15.53.

Aphia — Aphiah. *ſpeaking,* or *blowing.* 1. Sam. 9.1.

Ophrah — Aphrah. *duſt.* A citie. Joſh. 18.23. Micah 1.10.

Aphrica. in Hebrew *Put,* which may be interpreted *groſſe,* or *fat.* Nahum 3.9.

Aphrica. in Hebrew *Put,* which may be interpreted, *ruine,* or *fall,* or *a beane.* Iſa. 66.19.

Apollos — Apollo. *leeſing,* or *a deſtroyer,* or *deſtroying.* A Iewe borne in Alexandria, who being both eloquent & mightie in the Scriptures, diſdained not to be further inſtructed in the way of the Lord, by a poore craftſman, named Aquila & Priſcilla his wife. Act. 18.24.* reade 1. Cor. 1.12. & 3.4, 5, 6.

Apollonia. *perdition,* or *deſtruction.* A citie in Macedonia, by which Paul paſſed. Acts 17.1.

Apollonius. *leeſing,* or *deſtroying.* The gouernour of Syria, whom Iudas Maccabeus ſlew. 1. Mac. 3.10, 11. & 10.69. & 2. Mac. 3.5. Alſo the ſonne of Geneſtheus. 2. Mac. 4.21. Alſo þ ſonne of Geneus. 2. Mac. 12.2.

Apollyon. *idem,* looke Abaddon.

Apoſtles, looke the ſecond Table.

Apphaim — Appaim. *a countenance,* or *face,* or *furors:* or *the noſtrels,* or *bakers.* 1. Chro. 2.30.

Apphia. *bringing forth,* or *increaſing.* A deare ſiſter, whom Paul ſaluteth. Philem. 2.

Appius. A market place where certaine brethren met Paul, at the firſt comming to Rome. Acts 28.15.

¶ Aquila. *an Eagle.* The name of Pauls hoſt. 1. Cor. 16.19. Rom. 26.3. Acts 18.2, 3, 26.

¶ Ar. *a rearing vp,* or *watchei.* A citie. Num. 21.15, 28. Deut. 2.9, 28. Iſa. 15.1.

Ara. *curſing,* or *ſeeing.* A mans name. 1. Chro. 7.38.

Araba — Arab. *multiplying,* or *ſowing ſedition,* or *a window,* or *Locuſt.* A citie. Joſh. 15.52.

Arabia. *euening,* or *euen,* or *ſweetenеſſe,* or *a crowe,* or *deſert.* A countrey in Aſia the greater betweene Iudea and Egypt, wherein dwel the Moabites, Ammonites, Idumeans, and many others. Ezek. 27.21. & 2. Chro. 21.16 and 22.1. and 26.7.

Alſo the name of a countrey called happie Arabia, whereof and of the inhabitants called Sabeans, mention is made. 2. Chron. 9.14. Iob 1.15. Pſalm. 72.10. where Paul preached. Gal. 1.17.

The deſtruction of the Arabians, (that is to ſay, the Moabites and Ammonites, who at this day are called Saracens) is foretold. Iſa 21.13. looke more in Sheba.

Arad. *a wilde aſſe,* or *a dragon,* in the Syrian ſpeech. A citie of Amorites appertaining to the tribe of Iudah, wherein the children of Hobab Moſes father in law dwelt. Num. 21.2. Joſh. 12.14. Iudg. 1, 16. Alſo a mans name. 1. Chron. 8.15.

Ara — Arah. *a way,* or *a trauailer.* Ezra 2.5.

Aram. *highneſſe,* or *ſublimitie,* or *deceiuing, their curſe.* The ſonne of Shem. Gene. 10.22. of whom came the Aramites or Syrians. 2. Sam. 1.5. Gene. 22.21. 1. Chro. 2.23. looke Syria and Syrians.

Alſo the ſonne of Shamar. 1. Chr. 7.34. Alſo þ ſonne of Eſrō. Mat. 1.3. Luk. 3.33. called Ram. Ruth 4.19.

Aram Naharaim. A place. Gen. 24.10.

Aran. *an arke,* or *their malediction.* Genes. 36.28. 1. Chron. 1.42.

Ararat. *malediction of trembling,* or after the Hebrew and Syrian, *a malediction,* or *light of a runner.* A mount in Armenia. Gen. 8.4.

Araunah. *an arke,* or *ſong,* or *reioycing,* or *our light,* or *a curſe now.* A mans name, who ſold Dauid his threſhing floore, to build an altar in, to offer ſacrifice vpon, to appeaſe Gods wrath, as he cōmanded. 2. Sa. 24.18.* Areuna

Arba. *feare.* The name of a citie called otherwiſe Hebron. Ioſ. 14 15. Gen. 23.2. & 35.27. looke Kiriath-arba. Arbah

Archangel. *principall,* or *excellent among the Angels.* 2. Eſd. 4.36. Iude 9. At the voice of the Archangel, and with the trumpet of God, the dead ſhal riſe againe. 2. Theſſ. 4.16.

Archelaus. *a prince of the people.* The ſonne of Herod. Matt. 2.22.

Archiataroth. *the longitude of crownes or circles.* Joſh. 16.2.

Archippus. *a prince,* or *gouernour of horſes.* A mans name. Coloſſ. 3.17. fellow ſouldier with Paul. Philemon 2.

Ard. *ruling,* or *deſcending.* The ſonne of Beniamin. Gen. 46.21. of whom came the Ardites. Num. 26 40. Ared

Ardon. *ruling,* or *deſcending,* or *the iudgement of malediction.* Caleb his ſonne. 1. Chro. 2, 18.

Areli. *the Altar,* or *light of God,* or *the ſight of God.* The ſonne of Gad. Gen. 46.16. of whom came the Arelites. Num. 26 17. Ariel Arielites

Areopagita. Acts 17.34 looke Denis.

Aretas. *vertuous* 2. Mac. 5.8. and 2. Cor. 11.32. Arera

Ariel. *the Altar or lyon of God,* or *the light of God.* looke Iſai. 29.1. in the margent. Alſo the name of a man. Ezra 8.16. Areeba

Arimathea. *a lyon dead vnto God,* or *the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27.57. Mar. 15.43. Luke 23 51. Ioh. 19.38. which is called Dumah. Ioſ. 15 52. and Arumah. Iudg. 9.41. and Rumah. 2. kin. 23.36. which citie Eulebius affirmeth is otherwiſe called Remphtis.

Arioch. *long,* or *ſatisfie,* or *thy drunkenneſſe and the lion.* Gen. 14.1. and Dan. 2.14.

Ariſtarchus. *a right good prince,* or *the beſt prince.* A companion and priſoner of Pauls. Acts 19.29. and 27.2. and Coloſ. 4.10.

Ariſtobulus. *a very good,* or *the beſt counſellour.* The maſter of Ptolome. 2 Mac. 1.10. Alſo reade Rom. 16.10. Acts 12.1. in the margent.

Armagedon. *the hil of the Goſpel,* or *Goſpelling,* or *the hill of apples,* or *fruite, meaning the elect.* The name of a place. Reuel. 16.16.

Arnon. *reioycing,* or *leaping for ioy,* or *their arke,* or *the light of the Sunne:* or *the light,* or *curſe permanent,* or *eternal.* A flood or riuer. Numb. 21.14. Deut. 2.24. Joſh. 12.12. and 13.9. Iudg. 11.13. Alſo a citie. Joſh. 21.13. Numb. 21.13.

Arod. *idem* as Ard. The ſonne of Gad. Gene. 46.14. of whom came the Arodites. Numb. 26.17. Arodi

Aroer. *the watch of watches,* or *raiſing vp of watches.* A city. Num. 32.34. De. 2.36. Joſ. 12.2. & 13.9, 16, 25. Iud. 11.26. 1. Sam. 30.28. 2. Sa. 24.5. & 2. kin. 10.33. Iſa. 17.2. The citizens called Aroerites. 1. Chr. 11.44.

Arpachſhad. *healing.* The ſonne of Shem. Gene. 10. 22. Luke 3.36. his ſtocke. Gene. 11.12.* Alſo a king whom Nabuchodonoſor vanquiſhed. Iudith 1.1.*. Arphaxad

Arpad. *the light of redemption.* An Iſland in Phoenicia. neere Damaſcus. 2. kin. 18.34 and 19.13. Iſa. 10.9. Iere. 49.23. Arphad

Arſaces. *lifting vp the ſhield,* or *the lifting vp of the ſhield.* 1. Mac. 14.3. and 15.22.

Artahſhaſhte.

Artaxerxes Artahshashte. *light, or malediction, or feruent to spoyle.* the generall name of the kings of Persia, as Cesar was to the Emperours of Rome, reade Ezra 47. and 7.1. Nehe.2.1.& 5.14.& 13.6. looke Ahashuerosh.

Artemam Artemas *woole, or sound, or sightly, or without fault.* Tit.3.22.

Arumah, *idem* as Rumas, looke Arimathea.

¶ Asa, *a Physitian, or healer of sicknesses.* the king of Iudah who succeeded his father Abiam. 1.King.15.8.& 2.Chr 14.1.& 1.Chro.3.10. He destroyeth the high places, and commaundeth the people to seeke the Lord. 2. Chro.14.3.4. For feare of Baasha king of Israel, he entreth in couenant with Ben-hadad king of Syria. 1.King.15.17, to 22. and 2. Chron.16.1, to 7. and was reproued thereofore, and for trusting rather in the helpe of men, then in the ayde of God. 2. Chro 16.7. He obtaineth victorie against the Ethiopians. 2. Chron.14.9.*& 16.8. His briefe and faithfull prayer. 2. Chro 14.11. Her deposeth his mother from her regencie, & why. 2.Chr.15.16. 1.Kin.15.13. In his age he was sicke of the goute. 1.kin.15.23.& 2.Chro.16.12. He dieth and his sonne Iehoshaphat succeedeth him. 1.King.15.24. & 2.Chr 16.13.& 17 1. Also a mans name. 1.chr.9.16.

Asael Asahel. *God hath wrought.* Joabs brother, who pursuing Abner, trusting to his lightnesse of foote, was by him slaine. 2.Sam.2.19, to 24. He is buried in the sepulchre of his father 2.Sam.2.32. Also other mens names. Ezra 10.15. Tobit 1.

Asahiah Asiah. *the Lord hath wrought.* Certain mens names. 1.Chro.4.36 & 6.30. and 9.5.& 15.6. 2.King.22.12.

Asaph. *Gathering.* A renowned chaunter of Dauids, brother to Heman, looke 1.Chro.6.39.& 15.19.& 16.5. and 25.1. Also other mens names. 1.Chro.9.15.2.kin. 18.18 1.Chro.26.1.

Asael Asareel. *the beatitude of God.* 1.chr.4.16. A great city.

Aseneth Asenah. *sperit, or thing vnfortunate.* The daughter of Poti-pherah, and wife of Ioseph. Gen.41.45.

Hasabia Asabiah. *numeration, or estimation, or the cogitation,* Hasabias *or workemanship of the Lord, or speede, or silence in the* Hasabiah *Lord.* The sonne of Amaziah. 1.Chron.6.45. a chiefe man of the Leuites 1.Chron.25.3. 2.Chro.35.9.

Asan Athan. *a fume, or smoke.* A citie. Iosh.15.42.& 19.7. and 1.Chro.4.32 and 6.59.

Asaela Asharelah *the blessednesse of God.* 1.Chro.25.2.

Asabel Ashbel. *an olde fire.* The sonne of Beniamin. Gene. 46.21. 1.Chro.8.1. called Iediael. 1.Chro.7.6. of him came the Ashbelites. Num.26.38.

Aschenez Ashchenaz. *fire as it were distilling, or as it were sprinkling.* The sonne of Gomer. Gen.10.3. also a countrey. Aznkenaz Iere.51.27.

Azotus Ashdod. *idem* as Ashedoth following. Iosh.11 22.& 15.46. The inhabitants called Ashdodites. Iosh.13.3. and Ashdodims. Nehe.4.7. and 13 23. looke Azotus.

Asedoth Ashedoth. *a robbing of a country, or the fire of the beloued, or the fire of the fathers brother.* A place. Iosh.13. 20. and 10.46 and 12.8. looke Azotus.

Aser Asher. *blessednesse, or felicitie.* The sonne of Iaakob by Zilpah. Gen.30.12,13 of whose posteritie and heritage, looke Gen.46.17,18.& 1.Chro.7.30. Iosh.19. 24 to 32. His blessing. Deut.33.24,25. Gene.49.20. Hee did not cast out the inhabitants of Accho nor Zidon. Judg.1.31,32.

Aseroth Asheroth. *trees, or woods.* An idole whom the Israelites serued, and therefore were punished. Judg.3.7,8.

Asiel Athiel *the worke of God.* 1.Chron.4.35.

Asima Ashima. *the fire of the sea, or the offence.* An idole. 2. King.17.30.

Askelon Ashkelon. *the fire of infamie, or a weighing thing, or* Asalon *ballance.* A great city which Iudah tooke. Judg.1.18. and Samson slew therein thirtie men. Judg.14,19. read Iosh.13.3. Iere.25 20. Amos 1.8, Zep.2.4. Zech. 9.5. Iudith 2.28. and 1.Mac.10.86.

Asnath. *mutation, fire now.* A citie. Iosh.15.33. Asena

Asniah *iteration, or secundation.* A city. Iosh.15.43. Esna

Asriel. *idem* as Asareel. The sonne of Manasseh. Asriel 1.Chro.7.14. of whom came the Asrielites. Numb.26. Esriel 31. he is called Azriel. Iosh.17.2. and 1.Chro 5.24. Azriel

Astaroth. *flockes, or riches.* A citie of Moab. Deut. Astaroth 1.4. Iosh.9.10.& 12.4.& 13.12. The giants whom Chedorlaomer slewe, inhabited this citie and the borders thereof. Gen.14.5. which was giuen to the Leuites. 1.Chro.6.71. The inhabitants called Astarachites. 1. Chro.11.44. Also an idole of the Philistims whom the Israelites honoured. 1.Sam.7.3,5. Iudg.2.13. and so did Salomon. 1.King.11.5. and 2.King.23.13. Astheroth

Astaroth-karnaim. Astaroth *flockes, or riches,* Kar- Astaroth and naim, *hornes,* meaning thereby, *the people of the citie of* Carnaim *Astaroth.* Gen.14.5.

Astemoth. *the fire of diuination, or consummation, or* Isthemo *the fire of perfection, or simplicitie:* a citie in the tribe of Iudah. Iosh.15,50.

Ashuath. *doing, or making vestiments.* 1.Chron.7.33. Asoth.

Asshur. or Asshur. *blessed, or trauelling, or beholding.* Assur. The sonne of Shem. Gene.10.21. He came from the land of Shinar. Gen.10.11.

Also a countrey. Isa.7.17,18.20. The people called Assyrians. Isai.8.4.7. The land is fertile. 2.King.18 Assyrians 32. Ahaz being faithlesse seeketh ayde at the king of Asshur. 2.King.16.7. The king of Asshur taketh Samaria. 2.Kin 17.6. Hezekiah perdeth vnto Sanacherib king of Asshur. 2.Kin.18.13,14.* The Lord punisheth the Assyrians, as they did the Iewes, to the end they might learne that they were able to doe nothing of themselues. Isai.10.12,13.* The destruction of the Assyrians is foretolde. Isa.17.12. and 30.31. and Nahum 1.2.*

Asia. *full of mire, or dirtie, or full of slime, or muddie.* A countrey called the lesser Asia, conteining Phrygia, Pamphilia, Cilicia, Lycaonia, Galatia, &c. It is thought now to be vnder the subiection of the Turke. Act.2.9. Into it Paul was forbidden to goe & preach, by the holy Ghost. Acts 16.16. Paul abode in Asia for a time, & there preached the Gospel. Act 19 9.10.22. Paul receiued what he had suffred in Asia. 2.Cor.1.8,9.

Asiel, looke Athiel. Asael

Askelon, looke Ashkelon.

Asmaueth. *a strong death, or bucke Goate, or the strength* Azmaueth *of death.* 1.Chron.12.3. called Azmaueth 2.Sam 23. Azmoth 31. looke 1.Chro.8.36.& 9.42.& 11.33. Ezra 2.24.

Asmodeus, *a destroyer, or abounding in sinne, or measuring the fire.* An euil spirit. Tob.3.8.

Asnurim. *waste layers, or blessed, or slowe goers, or be-* Assurim *holders, or lookers on.* Gen.25.3.

Assir. *bound, or imprisoned,* or in the Syrian speach, Aser *prohibited.* The sonne of Korah. Exo 6 24. 1.chro.6.22. Asir

Assos. *an appropinquation, or comming neere vnto.* A Asson citie. Acts 20.13.

Assuerus. looke Ahasuerosh, and Tobit 14 15.

Astyages. *a leader, or gouernour of the citie, or the Duke.* The name of the king of Persia. Dan.9.1,

Asuppim. *the counsell of Elders.* 1.Chro.26.15. Asuphim

Asyncritus, *incomparable.* Rom.16 14.

¶ Atarah, or Atarot. *a crowne.* 1.Chro.2.26. Attarias

Atroth Ataroth. *crownes, or a gaull to make one drunke, or to fil one withal.* or after the Hebrew or Syrian speeches, *the counsell of making one drunk, or full.* Nah 3.2. 3,34,35.

Ather Ater. *the left hand, or shut.* Ezra 2.16,42.

Athach *thy houre, or thy time* A citie. 1.Sam.30.30.

Athaliah. *the houre, or time for the Lord.* The daugh- Athalia ter of Omri king of Israel, and mother to Ahaziah the king of Iudah. 2.king.8.26. Destroying all the stocke

Athalai

Ethei
Ethi

Ethai
Iuah
Aia
On
Heliopolis

Vzzah
Azanias

Azariel
Azriel
Azarias
Asarias

Azaricam
Azricam
Azarias
Azazziah

roall which she could come by, thee ruled the land of Iudah, and last of all was slaine her selfe. 2. King. 11. 1, 2.* and 2. Chron. 22. 10.* and 23. 1 *

Athlai. *my howre, or my time, or time vnto me.* A mans name. Ezra. 10. 28.

Attai. *idem.* The name of certaine men. 1. Chron. 2. 35. 12. 11.

Attalia *encreasing, or nourishing.* A citie in Pamphilia, builded by Ptolomeus Philadelphus, by which Paul and Barnabas tourneyed. Act. 14. 25.

Attalus *increased, or nourished.* 1. Mac. 15. 22.

Atthai. *houre, time, or ready.* 2. Chron. 11. 20.

Athens. *without encrease, or of Minerua, or Mineruales.* A famous citie in Achais, whither Paul was conducted. Act. 17. 15. Where he seeing the people addicted to Idolatrie, &c disputed, & preached. Actes 17. 16.* The citizens called Athenians Act. 17. 21.

Athenobius. *the loue of Minerua.* The Ambassadour which Antiochus sent vnto Simon: of his message and answere. looke 1. Mac. 15. 28, to 37.

Atheists. *people without God.* So called because they be such as thinke there is no God: of their disposition and qualities, looke Ephe. 2. 12, & 2. Pet. 3. 3. & in the word Epicures in the second Table, & Wisd. 2. 1, to 23.

Attroth Addar Atroth. *idem* as Ataroth, and Addar is interpreted, *the cloke, or power, or greatnes.* Iosh. 16. 5.

¶ Auz, or Auah. *iniquitie.* A citie. 2. king. 17. 24. called Auah. 2. king. 18. 34. and 19. 13. Isa. 37. 13.

Auen. *iniquitie.* in Hebrewe *On*, which is interpreted, *sorowe, or sadnes, or strength.* in Greeke *Heliopolis*, which is interpreted, *the citie of the sunne.* A citie of Egypt, otherwise called Thebæ. Reade Ezek. 30. 17. also an Idole. Iosh. 10. 8.

Augustus properly signifieth *luckie.* Also it may signifie *consecrated, sanctified, noble, mightie, royall, reuerent, worshipfull, or of great magnificence.* Which name is onely vsed not for the first (so called for his good successe) but also for a firname vnto all the Romane emperors. Actes 25 21. In the 42. yeere of Augustus reigne, Christ our sauiour was borne. Luke 2. 1, 6. 7.

Auim. *wicked men, or peruerse.* A citie. Iosh. 2. 23. whose citizens were called Auims. Deut. 2. 23. whose god was Nibhaz. 2. king. 17. 31.

Auith. *wicked, or peruerse, or naughtie, or ouerthwart.* A citie. Gen. 36. 35. Auites a people Iosh. 13. 3.

¶ Aza *strength, or a Goate.* Ezra. 2. 47.

Azaniah. *hearkening the Lorde, or the weapons of the Lord.* Nehe. 10. 9.

Azareel. *the help of God.* 1. Chron. 12. 6. Ezra. 10. 41. Iosh. 17. 2. and 1. Chron. 4. 24.

Azariah, *helpe of the Lord.* The sonne of Amaziah king of Iudah. 2. King. 14. 21, who is called Vzziah. 2. Chron. 26. 1. hee for vsurping the Priests office was striken with the leppy and so died. 2. king. 15. 5. and 2. Chron. 26. 16, to 22. he is called Ozias. Matth. 1. 8. Also he is called Matthat. Luke. 3. 29.

Also a Prophet, by whose exhortation Asa sought to reforme religion. 2. Chron. 15. 1.* Also the high Priest, which with others withstood king Vzziah. 2. Chron. 26. 17, 18. Also the name of Ethans sonne. 1. Chron. 2. 8. also a companion of Daniels. Dan. 2. 17. also the name of others. 1. king. 4. 2, 5. & 1. Chron. 6. 9, 10. 13. & 2. Chron. 28. 12. and 31. 13. Ezra. 7. 1, 3. Nehe. 3. 23. & 7. 7. & 12. 33.

Azariel. looke Azareel. 1 Chron. 27. 22.

Azaricam. *helpe rising vp, or reuenging, or voyde strength.* A mans name. Nehe. 11. 14.

Azaz. *a strong one.* 1 Chron. 5. 8.

Azaziah. *the strength of the Lord.* 1. Chron. 15, 21. and 27. 20.

Azgad. *a strong haste, or strength of felicitie.* Ezra. 2. 12. and 8. 12. Nehe. 10. 15.

Aziza. *strength, or of strength.* Ezra 10. 27.

Azmaueth. looke Almaueth.

Azmon. *bone of a bone, or our strength.* A citie. Num. 34. 4. Iosh. 15. 4. Asmona

Aznoth-tabor. *the eares of election, or of puritie, or* after the Hebrewe or Syrian speech. *the eares of contrition, or breaking.* a citie Iosh. 19. 34. Aznothabor.

Azor. *a helper, or enterie, or course, or* after the Syrian, *converted.* a place 1. Macc. 11. 67. Also the sonne of Eliacim. Matth. 1. 13.

Azotus. in Hebrewe *Asdod.* A famous citie in the land of Palestine, between Ashkelon & Ioppe, wherin Giants dwelt, which citie Iosh us wanne. Iosh. 11. 22. It was one of the fiue principal cities mentioned. 1. Sam. 6. 17. reade Ierem. 25. 20. Amos. 1. 8. Zeph. 2. 4. Zec. 9. 6. Isa. 20. 1. & 2. Chron. 26. 6. In this citie also, Philip preached Christ. Acts 1. 43 looke Asdod. Asdod

Azariah. *the helpe of the Lord.* 2. Chron. 39. 12.

Azael *the helpe of God,* 1. Chron. 12. 6. and 27. 22. looke Ashriel. Ezra 10. 41. Nehe. 11. 13. Jere. 36. 26. Azareel Azarel

Aztikam. *idem.* as Azatikam. 1. Chron. 3. 23. & 8. 38.

Azubah. *forsaken.* 1. king. 22. 42. 2. Chron. 2. 18.

Azur. *helpen, or helper.* Jere. 28. 1. Ezek. 11. 1.

Azzah *strong, or a bucke goate.* Gen. 10. 19. Iosh. 10. 41. 1. king. 4. 24. Judg. 1. 18. and 16. 1, 2. 1. Chron. 7. 28. Jer. 25. 20.

Azzan. *their strength.* Num. 34. 26. Ozan

Azzar. *idem* as Azur. Nehe. 10. 17. Azur

B.

BAal Bealim. *the idole, or idoles, or Lorde, or Lords, or gouerning, or possessing.* The idole of the Sidonians, or a generall name to all idoles, because they were as the Lords and owners of all their worshippers Num. 21. 41. Judg. 2. 11, 13. and 3. 7. and 6. 25. and 8. 33. 1. Chron. 4. 33. Jere. 2. 8. 1. king. 16. 31. and 18. 19.* 2. king. 10, 18, to 29. and 11, 18. and 17. 36. & 23. 4. 20. 2. Chron. 23. 17. also the name of certaine men. 1. Chron. 5. 5. and 8. 30. and 9 36. Beel Baalim

Baalah, *ruling him, or his idole, or subiected, or possessed.* A citie and mount in the tribe of Iudah. Iosh. 15. 9, 11. Also a tribe in the tribe of Dan. Iosh. 19. 44. called Baalah. 1. kings 9. 18. Baala Baalath

Baalath-Beer. *subiected pit.* Iosh. 19. 8.

Baalberith. *the idole of a couenant, or gouerning, or possessing the couenant.* Judg. 8. 33. and 9. 4.

Baal-gad. *the idole of fortune, or felicitie.* a city under mount Hermon. Iosh. 11. 17. called Bahalgad. Iosh. 13. 5.

Baal-hamon. Cant. 8. 11. Babal-haman

Baal-hanan. Gen. 36. 38. and 1. Chron. 2. 49. Balanan

Baal-hazor, *a possessour of grace, or of a gift.* 2. Sam. 13. 23. Baal-hazor

Baal-hermon. *a possessour of destruction, or of a thing cursed, or dedicated, or consecrated, vnto God.* A hill. Judg. 3. 3.

Baali. *my idole, or master, or Lorde ouer mee, or gouerning, or possessing me.* Hos. 2. 16.

Baal-iada. *an open or manifest idole, or a master gouernour, or possesser of knowledge.* The sonne of Dauid. 1. Chron. 14. 7. Beeliada Elada

Baalim, looke Baal. The name of certaine Idoles. 1. Sam. 7. 4. 2. Chron. 28. 2. Jere. 2. 23.

Baalis, *idem.* as Baalim King of the Ammonites. Jere. 40. 14.

Baal-meon. *the Lord, or master of the house, or gouerning, or possessing the house, or the idole of sinne, or gouernment of sin* a citie. Num. 32. 38. 2. Chron. 20. 23. Ezek. 25. 9. Beel-meon

Baal-peor. *the idole, or Lord of Peor.* An idole Num. 23. 3. whom who so followed was destroyed. Deut. 4. 3. Iosh. 22. 17. reade Hose. 9. 10. This idole was called of the Gentiles, Priapus. Beel-phegor Baal-pharasim Baal-pharasin

Baal-perazim. *the idole of diuision, or gouerning, or possessing*

p ſſſſing diuiſions &c. A place: why it was ſo called. 2.Sam.5.20.1.Chron.14.11.

Baal-ſaliſa — Baal-ſhaliſha, *the threefolde, or principall idole.* 2. Kings 4.42.

Baal-thamar — Baal tamar, *the idole of the palme tree.* A village. Iudg.20.33.

Beel-zebub — Baal-zebub, *the idole, or poſſeſſor of flies, or the maſter of flies.* An idole vnto whom Ahaziah being ſicke had recourſe.2.king.1.2,3. The Iewes ſaid that Ieſus Chriſt wrought his miracles through Beelzebub, Mat.9.34 Marke 3.22. Luke 11.15. Matth.10.25.

Beel zephon — Baal-zephon, *the ſouth, or hidden idole.* A citie. Exod. 14.2.Numb.33.7.

Baana — Baana *in affliction, or anſwering.* One of Iſh-boſhethes captaines. 2.Sam.4.2. who with Rechab his other captaine, traiterouſly ſlewe their maſter, & were therefore ſlaine at Dauids commandement. 2.Sam. 4.5.* Alſo the father of Heleb one of Dauids worthies.2.Sam.23.29. Alſo the ſonne of Ahilud, one of Salomons twelue chiefe officers 1.king.4.12.

Bara — Baara *eſtame, or purging.*1.Chron.8.8.

Baaſeiah — Baaſeiah.*in making, or preſſing together.*1.Chr.6.40.

Baaſha — Baaſha.*idem.* A king of Iſrael who ſlewe Nadab, and reigned in his ſtead,1.kings 15.28. Hee deſtroyeth the houſe of Ieroboam, according to Gods commandement,1.Kings 15.29. The Prophet Iehu denounceth Gods iudgements againſt him & his houſe. 1.King.16.2.3.4. He maketh warre with Aſa king of Iudah all his dayes.1.King.15.16. He dieth and Elah his ſonne ſucceedeth 1.King.16.6.

Babylon — Babel, and Babylon, *confuſion, or mingling, or tranſlation.* The name of a citie.Gen.10.10 ſo named of the confuſion of tongues.Gen.11.4,9. This citie ſituated in Chaldea in the field of Shinar. North from the land of Iudea, was the principall citie of the kingdome of the Chaldeans, whereof Nimrod the tyrant firſt vſurped the gouernment.Gen.10.8,9,10. Vnto this citie the Iſraelites were caried captiues: and ſo remaines for the ſpace of 70.yeres, according as it was prophecied of Leuit.26 25. Deut.4.26,27,28.& 28.25.36.& 2.king.20.17,18.& 24.1,2.& 25.1,to 22.and 2.Chron. 36.6,to 22.Matth.1.17.Iſa.5.5,6,25.* & 7.8. Ierem. 1.14.* & 16.13.* & 20.4,5.6.& 25.11. Ezek.7.1.* and 22 1.* & 22.1.* Mic.4.10 Habak.1.6,to 12. Baruch 6.1.* The cauſe of their captiuitie. 2.kings 17.6.* Iere.32.29,to 37. Deliuerance out of this captiuitie, promiſed and prophecied of. Leuit.26.40.* Deut.4. 29,to 41.& 30.1,to 11 1.king.8.34,47,48,to 54. and 9.3.2.Chron.6.36,to 40.& 7.14,15,16. Iſa.14.2. and 40.1.2.& 43.5,6 & 48.20.Ier. 12. 14,15. & 16.15.and 24.5.& 15.12.& 25.13.& 19.10.& 30. 3.& 31.23.24,to 31.& 33.14,15,37.and 46.27,28. Ezek. 11.17,to 22. Dan.9.25. Baruch 6.2. and alſo fulfilled.2.Chron. 36.23. Ezra 1.1.* and 2.1 * and 1 Eſdra.2.1,to 16. the God of the Babylonians was Succoth Benoth. 2. kings 17.30.

All nations haue dronken of the wine of the wrath of the fornications of Babylon.Reuel.18.3. It is become the habitation of deuils, and the holde of foule ſpirits.Reu. 18.2.Her merchants were the great men of the earth, and all nations were deceiued with her inchantments Reuel.18.23.After deſtruction is prophecied againſt her, and her fauourers. Pſalme 137. 8.9.Iſa 13.1.*and 14.22. and 21.1,to 13. and 25.10. and 47.1.* Iere.25.12.* & 50.1,2.* and 51.1.*Habak. 2.16.Reue.14.8 & 16.10.19 & 17.1,2.* & 18.2,10,21, The Prophets & Apoſtles reioyce at her deſtruction. Reue.18.20.S.Peter wrote his Epiſtle from Babylon,1.Pet,5.13.Babylon put for Damaſcus.Act.7.43

Bacchides, *a drunkard, or on that holdeth of Bacchus.* A captaine of king Demetrius armie. 1.Macca.7.8. who both traiterouſly ſlewe the Iewes that truſted in him.1.Ma.7.10,to 21. and alſo Iudas Maccabeus. 1.Mac.9.18. And yet afterward was diſcomfited by Simon.1.Mac.9.67,68.

Bacchenor, *a drunken, or wine bibbing man,* 2. Macc. 12.35. — Bacenor

Badaiah, *the Lord alone.* Ezra 10.35.

Bagoas. *the inward, or moſt ſecret, or aduanced, or lifted vp, or bodily, or one that hath a body.* Holofernes chamberlaine, who was ſent to Iudith, to perſwade her to lie with his maſter. Iudith 12.11,12,13. and 13.1,2. — Vagoas

Balaam, *the antiquitie, or ancient of the people, or without the people, or the deuourer, or deſtruction of them.* The name of a Prophet, the ſon of Beor, whom Balak king of Moab hired to curſe the people of God. Num.22.5,6.* God forbade him both the going with Balaks meſſengers, and the curſing of his people. Num.22.12.* Balaam could not curſe Gods people, againſt his will.Num.22.18. & therefore bleſſed them. Num.23.7,to 13.Ioſh.24.9,10. Propheſying of the great proſperitie that ſhould come to the Iſraelites, Num.24.5,to 10.He foretelleth the comming of Chriſt. Num.24.17.he is ſlain amõg the Midianites. Num. 31.8. He loueth the wages of vnrighteouſneſſe, and therefore was rebuked of the dumme aſſe. 2.Pet.2. 15,16. Iude 11. He taught Balak to lay a ſtumbling blocke before the children of Iſrael. Reue.2.14. — Bileam

Baladan. *without rule, or iudgement, or ancient in iudgement.* 2.Kin.20.12.

Balak. *couering, or deſtroying.* Num.22.2,5.& 24.10. — Balac

Baldad. *olde loue, or without loue, or an old motion.* A friend of Iobs, who came to comfort him in his miſery. Iob 2.11. He laboureth to bring Iob to repent, and to confeſſe his ſinnes: & that by two arguments. Iob.8.2. *He reproueth Iob, for that hee would not heare good counſell: & reciteth the paines of the wicked. Iob. 18.2.* — Bildad

Baptiſt. This name was attributed vnto Iohn the ſonne of Zacharie, for that hee firſt began to baptize. Luke 3.2,16.Matth.11.11 looke Iohn.

Barrabas. *the ſonne of confuſion, or reproch, or the ſonne of the father, or maſter.* A murtherer, whom the Iewes deſired to bee looſed (at the perſwaſion of the chiefe Prieſts) that Chriſt might be crucified. Matth 27.20, 21, 22, to 27. Marke 15.7,to 19. Luke 23.18, to 26. Iohn 18 39,40.

Barachel. *bleſſing, or ſpeaking well of God, or bowing the knee to God.* Iob 32.2.

Barachiah. *bleſſing, or ſpeaking well of the Lorde, or bowing the knee vnto the Lord,* Zech.1.1. — Barachias Berechiah

Barbarian what,1.Chron.14.11. and of the Barbarians hindernesse. Actes 28.2.

Bar-iesus. *the ſonne of Ieſus.* A falſe prophet, and ſorcerer, who reſiſting Paul, was ſtricken blinde. Actes 13.6,to 12. — Bariehu Bar-iehu

Bar-iona. *the ſonne of a dowe, or the ſonne of Iona.* The addition of Peters name by Chriſt himſelfe. Matth.16.17. — Bar-ionas Bar-iona

Barak. *lightning.* The ſon of Abinoam, whom Deborah, by Gods commandement ſente againſt Siſera. Iudg 4.6. Barak and Deborah deliuer the people out of the ſubiection of Iabin. Iudg.4.14,15.* Barak and Deborah praiſe God for the victorie. Iudg.5,1.* — Barac

Barnabas. *the ſonne of conſolation, or of the prophet.* He ſolde his land, and laid the monie thereof downe at the Apoſtles feet. Act.4.36,37. He bringeth Paul vnto the Apoſtles. Act.9.27 He is ſent vnto Antioch. Act. 11.22.& returneth againe to Ieruſalem. Act.12.25.he & Paul were ſeparated, for to preach the Goſpel. Act. 13.2.he and Paul rent their clothes. Act.14.14. and were ſo ſtirred, that the one departed from the other. Actes 15.

Actes 15.39. He was seduced by the dissimulation of Peter. Gala. 2.13.

Bartimeus. Jerome sayeth should bee written Barsemeus, which in the Syrian tongue is interpreted, *blind sonne*, or *the sonne of blindnesse*. Of whome reade Marke 10.46.*

Baruch. *blessed*, or *bending the knee*. Jeremies scribe. Jere. 36.12, writeth a booke, which was read, and burned. Jere. 36.4, to 27. he writeth another. Jer. 36. 27, 28.* and 45.1. Baruch 1.1, to 6.

Barzellai — Barzillai. *as hard as yron*. A noble and rich man, who relieued Dauid in distresse, and yet would take nothing in recompense. 2. Sam. 19.32. Hee accompanieth the King vnto Jordan, crauing nothing but that his sonne Chimham might goe with him, and be well intreated. 2 Sam. 19.31, 33, to 40. Dauid chargeth Salomon, that hee should shewe kindnesse vnto the sonnes of Barzillai, and why. 1. King. 2.6. The sonnes of Barzillai, because they could not shewe their genealogies, were put from the Priesthood. Ezra 2.61, 62, and Nehe. 7.63, 64.

Bashemath — Basmath. *things aromaticall*, or *confusion of death*, or *in desolation*. Gen. 29 34. and 1. Kings 4.15.

Basan — Bashan *in the teeth*, or *in swoy*, or *in steepe, in slumbring, confusion*, or *slander*. A countrey where Og reigned. Deu. 1.4. a land of Giants. Deu. 3, 10, 11, 12, 13.

Bath. A kind of measure. Ezek. 45.10.

Bethsabe — Bathsheba. *the seuenth daughter*, or *the daughter of an othe*. The daughter of Eliam, and wife of Uriah the Hittite. 2. Sam. 11.3. with whom Dauid committed adulterie. 2. Sam. 11.4. he caused Uriah to be slaine, and afterward married her. 2. Sam. 11.15, 27. the childe which Bathsheba bare vnto Dauid, sicked, and died. 2. Sam. 12.15, to 23. and afterward shee bare Salomon. 2. Sam. 12.24. Matth. 1.6. Shee is called Bathshua. the daughter of Ammiel. 1. Chro. 3.5.

Bethsuai — Bathshua. *the daughter of saluation*, looke Bath-sheba.

Baalia — ¶ Bealiah. *the God of an idole, the Lorde casting him. selfe downe before it, or possessing it*, or *in an assembly*, or *in the Church*. 1. Chro. 12.5.

Baleth — Bealoth. *cast vnder*, or *possessed*. Josh. 15.24.

Bebai. *voyde*, or *empty*. Ezra. 1.11.

Bechor — Becher. *the first begotten*, or *first fruites*. The name of Beniamins sonne. Gen. 46.41. & 1. Chro. 7.6. Also the sonne of Ephraim. Numb. 26.35.

Bechorath. *idem* as Becher. 1. Sam. 9.1.

Badan — Bedan. *a doore barre*, or *alone*. 1. Sam. 12.11. and 1. Chro. 7.17.

Badaias — Bediah. *the onely Lord*, or *doore barre of the Lord*. The sonne of Bani. Ezra. 10.35.

Badaia — Beeliada. *an open idole*, or *master of knowledge*. 1. Chr. 14.7.

Baal-iada — Beel-zebub, looke Baal-zebub, and Mat. 10.25.

Bera — Beer. *a well*, or *declaring*. Num. 21.16.

Beera — Beera. *idem*. 1. Chro. 7.37.

Beerah *idem*. 1. Chro. 5.6.

Beer-Elim. *the well of Elim*. Isa. 15.8.

Beeri. *a well explaning*, or *declaring*. The father of Hosea Hos. 1.1. Also the father of Judeth Esaus wife. Gen. 26.34.

Beer-lahai roi. Gen. 16.4.

Beroth — Beeroth. *welles, explaning*, or *declaring*. A citie. Josh. 9.17. Deut. 10.6. and 2. Sam. 4.2, 3. Josh. 18.2, 5.

Bersabee — Beer-sheba. *a well, a wildernes, & a city*, looke Gene. 21.14, 31. & 26.33. & 28.10. Josh. 15.28 & 19.2. and 1. Sam. 3.20. & 8.2. & 2. Sam. 24.2, 7. & 1. king. 19.3. & 2. king. 23.8. & 1. Chro 4.28. Nehe. 11.30. Amos 5.5.

Behemoth. This word signifieth *the multitude of earthly beastes*, but chiefly one among the rest. Job 40. 10. & 2. Esd 6.49. It is taken for þ power of Satan.

Bel, *olde, auncient*, or *nothing*. The name of an idole, whereof reade Isa. 46.1. Dan. 14 3, to 23.

Bela. *destroying*. A citie also called Zoar. Gen. 14.2, 8. Also Beniamins sonne. Gen. 46.21. Numb. 26.38. — Bala, Bela

Also a king in Edom. Gen. 36.32.

Belial. *peruerse*, or *wicked*, or *the deuil*. Judg. 19 22, and 1. Sam. 1.12 & 10.27. Nahum 1 15. What concord hath Christ with Belial? 2. Cor. 6.15.

Belshazar. *without treasure*, or *a searcher of treasure*, A king of Babylon. Dan. 5.1. Why for abusing the besselis of the Temple, & extolling dumbe idoles, seeth a hand writing vpon the wall. Dan 5.2, 3, 4, 5 which betokeneth his death, and the translation of his kingdome vnto Darius Dan. 5.6.* — Belteshazzar

Ben. *a sonne*, or *a building*, or *vnderstãding*. 1. Chr. 15.18. — Belteshazzar.

Benaiath. *the Lords building*. The name of mẽ, mentioned. 2. Chr. 4.39. & 15.18 Also the sonne of Jehoiada. 2. Sam. 20.23. who at Salomons commandement slewe Joab, hauing holde on the hornes of the altar. 1. Kin. 2.22, 28, to 36. Hee was ouer the Cherethites, &c. 1. Chron. 18.17. and is numbred among Dauids three worthies. 2. Sam. 23.20, 21, 22, 23. He is called Benaiahu. 2. Sam. 8.18. — Belcshazzar, Banaia, Banaias

Ben-ammi. Gen. 19.38. — Ammon

Ben-hadad. *the sonne of neyse*, or *cry*. The sonne of Tabrimon 1. king. 15.18. Who ioyned with Asa king of Judah & besieged the cities of Israel. 1. kin. 15.20. He besieged Samaria. 1. kin. 20.1. He being drunken and blaspheming God, was put to flight by Ahab, & so Samaria was deliuered. 1. kin. 20, 16, to 31. He obtaineth pardon at Ahabs hands: wherefore God was displeased with Ahab, & foreshewed his destruction. 1. king. 20.31.* Ben-hadad besieged Samaria. 2. kin. 6. 24. his hoste is miraculously put to flight. 2. king. 7.6, 7. hee is sicke, & sendeth Hazael to Elisha with a present to knowe if hee shoulde recouer. 2 king. 8.7, 8. Hee dieth, & Hazael reigneth in his stead 2. king. 8.14, 15. — Ben-hadad. Ben-adad, Benadad

Ben-hadad. The sonne of Hazael, king of Aram, ruleth Israel all Jehoahaz dayes, and why. 2. kin. 13 3.

Ben-hail. *the sonne of strength*, or *of an armie*, or *the sonne of riches*, or *griefe*. 1. Chro. 17.1. — Benhail

Ben-hanam, *the sonne of grace*, or *godlinesse*, or *the sonne of separation*. 1. Chro. 4.20. — Ben-hanan

Ben-hinnom, *the sonne of Hinnom*: A valley. 2. Chr. 28.3. — Ben hinnon

Bene-berak. *the sonnes of lightning*. Josh. 19.45. — Benebarac

Bene-iaakan. *the sonnes of sorow*, or *labour*, or *builder vp of sorow*, or *labour*. Num. 33.31. — Bene-iaacan

Beniamin, *the sonne of my right hand*. Iaakobs youngest sonne, called Ben-oni, that is, *the sonne of sorowe*. Gen. 35.18. Iaakob loueth him dearely. Gen. 44.22, 29, 30.* His mease was fiue times so much as any of his brethrens. Gene. 43.34. looke Gen 45.22. Hee is blessed of Iaakob. Ge. 49.26. Moses also blesseth his tribe. Deut. 33.12. Of his children, reade Gen. 46.21. and 1. Chro. 7.6. and 8.1. Of their lot. Josh. 18.11.*

The Beniamites refusing to deliuer those wicked persons that had abused the Leuites wife. Judg. 19. 25, 26, 27. & defending the in their euil, were at length slaine 600. men. Judg. 20.11, 12, 13, 14.* The Israelites bewaile þ want of þ tribe. Judg. 21.2, 3 Saul was of this tribe. 1. Sa. 9.1, 2.* And Paul. Ro. 11.1.

Beninu. *our sonnes*, or *our builder*. Nehe. 10.13. — Baniau

Beno *his sonne*, or *building*. 1. Chr 24.26. — Benno

Ben-oni. looke before in Beniamin.

Benzoheth. *the sonne of separation*, or *the sonne of that feare*. 1. Chro. 4.20

Beon. *in affliction*, or *in answering*. Num. 32.3.

Beor. *a flame*, or *madde*. Num. 22.5. — Bara

Bera. *a wel shewing*, or *declaring*. Gen. 14.2. — Barabeas

Berachah. *blessing*, or *bending of the knees*. 1. Chron. 12.3. — Barachias

Berachiah. *speaking wel of the Lord.* Zech. 1.1.
Beraiah. *the chusing of the Lord.* 1. Chro. 8.21.
Berak. *lightning.* looke Barak.
Bered. *hu wil, or hu daughter.* 1. Mac. 9.4.
Bered *hayle.* 1. Chro. 7.20.
Beri, *my sonne, or pure, or chosen, or my corne.* 1. Chro. 7.36.
Beriah. *in felowship, or in enuie.* 1. Chr. 23.10. Num. 26.44.45.
Berim. *chosen men.* 2. Sam 20.14.
Bernice. *a sage victory, or the weight of the victorie,* The wife of king Agrippa. Acts 25.13.
Berodach. *the sonne of death.* The right name of Baladans sonne, who is called Berodach Baladan. 2. Kings 20.12. and Merodach Baladan. Isa. 39.1.
Berotha. Berothah. *of a wel, or purity, or a Cypres tree.* One of the townes that bounderh the land of Israel. Eze. 47.16.
Beroth. Berothai. *Wels, or a Cypres tree.* 2. Sam. 8.8. The rittizens called Berothites. 1. Chro. 11.39.
Besee. Besai. *a despising, or egges, or ful of myre, or dirtie.* Ezra. 12.49. Nehe. 7.52.
Besodia. Besodiah. *the counsel of the Lord.* Nehe. 3.6.
Besor. *shewing gladnes, or incarnation.* 1. Samuel 30.10.
Betah *truſt, or confidence.* 2. Sam. 8.8.
Beten. *the belli.* Josh. 19.25.
Bethabara. *a house passed ouer, or house of auger,* (or in the Syrian) *of wheat.* John 1.28.
Beth-anath. Beth-anah. *the house of affliction.* A city. Josh. 19.38. called Beth-anath. Judges 1.33.
Beth-anoth *idem* Josh. 15.59.
Bethania. *the house of obedience, or of affliction, or a house of a song or of the grace of the Lord.* The towne of Martha and Mary. Jo 11.1. whither Christ went & lodged. Mat. 21.17. Joh. 11.1. & 12.1. Luke 19.29.
Beth araba. Beth-arabah. *the house of fyerce smel.* Josh. 15.6, 61, and 18.22.
Beth-aram *the house of height.* Josh. 13.27.
Beth arbel. Hos. 10.14.
Beth auen. *the house of vanity and griefe.* Josh. 18.1, and 1. Sam. 13.5.
Beth azmoth. Beth-azmaueth. *the house of deaths strength.* Nehem. 7.28.
Beth baal meon. *an idole of the dwelling place, or the Lord by sinne.* Josh. 13.17.
Beth-bera. Beth-barah. *the house of hu sonne, or the chosen house,* Judges 7.24.
Bethberai. Beth-berei *the house of my maker.* 1. Chro. 4.31.
Bethcar. Beth-car. *the house of knowledge.* 1. Sam. 7.11.
Beth-dagon. *the house of wheate, or the house of a scaled fish.* Josh. 15.41. and 19.27.
Beth eden. *the house of pleasure.* Amos 1.5.
Beth el. *the house of God.* The place where Iaakob slept whē he went to his vncle Laban, before time called Luz. Gen. 28.19. whither hee afterward went to dwell by Gods commandement. Gen. 35.1, to 9. It is taken and inhabited by the house of Joseph. Judg. 1.22, to 27. There the Iewes honoured God. 1. Sam. 10.3. The Israelites purposing to fight against the Beniamites do aske counsel of God at Beth el. Judg. 20.18. reade Ios 8.12. & 18.13. 1. kin 12.29. * 32, 33.
Bethemec. Beth-emek. *the house of deepenesse.* Josh. 19.27.
Bethesda. *the house of effusion.* So called because thither raine waters did assemble from diuers places. John 5.2.
Beth-ezel *my neighbours house.* Micah. 1.11.
Bether. *diuisio, or in searching, or beholding.* Can. 2.17.
Beth-gadar. *a house for a mouse.* 1. Chro. 2.51.
Beth gamul. *the house of a camel.* Jere. 48.23.
Beth-haccarem. *the house of the vineyard.* Neh. 3.14.
Beth-hanan. *the house of grace, or mercy.* 1. king. 4.9.
Beth-haran, *the house of a bil.* Num. 32.36.
Beth-hashittah. *the house of going out of the way, or the house of the thornes.* Judges 7.22.
Betho-gla. or Betho-glah. Josh. 18.19.
Beth-horan. *the house of anger, or house of Liberty.* Josh. 10.10. and 16.3,5.
Bethlehem. *the house of bread, or the house of warre.* A citie in the tribe of Zebulun. Josh. 19.15. Also a citie in the tribe of Judah, called Ephrah, neere vnto which Rahel was buried. Gene. 35.19. and vnto the which Joseph trauaileth with Marie the Virgine: where she was deliuered of Iesus Christ. Luke 2 4 6, 7. Whither also the wise men went and honored him. Mat. 2.1, to 13.
Beth-ibaoth. *the house of lionesses.* Josh. 19 6.
Beth-iesimoth. *the house of desolation, or the house of laying up in store.* Num. 33.49. Josh. 12.3.
Beth-marcaboth. *the house of bitternesse wiped out.* Josh 19.5. and 1. Chro 4.31.
Beth-meon. *the house of the dwelling place.* Je. 48.23
Bethnimrath. *the house of rebellion.* Num. 32.36.
Beth-palet. *the house of expulsion.* Joshu. 15.27. and Nehe. 11.26.
Beth-pazzez. *the house of deuiding asunder.* Joshua 19.21.
Beth-peor. *the house of the opening of the earth.* Deu. 3.29. and 34.6.
Bethphage. *the house of the mouth of the valleyes.* Matth. 21.1.
Beth rapha. *the house of health.* 1. Chro. 4.12.
Beth-rehob. A citie. Judges 18.28.
Bethsaida. *the house of fruites.* A citie which Christ reproued for their infidelitie. Matt. 11.21.
Beth-shan. *the house of sware, or the house of altering.* 1. Sam. 31.10. Josh. 17.11.
Beth sheba. looke Bathsheba.
Beth-shemesh. *the house of bodage, or ministery.* Josh. 15.10. & 19.22. Jere. 43.13. the citizens of Beth-shemesh, seeing the arke, reioiced, & offred sacrifices vnto the Lord. 1. Sa. 6.23. * Of the Beth-shemites, for looking into ꝑ arke were slain. 50070. men. 1. Sam. 6.19
Beth-sura. *the house of strength.* 2. Macc. 11.5.
Beth-tappuah. A citie. Josh. 15.53.
Bethuel. *the measure of God.* The father of Rebekah. Gen. 22.23. Also a citie. 1. Chro. 4.30.
Bethul. *a virgine.* Josh. 19.4.
Bethulia. *the virgine of the Lord.* A city. Judeth. 4.6. whi. h Holofernes laid siege vnto. Judeth 7.3. The citizens being almost starued for thirst, purpose to yeeld to Holofernes, if helpe come not within fiue dayes, Judeth 7.22. *
Beth-zur. *the house of a rocke.* Josh. 15.58.
Bitonim *bellies.* Josh. 13.26.
Beulah. *inhabited.* Isa. 62.4.
Bezai *egges.* Ezra. 2.17.
Bezaleel. *in the shadow of God.* The sonne of Uri. 1. Chro. 2 20. Hee and Aholiab were so endued with Gods spirite, as they made all that appertained vnto the tabernacle, &c. Exo. 31.2, to 12, and 35.30. * Also mans name Ezra. 10.30.
Bezek. *lightning.* A citie taken by Judah, who slewe 10000. men therein, tooke their king, and cut off his thumbes and great toes. Judg. 1.4, to 9.
Bezer *munition, or vine branches.* A citie, whereof looke Deut. 5.43. Josh 20.8.
¶ Bichri. *the first borne, or first fruites.* 2. Sam. 20.1.
Bidkar *coldnesse alone.* 2. kings 9.25.
Biguai. *in my body.* Ezra. 2.3, 14. and 8.14.
Bigthan. *gaining meate.* One of king Ahashuerosh seruants, with Teresh who would traiterously slay their

Bered
Baria
Berotha
Beroth
Besee
Besodia
Bete
Beth-anath
Beth araba
Beth az-moth
Beth-bera
Bethberai
Bethcar
Bethemec
Beth-haccha-ram
Beth-hanan
Beth-shea
Beth-shemites
Beth-tha-phua
Bethuel
Bethulie
Bezec
Bezeleel
Besai
Bechri
Badacer
Begui
Bigtana
Bagatan

their maſter, but Mordecai preuented it, and they were hanged. Eſter. 2.21,22. and 6.2.

Bikeah auen, *the field of an idole.* Amos. 1.5.

Baldad — Bildad *old loue, or without loue,* looke Baldad.

Bileam. looke Balaam.

Bilgah, *ancient countenance.* 1. Chro. 24.14.

Belga — Bilhah, *old, or fading.* Rahels handmaid. Gene. 29.

Bala — 29. Her thee gaue vnto Iacob to wife, who conceiued and bare two ſonnes. Gen. 30.3,4,5,7.

Balaam — Bilhan, *old, or troubled.* Gen. 36.27.

Belſan — Bilſhan, *in the tongue.* Ezra 2.2.

Chamaal — Bimhal. 1. Chro. 7.33. the ſonne of Japhlet.

Kimbal — Benea, *the ſonne of the Lord, or in mooning.* The ſonne

Benea — of Moſa. 1. Chro. 9.43. called Bincah. 1. Chro. 8 37.

Banaia — Binnui, *building.* Ezra 8.33.

Bannoi — Binui *building in my houſe, or in fairenes.* Ezr. 10 30.

Bennui — Birſha, *in euil.* Gen. 14.2.

Berſa — Bithiah, *the daughter of the Lord* 1. Chro. 4.18.

Bethia — Bithron, *the houſe of libertie.* 2. Sam. 2.29.

Beth-horon — Biziothiah, *deſpite.* Ioſh. 15.28.

Baziothia — Biztha, *idem.*

Bazatha — ¶ Boaz, *in ſtrength* 1. Kings 7.21.

Boas — Boanerges, *the ſonnes of thunder.* Mar. 3.17.

Bochru — Bocheru, *firſt borne.* 1. Chro 8.38.

Boen — Bochim, *in the place of weeping.* Iudg. 2.1.

Boos — Bohan, *in them.* Ioſh 15.6.

Booz — Booz, *in ſtrength.* The father of Obed. Ruth. 4.21. and 1. Chro 2.12 Matth. 1.5. Luke 3.32.

Boſor *taking away.* 2 Peter 2.15.

Bozez, *dirt.* 1. Sam. 14.4.

Boſes — Bozkath *in powerte,* Iohua 15.39.

Bachath — Boznai. Ezra 6 6.

Bozra, or Boſrah, *in tribulation.* A chiefe citie of Boſiah — Edom. Gen. 36.33.1. Chro. 1.44 Iere. 49.13.

Bocci — ¶ Bukki, *vyde.* Num. 34.22. Ezr. 7.4. & 1. Chr. 6.5.

Bocciam — Bukkiah, *the diſſipation of the Lord,* 1. Chro. 25.4.

Bul, *ancient neſſe.* 1. Kings 6.36.

Bunah, *building, or vnderſtanding.* 1. Chro. 2.25.

Buna — Buni, *building my me.* Nehemia 9.4.

Bonni — Buz, *deſpiſing.* Ge. 22.21. & 1. Chr. 5.14. Ier. 25.23.

Buzi, *idem.* Ezek. 1.3.

Buzites. *idem.* Iob 32.2.

C.

Chebbon — ¶ Cabbon, *as though vnderſtanding.* Ioſh. 15.40.

Cabul, *a ſoſteman.* Iohua 19.27.

Cades — Cadeſh, *holines.* Gen. 20.1. looke Kadeſh.

Cades Chiphas — Caiaphas, *a ſearcher.* The high Prieſt who was ſopnen with Annasin that office, contrary to Gods law. Luke 3.2. He prophecieth. Ioh 11.49,50,51,52. Annas ſendeth Chriſt bound vnto him. Ioh 18.13,14. Matt. 27.57. Marke 14.53 Luke 22.54. Chriſt being by him charged to tel what he was, confeſſed himſelfe to be that Chriſt that was looked for. Matt. 26.63,64. Caiaphas forbiddeth the Apoſtles to preach. Actes 4.6, 17,18.

Cain, *poſſeſſion.* Heb 11.4. looke Kain.

Cainan, *poſſeſſor, or buyer.* The ſon of Arpharad. Luke 3.36. Alſo the ſonne of Enos. Luk 3.37. looke Kenan.

Calah, *opportunitie.* Gen. 10.11.

Chale — Caldees, *mingled, or as deuils* A people. Gen. 11.28, 31.2. king. 25.5. The countrey whereof is called Chaldea. looke Chaldees.

Chaldeans — Caldeans — Calcol *nourſhing, or conſuming all things.* 1. Ch 2.6.

Chaleb — Caleb, *as a Heart, or a Dog.* The name of a man. Num 13.7. He & Ioſhua commend the land of promiſe vnto the Iſraelites, wherfore they had almoſt bin ſtoned Num 14.7,10. The land of Canaan is promiſed to him & his ſeede Num. 14.24. Deut. 1.36. He encourageth the Iſraelites to goe vnto the land of Canaan. Num. 13 31. He ſheweth his ſtrength and age & deſireth the heritage due vnto him. Ioſhua 14 6. His heritage, what it was Ioſh 15.13 and 1. Chro 5.56. He expelleth from Hebron the three ſonnes of Anak. Iudges 1.20. He is commended. Eccl. 46.9,10.

Caleb, was alſo the name of Ierahmeels brother, called Chelubai. 1. Chro. 2.9,18,29. Alſo the name of a towne. 1. Chro. 2.24.

Calneh, *al we.* Gen. 10.10. Amos 6.2. — Chalanne

Canneh, *a wal.* Ezek. 27.23. — Channe

Calno, *altogether himſelfe.* Iſa. 10 9. — Calano

Calneue. Luke 23.33.

Cana *zeale, or emulation* A citie of Galilee. Ioh 4. 46. where Ieſus wrought his firſt miracle at a marriage. Ioh 2.1. to 12. Simon was a Canaanite, that is, *Zealous.* Luke 6.15. — Chanaan Kanaan Kenaan

Canaan, *a merchant,* the ſonne of Ham Gene. 10.6. of whom the countrey of Canaan tooke name. Gen. 11. 31. and 12 5 13.12. The bozder of the Cannanites. Ge. 10.19. Canan is curſed for his fathers fault. Ge. 9.22,25.26,27. The Canaanites were wicked people. Ge. 12.6. and 13.7. for they deſcended of a curſed father. Ge. 10.15,16,17,18. The land of Canaan promiſed to Abraham and his ſeede. Ge. 12.7. and 13.15. and 15.7. and 17 8. Moſes ſendeth ſpies to deſcrie it according to Gods commaundement. Numb. 13.3. to 22. The Canaanites, ſlew the Iſraelites. Num 14.45. The Canaanites, that dwelt at Zephath were deſtroied by the tribe of Iudah and Simeon. Iudge. 1.17 Why God deſtroyed them not at once, but by litle and litle. Exod. 23.29,30. God ſuffereth the Canaanites, Amorites, &c. To ſojourne among ſ Iſraelites, to try whether they would obey him, and wholy depend on him or no. Iudges 3.1, to 7. God commaundeth the Iſraelites to ſlay them, leaſt they ſhould be a meane of their ruine. Num. 33.51. Deut. 20. 16,17,18. The Angel of God reproueth the Iſraelites for ioyning with them, whom God willed to be deſtroyed. Iudg. 2.1. to 6. They dwelt among the Ephzamites. Ioſh. 16.10. Pharaoh burned the citie of Gezer, and ſlew the Canaanites, that were therein. 1. kings 9.16. They lainted at Iſraels comming into their country, hearing what marueiles God had done for them. Ioſhua 5.1. The land of Canaan flowed with milke and honie. Exod. 3. 8. and was the habitation of God. Exod. 15.13. it was ſhewed Moſes. Deu 34.4. Salomon made the Canaanites and al that were not deſtroyed by the Iſraelites, tributaries to him. 1. kings 9.20,21 2. Chro 8.7,8. So did the Iſraelities alſo. Ioſhua 17 12,13. The lande of Canaan promiſed to Iſhak Gen 26.3.

The woman Canaanite, who followed Chriſt, by faith obteined the recouerie of her daughter. Matth. 15.22, to 29 Marke 7.25, to 31.

Candaces, *hauing forgiuenſſe.* The Queene of the Ethiopians, Acts 8.28.

Capernaum *the field of repentance.* A citie. Matth 4. 13. and 8.5. Ioh 9.24,59. whole citizens Chriſt reproueth for their incredulitie. Mat. 11.23,24. Luke 10.15. It is called Chriſts citie. Matt. 9.1. — Capher- naum

Caphtor, *an apple, or violet.* A countrey called Cappadocia. Actes 2.9. The inhabitants Caphtorims, or Cappadocians. Jer. 47.7 Gen. 10 14. They deſtroyed the Anims, and dwelt in Hazerim in their ſtead. Deut. 2.23. — Cappadocia

Carcas *the couering of the lambe.* Eſter. 1.10. — Charchas

Carkemiſh *a lambe, or taken away.* 2. Chro. 25.20. — Charcaims

Carmel, *knowledge of circumciſion.* A citie Ioſh. 15. 55. The citizens called Carmelites. 1. Chro. 11.37. — Charmi Karmaim

Carmi, *my vine, or knowledge of waters.* Num. 26.6, — Charlens

Carnaim, *hornes.* 1. Mac 5.43 looke Karnaim. — Chaſlaim

Carſhena, *a lambe a ſleeping* Eſter 1.14. — Charſolon

Caſluhim, *hope of liſe, or as pardoned.* One of the ſons of Mizraim, of whom came the Philiſtims. Ge. — Chaſſonims

10.14.1.Chron.1.12.

Caſiphia — Caſephiah.*deſire.* A place where the lawe was read and taught vnto the people. Ezra 8.17.

Chaphia — Caſtor,*a beuer.* Looke Acts 28.11.

¶ Cedron,*mad,blacke,*or*ſad.* A brooke. Iohn 18.1. called Kidron. 1.Kings 15.13.

Ceilan,*diſſoluing that.* 1.Eſd 5.15.

Cenchreis — Chenchrea.*miller,*or*pulſe.* Acts 18.18.Rom.16.1.

Cendebeus — Cendebeus.*poſſeſſing of greeſe.* 1.Mac.15.31.

Centurion — Centurion.*a captaine ouer an hundred.* Of whome reade Exod.18.21.*Deu.1.15.to 19.Acts 21.32.and 22.25,26.and 23.17,23. Chriſt healeth the Centurions ſeruant for his faiths ſake. Matth.8.5.to 14. Lu. 7.2,11. The Centurion and thoſe that were with him watching Ieſus,&c.confeſſed him to be the ſonne of God. Matth.27.54. Paul was committed vnto a Centurion. Actes 24.24.

Cephas.*a ſtone.* the ſurname of Simon, giuen him by Chriſt. Iohn 8.42.& 1.Cor.1.12.& 9.5. Galat.2.9.

Chephirath — Cephirah.*a litle lioneſſe.* Ezra 2.25.Ioſh.9.13.

Cæſar — Ceſar is deriued of Cæſio, which ſignifieth *a gaſh,* or *a cut.* (Iulius being ſuppoſed to be cut out of his mothers womb, was ſo named) or of Ceſius, for y hee had grey eyes: but afterward it was retained as a famous ſurname vnto al y emperors of Rome, as to Auguſtus Lu.2.1.to Tiberius. Lu. 3.1.Matth.27.17. to Claudius. Act.11.28.& 15.12. and to Nero. Phil.4.22.&c.

Cæſarea — Ceſarea,*a buſh of haire.* A citie ſurnamed Stratonis. Acts 9.30.& 10.1.and 21.8. and 12.19. Alſo another ſurnamed Philippi. Matt.16.13. Mar.8.27. Becauſe Philip the Tetrarch builded it. Alſo another Ceſarea is the head citie of Cappadocia. Acts 18.22. In Hebrew it is written Dor, looke Dor.

Calcol — ¶ Chalcol,*nouriſhing.* 1.king.4.31.looke Calcol.

Chaldees, looke Caldees. A people. Their countrey is called Chaldea, or Cald.a, & is interpreted. *as deuils,*or*as robbers,*or*ſpoylers.* It lieth vpon the Eaſt ſide of Iudea, betweene Babylon and Arabia. Ier.50.10. and 51.4. In Hebrew it is called Caſdim. Gen.11.28.

Charan — Chamois. Deut.14.5.

Charam — Charran,*a ſinging,*or*calling out.* A citie. Actes 7.2. called Haran. Gen.11.31.looke Haran.

Chobar — Chebar.*ſtrength,*or*power.* Eze.1.1.

Chodorlohomor — Chedor-laomer.*as generation of bondage.* Gen.14.1.

Cheeth — Cheeneth. Ezra 4.13,15,17.

Chelal.*as night.* Ezra 10.30.

Chelub.*a basket.* 1.Chro.27.27.and 4.11.

Callubai — Chelubai.*he altogether againſt me.* 1.Chro.2.9.

Chelliai — Chelluh.*all.* Ezra 10.35.

Chemarims. The name of Baals Prieſts looke 2. kings 23.Oſee.10.5.

Chamos — Chemoſh,*as ſtroking,*or*as laying away.* Numb. 21. 29 and 1.kings 11.7. and 2.kings 23.13.

Chadna — Chenaanah. *a marchantesſe,* or *broken in peices.* 1. kings 22.11.1.Chron.7.10.

Chanani — Chenani *my pillar,*or*foundatiõ,*or*a haſting.* Ne.9.4.

Chenaniah, *my pillar,*or*foundation of the Lorde.* 1. Chro.15.22.

Chephar.*a litle lioneſſe.* Ioſh.18.24.

Chaphara — Chephira,*idem.* looke Cephirah.

Cheran,*anger.* Gen.36.26.

Charan — Cherethims.*ſouldiers.* Looke Ezek.25.16. called

Cherethine — Cherethites. 2.Sam.8.18.and 15.18.and 20.23.

Cerethites — Chereth.*ſlaying.* 1.kin.17.3.

Charith — Cherub.*as a maſter,*or*as a childe,*or*as fighting.* Ezra 2.59 2.Sam.22.11.

Cherubims — Cherubims. *as maſters,* or*as fighters,* or*as children.* Gene.3.24.Eze.1.5.and 10.1.*

Cheſſon — Cheſalon *truſt.* Ioſh.15.10.

Chaſel — Cheſed.*as a deuil.* Gene.22.22.

Ciſil — Cheſil,*fooliſhnes.* Ioſh.10.30.

Cheſulloth.*feareſulnes.* Ioſh.19.18. Chaſoloth

Cherzib. Gen.38.5.

Chidon.*a doore.* 1.Chro.13.9.

Chileab.*al,*or*the reſtraint of the father.* 2. Sam.3.3. Chelead

Chilion.*waſted, perfect,*or*all like a done.* Ruth.1.3. Chelion

Chilmad.*as teaching.* Eze.27.23. Chelmad

Chimham, *as they,* or *like to them.* The name both of a man and the citie where he dwelt. 2.Sam.19.28. Chimaam Chincam Iere.41.17.

Chinnereth.*a harp.* Num.34.11. Cenereth

Chios.*open.* Acts 20.15. Chio

Chiſleu.*hope,*or*his feare.* A moneth. Nehe.1.1. Caſleu

Chiſſon. looke Ciſſon.

Chiſſoth-tabor.*feares,* or *truſt of election,*or*puritie.* A citie. Ioſh.19.12. Cheſeleth Thabor

Chittim,*waſters,*or*conſumers,*or*a crowne,*or*golde.* A countrey. Iſa.23.2.and Eſ.27.6.Numb.24.24.Dan. 11.3. It is called Chetiim, 1.Maccab.1.1. of Kittim Looke Gen.10.4. Chethim Kittim

Cor-aſhan.*a riuer, ſmoke.* 1.Sam.30.30.

Chorazin. *this ſecret,* or *here is a myſterie.* A citie which Chriſt reproued for their incredulitie. Matth. 11.21. Luke 10.13. Corozain Chorazin

Chozeba.*men lyers,*or*men that be lyers.* 1.Chr.4.22.

Chriſt.*anointed.* The ſurname of Meſſias. Matt.1. 16.looke Chriſt in the ſecond Table.

Chun.*making ready.* 1.Chro.18.8.

Chuſh.*blacke,*or*Aethiopia.* looke Cuſh.

Cuſhan-rithathaim. Looke Cuſan-raſathaim, and Iudges 3.8. Chuſanra-iathaim

Chuſhi.*blacke,*or*an Aethiopian.* Ierem.36.14. and

Chuſhite,*idem.* Iere.38.7.looke Aethiopia.

Chuza *ſaying,*or*prophecying.* Luke 8.3. Chuſa

¶ Cilicia.*couching.* A countrey. Iudeth 1.12,35.Galat.1.21.

Cinnereth.*as a candle.* Ioſh.19.35. Cenereth

Cis.*hard.* Actes 13.21.looke Kith.

Ciſſon.*hope,*or*confidence,*or*truſt,* or *couering of an houſe.* a prince of the tribe of Beniamin. Num.34.21. Chiſſon Chaſelon

Claudia.*a broken voyce,* or *weeping voyce.* Acts 27.16, Ciſſion

Claudia *idem.* 2.Tim.4.21.

Claudius.*idem.* Claudius Cesar the emperour. Actes 11.28.

Claudias Lyſias, the vpper captaine of Ieruſalem, ſendeth Paul to Felix. Acts 23.26.*

Clemens.*gentle,*or*meeke.* Phil.4.3.

Cleophas.*all glory.* Luke 24.13. Clemens

Cleopatra. *the glory of the countrey.* Daughter to Ptolome, who was giuē to wife to Alexander. 1.Mac. 10.57,58.& after taken from him, & giuen to Demetrius. 1.Mac.11.12. Cleopatra Doſitheus. Eſd.11,12. Cleopas

Cloe.a vertuous woman, 1.Cor.1.11. Cloes

Coeloſyria.*crooked Syria,*or*lowe Syrian.* A countrey. 1.Eſd.2.17.1.Mac.13.69.2.Mac.3.5. Celoſyria

Col-hozeh.*euery prophet,*or*ſeeing all.* The father of Shallum. Nehe.3.15.and 11.5. Alſo the father of Baruch. Nehe.11.5. Col-hozeh Chol-hoza

Colonia. Act.16.12.in the margent, was vſed to be the name of a citie newely conquered, whither were ſent to dwell, certaine number of people taken out of the ſame great citie, who vſed alwayes the lawes and cuſtomes of the citie whence they came.

Coloſſe. *puniſhment,* and Coloſsians, *puniſhed.* A citie, and citizens. looke Coloſſ.1.2.

Conaniah.*the ſtrength,*or*ſtabilitie of the Lord.* The name of a Leuite. 2.Chro.31.12,13. Coneniah Chononiah

Coniah.*idem.* Iere.22.24.looke Ieconiah.

Coos.*toppe.* Acts 21.1.

Cor.a meaſure. Eze.45.14. Looke Homer: for Cor and Homer are one kinde of meaſure.

Corban.*a gift,*or*oblation.* Marke 7.11.

Care Core, *bald.* Iude verſe 11. looke Korah.
Corea, *balde, or colde,* 1. Eſd. 5. 32.
Corinthus. *ſul, or an ornament,* and Corinthians, *filled* a citie and citizens. Acts 18. 1, 8. and 1. Cor. 1, 2, and 2. Cor. 1, 2.
Corim. A meaſure. 1. Kings 4. 22. and 5. 11. it is eighteene gallons of our meaſure, or thereabout.
Cornelius. *of a horne.* A vertuous captaine of Ceſarea. Acts 10. 1.* and 11. 1, to 19.
Cos, Coo, Coos. *idem.* as Coos, 1. Mac. 15. 23.
Coſan Coſam. *dimining.* Luke 3. 28. looke Joſiah.
Coz. *a thorne, or ſummer.* 1. Chro. 4. 8.
Cozbi Cozbi, *a lyar.* Num 25. 1.
¶Crates. *an harrow, or hurdle,* 2 Mac. 4. 29.
Creicens *growing, or increaſing.* 2. Tim 4. 10.
Creta. *given to the fleſh.* A countrey now called Candie. 1. Mac. 10. 67. Tit. 1. 5. The people called Cretes. Act. 2. 11. and Cretians who were alwayes lyars, euill beaſts, and ſlow bellies Titus 1. 12.
Criſpus. *curled, or criſped.* A chiefe ruler of the Synagogue of the Iewes, who with all his houſhold beleeued in Chriſt, & were baptized. Act. 18. 8. & 1 Cor. 1. 14
Chub ¶Cub. *blotting out.* By Cub is ment Arabia. Ez 30 5
Chuſhan Cuſan, Cuſi *blacke. or blackneſſe, or heate, or an Ethiopian.* Habak. 3 7. and 2. Sam. 18 21. looke Chuſhi.
Chuſhi
Chuſanra-ſathaim Cuſhan-riſhathaim, or Cuſhan riſhatha n. *blackneſſe of iniquities.* The king of Aram naharaim, Iudges 3. 8, to 12.
Cuſh. *blackneſſe, or heate.* A countrey called nowe Ethiopia, looke Æthiopia, ſo named of Cuſh the ſonne of Ham Gene. 10. 6. It is enuironed with the riuer Gihon Gen. 2. 13.
Cutha Cutbath and Chur. *burning.* 2. Kings 17. 24, 30.
¶Cyrus, *as a wretch, or as an heire, or the wombe.* The king of Perſia, who ouercõming þ Babylonians, became monarch of the whole worlo. Dan. 5. 30, 31. as it was propheſied. Iſa. 4. 6, 11. He licenceth Zerabbabel with as many Iſraelites as would, to go into Iudea, to reedifie the temple. 2. Chr. 36. 22, 23. Ezr. 1. 1, to 6. according as was propheſied. Iſa. 14. 1, 2.* & 44. 28. & 45. 1, to 9. Hee reſtored all the veſſels which Nebuchad-nezzar had caried away before. Ezr. 1. 6.* & 6. 5. Dan. 1. 2. & 2. kin. 24. 13. & 25. 14, 15. & 2. Chro. 36. 7
Cyrene. *a wel, or beame of an houſe, or coldnes, or a riuning againg one, or meeting.* A citie in Africa. 1. Mace. 15. 23. Mat. 27. 32. Act. 2. 10. & 13. 1. called Kir. 2. kin. 16. 9. The people called Cyrenians. Act. 6. 9. & 11. 20.
Cirinius Cyrenius. *ruling.* The name of the gouernour of Syria. Luke 2. 2.
Cyrinus Cyprus *faire, or faireneſſe.* An yle. 1. Mace. 15. 23. Acts 11. 19, 20. & 27. 4. & 4. 36. whoſe people are called Cyprians 2. Mac. 4. 29.

D

Debbaſheth Dabaſheth. *obiecting infamie, or a lying ſlaunder.* Joſh 19. 11.
Dabereth Daberath. *the word, or the thing, or a Bee, or ſubiectiõ,* or after the Syrian ſpeech, *a woman leader, or captaine.* Joſh. 19. 12. and 1. Chro. 6. 72.
Daberth. *idem.* Joſh. 21. 28.
Dagon. *wheate, or a fiſh.* An idole of the Philiſtims. Iudges 16. 23. 1. Sam. 5. 2. 1. Mac. 10. 83.
Dilaias Dalaiah. *the poore of the Lorde, or a drawing out, or emptying, or bough, or branch of the Lorde, or leane, or barren.* A mans name. 1. Chro. 3. 24.
Delaias
Delaiah
Deliah Delilah *pouertie, or bucket, or conſumer, or leane.* A woman whom Samſon loued, who betraied him to the Philiſtims Iudg. 16. 3, to 21.
Dalila
Dalida Dalmanutha. *a prepared bucket, or leaues, or a bough prepared, or numbred.* A countrey. Mar. 8. 10.
Dalmatia *a fruſtratorie lampe, or lightning of vanitie,* A countrey wither Titus trauailed to preach the Goſpel. 2. Tim. 4. 10.
Delphon Dalphon, *the houſe of caues, or regarding the poore,* Eſter 9. 7.
Damaris. *a little wife.* A woman who beleeued in Chriſt, at the preaching of Paul. Actes 17. 34.
Dumeſce Damaſcus. *a cup of bleed, or bleed of a ſacke, or the blood of burning, or of a proctor.* A famous citie of Phenicia, ſometime the head citie of Syria. Of this citie the whole countrey thereabout bare the name, and it lieth betweene the hilles of Libanus & Antilibanus, Northe from Iudea, reade Eze. 47. 16, 17. & 48. 1. and 2. Sam. 8. 5. 2. king. 8. 7. 9. & 1. king. 11. 24. & Gen. 15. 2. & 1. Chr. 17. 5. Cant. 7. 4 Eze. 17. 18. It was wonne by Tiglath Pileſer. 2. kin. 16. 9. Againſt it is propheſied. Iſa 7. 8. & 8. 9. & 17. 1. Jer. 49. 23. Amos 1. 3, 4, 5. Paul preached in it. Actes 9. 19, 20. & eſcapeth death, and bow. Acts 9. 25. and 2. Cor. 11. 32, 33.
Dammim Dammim. *bloodes, or dead men,* or in the Syrian tongue, *of money.* 1. Sam. 17. 1.
Dan. *iuding or iudgement.* A place. Gene. 14. 14. Alſo the ſonne of Jaakeb by Bilhah. Gen. 30. 6. Alſo a citie where in a remnant of the tribe of Dan dwelled which before was called Laiſh. Judg. 18. 28, 29. Iſa. 10. 30. or Bethem. Joſ. 19. 47, 48. This citie bounded the land of Iſrael vpon the South. Deut. 34. 1. and 1. Sam. 3. 20. Ezek. 27. 9. where Jereboam erected a golden calfe. 1. Kin. 12. 28, 29. Amos 8. 14.
Dan is bleſſed of his father. Genes. 49. 16, 17. His tribe is bleſſed by Moſes. De. 33. 22. Their poſſeſſion. Joſh. 19. 40, to 49 The Amorites driue the children of Dan into þ mountaines Judg. 1. 34. Of his children & genealogie, looke Ge. 46. 23. Nũ. 1. 12. & 1. Chr. 12. 35.
Dannah. *idem* as Dan Joſh. 15. 49.
Diana Daniel, *iudgement of God,* The ſonne of Dauid by Abigail. 1. Chro. 3. 1.
Daniel the name of a Prophet. Dan. 1. 6. He would not defile himſelfe with the kings meat. Dan. 2. 8. Hee declareth Nebuchadnezzar his dreame. Dan. 2. 1.* He is aduanced by the king vnto great dignitie. Dan. 2. 48. He declareth vnto Nebuchadnezzar his dreame of the tree. Dan 4. 2.* Hee expoſeth Belſhazzar that he ſhould be depriued of his kingdome. Dan. 5. 17.* He was made the third ruler of the realme Dan. 5. 29. Hee was preferred by Darius aboue the three principall rulers, and why Dan. 6. 3. The gouernors of Darius accuſe him to the King, for infringing the decree made by his and their conſents. Dan. 6. 12, 13. Hee is caſt into the Lyons den. Dan 6. 16. & 14 29, to 31. His accuſers are caſt in and deuoured. Dan 6. 28. & 14. 42. The viſion of the foure beaſts ſignifying the foure Monarchies, in declared vnto him. Dan. 7. 1, 17.* The Angel Gabziel giueth him intelligence of the 70 weekes. Dan. 9. 23, 24. He was fed by Abacuc. Dan 14. 33, to 42 Hee deliuereth Suſanna from the two wicked Iudges. Dan. 13. 45.* Hee deſtroyeth Bel and his temple, and ſlew the Dragon. Dan. 13. 1, to 28.
Daphne. *a Bay tree.* 2. Mac. 4. 33.
Dara. *generation, the habitation of a ſhepheard, or of ſellowip, or of iniquitie:* or in Syrian ſpeech, *an arme.* 1. Chron. 2 6.
Dorda Dorda. *the dwelling place of knowledge, or the generation of knowledge.* It ſeemeth to be the ſame which before is called Dara. 1. Kings 1. 4, 31.
Darius *Requiring, or inquiring.* The King of the Medes who with Cyrus his ſonne in lawe, ouercame Belſhazzar. Dan 5. 31.
Darcon Darkon. *of generation or the poſſeſſion, or buying of a dwelling place* or in the Syrian tongue, *a dragon.* Ezr. 2. 56.
Dathan. *cuſtome, or lawe.* One wyth Korah and

Abiram rebelled against Moses and Aaron, and were swallowed vp quick of the earth. Num. 16.1,3,31,32.

Dauid, *beloued*. The sonne of Ishai. Ruth. 4.22. and 1. Chro. 2.12,15. Matt. 1.5,6. Luke 3.31,32. 1. Sam. 17.28. God constituteth him King ouer Israel. 1 Sa. 13.14. What maner of man he was. 1. Sa. 16.12. He is anointed king by Samuel. 1. Sam. 16.13. & yet afterward fed his fathers sheepe. 1. Sa. 17.15. Ishai sendeth him to Saul with a present. 1. Sa. 16.19,20. He was greatly beloued of Saul. 1. Sam. 16.21. Hee is sent by his father with foode into the Israelites campe. 1. Sa 17 17,18. Hauing experience of Gods ayde against the Lion & Beare, by faith he doubteth not but he should conquere the great giant Goliah. 1. Sam. 17 31,to 38. Of his faith, and Sauls want of faith. 1 Sam. 17.32,33,39,40. His armour, what it was. 1. Sa. 17.45. Hee did all things that God should be glorified as well among Heathen, as Israelites. 1. Sam. 17.47. He slaieth the Philistim. 1. Sam. 17.49, 50. He brought 200. foreskins of the Philistims vnto Saul, and married Michal. 1. Samu. 18.27. God was with Dauid, and therefore Saul feared him. 1. Samu. 18.28,29. Dauid and Jonathan made a couenant together. 1. Sam. 18.3. Saul commanded that Dauid should be slaine. 1. Samu. 19.1. As hee was playing on the harpe before Saul, Saul purposed to haue killed him. 1. Samu. 19.9,10. His name was much set by among Sauls seruants. 1. Samu. 18.30. Hee slewe the Philistims with a great slaughter. 1. Sam. 19.8 Flying from the presence of Saul, hee went to Samuel. 1. Samu 19.18. Hee is pursued by Saul and his messengers, who prophecying, forgate wherefore they were come, and so he escaped. 1. Sam. 19.20.* & 20.1. He deceiueth Saul. 1. Samu. 20.5,6. Being troubled in spirite, hee made his complaint to Jonathan. 1. Samu. 20.2. He reneweth his couenant with Jonathan. 1. Samu. 20.23. He hideth himselfe from Saul. 1. Sam. 20.24. Flying from Saul, hee came to Ahimelech the Priest. 1. Sam. 21.1. Hee eateth of the shewbread. 1. Sam. 21.6. By Dauids example, who by hunger was constrained to eate of the shewbread, Christ excuseth his disciples, who by like necessitie were driuen to gather eares of corne vpon the Sabbath. Matth. 12.1, to 5. Marke 2.23, to 27. Luke 6.1, to 6.

Dauid being afraid of Achish counterfaiteth madnesse. 1. Sam. 21.12,13. All that were in debt, & vexed in minde came to Dauid, and he was their captaine. 1, Sam. 22.2. Doeg reuealed him vnto Saul. 1. Sam. 22 9. Dauid saueth Keilah by the counsel of the Lord, and afterward departeth into the wildernesse of Ziph. 1. Sa. 23.1, to 16. He dwelleth in the holds at Engedi, whither Saul pursued him. 1. Sam 24.1,2,3. He spareth Saul, and cut off the lappe of his garment. 1. Sam. 24.4, to 9 He declareth to Saul his innocencie. 1. Sam. 24.12. He sweareth to Saul that he will not destroy his seed. 1. Sam. 24 22,23. He sendeth to Nabal for food, which was denied him. 1. Sa. 25.4, to 12. Dauid minding to be reuenged of Nabal is pacified by the wisedome of Nabals wife. 1. Sa. 25.23, to 36. He giueth God thanks for Nabals death, & marrieth his wife. 1. Sam. 25.29, to 43. Hee spareth Saul against, and taketh away his speare and a pot of water standing at his head. 1. Sa. 26.7.* Fearing to perish, he fleeth to Achish king of Gath. 1. Sa. 27.1, to 5. Of whom he obtaineth the citie Ziklag to dwel in. 1. Sa. 27.5, 6. Hee is made the keeper of Achish person. 1. Sam 28 1,2. Dwelling among the Philistims, hee slewe many of them, and perswaded Achish they were Jewes which hee destroyed. 1. Samu. 27.8.* Going with Achish to fight against Saul, he is sent backe against, and why. 1. Sam. 29.2.* His two wiues taken prisoners. 1. Sa. 30.5. He comforteth himselfe, asketh counsell of the Lord, ouertaketh the Amalekites, and recouereth his two wiues. 1. Samu. 30.6, to 20. Hee mourneth for Saul and Jonathans death. 2. Sam. 1.12. He causeth a messenger to be slaine, who vaunted to haue slaine Saul. 2. Sam. 1.15.

Dauid by the counsell of the Lorde, returned to his countrey after Sauls death. 2. Sam. 2.1,2,3. Hee is anointed king ouer Judah. 2. Sam. 1.4. The children borne to him in Hebron. 2. Sam. 3.2, to 6. and 1. Chro. 3.1, to 5. Hee recouereth his wife Michal by Abners meanes. 2. Sam. 3.12, to 17. Hee lamenteth Abners death. 2. Sam. 3.33.* Hee curseth Joab for slaying Abner. 2. Sam. 3.28,29. Hee is anointed king ouer Israel. 2. Sam. 5.3. Hee taketh the fort of Zion, which is called the citie of Dauid. 2. Sam. 5.7. His children borne in Jerusalem. 2. Sam. 5.14, to 17. and 1. Chro. 3.5, to 10. He discomfiteth the Philistims. 2. Sam. 5. 17.* Hee playeth before the Arke of the Lorde vpon instruments. 2. Sam. 6.5. and for dauncing there, Michal despiseth him. 2. Sam 6.16, 21.* He blesseth his familie. 2. Sam 6.20. He refresheth the people after the Arke was placed. 2. Sam. 6.17; 18, 19. Hee prayeth God for his promise, touching his posteritie. 2. Sam. 7.18.* 1. Chro. 17.16.* He vanquisheth the Philistims. 2. Sam. 8.1,2. & 1. Chro. 18.1,2. Hee maketh Syria tributarie. 2. Sam. 8.6. He dedicateth the vessels gotten of the Gentiles. 2. Sam. 8.10, 11. Hee restoreth Sauls possessions vnto Mephibosheth. 2. Sam. 9.7.* He sendeth his seruants vnto Hanun to comfort him. 2. Sam. 10.2. & 1. Chron. 19.2. who euill entreateth them. 2. Sam 10.3,4. and 1. Chro. 19.3,4.

Dauid committeth adulterie with Bath-sheba Urias wife, & causeth him to be murthered. 2. Sam. 11. 2, to 26. Hee marrieth Bath-sheba. 1. Sam. 11.27. Nathan by a parable reprooueth the fact. 2. Sa. 12.1, to 13 He acknowledgeth his sinne, & is forgiuen, and suffered patiently Gods correction. 2. Sam. 12.13, to 24 Hearing of Amnons death, he tare his garments, and lay on the ground. 2 Sa. 13.30, 31. He mortifieth himselfe by fleeing barefooted from Absalom. 2. Sam. 15.30. He giueth Mephibosheths goods to Ziba his seruant. 2. Sam. 16.4. He reuengeth not the outrage done to him by Shimei. 2. Sam. 16.10, 11, 12. Vnderstanding of Ahitophels counsell to Absalom, he fleeth. 2. Sa. 17.21, 22. He & his people almost famished, are by Gods prouidence relieued. 2. Sam. 17.27, 28, 29. He commandeth not to slay Absalom, but kindly to entreate him. 2. Sam. 18.5. For bearing of his death, he lamenteth. 2. Sa. 18.33. At Joabs perswasion, he dissembleth his sorowe & ioyfully receiueth his armie. 2. Sa. 19.8. His 5. concubines which Absalō had deflowred, he put in ward, but lay not with them. 2. Sa. 20.3.

Dauids foure battailes against the Philistims. 2. Sam. 21.15.* & 1. Chro. 20.4.* He causeth the bones of Saul and Jonathan to bee buried. 1. Sa. 21.22, to 15 His song for his deliuerance from his enemies. 2. Sam. 2.2.* His worthies. 2. Sam 23.8.* 1. Chro. 11. 10.* His last words. 2. Sam. 23.1, to 8. The spirite of the Lord spake by him. 2. Sam 23.2. He is moued by God to number the people, that he might punish them for their sinnes. 2. Samu. 24.1. and 1. Chron. 21.1,2. Three punishments are offred to him for this offence. 2. Sam. 24.13. and 1. Chron. 21.12. Seeing his people destroyed for his sinne, hee prayeth the Lorde to spare them and punish him and his fathers house. 2. Sam. 14.17. and 1. Chro. 21.17.

Who went with Dauid when he fled from Saul. 1. Chr 12.1, to 14 He appointeth ministers to serue before the Lord. 1. Chr 16.4, He prepareth for the building of

of the temple, and appoynteth Salomon to builde the ſame. 1. Chr. 22. 3, to 37. He ordeineth Salomon king. 1. Chron. 23. 1. He numbreth the Leuites, and aſſigneth their offices. 1. Chr. 23. 3. * To the ſonnes of Aaron theirs. 1. Chron. 24. 3. * He ordeineth ſingers with their places, and porters with their courſes. 1. Chron. 25. 1. and 26. 1. * And princes to ſerue the king. 1. Chro. 27. 1. * Becauſe hee was forbidden to builde the Temple, hee exhorteth Salomon to perfourme it. 1. Chr. 28. 2, to 11. He gineth Salomon the paterne how the temple and appertenances ſhould be made. 1. Ch. 28. 11. * What Dauid and his princes offered toward the building. 1. Chro. 29. 1, to 9. Abiſhag, a faire young maide, cherished Dauid in olde age. 1. kings 1. 1, to 5. Dyeth neere vnto death, he giueth Salomon his charge. 1. kings 2. 1, to 10. Dauids death, and time of his reigne. 2. kings 2. 10, 11. and 1. Chr. 29. 26. *

The praiſe of Dauid. Eccles. 47. 2, to 12. his kingdome abideth for euer. 1. kings 8. 13. Hee followed the Lord with all his heart. 1. kings 14. 8. ſaue onely in the matter of Vrias. 1. kings 15. 5. God would not take all the kingdō from Salomon nor his ſonne for Dauids ſake. 1. king. 11. 32, 36. Dauid foreſhewed the reſurrection of Chriſt. Actes 2. 25, to 32. Chriſt greater then Dauid. Matt. 22. 43, to 46. Marke 12. 35, 36, 37. Luke 20. 41, to 45. Dauid is called a Prophet. Matt 27. 35. and Gods ſeruant. Luke 1. 69. Acts 4. 25. He bare the figure of Chriſt. Matt. 27. 35. 36. Marke 12. 36. John 2. 17. and 15. 25. Hebr. 2. 12.

Dabir ¶ Debir, *an oratour, or word.* A citie called Kiriath-ſannah. Joſh. 15. 45. and Kiriath ſepher. Joſh. 15. 15. taken by Joſhua. Joſhua 10. 31, to 40. Alſo the king of Eglon. Joſhua 10. 3.

Debora Dehorah, *a word, or a bee.* The name of Rebekahs nurſe. Gene. 24. 59. her death Genes. 35. 8 Alſo a prophetеſſe, who inuged Iſrael. Judg. 4. 4. and ſent Barak againſt Sifera. Judg. 4. 6. * Her ſong. Judg. 5. 1. *

Decapolis, *of tenne cities.* A countrey. Matth. 5. 25. and Marke 5. 20. and 7. 31.

Dedan, *the beloued of thoſe.* The ſonne of Raamah Gen. 10. 7.

Dedanim, *idem.* Iſa. 21. 13.

Dieui Dehaue, *of generation.* Ezra 4. 9.

Decar Dekar, *force.* 1. kings 1. 49.

Delaia Delaiah, *the poore of the Lord.* 1. Chro. 3. 24.

Delaiam Deliah, *idem.* 1. Chro. 24. 18.

Dalila Delilah, looke Dalilah.

Dalphon Delphon, *regarding couertie.* Eſter. 9. 7.

Delos Delus, *declaring.* A countrey. 1. Mac. 15 23.

Demas, *the common ſort, or fauouring the people.* Coloſſ. 4. 14. and 2. Tim. 4. 10. Phile. 2. 4.

Demetrius, *belonging to Ceres.* Sonne of Seleucus. 1. Mac. 7. 4. Hee flayeth Antiochus, and enioyeth his kingdome. 1. Macc. 7. 14. Hee ſendeth Bacchides and Alcimus to afflict the Iewes. 2. Mac. 7. 8, 9. Hee ſendeth Nicanor to deſtroy the Iewes. 2. Mac. 14. 12, 13. He would make league with Jonathan: but he refuſeth, and ioyneth with Alexander, who flayeth Demetrius. 1. Mac. 10. 3, to 53.

Demetrius, ſonne to the ſaide Demetrius, ſucceedeth Ptolemeus. 1. Mac. 10. 67. and couenanteth with Jonathan to ſet Iudea free. 1. Mac. 11. 19, to 38. but being deliuered by Jonathā, he brake couenant. 1. Mac. 11. 53. and was ouercome by Arſaces. 1. Macc. 14. 3.

Alſo Demetrius, a ſiluer ſmith, a wicked man. Actes 19. 24. *

Demetrius. A man of good report. 3. John 12.

Demophon, *flaying the people.* 2. Mac. 12. 2.

Dionyſius Denis, *from heauen, or by diuine inſpiration, or pricked, or moued forward.* A man ſurnamed Areopagita, who beleeued in Chriſt at the preaching of Paul, Acts 17. 34.

Derbe, *enuironed in.* A citie. Actes 14. 6. Derben

Deuel, *know God.* Num. 1. 14. Duel

Deuteronomie, *a ſecond law.* The fift booke of Moſes, which the king is commanded to reade, and why. Dent. 17. 18. * It is declared vnto the people. Deu. 1. 5. Moſes wrote it, & deliuered it vnto the Prieſts and Elders, and why. Deut. 31. 9, to 14. He cauſed it to bee layde in the ſide of the Arke, and why. Deu. 31. 26, 27. God commaundeth Joſhua to reade and meditate in Deuteronomie, day and night, and why. Joſh. 1. 8. Joſhua cauſeth it to be both written vpon ſtones, and to be read vnto the people. Joſhua 8. 30, 31, 32, 33, 34, 35. The booke of Deuteronomie, is found in the Temple. 2. kings 22. 8. 2. Chr. 34. 14, 15. Joſiah cauſeth it to be read vnto al the people. 2. kings 23. 2 & 2. Chr. 34. 30.

Diana, a latine worde of Dies, *the day,* for that it giueth light like the day, and therefore the Moone is ſo called. An idole: the goddeſſe whom the Epheſians extolled with this commendation, *great is Diana of the Epheſians.* Acts. 19. 28. Diane

Diklah, *his diminiſhing.* Genesis 10. 27. Decla

Dibon. *abundance of knowledge, or an abounding ſonne.* Num. 21. 30. and Iſa. 15. 2.

Dibon-gad, *the abundance of a happy ſonne, or the abundance of vnderſtanding, or of the building of happines.* Num. 33. 45.

Diblaim, *a cluſter of figs, or paſte of drie figs.* the father of Gomer. Hoſ. 1. 3. Deblaim

Diblah, *idem.* Ezek. 6. 14. Diblaim

Diblethaim, *idem* a citie. Jere. 48. 22. Diblath

Dibri, *an Oratour, or my word.* Leuit. 24. 12. Deblathaim

Didymus, *a twinne.* John 11. 16. Dober

Dileam, *poore, or anſwere of the poore.* Joſh. 15. 38. Didimus

Dimon, *where it is red.* Iſa. 15. 9. Deleam

Domonah, *a dunghil.* A citie. Joſhua 15. 22. Dimona

Dinah, *iudgement.* The daughter of Jaakob by Leah. Gen. 30 21. ſhe is rauiſhed. Gen. 34. 1, 2. Dina

Dinaie, *iudges.* 1. Eſdras 4. 9. Denaba

Dinhabah, *his iudgement in thoſe things.* A citie in Edom. Gen. 36. 32. Dinhaba

Dionyſius, looke Denis.

Dioſcorinthus, *a heauenly ornament.* The name of a moneth. 2. Mac. 11. 21.

Diotrephes Diotrephes, *nouriſhed of Iupiter.* 3. John 9.

Diſan Diſhan, *a threſhing,* one of the children of Seir, and Diſhon, *fames, or aſhes.* another of his children. Gene. 36. 21. Diſhon

Dilon Di-zahab, *where much golde is.* Deut. 1. 1.

Dizarab ¶ Dodai, *beloued.* 1. Chro. 27. 4. Dudia

Dodanah, *loue.* 2. Chro. 20. 37. Dodanah

Dodanim, *beloued.* Genesis, 10. 4. Rodanim

Dodo, *his vncle.* 1. Chro. 11. 12.

Doeg, *carefull.* Sauls chiefe heardmen. 1. Sam. 21. 7. who to curry fauour with his maſter, reuealeth where he hath ſeene Dauid. 1. Sam. 22. 9. and afterward ſlew the Prieſtes of the Lorde, at the commandement of Saul: when none of his other ſeruantes would. 1. Sam. 22. 17, 18, 19.

Dophkah, *a knocking.* Num. 33. 12. Daphe

Dor. *generation.* Joſhua 11. 2. Judges 1. 27. looke Dophka Cappadocia.

Dorcas, *a Doe, or Roebucke,* of a woman. Act. 9. 36.

Dorda *generation of knowledge.* 1. kings 4. 31.

Doſitheus, *going to God.* 2. Mac. 12. 19.

Dothan, *the lawe, or cuſtome.* Gene. 37. 17. Dotham

¶ Drachma. and Drachmes. a certaine coine. 2. Mac. 10. 20. and Luke 15. 8. Drachme

Druſilla, *ſprinkled ouer with dewe.* Acts 24. 25.

¶ Dumah. *ſilence, or likeneſſe.* Gen. 25. 14. Duma

Dura, *generation, or habitation.* Dan. 3. 1.

Hebal

E

Ebal. *a heape of auncientneſſe.* Geneſis 32.23. Alſo a mount. Leuit. 27.4.13.

Obed

Abde me-lech

Abedmelech

Ebed. *a ſeruant.* Iudges 9.26.

Ebed melech. *ſeruant of the king.* A blacke Moore, Eunuch vnto Zedikiah. Jere. 38.7. At his late Jeremie was taken out of the dungeon. Jere. 38.8, to 14. Ebed-melech was deliuered out of captiuitie, becauſe he put his truſt in the Lord. Jere. 39.17,18.

Heber

Eben-ezer. *the ſtone of helpe.* 1.Sam.4.1.

Abiaſah

Eber. *paſſing, paſſage, or anger.* The ſonne of Selah. Geneſis 11.14 Of his children, Gene. 10.25.

Hebron

Abran

Hebron'ah

Hebrona

Abrona

Ebronis

Ebrone

Ebrathana

Ebia'eph. *a father bringing into one, or a gathering father.* Korahs ſonne. 1.Chron 6.37. and 9.19. alſo the ſonne of Elkanah. 1.Chro.6.23. looke Abiaſaph.

Ebron. *a going ouer, or paſſing from one place to another, or anger.* A citie Joſhua 19.28.

Ebronah. *going, or paſſing ouer, or being angry,* A place where the Iſraelites reſted. Num. 33.34.

¶ Ebratana. *the brother of death.* A ſtrong citie. Judeth 1.1. Tob. 3.7. and Mac 9.3.

¶ Ed. *witneſſe.* Joshua 22.34.

Eden. *pleaſure, or delight.* Gen. 2.8. Iſa. 51.16. and 2. kings 19.12.

Eder. *a flocke.* A mans name. 1. Chron. 23.23. alſo a citie. Joſh. 15.21. alſo a tower as ſome thinke, neere Beth-lehem. Mich. 4.8. where the Angels tolde the ſhepheards of Chriſts birth. Luke 2.8.

Edna. *euerlaſting reſt, or pleaſure,* Certaine names. 1. Chro. 12.20. Ezra 10.30. Tob. 7.2.

Edom. *earthly, bloody, or red.* The ſurname of Eſau, Gen. 25.30. Of him the country of Edom was ſo named. Gen. 36.31. ſo an Edomite, that is, *earthly, or bloodie,* is a man of that countrey. 1. kin. 11.14. The Edomites denied the Iſraelites paſſage thorow the country. Num. 20.14, to 22. The Iewes were commanded not to abhorre an Edomite, and why. Deut. 23.7. The ruine of Edom is foretold. Num. 24.19. Pſal. 137.7. Iſa 21.11. and 34.6. Jere. 49.7. Lam. 4.21. and why. Amos 1.11,12. Eze. 25.8,12. & 35.2.* Obad. 1.1.* David by Joab his captaine, deſtroyeth the males in Edom. 1. kings 11.15,16. The Edomites became Dauids ſeruants. 2. Sam. 8.14. They rebelled. 2. kings 8. 20,21,22. They are ſmitten and ouercome by Judah. 2. kings 14.7,10. and 2. Chro. 25.11. looke Eſau.

Edrai

Iedia

Gallim

Edrei. *the heape of ſtrength or might.* Deu. 1.4. & 3.10.

¶ Eglah. *a calfe, or charet.* 2. Sam. 3.5. & 1. Chr. 3.3.

Eglaim. *drops of the ſea.* Iſa. 15.8.

Eglon. *a calfe, or chariot.* A citie whereof Debir was king. Joſh. 10.3,4, alſo ỹ king of the Moabites. Judg. 3.12. whō Ehud ſlue in his chamber. Judg. 3.21,22.

Aegypt

Aegypt, *anguiſh, or tribulation.* In Hebrew Mizraim. a country of Aphrica vpon the Weſt ſide of Iudeaethe people called Egyptians. This country tooke his name of Mizraim the ſonne of Ham. Ge. 10.6. & 1. Chr. 1.8. Pſal 78.51 and 105.23. It was not lawfull for the Hebrewes to eat with the Egyptians. Ge. 43.32. They account ſheepkeepers an abomination. Ge. 46.34. Abraham went downe into Aegypt to auoyd famine. Ge. 12.10.* He returned thence very rich. Gene. 13.1,2. Seuen yeeres of plentie, & ſeuen yeeres of famine in Egypt. Ge. 41.53 54. Iaakob & his houſhold enter into Egypt. Gen. 46 26. The Egyptians for want of money, ſell vnto Joſeph all that they had. Ge. 47.16,to 27, Egypt ſore plagued. Exod. 7 1.* & 8.1. & 9.1.* & 10.1.* & 11.1.* according to the word. Ex. 3.18. The captiuitie in Egypt is prophecied. Gen. 15.13.14 it beginneth. Ex. 1.11.* Act. 7.17. Deliuerance from thence is promiſed Ge. 15.14. & 40.1. & 48.21. & 50.23. Ex. 3.10. & 6.1. & fulfilled. & they go forth with 600000. men, Exo. 12.36,37,38.* & 13.1.* and 14.1.* Num. 33.1. Deu. 16.1. Hoſea 13.4. after they had ſoiourned there 430. yeres. Exod. 12.40,41. God commandeth to ſpoile the Egyptians. Exo. 3.22. & 11.2. & 12.35. The firſt borne of euery thing in Egypt die. Exod. 12.29,30. Of the ruine of Egypt, and deliuerance of Iſrael, read Wiſd. 19.1,to 11. Ez. 14.27.* The Iſraelites deſired to returne to Egypt, Exo. 14.10,11,12. & 16.1,2,3. & 17.1, 2,3. Num. 11.1. & 14.1,2, 3,4. & 20.2,3,4,5. againſt Egypt, is prophecied. Iſa. 18.1.* 12,2. & 20.1.* Jer. 43. 7. & 44.24. & 46.2.* Eze. 29.1.* & 30.1.* & 31.1.* & 33. 1,to 12. Of the realme of Egypt, & the alliance of the ſame: & of the warre againſt the land of Sypia, looke Dan. 11.17. Deliuerãce out of Egypt (as the greateſt benefite) is often remembred. Exo. 20.1,2,3. Leui. 22, 33. & 26.13. Deu. 4.37. & 5.6. & 7.8. & 8.14. & 16.1,3,6. Judg. 2.1. & 6.8,9. & 1. Sa. 10.18. & 2. king. 17.7. Mic. 6.4. The Egyptians went forth againſt Judah. 2. Chr. 12.2,3,4,5. Egypt was won by the king of Babel. 2. king. 24.7. aſſaulted of Antiochus. 1. Mac. 1.11, to 23. Into Egypt Chriſt fleeth before Herod. Mat. 2.13,14 15. & returneth thence. Matth. 2.19,20,21. The Egyptians after their afflictions forſake their idoles, & honour God vpon the onely altar Jeſus Chriſt. Iſai 19. 19.* Hoſhea ſeeketh aide of the Egyptians, and rebelleth againſt the king of Aſſhur. 2. kings 17.4.

Aegyptians

Ehud. *prayſing.* A iudge whome God had raiſed to deliuer the Iſraelites, from the ſeruitude of Eglon king of Moab. Judges 3.15. Ehud ſlayeth Eglon. Judges 3.20, to 31.

Aod

Ahud

¶ Ekar. *barren, feeble, without ſtrength.* 1. Chro. 2.27.

Acar

Ekron. *barrenneſſe.* A citie. Jer. 25.20. The citizens called Ekronites. Joſh. 13.3. This citie Judah tooke. Judges 1,18. They ſend the Arke of God out of their bounds, and why. 1. Sam. 5.10, 11, 12.

Accaron

Akaron

Accaronites

Akaronites

¶ Bladah. *Gods eternitie.* 1. Chro. 7.20.

Elada

Elah. *an elme, or oke.* A valley. 1. Samu. 17.2. Alſo a duke of Edom. Gen. 36.41. alſo the name of a king. 1. kings 16.6,8, to 15.

Ela

Elam. *a young man, or virgine.* Gen. 10.22. of him came the Elamites. Of the countrey and people, reade Iſai. 11.11. and 22.6. Jere. 49.34.* Iſai 13.1.* Ezek. 32. 24. Dan 8.2. Actes 2.9.

Aelam

Aelamites

Elaſah. *the doings of God.* Ezra 10.22. Jere. 29.3.

Elaſa

Elath. *ſtrength.* A citie. Deu. 2.8. and 2. king. 14.22. and 16.6.

Elchanan. *the mercie of God.* 2. Sam. 23.24.

Elhanan

Eldaah. *the knowledge of God.* Geneſis 25.4.

Eldaa

Eldad *Gods beloued.* Num. 11.26.

Elad

Eleadah. *Gods teſtimonie, or witnes of God.* 1, Chron. 7.21.

Elead

Elealeh. *Gods aſcenſion.* a citie. No. 32.37. Iſai 15.4.

Elealı

Eleaſah, or Eleaſaph. *the worke or doings of God,* 1. Chron. 2.39. and 8.37.

Eleale

Elaſa

Eleazar, *the helpe, or ayde of God,* Sonne of Aaron. Exo. 6.23. One of the diuiders of the land of Canaan. Joſh. 14 1. as was commanded. Num. 34.17. Hee is anointed by Moſes. Leui. 8, 13. after Aarons death he became hie Prieſt. Num. 20.28. Deu. 10.6. He dieth. Joſhu 24 33. him ſucceedeth Phinehas. Exod. 6. 25. Num. 25.11.

Eleazer

Alſo the ſonne of Abinadab. 1. Samu. 7.1. Alſo the ſonne of Aharon. 1. Maccabes 6.43. Alſo a principall Scribe. 2. Maccabes 6.18. Alſo Iolephs great grandfather. Matth. 1.15, 16.

Eleph. *learning.* A citie. Joſhua 18.28.

Elhanah. *giuen of God.* 2. Sam. 21.19.

Elhanan. *Gods grace, or mercie.* 2 Sam. 23.24.

Eli. *the offering, or lifting vp.* The father of the two wicked prieſts Hophni and Phineas. 1. Sam. 1.3. He deſireth of God to graunt the petition of Hannah. 1. Sam. 1.17. Samuel is deliuered vnto him, as a preſent

Heli

sent to the Lorde. 1. Samuel 1.22.* The sinne of Elis sonnes caused the people to abhorre the Lordes offering. 1. Sam. 2. 17. He is threatned, because he beareth with their wickednesse. 1. Sam 2.27.* He reproueth their wickednesse, but punisheth them not. 1. Sa. 2.23,24,25. Hearing of the punishment ordeined for him, he humbleth himselfe to Gods good pleasure. 1. Sam. 3.18. His children are slaine 1. Sam. 4.11. and he being 98. yeeres olde, hearing they were dead, and the arke of God taken, brake his necke, after hee had iudged Israel 40. yeeres. 1. Sam. 4.13, to 20.

Also the name of Iosephs father in law: for Eli, or otherwise called Ioacim, was father to ỹ virgin Mary, whom Ioseph maried. Luke 3.23. Mat. 1.16.

Eliab. *God my father, or my God the father.* Sonne of Pallu, the sonne of Reuben. Num. 26.8. also ỹ sonne of Helon. Numb. 1.9. Also Dauids eldest brother. 1. Sam. 16.6. and 17.28.

Eliacim. *God ariseth, or the resurrection of God.* Certaine mens names. Matt. 1.13. Luke 3.30.

Eliada. *the knowledge of God.* 1. Chro. 3.8.

Eliada
Elia
Eliacim

Eliadah. *idem.* Father of Rezon. 1. King. 11.23.

Eliah. *God the Lord.* 1. Chro. 8.27.

Eliakim. *the resurrection of God, or God ariseth.* Vilkiahs sonne. 2. Kin. 18.18. Isa. 22.20. also Iosiahs sonne whome Pharaoh Nechoh made king in his fathers steade. 2. King. 32.34. and called him Iehoiakim. 2. Chro. 36.4.

Eliam, *the people of God.* The sonne of Ahithophel. 2. Sam. 23.34.

Elias, looke Eliah.

Eliataph. *the Lord increaseth.* A captaine of the Gadites. Num. 1.14.

Eliasib
Eliathath
Eliathas

Eliashib. *the Lord returneth.* 1. Chr. 3.24. and 24.12.

Eliatha. *my God cõmeth, or thou art my God.* 1. Chr. 25.4.

Elidad. *the beloued of God.* Num. 34.21.

Eli Eli lama-sabachthani. Matt. 27.46.

Elioenai

Elichoenai *to the Lord mine eyes.* 1. Chro. 26.3.

Eliel. *God my God.* 1. Chro. 5.24. and 11.46.

Elioenai
Eliaba

Elienai. *vnto him mine eyes.* 1. Chro. 8.20.

Elihaba. *my God the father.* 2. Sam. 23.32.

Eliezer. *the helpe of God.* Gen. 15.2. also the sonne of Moses. Exo. 18.4. also the sonne of Iozim. Luke 3.29.

Elioenai

Elihoenai, *the God of mine eyes.* Ezra 8.4.

Elihoreph. *the God of youth.* 1. King. 4.3.

Eliu

Elihu. *my God himselfe, or he is my God.* One of Iobs friends ỹe sonne of Barachel. Iob 32.2. Who prooueth that age maketh not a man wise, but ỹe spirit of God. Iob 32.7. Hee commendeth the iustice of God. Iob 34.10. and 36.6. also the names of certaine men. 1. Sam. 1.1. and 1. Chro. 12.20.

Elias, Eliah
Helias

Eliah. *God the Lord, or a strong Lorde.* A Prophet, who foretolde the famine to come among the Israelites. 1. King. 17.1. and Iam. 5.17. He is fed by the rauens. 1. Kin. 17.6. sent vnto the widow of Zarephath, where he raised her sonne to life. 1. King. 17.9.* Luke 4.26. Sent by God vnto Ahab, whom hee boldly reproueth, and after both mocketh Baals priestes, and slayeth them. 1. King. 18.1, to 41. Of his zeale for the Lord. 1. king. 19.10. By prayer he obteineth raine. 1. Kin. 18.42.* Iam. 5.18. He is persecuted by Iezebel. 1. Kin. 19.2. Fleeing from her, being almost famished, he desireth to die, but is nourished by an Angel. 1. kin. 19.4,5. In ỹe strength of which meate, he trauailed 40. dayes and 40. nights. 1 king 19.8. Hauing seene the horrible tempest, and spoken with God, hee tooke such courage, that hee was no more afraide of Iezebel. 1. king. 19.11. to 15. He is commaunded to anoint Hazael, Iehu, and Eliśa. 1. Kings 19.15.* Hee reproueth Ahab, and foretelleth his and Iezebels death. 1. King. 21.19, to 25. Hee reproueth Ahaziah, and whp. 1. King. 1.16. At his prayer fire came from heauen, and deuoured two captaines with their men. 2. King. 1.10,11,12. He was an hairie man, and girded with a girdle of leather. 1. King. 2.8. He diuideth the water of Iordan. 2. King. 2.8. He is taken vp into heauen by a whirlewinde. 2. King. 2.11. Christ interpreteth that Eliah, promised in Malachi, was Iohn Baptist. Matth. 11.10,14. and 17.12. Marke 9.13. Luke 1.17. Hee was seene at the transfiguration of Christ. Matth. 17.3. Marke 2.4. Luke 9.28. Hee is praysed. Eccl. 48.1, to 13.

Elika. *the Pelicane of God.* 2. Sam. 23.25. Elica

Elim, *Rammes.* Exod. 15.27. Num. 33.9.

Elimais. *sudden feare,* A citie. 1. Mac. 6.1. Tob. 2.10. Elimas

Elimelech, *my God the king, or the counsell of God.* The husband of Naomi. Ruth 1.2. Elimode
Eli-melech
Elmelech

Elioenai, *to him mine eyes.* 1. Chro. 3.23. Elhoenai

Elionai, *vnto the Lord mine eyes.* 1. Chro. 4.36.

Eliphal, *a miracle of God.* 1. Chro. 11.35. Elipelet

Eliphalet, *the God of deliuerance.* One of Dauids sonnes. 1. Chro. 3.8. and 14.5. and 2. Sam. 5.16. Also the sonne of Ahasbai 2. Sam. 23.34. Eliphelet
Elpalet

Eliphaz, *the indeuour of God.* One of Iobs friends. Iob 2.11. Who reproueth him of impatience. Iob 4.5. By reason of Iobs afflictions hee would proue him to be faithlesse. Iob 4.7. An other argument of Eliphaz taken of the rightreuelnesse of God. Iob 4.17. He persisteth to proue Iob wicked, in that he could be spared, and the wicked punished. Iob 5.1,2.* and for reproueth him of arrogancie. Iob 15.2.* Eliphas

Also Esaus sonne by Adah. Gen. 36.4.

Elipheleh, *the God of iudgement.* 1. Chro. 15.18,21. Eliphele

Elisaber, looke Elisheba.

Elisha, *my God saueth, or the health of God,* The sonne of Shaphat, whom Eliah anointed Prophet in his roome. 1. King. 19.16. Elisha sacrificeth a couple of oxen, giueth thankes to God, and immediatly followeth his vocation. 1. Kin. 19.21. He was called to be a Prophet from ỹ plough taile. 1. kin. 19.19,20. Hee craueth of Eliah to haue his spirit double vpon him. 2. Kings 2.9. The children of the Prophets, seeing him replenished with Gods spirit, fell to the ground before him. 2. Kin. 2.15. He diuideth the water of Iordan with his cloke. 2. King. 2.14. The children that mocke him, are deuoured of two beares. 2. King. 2.23,24. Hee casteth salt into the poysoned waters, and healeth them. 2. King. 2.21. He prophesieth whilest the minstrel played. 2. Kin. 3.15. Hee obteineth waters at Gods hands for ỹe armie of Israel. 2. Kin. 3.17. Being relieued by a rich woman, he obteineth a child for her in recompense thereof. 2. King. 4.8, to 18. And by his prayer raiseth him againe from death. 2. Kings 4.11, to 38. Calling meale into a pot of pottage, he made the same fit nourishment for ỹe children of ỹe prophets, which before they thought had bin poisoned. 2. kin. 4.38, to 42. Elizeus
Elishua
Elseus

God by Elisha healeth Naaman of leprosie. 2. Kin. 5.1, to 15. Luke 4.27. Of whom he would take no reward, because hee would not sell the gift of God. 2. Kin. 5.15, to 20. In the time of dearth with 20 loaues he fed an hundred men. 2. King. 4 42,43,44. He causeth yron to swimme. 2. King. 6.6. Hee foretelleth the king of Israel, of the comming and intent of the Aramites. 2. Kings 6.8,9. The King of Aram, offended with his being preuented by Elisha, sent an armie to take him, which armie by the prayer of Elisha, were so blinded, that they were led into Samaria. 2. King 6, 10, to 21. Elisha sitting in his house, sheweth what Iehoram purposed against him. 2. King 6.32.

For ỹe loue of Elisha, ỹe King caused to be restored vnto the Shunamite all her goods. 2. kin 8.6. Gehazi reheatieth to the king the miracles which Elisha has

had wrought. 2. kin. 8 4,5. He foretelleth plentie of vitailes vnto ꝑ Samaritanes. 2. kin. 7. 1. He foretelleth the Shunamite of 7. yeres famine to come. 2. kin. 8. 1.

Ben hadad sendeth vnto Elisha for the recouering of his health. 2. king. 8. 7, 8. Elisha weeping foresheweth Hazael the euils that hee should doe to Israel. 2. king. 8. 10, 11, 12, 13. Being sicke, he foretelleth king Joash, how many victories he should haue against the Aramites. 2. kin. 13. 14, to 20. He dieth. 2. kin. 13. 22. A dead body being cast into his sepulchre, and touching his bones, riseth to life. 2. King. 13. 21. He is prayed. Eccius 48. 12.

Elisa
Elissa — Elishah. *it is God, or the Lambe of God.* Sonne of Iauan. Gene. 10. 4. Also certaine Iles, called by that name. Ezek. 27. 7.

Elisama. — Elishama. *the God of hearing.* Nū. 1. 10. 2. Sā. 5. 16.

Elisaphat — Elishaphat. *my God iudgeth.* 2. Chro. 23. 1.

Elizabeth — Elisheba. *the othe of God, or the fulnes of God.* Ammis nadabs daughter, and Aarons wife. Exod. 6. 23. Also Zacharias wife, who being long barren, at length bare Iohn Baptist. Luke 1. 5, 7, 13.*

Elisabet
Elisabet
Eliseba
Elisua — Elishua. *God keeping safe.* Dauids sonne. 2. Sā. 5. 15.

Eliu — Eliud. *God of praise.* Eleazarus father. Mat. 1. 14.

Elizur. *the strength of God.* Num. 1. 5.

Elcanah — Elkanah. *the zeale of God.* The sone of Korah. Ex. 6. 24. Also the name of Samuels father. 1. Sam. 1. 1, 19.

Elcoshite — Elkeshite, *late, or in the euening, or the hardines, or rigor of God.* an inhabitant of Elkosh, a billage of Galile in ꝑ tribe of Simeon. Because Nahum ꝑ Prophet was borne there, he is called an Elkeshite. Nah. 1. 1.

Elcesius

Ielar — Elasar. *departing, or reuolting from God, or rebellious to God.* A countrey in Asia called Pontus. Gen. 14 1, Acres 2. 9.

Almodad — Elmoded *the measure of God, or God measureth.* The sonne of Ioktan. Gen 10. 6. and 1. Chro 1. 20.

Elnaem — Elnaam, *Gods fairenesse.* 1. Chro. 11. 46.

Elnathan *God hath giuen, or Gods gift.* 2. King. 24. 8. Iere. 26. 22.

Eloi Eloi lama sabachthani Marke 15. 34.

Elon. *strong.* Gen. 26. 34. Of him came the Eloaites. Num. 26, 29. Also a Iudge. Iudg. 12. 11, 12. Also one of Salomons twelue officers. 1. King. 4. 9.

Ailath — Eloth. *oliues.* A citie. 2. Chro. 8. 17. and 26. 2.

Elpalat, looke Eliphalet.

Elpaal — Elphaal, *Gods worke.* 1. Chro. 8. 11, 12.

Eltekeh — Eltekeh. *the case of God.* A citie in the tribe of Dan. Iosh. 19. 14. and 21. 23.

Eltecon — Eltekon. *Gods correction.* A citie. Iosh. 15. 59.

Eltolad — Eltolad. *the generation of God.* A citie pertaining to the tribe of Iudah. Iosh. 15. 30. and 19. 4.

Eleusai — Elwai. *God my strength, or the strength of God.* One of Dauids worthies. 1. Chro. 12. 5.

Elymas, *a corrupter, or sorcerer.* A Magician, who resisted Pauls preaching, and therefore became blinde. Acts 13. 8, to 12.

Elzabad — Elzabad. *Gods dowrie.* 1. Chro. 12. 12. and 26. 7.

Elzaphan — Elzaphan. *God of the Northeast winde.* Exod. 6. 22. Leuit. 10. 24.

Simalcue
Emalcue — ¶ Emalcuel. *God the king, or the kingdome of God, or messenger of God.* He brought vp Antiochus ꝑ sonne of Alexander. 1. Mac. 11. 39.

Emek, *the valley.* Iosh. 13. 19.

Emims. *feares, or fearefull, or the Ile of waters.* The name of a people. Gen. 14. 5.

Emmanuel, looke Immanuel.

Emaus — Emmaus *fearefull, counsel, or abiect people.* A billage. 1. Mac. 3. 40, 57. Luke 24. 13.

Emor. *an asse.* Acts 7. 16. looke Hamor.

Amorhi — Emori, *a rebell.* Sonne of Canaan. Gen. 10. 16.

¶ Enaim. *a fountaine, or place where were two wayes, or an open place.* In this place sate Tamar whom Iuda lay withall. Gen. 38. 21.

Enam. *a fountaine, or well, or the eyes of them.* A citie. Enahn Iosh. 15. 34.

Enan. *a cloude.* A citie. Ezek. 47. 17.

Endor. *a well, or the eye of a generation, or habitation.* En-dor A citie. Iosh. 17. 11. Psal. 83. 10. 1. King. 28. 7.

Eneas, looke Æneas.

En eglaim. *a wel, or the eye of calues.* Ezek. 47. 10. En agallim

En-gannim. *the well of gardens, or the eye of prosperities.* Iosh. 15. 34. and 19. 21. Enganim

En-gedi. *the well or eye of a kidde, or of felicitie.* A citie neere to the red sea toward the West. 1. Sa. 24. 2. En-gaddi En gadi Ezek. 47. 10. Cant. 1, 13. John 15, 62. called also Hazezon-tamar. Gen. 14. 7. or Hazon Tamar. 2. Chron. 20. 2.

En-haddah. *a merry or quicke sight, or the wel of gladnes,* or after the Syrian, or Hebrue, *the one well or eye, or the new well or eye.* A citie. Iosh. 19. 21. Anhadok

En hakkore. *the fountaine of him that prayed, or the well of the caller on.* Iudg. 15, 19.

Enharod. *the well of great feare.* Iudg. 7. 1. A place, called also Haradah. Num. 33. 24, 25. En-harad

En-hazor *a wel, or eye of an enimie, or the hay or grasse of the well.* A citie in the tribe of Naphtali. Iosh. 19. 37.

En-mishpat. *the well of iudgement.* Gen. 14. 7. En-mispat

Enoch, looke Henoch.

Enon, *a cloude, or his well, or eye.* A billage. Ioh. 3. 23. Ænon

Enosh, *man, or desperation.* The sonne of Sheth. Gen. 2. 46. and Luke 3. 38.

Enosh liued 905. yeeres. Gen. 5. 11. Enos

En rimmon. *the well of height, or the wel like a pomegranate.* A citie. Nehe. 11 29. Henos

En-rogel. *the well or fountaine of searching out.* Iosh. 15. 7. and 18. 16. and 1. Kings 1. 9.

En-shemesh. *the wel or fountaine of the sun.* Iosh. 15. 7.

En-tappuah. *the well or fountaine of an apple or inflation.* A citie. Iosh. 17. 7. Entaphuah

¶ Epaphras, *forming.* A man by whom the Colossians receiued the Gospel. Col. 1. 7. His care & zeale for the Colossians and others commended. Col. 4. 12, 13. Epaphra

Epaphroditus, *faire, or pleasant.* Of him & his commendation. Phil. 2. 25.*

Epænetus, *laudable, or worthy prayse.* One that first embraced the Gospel in Asia Rom. 16. 5.

Ephah. *wearie.* a measure. Exo. 16. 30. Ezek. 45. 10, 11, also certaine mens names. Gen. 25. 4. & 1. Chro. 2. 46, 47. also a countrey. Isa. 60. 6. Epah Ephi

Epher. *dust, or leade.* 1. Chro. 5. 24.

Ephesus, *desireable.* a chiefe citie of Asia the lesse: the citizens called Ephesians. Heere Paul planted the Gospel. Acts 18. 19, 20, 21. and 19. 26. and 1. Cor. 16. 8. 9. Reuel. 1, 11. and 2, 1. Their great goddesse was Diana. Acts 19 35.

Ephlal. *iudging, or praying.* 1. Chro. 2. 37. Aphlal

Ephphatha. *be opened.* Mar. 7. 34. Ephlal

Ephod, *an ornament.* a garment of linen. looke Exo. 25. 7. Iudg. 8. 27. and 17. 5. 1. Sam. 2. 18. & 21. 9. and 22, 18. 2. Sam. 6. 14. Hose. 3. 4. 1. Chron. 15. 27. also a mans name. Num. 34. 23.

Ephraim. *fruitfull, or increasing.* The second sonne of Ioseph. Gene. 41. 52. of him came the Ephraimites. Num. 26. 28. Their lot or inheritance. Iosh. 16. 1, to 5. Iaakob appointeth Ephraim & Manasseh to be counted for his children. Gen. 48. 5. & why 1. chr. 5. 1. Ephraim the yonger preferred before Manasseh ꝑ elder. Ge. 48. 14. Iaakob prophesieth of ꝑ kingdom of Ephraim. Ge. 49. 22, to 27. & so doeth Moses. Deut. 33. 13, to 18. Ephraims genealogie. 1. chr. 7. 20, to 30. Ephraim & Manasseh craue greater inheritance of Iosh. and why. Iosh. 17, 14.* Ephraim riseth vp against Iphtah, & are discomfited.

discomfited Judg. 12, 1, to 7. Ephraim expelleth not the Canaanites, but dwelt among them. Judg. 1. 29. Ephraim riseth vp against Gideon, because hee called them not with him, when he went against the Midianites: who he appeaseth, affirming that they had done more then he in slaying Oreb & Zeeb. Judg. 8. 1, 2, 3. By Ephraim is vnderstood the ten tribes. Isai. 7. 2, to 10. and 9. 8, 9.* Hose. 5, 3.* Of Ephraim reade Iere. 4 13 and 31. 5, 18, 19.

Ephrath — Ephrath, *abundance*, or *fertilitie*. The wife of Caleb.
Ephrathah — 1. Chr. 2. 19, 50. Also the father of Hur. 1. Chr. 4. 4. Of him the citie of Beth-lehem was so called. Gene. 35. 19. Mica. 5. 2. 1. Chr. 2. 24. Psa. 132. 6. Where Elkanah dwelt. 1. Sa. 1. 1. & Dauids father. 1. Sa. 17. 12.
Ephrata — Ephron, *dust*. A citie destroyed by Iudas. 1. Mac. 5. 46, 52. looke Iosh. 15. 9. 2. Chron. 13. 19. 2. Mace. 12. 27. Also the name of Zoar, who solde Abram the fielde and caue of Machpelah. Gen. 23. 6, to 19.
Nephthar — Ephthar, *a shining*, but Nephi, or Nephther, is *purification*, or *clensing*. A place. 2. Mac. 1. 36.
Nephi — Epicures, *ayders*, or *helpers*. A sect. Acts 17. 18. looke more in the second Table.
Her — ¶ Er, *a watchman*. The first borne sonne of Iudah. Gen. 38. 3. He marrieth Tamar. Gene. 38 6. For his wickednesse the Lord slew him. Gen. 38. 7.
Heram — Eram, *a follower*, Of him came the Eramites. Numb. 26. 36.
Erastus — Erastus, *amiable*. The Chamberlaine of the citie of Cozinth. Rom. 16. 23. who with Timotheus was sent into Macedonia by Paul. Acts 19 22.
Arach — Erech, *length*, or *health*. A citie. Gen. 10. 10.
Heri — Eri, *my citie*. The sonne of Gad. Gene. 46. 16. of him came the Erites. Num. 26, 16.
Herites — ¶ Esaias, looke Esaiah.
Asarhaddon — Esarhaddon, *binding choer of sulnesse*. Sonne of Sancherib. Isa. 37. 37, 38. 2 king 19. 36, 37.
Esau, *doing*, or *working*. The sonne of Isaak. Ge. 25. 25. Izhak loueth him, & why. Ge. 25. 28. The answere which God made vnto Rebekah, touching Esau & Iaakob. Ge. 25. 22, 23 Esau is a cunning hunter. Ge. 25. 27. He selleth his birthright for a messe of pottage. Ge. 25. 29.* He marieth two wiues, which were a griefe of mind to Izhak & Rebekah. Ge. 26. 34, 35. Hee is sent for benison. Gen. 27. 3, 4, 5. Iaakob getteth Esaus blessing. Gene. 27 6, to 30. Esau made seruant to Iaakob. Gen. 27. 37. Izhak blesseth Esau. Gene. 27 39, to 41. Esau thretneth Iaakob. Gen. 27. 41. Esau against his fathers wil taketh him wiues of the posteritie of Ishmael. Ge. 28, 8, 9. He meeteth Iacob with foure hundreth men. Gen. 33. 1. His anger towards him is appeased. Gen. 33. 4. He receiueth his presents. Gen. 33. 11. & offereth to keepe him company. Gen. 33. 12. Esau returneth to mount Seir. Gene. 33, 16. His wiues riches & genealogie. Gen 36. 1.* and 1. Chr. 1. 35, to 43.
Moses forbade the Israelites to warre with the children of Esau, and why. Deut. 2. 4, to 8.
None of vs ought to be a fornicator, or a prophane person as Esau. Heb. 12. 16.
I haue loued Iaakob and haue hated Esau. Rom. 9. 13. Mal 1. 2. 3.
Esdraelon — Esdraelon, *the helper of strength*. Iudeth 7. 3.
Esdrelon — Esdras, looke Ezra.
Esrah — Esbaal, *the fire of the ruler*. 1. Chron 8 33.
Esbaal — Esban, *fire of the sunne*. Gen. 36. 26.
Esban — Eshcol, *grapes*, or *a cluster*. The name of a riuer, or valley in the land of Canaan, from whence the branch wt one cluster of grapes was brought vnto Kadesh Num. 13. 24, to 28 Deut. 1. 24. Also a mans name. Ge. 14 13.
Eshcol — Eshean, *help vp*. A citie. Iosh. 15. 52.
Eshean — Eshek *violence*, or *force*. 1. Chron. 8. 39.
Eshek — Eshkelon, *the fire of slander*. A citie. looke Ashkelon, the inhabitants called Eshkelonites. Iosh. 13. 3. — Escalonite
Eshtaol — Eshtaol, *a strong woman*. A citie. 15. 33, — Eshtaol
Eshtaulites — Eshtaulites, *strong women*. A people. 1. Chron. 2. 53. — Eshtaulites
Eshtemoa — Eshtemoa, *a womans wombe*. A citie. Iosh. 21. 14. — Eshtemoa
Esli — Esli, *hard by me*. The father of Naum. Luk. 3. 25. — Hesli
Ester — Ester, *secret*, or *hidden*. Mordecais vncles daughter. Esther Ester. 2. 7. She is brought to king Ahashuerosh, & is made Queene in stead of Vashti. Est. 2. 17. She sendeth to Mordecai to vnderstand why he mourned. Est. 4. 5, to 9. Ester, intending to speake to the king for her people, prayeth & fasteth, and causeth others to do likewise. Est. 4. 16. Shee deliuereth that the king & Haman would come to the banquet she had prepared. Est. 5. 4 to 9. In the midst of the banquet she intreateth the king for her selfe & her people. Est. 7. 3. Her prayer for the deliuerance of her selfe and her people. Ester. 14. 3.*
Ethan — ¶ Eram, *their birde*. A citie. 1, Chron. 4. 32.
Ethan, *strength*. A wise man. 1. kings 4. 31. Also the name of other. 1. Chron. 6. 42, 44.
Ethanim — Ethanim, *strong*, or *valiant*. The name of the seuenth moneth after the Hebrewes. 1. kings 8. 2.
Eth-baal — Eth-baal, *vnto an image*. King of the Zidonians. 1. kings 16. 31.
Ethar — Ethar, *talke*. A citie. Iosh. 15. 42.
Ethiopia — Ethiopia. In Greeke signifieth *burning*, or *heate*: *in* Hebrew it is called *Chus*, or *Chush*, that is, *blacke*, or *blackeneſſe*. A countrey riling frō the flood Indus nere Egypt, betweene the flood Nilus and the Ocean sea: it lyeth in the South vnder the Sunne which is alway neere vnto it: the people called Ethiopians. Æthiopia
Zerah the Ethiopian warred against Asa, and was discomfited. 2. Chron 14. 9, 10* Moses wife was an Ethiopian. Num. 12. 1. Philip baptized an Ethiopian. Acts 8. 27. Ethiopians taken for the blacke Mores. 2. Chron. 12. 3. Of whose destruction, reade Zeph. 2. 12. looke more. Gene. 2. 13. Ester 1. 1. Isa 11. 11. & 18. 1, and 20. 3. & 37. 9. Ezek. 29. 10. & 30. 4, 5, 9. Amos 9. 7. Nahum 3. 9. Zeph. 3. 10. Psal. 68. 31.
Ethnan — Ethnan, *a gift*. 1, Chron. 4. 7. — Athan
Ethnei — Ethnei, *strong*, or *giuing*, or *of an asse*. The sonne of Zerah. 1. Chron 6. 41. — Athanai
Eubulus — Eubulus, *prudent*, *wise*, or *of good counsell*. One who saluted Timothie. 2, Tim. 4. 21.
Eui — Eui, *vnuse*. Iosh. 13. 21.
Euil-merodach — Euil-merodach, *fooles passing ouer bitternesse*, or *the grinding bitternesse of a foole*, or *a foole bitterly beaten*, or *ground to powder*. King of Babel, sonne to Nebuchadnezzar. 2. Kin. 25. 27 Jere. 52. 31.
Eunice — Eunice, *good victorie*. A faithfull woman the mother of Timothie. 2. Tim. 1. 5.
Eunuch — Eunuch, *gelded*. looke in the second Table.
Eupator — Eupator, *good father*. The surname of Antiochus the sonne of the vngodly Antiochus Epiphanes. 1. Mac. 6. 17. 2. Mac. 2. 20. and 10. 10, 13. His comming into Iudea. 2. Mac. 13. 1.
Euphrates — Euphrates, *fruitfull*. A riuer called Perath. Gene. 2, 14. and 15. 18. Eccius. 24. 30.
Eupolemus — Eupolemus, *fighting well*, or *a good warriour*. One of Iudas Embassadours 1. Mac. 8. 17.
Euroclydon — Euroclydon, *the Northeast winde*. Acts 27. 14.
Eurychus — Eurychus, *happy*, or *fortunate*. A yong man whome Paul raised from death to life. Acts 27. 12. — Eurycus
Euodias — Euodias *a good smell*. A worthy woman among the Philippians Phil. 4. 2. — Euodia
¶ Exorcistes *coniurers*. of whom looke in the 2. table.
¶ Ezbon *hastening to vnderstand*. Gene. 46. 16. 1. Chron. 7. 7. — Ezbon
Ezebon — Ezebon
Ezekias — Ezekias, looke Hiskiiah.
Ezechiel — Ezekiel, *the strength of God*. A Prophet. Ezek. 1. 1. when he prophecied: in whose dayes: & where. Ezek. 1. 1. His kindred and office. Ezek. 1. 3. He is sent to — Ezechiel

turne

turne the people from their error. Ezek. 2, 3. He is fed with the word of God, boldned by his spirite, and sent to the Israelites in captiuitie. Ezek. 3. 1, 2, to 16. The similitude of God appeareth vnto him. Ezek. 8. 2. Hee is brought to Ierusalem in the spirit. Ezek. 8. 3. Hee heareth the Lord speake, who foretolde him that the captiues should returne to the land of Israel. Ezek. 11. 17. He returneth in spirit cõ Iudea vnto Caldea. Ezek. 11 24. His wiues death. Ezek. 24. 18. He seeth the glory of God entring into the Temple, from whence it had before departed. Ezek. 43. 2. He seeth the waters issue foorth of the Temple. Ezek. 47, 1, 2. He is prayed. Ecclus. 49. 8, 9.

Esel — Ezel, *a walking, or of the way.* 1. Sam 20, 19.

Asaliah — Ezeliah, *neere the Lord.* 2. Chro. 34. 8.

Ezem *a bone.* 1. Chro. 4. 29.

Eser — Ezer, *an helpe.* Gen. 36, 21. Nehe. 3. 19, and 12. 42. and 1. Chro. 4 4. and 7 21.

Ezion gaber — Ezion-geber, *counsel of man.* Numb. 33. 35. and 2. Chro. 8, 17. Deut. 2, 8.

Esdras — Ezra, *an helper.* a famous Scribe. Ezra. 7. 6. to whom Artashasthe gaue commission to returne vnto Ierusalem with many Iewes. Ezr. 7. 1, 11.* whose names are rehearsed. Ezra 8. 1.* He separateth the strange wiues from Israel. Ezra. 9. 1.* and 10. 1.* reuiueth the law. Nehe. 8. 2, 3.* & 1. Esd. 9 39.* is called Iehozadak. 1. Chro. 6. 14, 15.

Esri — Ezri, *my helpe.* 1. Chro. 27. 26. Joash was the father

Ezrites — of the Ezrites. Judges 6. 11.

Azriel — Ezriel, *the helpe of God.* Jer. 36. 26. & 1. Chro. 5. 24.

Azricam — Ezrikam, *an helpe arising.* 1. Chro. 3. 23. looke Azrikam.

F

Felix, *happy, or prosperous.* The Romane deputie for the countrey of Iurie. Actes 23. 24, 26. who with his wife Drusilla heard Paul of the faith of Christ. Acts 24. 3, 23, 25.*

Festus, *festiuall, or ioyful.* The surname of Porcius, who succeeded Felix. Acts 24. 28. reade Actes 25. 1.* and 26. 24.*

Fortunatus. *luckie, or fortunate.* A man whome S. Paul reioyced in. 1. Cor. 16. 17.

G

Gaal. *an abomination.* The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Iudg. 9. 26, to 30. Hee is chased from Shechem, and his armie discomfited by Abimelech Iudges 9. 39, 40, 41.

Gaas — Gaash *a storme.* A mount. Iosh. 24 30.

Gaba. *a hill.* A citie. Iosh. 18, 24.

Gabelus — Gabael. Tob. 9. 1, 2.* and 1. 15. and 4. 1, and 50, 8.

Gabbai — Gabi, *the backe.* Nehe. 1, 6.

Gabatha — Gabbatha. John 19 13.

Gabish. Iob. 28. 18.

Gabriel. *a man of God, or the strength of God.* An Angel, who appeared vnto Daniel & Zacharie. Dan. 8. 16.* and 9. 21.* Luke 1. 11, to 21. and to the virgine Mary, shewing her how she should conceiue the sonne of God. Luke 1. 26, to 39.

Gad. *a band or garison, happy, or ready.* The sonne of Iacob by Zilpah. Gen. 30. 11. He is blessed of his father. Gen. 49. 19. His children. Gen. 46. 16. The inheritance of his tribe. Num. 32. 29. Iosh. 13. 8, 24. His genealogie and habitation. 1. Chro. 5. 11, to 18. Joshua sendeth backe vnto their inheritance those of the tribe of Gad, Reuben, and halfe Manasseh, which had conducted their brethren into the land of Canaan. Iosh. 22. 1, to 7. which thing they were commanded to doe. Joshua 1. 12.* Deut 3. 18, 19, 20.

Of the tribe of Gad were sealed 12000 Reuel. 7. 5

Gad is also the name of a Prophet, who warned Dauid to depart out of the land of Moab, and flee to Iudah. 1. Sam. 22. 5. He denounceth vnto him Gods wrath for numbring of the people. 2. Sam. 14. 11.*

Gaderens. *walled, or hedged about.* A people. Marke 5. 1, to 18. Luke 8. 26, to 38. called also Gergesenes. Matt. 8. 28.* — Gadarenites, Gergesenites

Gaddah, *his kid, or his felicitie.* A citie. Iosh. 15, 27. — Gadda

Gaddi. *a kid.* Num. 13. 12.

Gaddiel. *the God of felicitie.* Num. 13. 11.

Gaius. *the Lord.* The name of Pauls hoste. Rom. 16. 23. whom he baptized. 1. Chro. 1. 14. He was taken prisoner. Acts 19. 29. his loue toward the ministers of the word commended. 3. John * — Gaius

Gaius of Derbe accompanieth Paul into Asia. Act. 20. 4.

Galatia, *milking, or of milke.* A countrey. Acts 16. 6. and 18. 23. The people called Galatians, at whose inconstancie Paul did wonder, & specially because they thought circumcision necessary. Gal. 1. 6. Paul calleth them bewitched, for that they were fallen from faith vnto the workes of the lawe. Gala 3. 1.* He preacheth the Gospel vnto them by diuers afflictions. Galat. 4. 13. What affection they beare him. Gal. 4. 15. — Galathians

Galal. *a roule, or a wheele.* 1. Chro. 9. 15.

Galbanum. *agummie.* Exod. 30 34.

Galeed. *the heape of witnesse.* Gen. 31. 47, 48 Looke Gilead. — Galed

Galilah. *turning, rowling, or a wheele.* A countrey on the Northside of Iudea. Iosh 20. 7. 2 Kings 15. 29. Iudeth 1. 8. Matth. 4 15. John 7. 52. These of Galile receiued Christ, after they had seene him worke miracles John 4. 45. The Apostles goe vnto Galile, and there saw Iesus risen from death. Matt. 18. 26, 27. — Galile

Gallim. *heaping vp together.* 1. Sa. 25. 44. Isa 10. 30.

Gallio. *milch.* A deputie of Achaia. Acts 18. 12, 14.

Gamadims. *dwarfes.* Ezek. 27. 11.

Gamaliel. *Gods reward, or the Camel of God.* Pauls master, a good doctour of the law. Acts 22. 3. by whose counsel the Apostles were deliuered. Act 5. 34.*

Gamariah. *a perfection, or consuming of the Lord.* The sonne of Hilkiah. Jere. 29. 3. and 36. 25. — Gemariah

Gamliel. *Gods reward.* Numb. 1. 10.

Gamul. *a recompense.* 1. Chro. 24. 17.

Gareb. *a scabbe.* The name of a hill. Jere. 31. 39.

Garmites. *bones, or after the Syrian, my cause.* 1. Chro. 4. 19.

Gatam. *their bellowing.* The sonne of Eliphaz. Gen. 36. 11.

Gath. *a winepresse.* A citie taken by Hazael King of Aram. 2. King. 12, 17. reade Micah 1. 10. 2. Sam. 12. 20.

Gath-rimmon. *a high winepresse.* A citie in the tribe of Dan. Iosh. 19. 45.

Gaza. *strong, or a goate.* A citie 1. Sam. 6. 17. Actes 8, 26. taken by Iudah. Iudg. 1, 18. — Azzah

Gazabar. *a treasurer.* A prince of Iudah. Ezra 1. 8. — Sheshbazzar.

Gazer. *a diuiding, or a sentence.* A citie. 2. Sam. 5, 25. Gazez. *shauing, or a passing ouer.* 1. Chro. 2. 46.

Geba. *a hill.* A citie builded by Asa. 2. Sam. 5. 25. 2. king. 23. 8. 1. Chro. 8. 6. 2. Chro. 16. 6. Nehe. 11. 31. and 12. 29. Isa. 10. 29. Zech. 14. 10. Judeth 3. 10.

Gebal. *the ende.* A citie of Syria. Psal. 83. 7.

Geber. *a man, manly, strong: or after the Syrian, a house cocke.* The sonne of Uri. 1 King. 4. 19.

Gebim. *grashoppers.* A citie. Isa. 10. 31.

Gedaliah. *the greatnesse of the Lorde.* The sonne of Pashur. Jere. 38. 1. was constituted gouernour ouer the remnant of Ierusalem, after the people were led captiue into Babylon. 2 King. 25. 22, to 25. Jere. 40. 5, 6. his death. 2 king. 25. 25. Jere 41. 1, 2. Also mens names. 1. Chro. 25. 3. Ezra 10. 18. Zeph. 1. 1.

Gedeon,

Gedeon, Heb. 11.32. looke Gideon.

Geder. *a wall.* A citie in Iudah. Iosh. 12.13.

Gedera. *idem.* A citie. Iosh. 15.36. The citizens whereof were called Gederathites. 1. Chron. 12.4. or Gederites. 1. Chro. 27.28.

Gederoth. *hedges.* A citie. Iosh. 15.41. and 2. Chron. 28.18.

Gederathaim. *idem.* Iosh. 15.36.

Gedor. *idem.* A citie. Iosh. 15.58. 1. Chron. 4.38. and 12.7. Also mens names. 1. Chro. 4.4, 18. and 9.37.

Gehazi. *the valley of vision.* Seruant to Elisha. 2. Kings 4.12. whom his maister sent with his staffe to raise to life his hostesse sonne: which he could not doe. 2. King. 4.29.

Gehazi forging lies, got gifts of Naaman, whom his maister had healed of the lepzie, which his maister, because he would not sel the graces of God, had refused: for which cause Gehazi and his posteritie is smitten with the lepzie 2. King. 5.22.*

Gehazi declared vnto the King what miracles Elisha had done. 2. King. 8.5.

Geliloth. Iosh. 18, 17.

Gemalli. *wares,* or *a camell.* Numb. 13.13.

Gemariah, looke Gamariah.

Ge-melah. *the valley of salt.* 2. Sam. 1.13.

Geneler. *the garden of a prince.* 1. Mac. 11.67.

Gennesaret. *idem.* A citie. Matt. 14.34.

Genubah, *theft,* or *garden of the daughter.* 1. Kings 11.20.

Gera. *a pilgrime,* or *a stranger.* The sonne of Benia-min. Gen. 46.21. 2. chr. 8.3.5. Also the sonne of Ehud. Iudg. 3.15. Also the father of Shimei. 2. Sam. 16.5.

Gerah. A measure. Num. 3.47. Ezek. 45.12.

Gerar. *a pilgrimage,* or *a straining.* The chiefe citie of the Philistims. Gen. 10.19 and 20.1, 2.

Girgashite, Gergesites — Gergashites. *idem* as Girgash. A kinde of people. Iosh. 3.10. looke Girshashi.

Gergesenes. *idem.* A people beyond Galile. Mat. 8.28.

Gershom. *a stranger there.* The sonne of Moses by Zipporah. Exod. 2.21, 22. circumcised. Exod. 4.25. brought to Moses into the wildernesse. Exod. 18.2, 3.

Gershon. *his banishment* The sonne of Leui. Gene. 46.11. Numb. 3.17. of whome came the Gershonites. Num. 3.21. his office. Num. 4.1.* his genealogie. 1. Chro. 6.1.* their portion. Iosh. 21.27, to 34.*

Gerizim, *barches.* A mount. Iudg. 9.7. whereupon the Leuites were commanded to blesse the Israelites. Deut. 11.29 and 27.12.

Gershunni. *banished men.* A people of whom Gehiel came. 1. Chro. 26.21. and 29.8.

Geruth. *going on pilgrimage.* A citie called also Chimham, and whp. Iere. 41.17.

Geshan. *drawing neere.* The sonne of Iahual. 1. Chr. 2.47.

Geshem. *raine.* An Arabian. Nehe. 2.19.

Gessur, Gesur, Geshuri, Gesturi, Gesthurites, Gessurites — Geshur. *a walled valley.* A countrey, where Talmai reigned. 2. Sam. 3.3. & 13.37. The people were also so called. 1. Chro. 2.23. And also Gesthurites dwelling in the middes of Israel. Iosh. 13.13. Deu. 3.14. Iosh. 12.5. and 13.2. 1. Sam. 27.8.

Gether. *the valley of searching out.* Gen. 10.32.

Geth-semane. *a plentiful valley.* a place. looke Matt. 26.36. Mar. 14.13.

Gezer. *Gods redemption.* Num. 13.16.

Gazer — Gezer, looke Gazer. This citie Ioshua destroyed, both king & people. Ios. 10.33. burned by Pharaoh, & afterward rebuilded by Salamon. 1. kin. 9.16, 17. looke more thereof. Iosh. 16.3, 10. 1. Chro. 20.4. 1. Mac. 5.8.

Gasam — Gezzā. *the fleece of them,* or *shaving these.* Ezr. 2.48.

¶ Giah. *a sigh,* or *a grone.* 2. Sam 2.24.

Gibbar. *strong, strongly,* or *a man.* Ezra 2.20.

Gibberthon. *a blacke,* or *an high house.* A citie. Iosh. 19.44. called Gibethon. Iosh. 21.23.

Gibea. *a hill.* Sonne to Shena. 1. Chro. 2.49.

Gibeah. *idem.* A citie. Iosh. 15.57. Iudg. 19.13. & 20.9, 1. Sam. 10.26. and 22.9. and 23.19.

Gibeath. *a hill.* A citie in Beniamin. Iosh. 18.28. The citizens called Gibeathites. 1. Chron. 12.3. Also a place where Eleazar was buried. Iosh. 24.33.

Gibeon. *idem.* A citie from Ierusalem 50. miles. Ios. 9.17. & 18.25. & 21.17. 1. chr. 29. neh. 7.25. Ie. 28.1. The Gibeonites craftily craue peace of Iohuah who he ioyned vnto asking at Gods mouth. Iol. 9.3, to 16. Gedeon, Gabaon

They hew wood, & draw water for the house of God. Iosh 9.23. Gibeon besieged of fiue kings. Iosh. 10.5. Saul of zeale to Israel and Iudah, brake the couenant which was made with the Gibeonites by Ioshua: for which Israel was punished with famine, vntil the seuen children of Saul were slaine. 1. Sa. 21.1, to 10. The Gibeonites abuse the Leuites wife. Iudg. 19.25. The Amozites war with the Gibeonites for the peace made with Ioshua, & were vanquished. Iol. 10.6, to 15.

Giddel. *great.* Ezra 2.47.

Gideon. *a breaker,* or *destroyer.* The sonne of Ioash. Iudg. 6.11. The Angel appeareth vnto him. Iudg. 6.12. He distrusteth his might that he is not able to deliuer Israel. Iudg. 6.14. He destroyeth Baals altar. Iudg. 6.28. He is called Ierubbaal. Iudg. 6.32. Hee offereth sacrifice vnto God, which being consumed with fire from heauen, hee was assured that he sent him to deliuer Israel. Iudg. 6.21. His faith in Gods promise confirmed by the experience of a fleece of wool. Iudg. 6.37.* He with his seruant goeth to the campe of the Midianites, where, about midnight, he heard one interprete a dreame that God would deliuer the armie of the Midianites into his hand. Iudg. 7.9, to 15. Gedeon

Gideon with three hundred men ouercommeth the huge hoste of the Midianites. Iudg. 7.15.* He would not gouerne Israel, but said, The Lord should. Iudg. 8.22, 23. He complaineth vnto God for the affliction of Israel. Iudg. 6.13.

Gideon afraide hauing seene the Angels face, is comforted of God. Iudg. 6.22, 23.

Gideons courteous answere to the Ephraimites, looke Ephraim. He hath 70. sonnes by diuers women. Iudg. 8.30. all slaine by Abimelech their brother, descended of a concubine. Iudg. 9.5. His brethren slain by Zebah & Zalmunna. Iudg. 8.18, 19. The people giue him their golden earings. Iudg. 8.24, to 29. He slaieth the kings of the Midianites, Zeba and Zalmunna. Iudg. 8.21.

In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8.28. Hee is commended. Heb. 11.32. His death. Iudg. 8.32.

Gideoni. *idem.* Num. 1.11. Gedeon

Gidor. *a wall,* or *hedger.* 1. Chro. 8.31. Gedor

Gihon. *a breast,* or *valley of grace.* A riuer. Gen. 2.13. and 2. Chron 32.30. Gyhon, Gion

Gilalai. *a wheele,* or *marble.* Nehe. 12.36. Galalai

Gilboa. *revolting,* or *searching out.* A mount. 1. Samuel 31.1, 8. 1. Chro. 10.1. 2. Sam. 1.6.

Gilead. A countrey, citie, and mount so called. looke Galeed. Gen. 31.21. Num. 32.1. 1. Chron. 6.80. Deut. 3.10, 13. Iosh. 13.11, 25, 31. Psal 60.7. Iudg. 10.1. Also the name of Machirs sonne, of whom came the Gileadites. Num. 26.29. Iudg. 10.3.

Gilgal. *a wheele,* or *reuolution.* A citie by Iordan, where the Israelites pitched twelue stones on end, in signe of their passing through Iozden dryshod. Iosh. 4.19, 20. In this place the Israelites were circumcised. Iosh 5.1, to 15. Sauls kingdome renewed in Gilgal. 1. Sam 11.14, 15. From Gilgal Ioshua went to deliuer the Gibeonites. Iosh. 10.6, 7. Galgal

Gilo
Giloh. *a reioycing, or discouering.* A citie. Ioſh. 1. 15, 51. 2. Sam. 15. 12. The citizens called Gilonites, as Aithophel. 2. Sam. 15. 12.

Ginath
Ginath. *a garden.* 1. King. 16. 21, 22.

Ginethon
Ginnetho. *idem.* Nehe. 12. 4.

Ginethon
Ginnethon. *idem.* Nehe. 10. 6.

Gimſo
Gimzo *that bulruſh.* A citie 2. Chron. 28. 18.

Gergaſi
Gergaſhi. *roaming neere to pilgrimage.* Sonne of Canaan. Gen. 10. 16. Of him came the Gergaſhites. Gen. 15. 21. looke Girgaſhites.

Gerzites
Girzites. *an Axe,* A people. 1. Sam. 27 8.

Gaſpha
Gi pa. *comming hither* Nehe. 11. 28.

Gethath
Gittah hepher. *digging a winepreſſe.* Ioſh. 19. 13.

Hepher
Gitta'm. *a winepreſſe.* A city. 2. Sam. 4 3. Ne. 11. 33.

Githaim
Gittite. *winepreſſes.* The citizens of Gath ſo called. 1. Chro. 13, 13, and 2. Sam 21. 19.

Gethite
Gizonite. *ſhauing.* 1. Chro. 11. 34.

Gezonite
¶ Gnidon, *or age.* an Ile. 1. Mac. 15, 23. By it Paul ſailed going to Rome. Act. 27, 7 there called Gnidum.

Gnidum
Goath, *his touching, or his roaring* Iere. 31. 39.

Gaah
Gob, *Graſſhoppers.* A city called alſo Gezer. 2. Sam. 21. 19, 20.

Gog. *a roofe of an houſe.* Sonne to Shemaiah. 1. chr. 5. 4. Alſo a people. Ezek. 38. 2.* & 29. 1, to 17. Reuel. 20. 8.

Golan *a paſſing ouer.* A citie. Deut 3. 43. Ioſh. 20. 8.

Golgotha. Matth. 27. 33. Mar. 15. 21. Ioſh. 19. 17. called Caluarie. Luke 23. 33.

Goliath. *a captiuitie, or paſſing ouer.* A giant of whoſe ſtature and deſtiance, looke 1. Sam 17. 4, to 13. a reſwards to him that ſhould kill him. 1. Sam. 17. 25. David cutteth off his head, and bringeth it to Ieruſalem. 2. Sam. 17 51, 54. Eccius 47. 4. Hee taketh Goliaths ſword of Ahimelech the prieſt. 1. Sam. 21. 9.

Goliah
Goliath the Gittite is ſlaine by Elhanah. 2. Sam. 21. 29.

Gomer. *conſuming, a conſumer, or wanting.* The ſonne of Japheth. Gene. 10. 2. Ezek. 38. 6. Alſo a meaſure. looke Homer, & Omer. Alſo the daughter of Diblaim wife to Hoſea the Prophet Hoſ. 1. 2.

Gomorrhe
Gomorah. *a rebellious people.* One of the fiue cities deſtroyed with brimſtone & fire from heauen. Gen 19. 24. read Ge. 10. 19. & 14. 10. & 15. 8, to 13. looke Sodom.

Goren Atad. *a thornie corne floore.* A place where the Iſraelites lamented Iaakob. Gen. 50. 10.

Gorgias, *terrible, or ſwift.* 1. Mac. 3. 38. and 4. 1, 18, and 5. 59.

Geſſen
Goſhen. *a drawing neere.* A parcel of Egypt, where
Goſen
Iſrael was appointed by Pharaoh to dwel. Gen. 45. 10. and 46. 28 34 & 47. 4, 6. Alſo a citie in the tribe of Iudah. Ioſh. 10. 41. and 15. 51.

Goſan
Gozan. *a fleece of wooll, or a paſſing ouer.* A riuer. 2. King. 17. 6. 1. Chron. 5. 29. Alſo a city. 2. King. 19. 12. Iſa. 37, 12.

Greece
Grecia *deceiuing, or making ſad:* after the Greeke, *ſtrong,* in Hebrew *Iauan.* A countrey. Iſa. 66 19. Eze. 27. 13. Acts 20. 2. The people called Grecians. Actes 6, 1. looke Greeke in the ſecond Table.

Gudgodah. *the happineſſe of felicitie.* Deut. 10. 7.

Guni. *a garden, or couering.* Naphtalis ſonne. Gene. 46. 24. of him came the Gunites. Num. 26 48.

Gur. *a whelpe.* A citie, neere which, Iehu ſlew Ahaziah king of Iudah. 2. King. 2. 27.

Gur-baal. *the whelpe of the gouernour.* A place where the Arabians dwelt. 2. Chro. 26. 7.

Hai Ai
Hay Ay

H.

Haaſthari
Hani. *a heaping vp together.* A city. Gen. 12. 8. Ioſh. 12 9 Ezra 2. 28.

Habaia
Haharitari. *a runner.* Afhers ſonne. 1. Chro. 4. 6.

Habacuc
Habiah *the hiding of the Lord.* Ezra 2. 61.

Abacuc
Habakkuk. *a wreſtler.* A Prophet. Habak. 1. 1. whom God appointed to carry Daniel food. Dã. 14. 33, to 40.

Abbacuc
Habakkuk in the perſon of the faithfull poetheytes ouerly complaine, that the wicked did perſecute the iuſt Habak. 1, 2.*

Habazaniah
Habzaniah. *a hiding of the ſhield of the Lord.* The father of Ieremiah. Iere. 35. 3.

Habel, *vanitie, or a gaping,* ſonne to Adam. A keeper of ſheep, whoſe offring was accepted of God: wherfore his brother Kain enuying him, ſlew him. Gen. 4. 4, 8. his faith & righteouſnes. Heb. 11. 4. The firſt martyr, whoſe blood crieth for vengeance. Mat. 23. 35. lu. 11. 51.

Abel
The blood of Chriſt ſpeaketh better things, then that of Habel. Heb. 12. 24.

Habiah
Habiah, *idem* as Habarah. Nehe. 7. 63.

Habor, *a fellow, or partaker.* A citie. 2. Kings 17. 7. and 18. 11. and 1. Chro. 5. 26.

Habaiah
Hacaliah, *wanting of the Lord,* father to Nehemiah Nehe. 1, 1. and 10. 1.

Hachaliah
Hachilah, *hope in that, or a hooke in that,* A hil. 1. Sa. 23. 19.

Hachila
Hachmoni. *a wiſe man, or the waiting for a gift.* 1. chr. 11. 11. and 27. 32.

Hadad, *ioy, or reioycing,* A king of Edom. Gene. 36. 35. & 1. Chro. 1. 46. Alſo Ismaels ſonne. 1. Chro. 1. 30. called Hadar. Gene. 25. 15. Alſo one whom the Lord raiſed vp againſt Salomon. 1. King. 11, 14, to 18.

Hadaliah
Hadad-ezer, looke Adadezer.

Hadarezer
Hadadrimmon. *the voyce of height.* A towne. Zech. 12. 11.

Hadaſhah *newes, or a moneth.* A citie. Ioſh. 15. 37.

Hadaſſah. *a Myrtle tree.* A name of Eſter. Eſt. 2. 7.

Hadid. *a reioycing, or ſharpe.* Nehe. 11. 34.

Hadlai. *loytering, or letting* 2. Chron 28. 12.

Hadali
Hadoram. *their praiſe.* Gen 10. 27. 1. Chro. 1. 10.

Hagab. *a graſſhopper.* Ezra 2. 46.

Hagaba
Hagabah. *idem.* Ezra 2. 45 Nehe. 7. 48.

Hagaba
Hagar. *a ſtranger, chewing the cud, or fearing.* Sarahs handmaid. Gene. 16. 1. who conceiuing by Abram deſpiſeth her miſtreſſe. Gene. 16. 4. God foretelleth that her ſeed ſhould be multiplied. Gen. 16. 10. She is ſent away with her ſonne Ismael. Gene. 21. 14. Of her came the Hagarims, which were driuē out of the land by the Reubenites. 1. Chr. 5 10. Of whom & of the Hagarites, looke more Gal. 4. 24, 25. & Pſal. 83. 6, & 1. Chr. 27. 31.

Agar
Agarims
Agarite

Hagedolim *one of the great men* Nehe. 11. 16.

Hagegdolim
Haggai. *pleaſant, or turning in a circle.* A Prophet. Hag. 1. 1. The Temple reedified through the incouragement of him and Zechariah Ezra 5. 1, 2. & 6. 14. He reproueth the Iewes for being ſo careful for their owne houſes, & ſo negligent for the Lords. Hag. 1. 4.

Aggeus
Haggeai. *idem* as Haggai. Chro. 11. 38.

Agarai
Haggi. *idem* as Haggai. The ſonne of Gad. Gene. 46. 16. Of whom came the Haggites. Num. 26. 15.

Aggi
Aggites
Haggiah *the Lords feaſt.* The ſonne of Shimea. 1. Chron 6. 30.

Haggia
Hakkatan, *little.* Ezra 8. 12.

Hakatan
Hakkoz, *a thorne, the Summer, or an end.* Nehe. 7. 63. and 3. 4, 21.

Hakoz
Hakoreim, *as colde as yce, or balde.* 1. Chro. 12. 6.

Hakupa. *a cemonishment of the mouth.* Ezra 2. 51.

Halah. *a moiſt table.* A place. 1. Chr. 5 26 2. kin. 17. 6.

Halak. *pars.* A mount. Ioſh. 11. 17. and 12. 7.

Halhul. *griefe, or the looking for of griefe.* Ioſh. 15. 58.

Hali *ſickneſs, a beginning, or precious ſtone.* Ioſ 19. 25.

Halicarnaſſus. *the chiefe dwelling place by the ſea ſide.* 1. Mac. 15. 25.

Hallelu iah *prayſe ye the Lord.* Reue. 19. 1.

Alleluia

Halloeſh *ſaying nothing, or an inchanter.* Neh. 10. 24

Halohes

Hallohe ſh *idem.* Shallums father. Nehe. 3. 12.

Hallohes

Ham. *craftie, or heate* ſonne to Noah. Gen. 5 32 He mocketh his father being drunken. Ge. 9. 32 He is the

Cham

father

father of Canaan. Ge. 9. 18, 22. His children. Ge. 10. 6, & 1. Chr. 1. 8. He is cursed of his father. Gen. 9. 25.

Aman — Haman. *making an vproare, preparing, or troubling.* Sonne of Hammedatha, exalted by king Ahashuerosh and honored of all, but Mordecai. Est. 3. 1, 2. For that Mordecai would not doe him reuerence, he getteth licence to put al ỹ Iewes to death. Est. 3. 5. * He is hanged vpon ỹ gallowes which he had prepared for Mordecai Est. 7. 9, 10. His ten sonnes hanged. Est. 9. 14.

Hemath — Hamath. *anger, heate, or a wal.* A citie. Numb. 13. 22. the citizens called Hamothites. 1. Chro. 1. 16.

Hamathi *idem.* Sonne to Canaan. Gen. 10. 18.

Hemathzobah — Hamathzobath. *the anger, heate, or the wal of an army.* A citie that Salomon ouercame. 2. Chro. 8. 3.

Hemdan — Hamdan. *beat of iudgement.* Gen. 36. 26.

Amelech — Hammelech. *a king, or counseller,* Iere. 38. 6.

Amadatha — Hammedatha. *troubling the Law* Father to Haman. Ester 3. 1.

Hamnenoth. *of rest,* 1. Chro. 2. 52.

Hamon. *a heate, or the sunne.* A citie. Iosh. 11, 21.

Hamothdor — Hamoth-dor. *indignation, or heat of generation.* A citie. Iosh 21. 32.

Hamonah. *his multitude, or his vproare.* Ezek. 39. 6.

Hamon-gog. *the multitude of the roote of an house.* Ezek. 39. 11.

Hemor Emor — Hamor. *an asse, or dust.* The father of Sechem. Ge. 33. 19. Hee for the loue of his sonne, perswadeth his people to be circumcised, to ioyne themselues in friendship with Iaakob. Gen. 34. 20, to 25. Hee demandeth Dinah of Iaakob to be wife to his sonne. Gene. 34. 8. hee, his sonne, and all the Sechemites slaine by Simeon and Leui. Gen. 34 25. *

Haniel — Hanniel. *grace, or the mercy of God.* Numb. 34. 23.

Hamul. *godly, or merciful.* Gen. 46, 12. of him came the Hamulites. Numb. 26. 31.

Hamital — Hamutal. *heat of the dew.* 2. king. 23. 31. & 24. 18.

Hanan *ful of grace.* 1. Chro. 3. 23, 38 and 11. 43.

Anna Hanna — Hannah. *merciful, or taking rest, or gracious.* The wife of Elkanah. 1. Sam. 1. 2. Shee obteineth of God a sonne. 1. Sam. 1. 11, 20. Shee went vp not to Shiloh to worship, vntill shee had wained Samuel. 1. Sam. 1. 22. * She had three sonnes and three daughters after Samuel. 1. Sam. 2. 21.

Hanael Ananiel Haniel — Hanameel. *the mercie of God.* Ieremiahs vncles sonne. Iere. 32. 7.

Hanameel. *Grace from God, or grace with God,* The name of a towne. Nehe. 3. 1. and 12. 39.

Hanani. *giuing, gracious, merciful, or godly.* The father of Iehu. 1. kings 16. 7. Also a mans name. 1. Chron. 25. 4.

Hananias Ananias Hanania — Hananiah. *the grace of the Lorde, or the mercie of the Lord,* Certaine mens names. 1. Chr. 3. 19, & 25. 4, & 2. Chr 26. 11 & 8. 24. also a false Prophet. Ier. 28. 1. *

Hanes. *banishment of grace,* A citie. Isa. 30. 4.

Haniel. *the gift of God.* 1. Chro. 7. 39.

Hananthon. *the gift of grace.* A citie. Iosh. 19. 14.

Hanoch. *dedicated.* Sonne to Reuben. Gen. 46. 9. Of him came the Hanochites. Num. 26. 5.

Hanun Hanoa — Hanun. *idem.* Sonne to Nahash king of the Ammonites, who despitefully returned the messengers of Dauid, whom he sent to comfort him, which afterward was reuenged. 2. Sam. 13. 2, 3, 4. * 1. Chr. 19. 2, 3, 4, 5.

Aphses Hararites — Happizzez. *taking away, or destroying.* 1. Chro. 24. 15.

Harar. *a hill, or a shewing foorth.* 1. Chr. 5. 26. The citizens called Hararites, and Harites. 2. Sam. 2, 11, 1. Chro. 11. 34, 35.

Rabbith Arcth Aree Arakahim — Harabith. *a furie.* A citie. Iosh. 19. 20.

Harah. *a way, or wandring, or smelling sweete,* The sonne of Ulla. 1. Chro. 7. 39.

Harakkahim. *the apothecaris,* Nehe. 3. 8.

Haram. *high, or lofty,* 1. Chro. 23. 9. Ezr. 27. 23. — Haran

Haramah. *throwen downe,* Ezra 1. 26. — Harama

Haran. *anger, or being angry.* Father to Lot. Gene. 11. 27. He died in Ur of the Caldees. Gen. 11. 28. — Aaram

Haram

Also a citie where Terah Abrahams father died. Gen. 11. 31, 32. from whence Abraham departed into Canaan. Gene. 12. 4, 5. where also Laban Rebekahs brother dwelt, vnto whom she sent Iaakob. Gen. 27. 43. and 28. 10. And is called Charan. Actes 7. 2. Also Calebs sonne by Ephah. 1. Chro. 2. 46.

Harbona. *destruction, or his sword now.* Ester. 1. 10. — Harbonah

and 7. 9.

Harod. *feare.* A well. Iudges 7. 1. — Harad

Haraphah. *a medicine, or the mouth of a mount,* A Philistim, a father of Giants. 1. Chr. 20. 4. * His foure sonnes slaine by Dauid & his seruants. 2 Sa. 21, 22. — Rephaim Raphaim

Hareph. *winter, or reproch.* 1. Chro. 2. 51.

Hareh. *liberte.* A forrest. 1. Sam. 22. 5.

Harim. *destroyed, or dedicated to God.* A Priest vnto whom the third lot fell. 1. Chron. 24 8.

Harhas. *anger, or the heate of confidence.* 2. kings 22. 14. 2. Chro. 24. 22.

Harhohiah. *heate, or anger of the Lorde.* Father to Vzziel. Nehem. 3. 8. — Harheiah

Harhur. *made warme, or the heat of liberty.* Ezr. 2. 51.

Harnepher. *the anger of a bull, or anger increasing.* 1. Chron. 7. 36.

Harosheth. *workemanship, or a wood.* A citie where Sisera dwelt. Iudg. 4. 2. — Haroseth

Harsha. *idem.* Ezra 2. 52. — Harsa

Harumaph. *destruction.* Nehe. 3. 10.

Haruphite *flatter, or youth, or* in the Syrian tongue, *sharpe.* 1. Chro. 12. 5. — Harophites

Harus. *careful.* the father of Amons mother. 2. King. 21. 19. — Harus

Hasadiah. *the mercy of the Lord.* The sonne of Zerubbabel. 1. Chro. 3. 20. — Hazadia Asadiah

Hazar-shual. *a wolfes house.* A citie. 1. Chron. 4. 28. Iosh. 15. 28. and 19. 3. — Hasadia Hazar-sual

Hasena. *a bramble, or an enemie.* 1. Chro. 9. 7. — Asna

Hashabiah. *the estimation of the Lord.* 1. Chro. 9. 14. — Asabia

Hashabniah. *the silence of the Lord.* Nehe. 3. 10. & 9. 5. — Hasabnia

Hashem. *named, or putting to.* 1. Chro. 11. 34. — Hasem

Hashmonah *the hasting of a gift.* Numb. 33. 29, 30. — Hasmona

Hashub. *esteemed, or numbred.* 1. Chro. 9. 14. — Hasub

Hashubah. *estimation, or thought.* 1. Chro. 3. 20. — Hasubah

Hashum. *silence, or their hasting.* Ezra 2, 19. — Hasum

Hashupha. *spent, or made bare.* Ezra 2. 43. Nehem. 7. 46. — Hasupha

Hasrah *wanting.* 2. Chro. 34. 22. — Hasra

Hatach. *smiting.* Ester 4. 5. — Hathach

Hathath *feare.* 1. Chro. 4. 13.

Hatipha. *robberie.* Ezra 2. 54.

Harita. *a bending of stone.* Ezra 2 42. Nehe. 2. 45.

Hatticon. *middle, betweene the middle, or preparation.* Ezek. 47. 16. — Thichon Hatticon

Hattil. *an howling for sinne.* Ezra 2. 57.

Hattush. *forsaking sinne.* Ezra 8, 2. 1. Chro 3. 22. — Hattus

Hauah. *liuing, or giuing life.* The wife of Adam. Genesis 3. 20. and 4. 1. Iooke Henah. — Heua Heuah

Hauilah. *grieuing, speaking to him* A countrey. Gen. 2 11. Also the sonne of Cush, the sonne of Ham. Gen. 10. 7.

Hauran *a hole, libertie, or whitenesse.* A citie of Damascus. Ezek. 47. 16.

Hauoth iair. *townes of light.* Num. 32. 41.

Hazael. *seeing God.* He whom God commanded Elisha to anoynt King ouer Syria, that hee might take vengeance of Israel for their idolatry. 1. King. 19. 15. Hee asketh Elisha whether his master Ben-hadad should

should recouer his sickenesse. 2. King. 8. 9. Elisha foresheweth him what euil he should do to Israel. 2. king. 8. 12. He strangleth Ben-hadad his master. 2. Kings 8. 15. He discomfiteth the Israelites. 2. kin. 10. 32. Receiuing of Iehoash king of Iudah a great summe of money, he departeth from Ierusalem. 2. kings 22. 18. He taketh Gath. 2. king. 12. 17. He afflicteth the Israelites. 2 Kings 12. 17. He dieth 2. Kings 13, 24.

ısaiah Hazaiah. looke Hazarah.

Hazar. *imprisoned*, or *bound*. A citie. Iosh. 15. 27. Ezek. 47, 16.

ɪazar-adar Hazar-addar. *an imprisoned generation*, or *fairenesse*. Numb. 34. 4.

ɪazariah Hazarah. *seeing the Lord*. Nehe. 11. 5.

ɪazar-Enan Hazar-enan. *an imprisoned*, or *bond southsaying*. Num. 34. 9.

Hazar maneth. Gen. 20 26.

Haar shual looke Haar-shual.

ɪabarsusah Hasar-susah *the perch*, or *entrie of an house*. A citie Iosh. 19. 5. called Hazar-susim. 1. Chro. 4. 31.

ɪazlephuni Hazelelponi. *the shadowe of the countenance*. The daughter of Etam. 1. Chro. 4. 3.

ɪazarim Hazerim *perches*. Deut 2. 23.

Hazeroth *palaces*. Num. 11. 35.

ɪazezeon-ɪamar Hazezon tamar. *drawing neere bitternesse*. A place where the Amorites dwelled. Gene. 14. 7. called Hazontamar. 2. Chro. 20. 2.

ɪazalon-ɪamar Haziel. *id. m.* as Hazael. 1. Chro. 23. 9.

ɪozilel Hazo. *seeing* or *prophesying*. Gen. 22. 22.

ɪsau Hazor. *bay*. Iosh. 11. 1. and 15. 23, 25. and 19. 36. Nehe. 11. 33.

ɪazor ¶ Heber. *a companion*, or *partaker*. Sonne to Beriah. Gen. 46. 17. Of him came the Hebrites. Numb. 26. 45.

Hebron. *fellowship*. a double caue in the lande of Canaan, wherein Sarah was buried, which caue Abraham bought to burie in. Gen. 13, 18. and 23. 2, 19. reade more. Gene. 35. 37. Iosh. 10. 36, 37. and 14. 15. Also a citie. Iudg. 1. 10. Iosh. 15. 14.

ɪegia Hege. *sighing*, or *speech*. Ester 2. 3.

Helam. *the armie of the mother*. 2. Sam. 10. 16.

Helbah. *milke*, *fat*, or *grisle in that*. Iudg. 1. 31.

Helbon. *idem*. Ezek. 27. 18.

Helcath. *a portion*, or *a dividing*. Iosh. 19. 25.

ɪelkath Helcias. *the portion*, or *gentlenesse of the Lord*. Susannas father. Dan. 13. 29. Also the name of a man. 1. Esd. 8. 1.

ɪelchias ɪelchiah Heldai. *the world*, or *rustines*. Mens names. 1. Chro. 27. 15. Zech. 6. 10.

ɪeled Heleb. *idem*. 2. Sam 23. 29. and 1. Chro. 11, 30.

Helek. *a part*, or *portion*. Iosh. 17. 2.

Helem. *dreaming*, or *healing*. 1. Chro. 7. 35.

Heleph. *a changing*, or *passing ouer*. Iosh. 19. 33.

Helez. *armed*, or *fierce*. Mens names. 2. Sam. 23. 26. 1. Chro 2. 39.

Helias. looke Eliah.

Heliodorus. *the gift of the sunne*. Treasurer to Seleucus. 2. Macc. 3. 7.*

ɪelcath Helkah. *part*, or *portion*. A citie. Iosh. 21. 31.

ɪelkia Helkai. *idem*. Nehe. 12. 15.

Helcath-hazzurim. *the field of strong men*. 2. Sa. 2. 16

ɪilkia ɪilkiah Helkiah *the gentlenesse*, or *proportion of the Lord*. Eliakims father. 2. kings 18. 18.

Helon. *a window*, or *grief*. The father of Eliab. Nu. 1. 9. and 2. 7.

Heman. *their trouble*, or *a tumult*. Lotans sonne. Gene 36. 22. Homan. 1. Chro. 1. 39.

Heman *much*, or *making an vprore*. A wise man. 1. king. 4. 31. 1. Chro 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Chr. 6, 33. and 25. 1.

Hemarite. *An Amethist stone*. Exod. 28. 19.

Hemdan. *desire*. or *heate of iudgement*. Gene. 36. 26.

Hena. *a troubling*. A citie. Isai. 37. 13.

Henadad. *grace of the beloued*. Nehe. 3. 18, 24. & 10 9. Ena. Ana

Henoch. *taught*, or *dedicate*. Rains sonne, of whome the citie Henoch was so called. Ge. 4. 17. Also the father of Methushelah. Ge. 5. 21. who walked with God after he begate Methushelah. 300. yeeres. Gene. 5. 22. Reade Ecclus. 44. 16. & 49. 14. and Heb. 11. 5. Iude 14. Wisd. 4. 10, 11. Enoch Hanoch

Hepher *a digger*, or *deluer*. 1. Chro. 4. 6. Also the father of Zelophehad. Numb. 26. 33. and 27. 1. Of him came the Hepherites. Num 26. 32.

Hephzi-bah. *my pleasure*, or *delight in her*. By this name Christs Church, gathered of Iewes and Gentiles is called. Isai. 62. 4. Also Manasshes mother. 2. Kings. 21. 1.

Hercules. *Iunes glory*. The money that should haue bene offered to Hercules, was giuen to the making of galleys. 2. Mac 4. 19, 20.

Heres. *the sunne*, or *earthen pot*. The name of a mount in Aialon, where the Amorites dwelt vntil the familie of Ioseph made them tributaries. Iudg. 1. 35. Hares

Heresh. *a Carpenter*. 1. Chro. 9. 15. Heres.

Hermas. *Mercurie*, or *gaine*. One whom Paul greeteth. Rom. 16. 14. Herman

Hermogenes. *begotten by Mercurie*. A man who forsooke Paul. 2. Tim. 1. 15. Hermes

Hermon. *dedicated to God*. A mountaine. Deut. 3. 9. Iosh. 12. 5. and 13. 5. Harmon

Hermonim. *idem*. Psal. 42. 6. Hermon

Herode. *the mount of pride*. Sirnamed ꝑ Ascalonite, or Herode the great. He caused the innocents to bee slaine. Matth. 2. 1, 16. From whose persecution Christ fled into Egypt. Matt. 2. 13, 14, 15. Also this Herodes sonne was sirnamed Antipas, who was Tetrarch of Galile. Luke 3. 1. His opinion of Christ. Mat. 14. 1, 2. Marke 6. 14. Luke 9. 7. He celebrateth his birth day. Mat. 6. 21. He beheaded Iohn Baptist. Mat. 14. 10. Mar. 6. 16. He maketh friendship with Pilate. Luke 23. 12. He reuerenced Iohn. Mar. 6. 20. Christes answere to them that tolde him, Herode would kill him. Lu. 13. 31, 32, 33. Christ called him a Fox. Lu. 13. 32. Herod & his men of warre mocke Christ. Luk. 23. 11.

Also the sonne of Aristobulus sirnamed Agrippa, who slewe Iames, and put Peter in prison. Acts 12, 1, 2, 3, 4. His horrible ende. Acts 12. 23.

Also the sonne of this Herode, sirnamed Agrippa the yonger, before whom Paul preached and pleaded. Acts 25. 13.* and 26. 1.*

The Herodians sent by the Pharises to tempt Christ. Mat. 22. 15, to 23.

Herodias. *idem*. Aristobulus daughter, whom Herode the Tetrarch married being his brothers wife. Matt. 14. 3, 4 and Marke 6. 17, 18.

Herodion. *Iunos song*. Rom. 16. 11.

Heshbon. *a number*, or *thought*. A city of Sihon king of the Amorites. Num. 21. 26. Isa. 15. 4. Iere. 49. 3. Hesbon

Heshmon. *a hastie message*. A citie. Iosh. 15. 27. Hasmon

Heston. *the arrow of ioy*, or *diuision of a song*. Sonne of Reuben. looke Hezron. Of him came ꝑ Hestonites. Num. 26. 6. Also the sonne of Pharez, of whom came an other familie of Hestonites. Num. 26, 21. Also a citie called Hazor. Iosh 15. 25.

Heth. *feare*, or *astonied*. Canaans sonne. Gen. 10. 15. and 1. Chr. 1. 13. whose posteritie Rebekah forbiddeth Iaakob to marry withal. Gene. 27. 46. and 28. 1. Of him came the Hittites. Gene. 23. 3.

Hethlon. *a house to be fenced*. Ezek. 47. 15. and 48. 1. Ena

Heuah. looke Hauah. 2. Chron 11. 3. Hezekia

Hezekiah. looke Hiskiah. A godly king of Iudah. 2. Kings Ezekias

2.Kin.16.20.& 17.1. He breaketh downe the brasen Serpent 2.King.18.4. He reuileth vnto Sanacherib. 2.King.8.13,to 17. He sendeth to Isai the Prophet, concerning Sanacherib. 2.King.19.2.Isa.37.2. He obtaineth of God victorie against Sanacherib.2.king. 19.14,to 35.2.Chr.32.20.Isa.37.15,to 36 He receiueth presents from the king of Babel.2.King.20.12. and is reprooued therefore, and for shewing his Ambassadours his treasures.39.1,to 8.

Hezekiah being sicke vnto death receiueth a signe of his recouery. 2.King.20.1,to 12.& 2.Chron.32.24. Isa.38.1,to 10.His prayer. Isa 38.10.* He restoreth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people. 2.Chron.29.2,3.* His exhortation to the Leuites.2.Chr.29 5,to 12. The Passeouer kept at his commandement.2 Chron.30 1,to 14. He prayeth for the people which were not sanctified.2.Chr.30 18.

Hezekiah ordayned Priests & Leuites to serue in the Temple, and appointeth for their maintenance. 2.Chr.31.2,3,4. He exhorteth the people to put their trust in God 2.Chr 32.7,8.He dieth.2.King.20.21. and 2.Chron.32.33.He is praised. 2.King.18.3,to 9. 2.Chr.29.2.Eccle.48.17.*

Hiskiiah — Hezekiiah, *idem*, the sonne of Meriah. 1.Chr.3.23.

Hezir *a hog*, or *conuerted*..1.Chr.24.15.Neh.10.20.

Afari.Esri — Hezrai *an entry*, or *bay*.2.23.35.

Hezri — Hezro *idem*:1.Chr.11.37.

Ezron — Hezron as Helron. Gen.49.9,12. Ioshu.15.3.

Heddai — Hiddai *a praise*, or *a cry*.2.Sam.23.30.

Hiddekel — Hiddekel, *a sharpe voice*. A riuer called also Tygris, which inuironeth Mesopotamia, whose chiefe force beginneth in the region of the greater Armenia. Gen. 2,14 Dan.10.4.

Hierapolis *a holy*, or *sacred citie*. Col 4.13.

Hiel *the Lord liueth*, or *the life of God*. He that repaired Iericho.1.Kings 16.34.

Hilen as Helon.looke Holon.

Elkiah — Hilkiah, *the Lords gentlenesse*. Eliakims father.2.

Helchia — King.18 18.Ier.22.26.Also a mans name. Neh.1 21.

Helkiah — Also a Priest.2.King.22.4. Also Ieremiahs father. Ier.1.1.Also the sonne of Shallum.1.Chr.6.13.

Helkiah — Hilkiah.*idem* A priest.Nehe.12.17.

Hellel — Hillel *praising*, or *foolishnesse*. The father of Abdon, Iudge of Israel.Iudges 12.13.

Hymenæus — Himenæus, *a wedding song*. An enemie vnto Paul & therefore by him deliuered vnto Satan.1.Tim.1.20.

Hinne — Hin. A measure of moist things, Exod.29.40. Eze. 45.24.

Hiras — Hiram.*the height of life*. A king of Tyrus that sent

Huram — Dauid Timber and workemen for to build his house. 2.Sam.5.11.whome also Salomon vsed to the building of the Temple.1.kin.4 1.& 2.Chr.2.3.& 1 king. 9.11,to 15. Also a cunning workeman,who wrought all Salomons worke of brasse.1.Kings 7.13.*

Hircanus, *the possessor of a city*. A noble mans name. 2.Macc.3.11.

Hethites — Hittites *broken asunder*, or *astonying*. A people dese-

Chittites — ended of Heth.Ge.15.20.looke Heth.God commanded them to be vtterly destroyed.Deute 20,17. They became tributaries vnto Salomon 1.Kings 9.20,21.

Heui — Hiui, *liuing*, or *declaring*. The sonne of Canaan. Ge.

Hiuuites — 10.17. Of him came the Hiuites.1.Chr.1.15. They

Heuites — are slaine by the Israelites. Iosh.11.19,20. as God commanded.Deut.20.17. The remnant became tributaries.1.Kings 9.20.

Hezeki — Hizki *strong*, or *apprehending*.1.Chr.8.17.

Hezekiah — Hizkiah. *the strength of the Lorde*. Mens names.

Ezekias — Ezra.2.16.Zeph.1.1.

Hiziah — Hizkiiah.*idem*.A mans name.Neh.10.17.

Also a king of Iudah.2.Kin.18.1. looke Hezekiah.

Obad — Hobab, *beleeued*. The sonne of Reuel,father in law to Moses,who refused to go with Moses into the land of promise.Numb.10.29,30 looke more Iudges 1.16. and 4.11.and 1.Sam.15.6.Ier.35.2.

Hoba — Hobah, *a hiding*. A place whither Abram pursued the foure kings,which had taken Lot prisoner. Gen. 14.15,16.

Hodauia — Hod, *prayse*, or *confession*,1.Chr.o.7.37. Hodaiah, *the prayse of the Lord*.1.Chr.3.24.

Hodania — Hodaniah.*idem*.1.Chr.o.5.24.and 9.7.

Hodes — Hodesh. *a table*, or *newes*. One of Shaharaims wiues.1.Chr.8.9.

Hodia — Hodiah. *the prayse of the Lord*. 1.Chron.4.1.Neh.

Hodiiah — 10.13.

Hodia — Hodiiah *idem*.Neh 9.5.and 10.10.

Haglah — Hoglah *pleasantnesse*, or *his compassion*. One of Zelophehads daughters.Numb.26.33.& 27.1.& 36.11.

Helon — Hoham. *Woe be to them*.King of Hebron.Iosh.10.3.

Helon — Holon as Helon. A citie. Iosh.21.15. Ier.48.21. called Hilen.1.Chr.o.6.58.

Elmodam — Halmadam.*God of their garment*, Luke 3.28. called Amon.Matth.1.10.

Homam, looke Hemam.

Gomar — Homer. A kind of measure. Leuit.27.16.Eze.45. 11.called Omer.Exod.16.32.33.36.

Haphni — Hophni.*a fist*, or *a lusty fist*. One of the sonnes of Eli.

Ophni — 1.Sam.1.3.who with his brother Phineas abused ꝑ priesthood.1.Sam.2.12,to 18.God foreshewed their death.1.Sa.2.34.as came to passe.1.Sa.4.4,to 12.

Hor.*a hill*, or *shewing*. A mount.Nu.20. 22.& 23.38.

Horam.*their hill*.King of Gezer.Iosh.15.33.

Chorebah — Horeb.*all alone*, or *forsaken*. A mountaine called also Sinai Exod.3.1. Deut.1.2. whither Eliah fled from Iezebel.1.Kings 19.8.

Horem, *an offering dedicated to God*. A citie.Iosh.ua 19.38.

Horgadgad — Hor-hagidgad.*the hill of felicity*. A place Num.33. 32,33.

Hori. *a prince*, *chiefe*, or *free borne*. Lotans sonne. Gene.36.22.1.Chronic.1.39. Also Sophais father. Num.13.6.

Horite.*idem* A people. Gen.14.6 and 36 20,21.

Horma — Horims, *Princes*, or *being angry*. giants which Esaus posterity chased from mount Seir. Deut.2.12,22.

Hormah.*dedicated*, or *consecrated*.A citie. Num.14. 45.and 21.3.Iudges 1.17.

Horonaim. *angers*, or *ragings*. A citie of the Moabites.Isa.15 5.

Horonite *anger*.Nehe.2.10,19.

Hoshah — Hosa. *trusting*, or *hauing sure confidence*.1.Chr.16.38. & 26.10,11 Also a citie.Iosh.19.22.& 1.Chr.o 26.16.

Hozah — Hosanna. *Saue I pray thee*, or *keepe*, or *preserue I beseech thee*, or *giue saluation*.Psal.118.25. This prayer the people applied to Christ, at his last entrie into Ierusalem.Mat.21.9.Mar.11.9,10.

Osee — Hoseo, looke Hosthea.A Prophet.Hosea 1.1. By taking a wife of fornications, her shewed the people of Israel their idolatrie.Hos: 1.2.

Osiah — Hoshaiah. *the saluation of the Lord*. Iezaniahs father.Ier.42.1.Also a mans name.Neh.12.32.

Hoshaiah — Hoshama.*heard*, or *he obeying*.1.Chr.o.3.18.

Hosiah — Hoshea *salutation*, or *a sauiour*. The sonne of Nun. Deu.32.44.looke Iosshua. Also a king who slew Pe-

Hosama — kah sonne to Remaliah traiterously, & reigned in his

Iosuah — stead.2.Kings 15 30.and craning ayde of So King

Hosea — of Egypt, was imprisoned, and his kingdome translated to the Assyrians.2.Kings 17,3,4.

Hotham *a seale*. The sonne of Heber. 1.Chr.o 7.32.

Hothir. *excelling*, or *remaining*. The sonne of Heman.1.Chr.o.25.4.

Haziel Hoziel. *seeing God.* 1. Chro. 25. 9.

Huziel Hukok. *an engrauer, a scribe,* or *lawyer.* A citie. 1. Hukoc Chro. 6. 75.

Hul. *sorow, infirmitie,* or *sand.* The sonne of Aram. Gen. 10. 23.

Hulda Huldah. *the world, circle of the world,* or *west.* A prophetesse, wife of Shallum 2. kin. 22. 14. to whom king Iosiah sent for counsell. 2. Chron. 34. 21, to 29.

Hupham. *their chamber,* or *banke.* Beniamins sonne of whome came the Huphamites. Numb. 26. 39. called Huppim Gen. 46. 21. 1. Chro. 7. 12, 15.

Huppa Huppah. *a chamber, couer,* or *banke.* 1. Chro. 24. 13.

Huppim. *a chamber, couered,* or *the sea shore:* looke Hupham.

Hur. *libertie,* or *prince,* or *whitenesse.* Iudahs sonne, 1. Chro. 4. 1. called Onan. Gene. 38. 4. & 46. 12, and 1. Chro. 2. 3. Also Ephratahs eldest sonne. 1. Chro. 2. 19, 20. and 4. 4. Who with Aaron stayed vp the handes of Moses vntil Amalek was discomfited. Exo. 17. 12. and 31. 1. Moses in his absence, committeth matters to be decided by Aaron and him. Exod. 24. 12. Also one of the kings of Midian, whome the Israelites slewe. Numb. 31. 8.

Huram. *their libertie, their whitenesse,* or *their holes,* The sonne of Bela. 1. Chro. 8. 5. looke Hiram.

Huri. *being angrie, libertie, whitenesse,* or *a hole.* The sonne of Abihail. 1. Chro. 5. 14.

Husa. Ousa Hushah. *hasting,* or *holding peace.* The sonne of Ezra 1. Chro. 4. 4.

Chusai Hushai. *a meaning,* or *hasting.* A friend of Dauids. 2 Chusht Sa. 15. 32.* He confounded the counsel of Ahithophel. Husai 2 Sam. 7, 5, to 15. He sendeth to Dauid to shewe him what was done therein. 2. Sa. 17. 15. to 23. Hee beareth Dauid tidings of Absaloms death. 2. Sa. 18, 21.

Also the father of Baanah. 1. kings 4. 16.

Husam Husham *their hasting,* or *their silence.* The third king that reigned in Edom. Gen. 36. 34. 1. Chro. 1. 45.

Husarhite Hushathite. *hasting, holding peace,* or *sensuall tie.* A kinred descended of Hushah. 1. Chro 4. 4. and 27. 11. Num. 26 20.

Husim Hushim *idem.* Dans sonne. Gene. 46. 23. Also one of the wiues of Shaharaim. 1. Chro. 8 8.

Huzoth. *Streetes,* or *populous.* Num. 22. 39.

Huzzab. A Queene of the Assyrians Nah. 2. 7.

Hydaspes. *the knowledge of a sheepe,* or *knowledge of change.* A riuer. Iudeth 1. 6.

I

Iakeb Iaakob. *a supplanter,* or *deceiuer, the heele,* or *the foot-step.* The sonne of Izhak. Gene. 25. 26. His nativitie. Gene. 25. 26. A plaine man. Gen. 25. 27.* He bureth Esaus birthright for red pottage. Gene. 25. 31.* Hee stealeth from Esau his blessing by his mothers subtiltie. Gene. 27. 18. He is blessed of Izhak. Gene. 27. 28. Esau interpreteth his name. Gene. 27. 36. Rebekah willeth him to flee to Haran. Gen. 27. 43. Izhak forbiddeth how great a people should come of him. Gene. 28. 3. 4. He goeth to Haran. Gen 28. 10. His dreame of a ladder. Gen. 28. 12. Kissing Rahel, he wept. Ge. 29. 11 He serued seuen yeeres for her. Genes. 29. 18, 20. The yeeres ended, hee asketh his wife of Laban, and Leah is giuen vnto him. Gen. 29. 21, to 27. He serueth other seuen yeeres for her. Gen. 29. 27, 28. He loueth her more then Leah. Gene. 29. 30. He telleth Laban what his wages shall be. Gene. 30. 32. He came but with a staffe to Laban. Gen. 32. 10. but after became very rich. Gen. 20. 43. Labans sonnes murmure against him. Gen. 31. 1. He fleeth by Gods commandement from Laban and is pursued. Gen. 31. 23, to 24. Laban is commanded of God not to speake ought saue good vnto Iaakob. Gen. 31 24. Being wroth he chid with Laban. Gene. 31, 36, to 42. Hee erecteth a pillar as a couenant betweene him and Laban. Gen. 31. 44, 45. Hee offereth sacrifice vnto God vpon mount Gilead. Gen. 31. 54. Going forth on his iourney, hee is met by Angels Gen. 32. 1

Iaakob sendeth messengers before to pacifie his brother Esau. Gen. 32. 3, 4, 5. He is afraid of Esau. Gen. 32. 7. His prayer for deliuerance out of danger. Gene. 32. 9, to 13. Wrestling with the Angel he preuailed, to the end he might vnderstand, that hee should asswage his brothers wrath. Gen. 32. 24, 25.

Iaakob is called Israel, and why. Gene. 32. 28. and 35. 10. He erecteth an altar vnto the Lord at Shechē. Gen. 33. 20. He reuengeth his children for slaying the Shechemites. Gene. 34. 30. He commaudeth his familie to put away the strange gods. Gene. 35. 2. God promiseth him great prosperitie. Gene. 35. 11. He buildeth an altar at Beth-el. Gen 35. 1, 14, 15. He commeth to Izhak vnto Hebron. Gene. 35. 27. His children. Gene. 35. 23, to 27. and 46. 8, to 28. and Exod. 1. 2, to 6.

Iaakob dwelt in the land of Canaan. Gene. 37. 1. He rebuketh Iosephs for his dreames before his brethren, but noteth them secretly. Gene. 37. 10, 11. Hee sendeth his ten children into Egypt for corne. Gene. 42. 1, 2, 3. He reioyceth that he should see Ioseph. Ge. 45. 28. God comforteth him. Gen. 46. 2.

Iaakob and his familie goeth into Egypt. Gen. 46. 6, 7 Acts 7. 14. He is asked of Pharaoh his age. Gen. 47. 8. He desireth to be buried with his fathers. Gene. 47. 30. Being sicke, he calleth to minde Gods promises, and blesseth Iosephs children. Gene. 48. 1, to 21. Hee foretelleth the Israelites deliuerance out of Egypt. Genesis 48. 21.

Iaakob blesseth his children, and foreshweth them things to come. Gen. 49. 1.* He being 147. yeere old, died. Gen. 47 28. and 49 33. was buried in Canaan. Gen. 49, 29, to 32. and 50. 1, to 14. is praysed. Eccles. 44, 23, 24. Before his birth God loued him. Rom. 9. 13. His faith. Heb. 11. 21.

Our election by the onely free grace of God confirmed by Gods chusing Iaakob, & refusing Esau Rom. 9. 11, 13. Mala. 1. 2, 3. and that also wee ought to trust in God onely. Heb. 12. 1.*

Iaakobah *idem.* 1. Chro. 4. 36. Iaakoba

Iaakan. *trisulation, labour,* or *violent taking away per ssion.* 1. Chro. 1. 42. Deut. 10 6. Iakan Iacan

Iaala. *ascending, a little Doe,* or *little goate.* Nehe. 7. 58. Ezra 2. 56. Iahala Iaalah

Iaalam. *hid,* or *heire.* or *little goate.* Gen. 36. 5. Ialam

Iaani. *answering, afflicting,* or *making poore.* 1. Chro. 5. 12. Iauai

Iareshiah. *a lule bed, the bed of the Lord,* or *the Lord hath taken away pouerie.* 1. Chro. 8. 27. Iereſiah Ierſia

Iasu. *doing,* or *my doer.* Ezra 10. 37. Iaſi

Iasiel. *Gods worke,* or *the doings of God.* 1. Chr. 11. 47. Iaſiel

Iaazaniah. *the nourishment of the Lorde,* or *the weapons of the Lord.* Jeremiahs sonne. Iere. 35. 3. Also the sonne of Azur. Ezek. 11. 1. Ieſania

Iaazer. *a helper,* or *ayder.* A citie. Numb. 21, 32, 1. Chro. 6. 81. Iai. 15. 8. Iaezer Iazer

Iaazia. *the strength of the Lord.* 1. Chro. 24. 26. Iaazia

Iaaziel. *the strength of God.* 1. Chro. 15. 18. Iaziel

Iabal. *falling away,* or *bringing,* or *building,* or *a checke.* Lamechs sonne by Adah: father of such as dwell in Tents, and such as haue cattel. Gen. 4. 20. Iobel Iabel

Iabbok. *a waking emptie, a scattering,* or *a wrestling.* A foord. Gen. 32. 22. Deut. 2. 37. Iaboc

Iabesh. *drought,* or *confusion.* The father of Shallum. 2. Kings 15. 10. Of him the citie Iabesh-gilead tooke name. Judg. 21. 8. 1. Samu. 31. 11. The inhabitants were smitten, and why. Judg. 21. 10. 400. maydes of Iabesh- Iabes

Iabes-galaad Iabesh-gilead reserued to gine vnto the Weniamites to wife. Iudges 21.12.

Iabes Iabez. *sadnes, sorowe, or griefe.* The name of a citie, and of a man. 1.Chro.2.55. and 4.10.

Iabin. *vnderstanding, or building.* king of Hazor, whō Iosh ua slue. Iosh.11.1,10. Another of Hazor, of ꝑ forer mer Iabins linage, who oppressed the Israelites twentie yeres. Iudg.4.2,3. slaine by Barak. Iudg.4.23,24.

Iabneel. *Gods building, or vnderstanding.* A citie of Iudah. Iosh ua 15.11. and 19.33.

Iabneh. *building, or vnderstanding.* a city. 2.Ch.26.6.

Iacan. *wearied out, or pressing.* 1.Chro.5.13.

Iachin. *preparing, or stablisse.* The sonne of Simeon. Gen.46.10. of whom came the Iachinites. Nu.26.12. Also a Priest. 1.Ch.9.10. Also one of the pillars which Salomō placed in the porch of the temple. 1.kin.7.21.

Iadan Iada. *knowing.* 1.Chro.2.28.

Iedaiah Iadau. *his hand, or his confession.* Ezra 10.43.

Iedaa Iadiah. *knowing the Lord.* Ezra 2.36. & Nehe. 7.39.

Iaddua *knowen.* Nehe.12.11.

Iahel Iael. *a tame Doe, or Goate, or ascending.* The wife of Heber, who slewe Sisera. Iudg.4.21.

Iagar. *a husband man, or a stranger, or searing, or gathering together.* A citie of Iudah. Iosh ua.15.21.

Iehallel Iahallel *praysing God or the clearenesse, or light of God.* The father of Ziph. 1.Chro.4.16.

Ialaleleel Iahath. *broken in pieces, or searing, or* in the Syrian tongue, *descending.* The sonne of Gerthom 1.Chron.6. 20,43. Also Benaiahs sonne 1.Chr.4.2. Also an ouerseer of the worke of the Temple. 2.Chro.34.12.

Iaza Iahaz. *brawling or strife.* A place where Sihon by the Israelites was discomfited. Deut.2.32.

Iahasa Iahazah. *scoulding, or contention, or the ende of the Lord.* A citie. Iosh ua 13.18. and 21.36.

Iahasia Iahaziah. *the vision of the Lord.* Ezra 10.15.

Iahsiel Iahaziel. *God hasteth, or daunteth,* Sonne to Naphtali Gen.46.24. and 1.Chro.7.13. Of whom came the Iahzeelites. Num.26.48.

Iahzeel Iahaziel. *seeing.* God. The name of certaine men. 1. Chro.16.6. and 23.19. and 24.23. Ezra 8.5.

Iasiel

Asael

Iabasiel

Iediel Iahdiel. *Gods vnitie, Gods, or Gods sharpenes, or* after the Syrian & Hebrew, *Gods reuenging.* 1.Ch.5.24.

Iddo Iahdo. *I alone, or I one, or history, or sharpnes of wit,* or in the Syrian tongue, *his newenes,* the sonne of Buz 1.Chron5.5.14.

Iahehel Iahehel. *waiting for God, or beseeching God, or hope, in God, or beginning in God.* Sonne of Zebulun. Gen. 46.14. Of whom came the Iahleelites Num.26.26.

Achoel

Iahliel

Iahleel

Iamai Iahmai. *warme, or making warme.* The sonne of Tos la.1.Chro.7.2.

Iasa, Iaza Iahoz. *idem,* as Iahaz. Num.21,23.

Iasia Iahzah. A citie. 1.Chro.6.78.

Iacirus Iahziel. Iooke Iahaziel. and 1.Chro.7.13.

Iair. *illuminated, or lightned, or liuer, or the running water of the riuer,* Sonne of Segub. 1.Chro,2.22. Also the sonne of Manasseh. Deut.3.14. Numb. 32.41. of whom came the Iarites. 2.Sam.20.26. Also a Iudge in Israel. Iudges 10.3.

Iairus *idem* as Iair. A ruler of the Synagogue. Mat. 5.22. whose daughter Christ rised from death. Matt. 9.18,19,23,24,25. Mark.5.35.* Luke 8.41,42,49.*

Iacim Iakim. *rising, or confirming, or establishing.* 1. Chr.8. 19. and 24.12.

Ialon. *tarying, murmuring.* 1.Chro.4.17.

Iambri. *rebellious, or waxing bitter, or changing.* 1. Macc.9.36.37.

Iambres Iambres. *a rebell, bitter, or changing,* and after the Hebrewe, *the sea with powerfull or mast.* Hee that with Iannes withstoode Moses. 2.Tim.3.8. Exo.7.11,12, 22. and 8.7,18,19.

Iames. *a supplanter, or maintainer.* Sonne of Zebedeus, who with his brother Iohn, was called from being fishermen, to be Apostles. Matth.4.21,22. & 10.3. Mar.1.19,20. Luk.5.10,11. and 6.14. Christ calleth them *Boanerges.* Marke 3.17. They were with Christ many times. Matth.26.27. Mar.1.29. & 5.37. & 9.2. & 13.3. and 14.33. Luk 9.28. They desire a request of him Mar.10.35. and Christ rebuked them, and why. Lu.9.54,55,56 Iames sawe Christ after his resurrection. 1.Cor.15.5,7. He was put to death by Herode. Actes 12.2. Also the name of the sonne of Alpheus an other Apostle. Matt.10.2. Mar.3.18. Luke 6.15. He wrote a generall Epistle vnto the Iewes. Iam.1.1. &c. and was superintendent of the Church of Ierusalem. Acts 15.13,to 22. and 21.18.

Iamin. *right hand, or Southwinde.* Simeons sonne. Gen.46.10. Of him came the Iaminites. Num.26.12. Also other mens names. 1.Chron.2.27. and Nehe.8.7.

Iamlech *reigning, or after the Syrian speech, asking counsell.* 1.Chro.4.34. Iemlech

Iamnites *hearing, or vnderstanding.* citizens of Iamnia. 2.Mac.12.8,9,40. and 1.Mac.10.69. and 15.40.

Iamuel. *God is mine day, or the sea of God,* Sonne of Simeon. Gen.46.10. Exod.6.15. Iemue

Iann. *answering, beginning to speake, afflicted, humbled, or poore.* The father of Melchi. Luke 3.24. Ianne

Iannes. *idem,* One of Pharaohs enchanters. Iooke Iambres.

Ianonah. *resting, tarying, or deriuing.* A citie of Ephraim Iosh ua 16.6. Ianoath Ianohah

Ianum *sleeping.* A citie. Iosh ua 15.53.

Iapheth. *enlarged, or faire, or perswading, or enticing,* Sonne of Noah. Gen. 5.32. He is blessed of his father. Ge.9.27. His children. Ge.10.2,to 6 & 1.Chr.1.5,6,7. Japhet

Iaphia. *making fee, appearing, or lightning.* Sonne of Dauid. 2.Sam.5.15. and 1.Chro.3.7. Also a mans name. Iosh ua 10.3. Also a citie. Iosh ua.9.12. Iaphie Iephia Iapia

Iaphlet. *delivered, or banished.* 1.Chro.7.32. Iephlet

Iaphleti. *idem* Iosh.16.3.

Iapho *fairenesse, or comelinesse.* The name of both a tauen, & citie. Iosh.19.46. & 2.Chro.2.16 called Ioppa. Ac.10.5,8. & 11.5. The Barbarians now call it Sappho. Ioppe

Iarah. *a wood, a hony combe, making bare powring out, watching diligently.* Sonne of Ahaz. 1.Chro.9.42. Iabai

Iareb. *a reuenger.* King of Assur. Hose 5.13. Iara

Iared. Iooke Iered.

Iarephel. *health of God, medicine of God, or God letting loose.* A citie. Iosh.18.27.

Iarah. *the moone or table, or a sweete smel* 1.Ch.2.34.

Iarib. *fighting, chiding, multiplying, or auenging.* Sonne of Simeon. 1.Chro.4.24. Also a Priest Ezra 10.18. Ieraa

Iarmuth. *fearing death, or seeing death, or throwing downe of death.* A citie. ouer the which Piram was king. Iosh.10.3. Iooke Iosh.15.35. and 21.19. Ierimoth.

Iashen. *ancient, or sleeping.* 2.Sam 23.32.

Iasher. *righteous.* Iosh.10.13. and 2.Sam.1.18. Iasen Iaser

Iashobean. *the people sitting, the controuersie of the people, or the captiuitie of the people.* A valiant man of Dauids. 1.Chro.11.11. Also mens names. 1. Chro. 22.6. and 27.2. Iosoboam Iotebeam

Iashub. *a returning, a controuersie, or a dwelling place* The sonne of Issachar. 1.Chro.7 1 called Iob. Gene. 46.16. Of whom came the Iashubites. Numb. 26.24. Also a mans name. Ezra. 10.29. Iasub

Iashubi-lehem. 1.Chro.4.22.

Iason *healing.* The sonne of Eleazar. 1.Mac.8.17 Also the brother of Onias, who laboured by vnlawfull meanes to be high Preist. 2.Mac.4.7,8. He slewe his owne citizens, & returned with shame into his countrey. 2.Mac.5.6,7,to 11. Also a Cyrenian, whose fiue

bookes were a bringed into one volume. 2. Mac. 2. 23. Also he whose house was assaulted, for þ he had received Paul & other brethē into his house. Act. 17. 5, to 9.

Iaspher. A precious stone. Exod. 28. 20. Reue. 21. 19.

Iahniel. *a gift of God.* The fourth sonne of Bethehenniah. 1. Chro. 26. 2.

Iathir. *a remnant, or excellent.* A citie. Iosh. 15. 48. and 21. 14. and 1. Chro. 6. 57.

Ithri, Ithro, Ithron, *idem.*

Iauan. *making sad.* Sonne of Japheth. Gene. 10. 2. and 1. Chro. 1. 5. His sonnes. Gen. 10. 4. & 1. Chro. 1. 7. Also Greece. Isa. 66. 19. looke Grecia.

Iazer. *an ayde, or helper.* A land. Numb. 32. 1, 3. Also a citie. Num. 32. 35. Iosh. 21. 39.

Iaziel *the strength of God.* 1. Chron. 15. 18.

Iaziz. *brightnesse, or in the Syrian tongue, a departing.* 1. Chr. 27. 31.

¶ Ibhar. *chosen.* 2. Sam. 5. 15.

Ibleam. *the ancient of the people, or the people decreasing, or clipping them.* A citie. Iosh. 17. 11.

Ibneah, looke Iobamah.

Ibniah, *idem.* The sonne of Reuel. 1. Chro. 9. 8.

Ibri, *passing ouer, or being angry, or being with yong.* 1. Chro. 24. 27.

Ibzan. *the father of a target, or the target, or weapons of a father, or the father of coldenesse.* A Iudge of Israel. Iudges 12. 2, 8, 9.

¶ Ichabod *where is glory, or no glory, or woe vnto glory.* The name of Phineas sonne. 1. Sam. 4. 21, 22. brother to Ahiah. 1. Sam. 14. 3.

Iconium. *comming.* A citie of Cilicia. Actes 13. 51. where Paul preached. Acts 14. 1.

¶ Idolah. *the hand of slaunder, or an oath, or cursing: or after the Hebrew and Syrian, the hand of God.* A citie. Iosh. 19. 15.

Idbash. *flowing with honey, or the hand of destruction.* 1. Chro. 5. 3.

Iddo. *his hand, his power, or his confession.* Mens names. 1. Chro. 6. 21. & 27. 21. looke Ieddo. Also a prophet. 2. Chr. 1. 1. kings 13. 2.

Idumeans. *red, earthly, or bloody.* A people descended of Edom. 1. Esd. 4. 50. looke Edom.

Iearim. *a leape or woods.* A mount. Iosh. 15. 10.

Iearerai *searching out.* 1. Chro. 6. 21.

Ieberechiah *speaking well of the Lorde, or bowing the knee to the Lord.* Zecharias father. Isa. 8. 2.

Iebus. *a treading vnder foote, or a tumbling, or rolling, or a manger.* Ierusalem so called. Iudges 10. 10. Also called of Canaans sonne, Iebusi, that is to say, *troden vnder foote, tumbled, or mangled.* Iosh. 18. 16.

Iebusi. sonne to Canaan. Gen. 10. 16.

Iebusites *idem* as Iebusi. Inhabitants of Iebus. Ge. 15. 21, whom God commanded the Israelites to destroy. Deut. 20. 17. They could not vtterly destroy the Iebusites. Iosh. 15. 63. Dauid promiseth preferment vnto those that could smite them. 2. Sa. 5. 8. Salomon made them tributaries vnto him. 1. kings 9. 20, 21.

Iecamiah. *the resurrection of the Lord, or the confirmation of the Lord, or the reuengement of the Lord.* 1. Chr. 3. 18.

Iecholiah *the perfection of the Lorde, or power of the Lord.* 1. kings 15. 2. and 2 Chro. 26. 3.

Ieconiah. *stabilitie of the Lord.* The sonne of Iehoiakim. 1. Chro. 3. 16 called also Iehoiachin. 2. kings 24. 6. was taken prisoner. 2. kings 24. 12, according to the prophecie. Iere. 22. 28. * and is called Coniah. Ier. 37. 1, 2. was exalted. 2. Kin. 25. 27. * Iere. 52. 31. * is called Mert. Luke 3. 27.

Iedaiah. *the hand of the Lorde, or confessing the Lorde.* 1. Chro. 4. 37.

Iedeiah. *one Lord, the ioy of the Lord, or after the Hebrew & Syrian, the reuiuing of the Lord.* 1. Chr. 24. 29.

Iediael. *the sonne of God, or knowledge of God.* 1. Chro. 26. 2.

Iedidah. *beloued.* Iosiahs mother. 2. Kings 22. 1.

Iedidiah. *beloued of the Lorde, or louing to the Lorde.* 2. Sam. 12, 25.

Iediel. *the knowledge of God, or the vnitie of God, or ioy of God: or after the Hebrew and Syrian, the renewing of God.* 1. Chro. 7. 6.

Iediiah. *the feare of the Lord, or vision of the Lorde,* 1. Chro 26. 31.

Ieduthun. *confessing his lawe, belonging to the lawe, or giuing praise.* A musician. 1. Chro. 16, 38, 42. and 9. 16.

Ieedo. *a witnesse decked, passed ouer, or a praye.* 2. Chro. 9. 29. looke Iddo.

Iegar-sahadutha. in the Syrian, *the heape of witnesse.* Gene. 31. 47.

Ielaeel. *praising God, or the clearnesse of God,* 1. Chro. 4. 16. and 2. Chron. 29. 12.

Ielaziel. *seeing God, or the vision of God,* 1. Chro. 12. 4. and 16. 6.

Ielideiah, *together, onely the Lord, or ioy: or after the Hebrew and Syrian, one Lord.* 1. Chron. 27. 30.

Ielel. *God hath taken away, or heaping vp.* Ezr. 8. 13

Ielezekel. *the strength of God.* 1. Chro. 24. 16.

Ielidah. *the Lord liueth.* A porter for the Arke. 1. Chr. 15. 24.

Ielel *God liueth, God hath taken away, or God heaping vp.* 1. Chro. 15. 18. and 23 8. and 26. 1.

Iezekiah. *the strength of the Lord, or the taking of the Lord.* 2. Chro 28. 12.

Iehoada. *the congregatiō of the Lord, the passing ouer of the Lord, the testimonie of the Lord, or the decking.* or *prayer of the Lord, or after the Hebrew & Syrian, the taking a way of the Lord.* Sonne of Ahaz. 1 Chron 8. 36.

Iehoadan. *the pleasure, or delights of the Lord,* or after the Hebrew & Syrian, *the time of the Lord.* Mother of Amaziah king of Iudah. 1 kings 14 2. 2. Chron 8. 36.

Iehoas. *the taking of possession of the Lorde, or the Lord seeing.* Iosiahs sonne 2 kin. 23. 20. 2. Chro 39. 1. Deposed & caried captiue into Egypt, where he died. 2. king. 23 33. 2. Chron. 36. 3. His captiuitie was foreshewed. Ezr. 19 4. He is called Iohanan. 1. Chr. 3. 15. Also the sonne of Iehu King of Israel. 2. king. 10. 35. for his wickednesse deliuered into the handes of the Syrians. 2. kings 13. 1, 2, 3. and by prayer deliuered, 2. kings 13. 4, to 9.

Iehoash, *the fire of the Lord, or the offering of the Lord.* 2. kin. 11. 2. who became king of Iuuah. 2. kin. 11. 21. & 12. 1. preserued by Iehosheba, from being destroyed by Athaliah. 2. king. 13. 3. He is made king by Iehoiada. 2. kings 11. 4. * He causeth the siluer of dedicated things to be imployed to the reparing of the Temple. 2. kin. 12. 2, to 17. & 2. Chr. 24. 2, to 14. After the death of Iehoiada, he became in idolater. 2. Chro. 24. 17, 18. He causeth Zechariah to be stoned to death for reproouing him. 2. Chro. 24 20, to 23. He was slaine by his owne seruants 2. kin. 12. 20. 2. Chro. 24. 25, 26. He is called Simeon. Lu. 3. 30. Also Iehoahaz sonne, a wicked king of Israel. 2. kings 13. 10, 11. He discomfited three times Ben hadad the sonne of Hazael. 2. Kings 13. 25. He tooke Amaziah king of Iudah, brake downe the wall of Ierusalem, and spoiled the Temple. 2. Kings 14. 13, 14. He dieth 2 kings. 14. 16.

Iehoanan. *the grace, mercie, or gift of the Lord,* A porter. 1. Chro. 26 3.

Iehoiachin. looke Ieconiah.

Iehoiada. *the knowledge of the Lord.* An high priest, who made a couenant with Iehoash þ king & his people in the Lords behalfe. 2. kin. 11. 17. looke Iehoash.

Iehoiakim. *the rising, auenging, or establishing of the Lord,* A name giuen to Eliakim the sonne of Iosiah. 1. king.

Iachaniel
Iahniel
Iether
Iathir
Iethrai
Ionia

Iasher
Iaaser
Iaser
Iazer

Iblean
Ieblaan

Ibnia
Hebri

Abezan
Abesan

Iedala

Idbas
Iedebos
Iaddo
Addo Ieedo

Edomites

Iarim
Iaathrai
Iethrai
Barachiah
Baracnia

Iecamia
Iecemia
Iecholia
Iechelia
Iecoliah
Ieconiah
Coniah
Conaniah
Chonias

Ieddiah
Iedaia
Iehedia

Iediel
Iaddihel
Ieddidah
Idida
Iedida
Iediddia

Iedia
Ieria
Idithun
Iduthun
Iddo

Iehaleicel
Iehalelel
Ieheziel

Iehdeia
Iadias
Iehiel
Iehecekel
Iehia
Ieiiah
Iehieli

Ezekias

Iehoada
Ioadan

Iehoaddan
Ioiadan
Iohas
Ioachaz
Iehoahaz
Ioachaz
Iehoabaz
Ioachas
Ioahas

Ioes
Ioash

Ioash

Ioas
Ionam
Iohannes
Ioachim
Ioiada
Ioacim

2.kings 23.34.& 2.Chro.36.4 1.Esd.1.37.Hee rebelleth against Nebuchadnezzar & is taken prisoner. 2.King 24.1.to 7.2.Chro.36.6,7,8. as was prophecied.Iere.22.18,19. Dan.1.1,2. Woze of him.Jerem. 36.1.* He is called Melchi.Luke 3.28.

Ioiarib — Iehoiarib, *the fighting, pleading, oz multiplying of the Lord.*1.Chro 9.10.

Ionathan — Iehonadab, looke Ionadab. A subtill man who was friend to Amnō.2.Sa.13.3,4,5.Also þ son of Rechab, who ioyned with Iehu to destroy idolotry.2.kin.10.15.

Iehonathan. *the gift of the Lord, oz the gift of a doue.* Sonne of Uzziah. 1.Chron.27.25. Also the sonne of Shimea.1.Chro.20.7. Also Dauids uncle, a man of counsell and vnderstanding.1.Chro.27.32.

Ioram — Iehoram, *the height of the Lord, oz throwing downe of the Lord.* Sonne of Iehoshaphat king of Iuda.1.Kin. 22.50.& 2.kin 8.16,to 25.& 1.Chr.21.1.* Also Ahabs sonne.a wicked king.2.Kings 3.1,2.who threatned to cut off Elisha his head.2.kings 6.31. Of his warre, and Ahaziahs with Haziel king of Aram.2.Kings 8. 25.* both slaine by Iehu.2.Kings 9.14,to 29.

Iosaphat — Iehoshaphat. *the Lord is the iudge, oz the iudgement of the Lord.* Sonne of Asa king of Iuda.1.Kin 15.24. 1.Chro 3.10.Mat.1 8 A vertuous king. 2 Chro.17. 3.* Who ioyned in affinitie with Ahab. 2.Chro.18.1. He seeketh counsell at the Prophet of God. 2.Chron. 18.6 and taketh his part.1.King 22.8. He enquireth of Elisha what should happen vnto him.2 Kin.3 12.to 20.Crying vnto the Lord for ayde against his enemies, he is heard.2.Chr.18,31.He is reproued by the Prophet Iehu,for helping wicked Ahab.2.Chr.19 2. He exhorteth the iudges & ministers to doe their duetie.2.Chr.19.6.* The Moabites & Ammonites warred against him.2 Chr 20.1 His prayer.1.Chro.20.6. He ioyneth in friendship wth Ayaziah,& is reproued for it by Eliezer 2 Chr 20.35,36,37.He dieth.2.Ch.21.1.

Iosaba, Iosthua, Iosua, Iesus, Iehoua — Iehosheba, looke Iolabeth.

Iehoshua, *the Lord, oz fruition, oz the Lords saluation,* Certaine mens names.1.Chro.7.27.Hagg.1.1.Zech. 3.1.looke Iesus.

Iehouah. *the Lord.* One of þ names of God.Ex.6.3.

Iehouah-iireh. *the Lord seeth, oz will see, oz the Lorde prouideth.* Gen.22.14.

Iehouah-nissi. *the Lord my banner.* Exod.7.15.

Iehouah-shalom, *the Lord of peace.* Iudges 6.24.

Iehosabad, Iozabad, Iehozedech, Iosedech, Iosedec — Iehozabad, *hauing a dowry, oz the Lords dowry.* Certaine mens names.2.Kings 12.21.1.Chro.26.4.

Iehozadak. *iust is the Lord, oz the iustice of the Lord,* Mens names.1.Chro.6.14 Hag 1.1.

Iehu. *he, oz he that is, oz being.* A Prophet who prophecied against Baasha.1.Kin 16.1,2,3,4. He rebuketh king Iehoshaphat 2.Chr.19.2. Also a captaine who was anointed king of Israel by Elisha,to destroy the house of Ahab.2.Kin.9.2,3, to 11.& 1.Kin.19,16, 17.He destroyeth Ioram,and Ahaziah 2.King.7.14, to 29.and also Iezebel 2.King.9 30,* He slayeth the 70. sonnes of Ahab.2.King.10.7.and the 42.brethren of Ahaziah.2 Kings 10.14. Seeming to sacrifice to Baal,he slew all Baals priests.2.King.10.18,to 26. He destroyeth Baal and his house,and caused it to be made a iakes.2.Kings 10.26,27,28. God approueth Iehu his doings against the house of Ahab.2.Kin.10. 30. Hee walked not in the lawe of God with all his heart.2 King.10.31.He dieth.2.Kings 10.35. The promise which God made vnto him. 2.Kings 10.30. was accomplished.2.Kings 15 12.

Iehubbah, Haba, Iuchal, Iud — Iehubbah. *an hiding, oz beloued,* oz in the Syrian speach.*sinne, oz binding.*1.Chro.7.34.

Iehucal, *mightie, perfect, oz wasted* Iere.37.3.

Iehud. *praising, oz confessing.* A citie of Dan, Iosh. 19 45.

Iehudah. *confession, oz prayse.* Iaakobs sonne by Leah.Gene.29.35. By whose counsell Ioseph was sold. Gen 36.26,27. Iudah marrieth Shuahs Canaanite. Gene.38.2. Hee committeth incest with Tamar his daughter in law Gene.38.18.He confesseth his fault, and ingratitude towards her.Gen.38.26.Hee offereth himselfe to bee Iosephs bondman, that Beniamin might returne to Iaakob.Gene.44.33. His children. Gen.46.12.He enioyeth the kingly honour and priuiledge of the first borne,which appertained vnto Reuben.Gen 49.4,8,10 13.His childrens portion. Iosh.15. 1,2.* His posteritie.1.Chr.1.3.*& 3.1.*& 4.1.* The tribe of Iudah is made captaine for the warre, after the death of Iosshua. Iudg.1.2,3,4,to 22.They with other Israelites,brought Dauid vnto Ierusalē.2.Sa. 19.14,15.* They onely followe Dauid. 2.Sam.20.2. Their idolatrie and wickednes. 1.Kin.14 22,23,24.

Iudi — Iehudi. *praising, oz confessing.* Iere 36.14.21.

Iehudia — Iehudiah. *a praising, oz confessing of the Lord.*1.Chr. 4.18.

Iudaia — Iehush. *keping counsel,* oz after the Syrian, *fastened.* 1.Chro.8.39.

Iehiel — Ieiel. *God hath taken away, oz God heaping vp together.*1.Chro 5.7.

Iehia — Iehiah. *the Lord liueth.*1.Chro.15.24.

Iecabzeel — Iekabzeel, *the congregregation of God.* A citie.Nehe. 11.25.

Iecamia, Icamia, Iekamiah, Iecmaam, Iukadan, Ieconia, Iecuthiel, Icuthiel, Iemima, Gemini — Iekannah *the Lord shal arise, the establishing, oz reuenging of the Lord,*1.Chro.2.41.

Iekamiam. *the people shal arise.*1.Chro.23.19.

Iekodeam. *the crookednesse, oz burning of the people,* A citie. Iosh.15.56.

Iekoniah. *the preuision, oz stabilitie of the Lord.* Ester 2.6.looke Ieconiah.

Iekuthiel. *the hope or congregation of God.*1.Ch.4.18.

Iemimah. Iob.42.14.

Iemini. *the right hand.* A land belonging to the tribe of Beniamin.1.Sam.9.4.

Iemuel *Gods day, oz the sea of God.* Gen.46.10. Exo. 6.15.

Iaphlet — Iephlet. *deliuered, oz banished.*1.Chro.7.32.

Iephte — Iephtah. Heb.11.32.looke Iphtah.

Iephune — Iephunneh *beholding* Num.13.7.& 1 Chro.7.31.

Iere — Ierah. *the moone, the moneth, oz smelling sweete.* Gen, 10.26.

Ieramiel, Ierahmeelites — Ierahmeel. *the mercie of God.* oz after the Hebrewe oz Syrian. *the beloued of God.* Sonne of Hezron. 1. Chro.2 9 Of him came the Ierahmeelites.1.Sam. 27. 10. Also the sonne of Kith.1.Chr.24.22. Also the sonne of Hammelech. Ier.36.26.

Ramoth, Ierimoth — Ieramoth, and Ieremoth, and Ierimoth *idem* as Iarmuth. Mens names. Ezra 10.26,27,29.& 1.Chro.7. 7.and 12.5.

Iared — Iered. *ruling, oz comming downe.* The sonne of Mahalaleel.Gene.5.15.1.Chro.1.2.Luke 3.37. Also the sonne of Ezra by Iehudiiah.1.Chro 4.18.

Iermai — Ieremai. *my height, oz fearing,* oz *throwing foorth waters.* Ezra 10.33.

Ieremia, Ieremie, Icremias — Ieremiah, looke Irmeiah. Certaine mens names. 2. Kin.23.31.1.Chr 5.24 Also a prophet: his stocke and when he prophecied. Iere.1.1,2,3. God imboldeneth him to preach. Ier.1.7. He is forbidden to pray for the Iewes. Ier 11.14.He is persecuted. Ier.18 18.and 20.2. Being mocked for preaching, hee complaineth vnto God Iere.20.7,8. Hee is taken of the Priestes: and accused before the gouernours, he answereth that he had declared nothing but the word of God. Iere. 26.8,12.He sendeth bonds to certaine kings, and admonisheth them to be subiect vnto Nebuchadnezzar. Iere.27 3. Hee is taken going into the land of Beniamin.Iere.37.12,13.smitten and put in prison. Ier.

37.15,16. He is delinered by Zedekiah. Jer. 37.17. He is cast into the dungeon. Jer. 38.4,5,6. & taken out a gaine. Jere. 38.10,11,12,13. fauoured of Nebuchadnezzar. Jere. 39.11,12. hauing leaue to go whither he would. Jere. 40.4. He dwelleth with the people which were left in Ierusalem, vnder Gedaliah. Jere. 40.6. He admonisheth the residue of the people, not to go into Egypt. Jer. 42.14,15.* He lamenteth king Iosiah. 2. Chron. 35.25.

Ieria
Ierias — Ieriah. *the feare, vision, or throwing downe of the Lord.* 1. Chron. 23.19.

Ierebai, *fighting, chiding, or multiplying.* 1. Chron. 11.46.

Jerico — Iericho. *the moone, moneth, or his sweete smell.* A rich and faire citie of Beniamin, whither Iosua sent spies. Num. 22.1. Iosh. 2.1. This people hauing seene the spies, were astonished. Iosh. 2.11. God deliuereth Iericho into the hands of Iosua, and how. Iosh. 6.1.* The walles thereof fell downe by faith. Iosh. 6.20. Heb. 11.30. Iosua curseth those that should build it. Iosh. 6.26 it is reedified by Hiel. 1. Kings 16.34. Elisha dwelt in it 2. King. 2.18.

Ieruel — Ieriel, *the feare or vision of God.* 1. Chron. 7.2.

Ierimoth. looke Ieramoth.

Iersoth. *pannes, kettles, or cauldrons, or howling out, or breaking asunder.* 1. Chron 2.18.

Ieroa
Iara — Ieroah. *making a sweete smel, breathing, the moone, or the moneth.* 1 Chron. 5.14.

Ieroboham — Ieroboam *fighting against, chiding, or increasing the people.* Sonne of Nebat. 1. King. 11.26. who rebelled against Salomon. 1. King. 11.27. Ten tribes promised by the Prophet to be giuen him. 1. Kin. 11.35. He fleeth from Salomon into Egypt. 1. Kin 11.40. After his returne, he with the people, desireth Roboboam to release them of the seruitude which they endured vnder his father. 1. Kin. 12.3,4. He buildeth Shechem & Penuel. 1. king. 12.25. Not sticking vnto Gods promise, hee set vp two golden calues in Beth el & Dan, causing the people to commit idolatrie. 1. kin. 12.26.* and, as he was sacrificing vnto them, was reproued by the Prophet Iddo. 1. Kin. 13.1,2,3. His hand which he stretched out against the Prophet dried vp, and reflored againe. 1. Kin. 13.4,5. Not threatning or signes could cause him leaue his wickednesse. 1. King. 13.33. For money he made priests of the bie places. 1. King. 13.33. He constituteth priests for deuils, reiecting the Priests of the Lord 2. Chron. 11.15. His wife is sent to the Prophet, to know if his sonne should recouer of his sickneſſe. 1. king. 14.2,3 Vnto whom the destruction of her husband & his house is foreshewed, and the maner of the childs death to be a signe thereof. 1. king. 14.5, to 17. Ieroboam dieth, & Nadab his sonne succeedeth. 1. Kin. 14.20. His house is destroyed by Baasha, according to the word of the Lord. 1. King. 15.25, 26, 27. to 31. Reade Eccius. 47.23, 24, 25. How his sinne is condemned, looke 1. kin. 16.19, 26. & 2. kin. 3. 3. & 10.29. & 13.2. & 14.24. & 15.9. & 27.21. & 23.15. Against Ieroboam, reade Amos 7.11.

Ieroboam — Also the sonne of Joash a wicked king of Israel. 2. King. 13.12. & 14.25. by whome notwithstanding the Lord preserued Israel for his promise sake. 1. Kin. 14. 24, 25, 26, 27. He dieth, and Zacharias his sonne succeedeth. 2 King. 14.29.

Iehoram
Ioram — Ieroam. *high, merciful, or after the Syrian, beloued.* Father of Elkanah. 1. Sam. 1.1, 1. Chr. 6.27, 34. Also the father of Ibne-iah. 1. Chro 9.8.

Hieronymus
Ierome — Ieronimus. *a holy name* A gouernour who with Timotheus &c. troubled the Iewes. 2. Mac. 12.2.

Ierobaal — Ierubbaal. *Let Baal auenge, or an idole ouercome,* looke Gideon.

Iera-beseth — Iera-beseth. *idem.* 2. Sam. 11.21.

Ieruel. *the feare of God, or the vision of God.* A wilderneſſe. 2. Chro. 20.16.

Ierusalem. *the vision of peace, or the perfect vision, or perfect feare.* The head citie of Iudah, builded (as Lyranus on the 28. chap. of Geneſis writeth) by Melchisedek, and called by him Salem, that is, *peaceable,* because hee was king of peace and iuſtice. Heb. 7.1,2. Pſa. 76.2. Other thinke it was firſt builded by Iebuſi sonne of Canaan, & called after his name. Gen. 10.16. Iosh 18.28. Eusebius saith it was called Hieron Salomonis, that is, Salomons Temple, & afterward by corruption Hierusalem. Called also Solyma, Luza, Bethel, Hierus, and laſt of all, Helia, or Ælia (saith Volaterran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it conſiſted of two parts: the hier, with the Temple placed on the top of Sion, and called of the builder, the citie of Dauid: the tower ioyned to the Temple. 1. Chron. 11.4, 5, 6, 7, 8. It was in compaſſe aboue 6. miles and an halfe. Eusebius.

Ierusalem. called Bethel, and before Luz, wonne by the tribe of Iudah. Judg. 1.21, 22, 23. The Temple in Ierusalem chosen of God for an habitation. 1. kin. 8. 13.* 2. Chron. 6.1, 2. Of the gates. Ezek 48.31. God threatneth to it, and the inhabitants, destruction for contemning of his word, & preachers. 2. kin. 21.12, 13, 14, 15. & 23.27. Ezek. 21.2. Jere. 19.3. The burning of it signified by a vision. Ezek. 10.2. The vision of reſloring of the citie and Temple. Ezek. 40.1, 2.* The felicitie thereof paſt, and the calamitie preſent. Ezek. 19.10.* Of the destruction of it, and the women. Iſa. 3.1, 17. After the destruction of it, there shoulde scant be left one men for vii. women. Iſa. 4.1. Signes in heauen ouer it. 2. Macc. 5.2. The captiuity of it figured. Ezek. 3.25. God threatneth to deliuer it into the handes of the king of Babylon. Jerem 34.1. and that it shalbe burned. Jere. 32.28, 29. Ezek. 15.1. and 24.3.* Ierusalem besieged by Rezin and Pekah. Iſa. 7.1. The destruction of it prophecied. Iſai. 22.1. & 29. 3. It is taken and burnt by the Caldeans. Jerem. 52. 7.* 2. King. 24.14. & 25.8, 9. 2. Chron. 36.6, 19. according as was prophecied. Jerem. 34.2. Why it was brought into captiuitie. Jerem. 22.9. God sheweth the Prophet the certaintie of Ierusalems destruction. Ezek. 33.27.* The Iewes bewaile the destruction of Ierusalem. Pſal. 7.19. Of the destruction and reedifying thereof. Dan. 9 25. Zech. 1.16.* & 12.2.* Who inhabited there after the reedifying. Nehe. 11.1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1. Macc. 1.43.* A complaint of the Church, vnder the figure of Ierusalem. Baruch 4.19. Ierusalem is mooued to reioyce for the returne of her people, and vnder this figure the Church. Baruch 5.1.* The abominations of Ierusalem, notwithstanding Gods benefites. Ezek. 16.2, 3.* Shee confeſſeth why she is iuſtly punished. Jere. 10.19.* Christ foreſheweth how hee shoulde die at Ierusalem. Luke 13.33. He rideth into Ierusalem vpon an aſſe. Matth. 21.1. He foretelleth her destruction: the maner, and why. Matth. 24.16. Hee commaundeth his Apoſtles not to depart from Ierusalem, but to waite for the holy Ghoſt which he had promised them. Luke 24.49. Actes 1.4. Hee weepeth for Ierusalem. Luke 13.34. and 19.41. Paul preached at Ierusalem. Roman. 15. 19. Paul commaunded to goe out of Ierusalem, and why. Actes 22 18. Of the newe Ierusalem. Reuel. 3. 12. The holy Ierusalem. Reue. 21.10.* The celeſtiall Ierusalem, the mother of vs all, and the habitation of the Elect. Galat. 4.26. Heb. 11.10. and 12.22. Pſal. 122 3. Iſai. 33.20. and 54.1. and 65.19. Ezek. 16.3. Tob. 13.16.* Baruch 5.1.*

Hierusalem

Against

Against Ierusalem and the inhabitants thereof, loke more Is.2.1.& 5.1.* & 8.1.*& 34.1.*& 65.12. Jer.4.3 & 7.3,4.* & 13.9.* & 17.3,4.& 21.4.* & 23.12.& 25.1, to 32.& 38,18.& 39.1,to 9. Ezek.4.1.* & 5.1.& 22.2.* & 23.3.* Zeph.3.1. Ierusalem was prophecied to be destroyed of the Romanes. Dan.9.26. Zech.14.1.* Mat. 23.37.& 24.15 Luke 13.34,35.& 19.43,43.& 20.16. & 21.6,24. Joh. 11.48. which came to passe, by Titus & Vaspasian the 41. yeere after Christs ascension, being from the incarnation of Christ 37. yeres, Iosephus, Ierusalem put for the people inhabiting that citie. Mat 3.5. Ierusalem called the citie of the great king. Matt.9.35. and the holy citie. Matth.4.5. and 27.52.

Ieruscha. *possession*, or *banishment*. The Mother of Iotham. 2.kings 15.33. and 2.Chron.27.1.

Ierusa
Ierusalem
Iesaiah
Isaia
Isaias
Isaiah
Isaiah
Esay

Ieshaiah. *the health*, or *saluation of the Lord*. The name of certaine men. Ezra 8.7, 19.1. Chron.3.21. and 25.3. and 26.25.

Also a Prophet. Isai 1.1. he foretelleth Hezekiahs victorie against Sanherib 2.kin.19.6,7. hee sheweth Hezekiah his sickenesse, and his recouerie. 2.kin.20.1, to 12. he reproueth Hezekiah, for shewing the ambassadors of the king of Babel his treasures. 2 kings 20. 14,to 19. Isaiah saw the glory of God. Isa.6.1,2. he is sent to the Iewes. Isa.6. 8.9. Christ standing vp to reade, had the booke of Isaiah deliuered him. Luke 4. 16,17. Isaiah is praised. Ecclus.48.23,24,25,26.

Iesebeab
Isbaab
Iaser

Ieshebeab. *the sitting*, or *captiuitie of the father*. 1. Chron.24.13.

Ieshet *right, singing, hauing a regard*, or *ruling*. 1. Chron.2.18.

Ieshishai. *ancient*, or *reioycing exceedingly*. 1.Chron. 5.14.

Ieshmos. Num.23.28.

Ieshosi
Iohaia
Iesaia
Iesua
Iasia
Iezia
Ismiel

Ieshoshaiah. *the Lord pressing*, or *the meditation of God*. 1 Chron.4.36.

Ieshua. *a sauiour*. 1.Chron.24.11. looke Iesus.

Iesia. *a distilling from the head of the Lorde*, or *a sprinkling of the Lord*. Ezra 10.25.

Iesimiel. *the naming of God*, or *astoniednesse of God*. 1.Chron.4.36.

Iesse. Mat.1.5. looke Ishai.

Ieshua

Iesus. *a sauiour*, or *the Lord a sauiour*, or *the saluation of the Lord*. The Messias, the son of God, borne of the virgin Marie. Matth.1.20,21. Luke 1.31. Reuealed vnto the wise men Mat.2.1,2. Herods opinion of him. Mat.14.1,2. Mat.6.14,16. Luke 9.7,8,9 hee would not haue his Apostles reueale openly that hee was Christ vntil our redemption was full finished. Mat.16. 20. Mat.8.27.& 9.9. Lu 9.21,36. the Centurion confesseth Iesus,& they also that watched with him Matt. 27.54,to acknowledge him, is the gift of God. Matth. 16.17. the lawe was giuen by Moses, but grace and trueth came by Iesus Christ. Iohn 1.17. Iesus name is aboue euery name. Phil.2.9,10,11. hee that confesseth that Iesus is the son of God, in him dwelleth God and he in God.1. Iohn 2.15. to know the father to be the oncly very God,& whom he hath sent Iesus Christ, is life eternall. Iohn 17.3. of Iesus Christ the whole familie in heauen and earth is named. Eph.3 14.15. The testimonie of Iesus is the spirit of prophecy. Reu. 19.10. we ought to confesse the Lorde Iesus with our mouth, and beleeue in heart, &c. Rom.10,9,10. Looke Christ in the second Table.

Also the name of the sonne of Iozadek. Zecha.3.1.* Eccl.49.12. Ezra 3.2. Hag.1.12,14.& 2.3. looke Iehoshua and Ioshua. Also the son of Syrach the author of Ecclesiasticus. Ecclus. 50.27. also Moses successor. Actes 7.45. Ecclus.46.1. Looke Iothua, also one of Pauls worke fellowes, called Iustus. Col.4.11.

Iesus
Iehoshua
Ioshua

Iether. *excelling, remaining*, or *searching out diligently*, or *a small rope*. Elyell sonne of Gideon. Iudges 8. 20 also the sonne of Ezrah. 1.Chron.4.17.

Iatheth. *giuing*. Genesis 36.40.

Iethro. *idem* as Iether. Father in lawe of Moses. Exo.3.1. who with Moses wife and children came vnto him into the wildernesse of Sin. Exod.18.1,2,3.*

Ietur. *an order*, or *keeping*. Genesis 25.15.

Iehuel

Ieuel. *God hath take away*, or *God heaping vp*. 1.Ch.9.6

Ichus

Ieush. *a mouth gnawen about, prossing downe*. or *gathered together*. sonne of Esau. Genesis 36.5. Also the sonne of Silhan. 1.Chron.7.10. also the sonne of Shimei. 1. Chron.23.11.

Ieuz. *idem* as Ieush. 1.Chron.8.10.

Ieus

Iewes. *praysing*, or *confessing*. A people. Actes 2.5. looke in the second Table, Iewes and Israelites.

Iudei

Iezaniah. *the nourishment*, or *weapons of the Lorde*. Jere.40.8. and 42.1.

Iezonias

Iezebel, looke Izebel.

Iezer. *the yse of helpe*, or *woe bee to helpe*. Sonne of Naphtali Genesis 46.24. also the sonne of Gilead, of whom came the Iezerites Num.26.30.

Ieser
Hiezer
Hiezerites

Iezriel. *the sprinkling of God*, or *the distilling downe from the head of God*. 1.Chron.12.3.

Iezriel

Iezohar. *cleare*, or *white*. 1.Chron.4.7.

Iezoar

¶ Igal. *redeemed* or *defiled*. The sonne of Joseph. Num.13.8 also Nathans sonne. 2.Samuel 23,36.

Igdaliah. *the greatnesse of the Lord*. Jerem.35.4.

Igdaliah

Igeal, *redeemer, redeemed*, or *defiled*. 1. Chron.3.22.

Igal

¶ Iiblam. *their drought*, or *their confusion*, or *bashfulnesse*. 1.Chron.7.2.

Iegaal
Ibsam

Iidlaph. *a distilling from the head*, or *the dropping of the house*: or after the Hebrew and Syrian, *a head ioyned, together*. Genesis 22,22.

Iesem
Iedlaph

Iea-barim. *heapes of Hebrewes*, or *passers ouer*, or *heapes of angrie men*, or *towardmen*: or after the Hebrew and Syrian, *heapes of wheate*. Num.33,44.

Iim-abarim
Ie-abarim

Iim. *idem*. Num 33.46. and 15 29.

Wilde cats

Iim. Isa.13 22.

Iimna. *a forbidding*, or *let*, or *the troubled sea*. 1.Chron. 7.35.

Iamna

Iimnah. *the right hand, nũbring*, or *preparing*: or after the Syrian, *appointing* Son of Asher. Ge.46.17. and 1.Chr.7.30. of whom came the Iimnites. Num.26.44.

Iamnah
Iamna

Iion. *a beholding, a fountaine*, or *eye*. A citie, north from Iordan. 2. kings 15.29. and 1. kings 15.29. and 2.Chron.16.4.

Aion
Hion

Iiphtah. *opening*. A citie in Iudah. Iosh ua 15.43.

Iephtah

Iephta-el. *God opening*. A valley which boundeth the tribe of Zebulun. Iosh ua 19 14,27.

Iephtha
Iephthahel

¶ Ikkesh *froward*, or *wicked*. 1.Chron.11.28. & 27.9.

Iephtahel

¶ Illyricum *a making merry*. A countrey adioyning vnto Italie. Rom.15.19

Ickes
Acces

¶ Imla, or Imlah. *a replenishing*, or *circumcision*. 2. Chron.18.7. and 1. kings 22.8.

Iemla

Immanuel. *God with vs*. A name of the Messias. Isa.7.14. and 8.8. Matth.1.23.

Emmanuel

Immer. *saying*, or *speaking*: or after the Syrian, *a lambe*. 1.Chron.9.12. Ezra 2.37,59. Jere.20.1.

Emmer
Iamra

Imrah. *a rebel, waxing bitter*, or *changing*. The sonne of Zophah. 1.Chron.7.36.

Amri

Imri, *saying*, or *speaking, exalting*, or *bitter* or after the Syrian. *a lambe*. 1.Chron.9.4. Mehe 3.2.

Omrai

¶ India in Hebrew Hodu, þ is, *a praising*, or *confession*, or *comely*. or *faire*. a large countreys a rich, containing the third part of Asia, as Onesicritus thinketh, lying on the south part of the world: Hereof reade Strab. lib. 15. and Plin. lib 6. cap. 16. It is mentioned Ester. 1.1.

¶ Ioab. *willing*, or *voluntarie*, or *fatherhood*, or *hauing a father*. Dauids sisters sonne. 2. Sam. 26.6. & 1. Chr. 2.16. who afterward became Dauids chiefe captaine. 2. Sam. 2.13. and slewe Abner and Amasa cowardly.

Iobab

2.Sa.3.27.& 20.9,10. He fearing to loſe Dauids fauour, became the inſtrument of Achitophels death. 2. Sa. 11.6.* By ſubtilty, he reconciled Abſolom to his father. 2.Sam 14.2.* He thruſt through Abſalom hanging by the haire in an Oke. 2.Samu.13,18. He preuenteth Dauid, for lamenting the death of Abſolom, and why. 2.Samu.19.5,to 9. Dauid chargeth Salomon to put Ioab to death, and why, 1. Kings 2.5,6. Which was accompliſhed. 1. kings 2.28,to 36.

Iechonias — Ioachaz. *the preparing*, or *ſtabliſhe of the Lorde*. Sonne of Ioſiah. 1.Eſdras 1.34. looke Iehoahas.

Eliacim — Ioacim. *the riſing*, or *the eſtabliſhing of the Lord*. The bie Prieſt. Iudeth 4.6. and 15.8.

Eliachim — Ioah. *brotherhood*, or *hauing a brother*. 2. Kings 18. 18. and 2.Chro. 34.8.

Ioahaz — Ioahaz. *apprehending*, *poſſeſſing*, or *ſeeing*. Ioſiahs Recorder. 2. Chr. 34.8.

Ioanna — Ioanna. *the grace*, *gift*, or *mercie of the Lord*. Sonne of Rheſa. Luke 3.27. Alſo the wife of Chuſa, who followed Chriſt. Luke 8.3.

Ioas — Ioaſh. *diſagreeing*, *diſpairing*, *fierie*, or *burning*. Father of the Ezrites and Gideon. Iudg. 6.11. who mocked thoſe that honoured Baal. Iudges 6.31.

Also Ioaſh with Ain. *idem* as Ieuſh, the ſonne of Becher. 1 Chron 7.6. Alſo hee who was ouer Dauids floze of oyle. 1.Chro.27.28. Alſo Ahaziahs ſonne, who was hid from being ſlaine of Athaliah. 1.kin. 11.2,3. looke Iehoash. Alſo the ſonne of Iehoahaz, looke Iehoaſh. Alſo a citie. 1.Chro.4.22.

Ioas — Ioatham. looke Iotham. Sonne of Oziah. Mat. 1.9. Called Iorim. Luke 3.29. and Iotham the ſonne of Azariah. 1.Chron. 3.15. Who, his father being a leper vnto his death, gouerned the land of Iudah. 2.kings 15 5 and afterward became king. 2. kings 15.7,32. 2 Chro.26.21,23.

Iotham — Iob *ſorowfull*, or *hated*, or *fighting*, *howling out*, or *abiding enmitie*. A man vpright & iuſt, fearing God. Iob 1.1. his children & ſubſtance. Iob 1.2,3. Seeing his childe at feaſting, he offereth ſacrifice for them, reſpecting the diſorder vſed at feaſts Iob 1.4,5 Satan bereaueth Iob of his ſubſtance and children. Iob 1.13, to 20. He praiſeth God in his affliction. Iob 1.21,22. His three friends come to viſite him. Iob 2.11.* His wife tempteth him. Iob.2.9. He is reprehended of Eliphaz, and why. Iob 4.1.* He ſayth that his paine is more grieuous then his fault. Iob 6.1,2,3. Hee complaineth that his friends forſooke him. Iob 6.14. Hee craueth time to repent. Iob 10.20.* He declareth his patience Iob 12.4. hee reproueth his friendes with their owne words. Iob 13.4. hee deſcribeth his miſerie. Iob 19.3.* hee prophecieth of the reſurrection. Iob 14.14. and 19.26.27. he rehearſeth the innocencie of his life. Iob 31.1.* his repentance: God reſtored to him twiſe as much as he had loſt: his death. Iob 42.6.* Iobs patience alleaged, for the example of the godly. Iames 5,11.

Iobad — Iobad *idem*. Sonne of Ioktan. Gen. 10.29. Alſo the ſonne of Zerah. Gene. 36,33. Alſo a king. Iothu. 11.1.

Ibneiah. Iobania — Iobaniah. *the building of the Lorde*, or *the vnderſtanding of the Lord*, or *a ſonne by adoption*. Sonne of Iehozam. 1. Chro 9.8.

Iochabed — Iochebed. *glorious*. wife to Amram, and mother to Moſes, Aaron, and Miriam. Exod. 6.20. Num. 26.59. who preſerued Moſes by putting him into an arke of reede. Exod. 2.3.

Ioed — Ioed *withe ſing*, *decking*, *robbing*, *paſſing ouer*, or *after the Syrian*, *taking away*. Nehem. 11.7.

Ioel — Ioel. *willing*, or *beginning*, or *ſwearing*. Eldeſt ſonne of Samuel. 1. Sam. 8.2. called alſo Vaſhni. 1. Chro. 6.28, 33. alſo the father of Shemaiah. 1. Chr. 5.4. alſo a prophet. Joel 1.1. alſo the ſonne of Izrahaiah. 1. Chr. 7.3.

Iolah — Iolah. *a lifting vp*, *profiting*, or *taking away ſlander*, Iola 1. Chro. 12.7.

Ioezer — Ioezer, *helping*. 1. Chro. 12 6.

Iogbehah — Iogbehah. *an exalting*, or *high*, a citie. Numb. 32.35. Iogbea Iudges 8.11. Iegbea

Iogbahah — Iogli. *a declaring*, *a paſſing ouer*, *a turning backe*, or *a reioycing*. Num. 34 22.

Iohar — Iohar, *making liuely*. 1. Chro. 8.16. and 11.45.

Iohanan — Iohanan. *the grace of God*, or *gift*, or *mercie of the Lord*. Sonne of Kareah. 2. kings 25.23. who foretolde Gedaliah his death. Iere. 40.13,14,15,16. he purſueth Iſhmael. Ier. 41.11,12.* hee with the Captaines and the people aſke counſel of Ieremie. Iere. 42,1.* he carrieth the remnant of Iſrael into Egypt, contrary to the minde of Ieremie. Ier. 43.5,6,7.

Iehnan — Iohanan. *idem*. or *gracious*, *holy*, or *mercifull*. One that fled from Saul vnto Dauid. 1. Chron. 12.4. Also Eliaſibs ſonne. 1. Eſd. 9.1. alſo the ſonne of Mattathias. 1. Mac. 2.2.

Ioannan — Iohn. as Iohanan. Sonne of Simon. 1. Mac. 13.54. and 16.1. who ſlewe thoſe that lay in waite for his life. 1. Mac. 16.21,22.* alſo the father of Eupolemus. 1. Macc. 8.17. alſo the brother of Ionathan taken priſoner by Bacchides. 1. Mac. 2.35.36,38.

John — Iohn. the ſonne of Zacharias: his image, holineſſe, and faith. Luke 1.5, to 26.57.* Matth. 3.3,4. hee is prophecied of, to come in the ſpirite of Eliah. Luke 1.17. A meſſenger to prepare the way before Chriſt. Mat. 3.1. John 1. 23. and bare witneſſe of him. John 1,6. Hee was repleniſhed with the holy Ghoſt in his mothers wombe. Luke 1.15. The neighbours abaſhed at his natiuitie. Luke 1.65,66. He was circumciſed. Luke. 1.59. his name giuen him by God. Luke 1.13,60,63. his dwelling in the wildernes till hee began to preach repentance. Luke 1.80. He rebuketh the Phariſes to repentance by fearnig them with the iudgemēt to come. Mat. 3.7,to 13. Lu. 3.16,17. his ioy fulfilled, hauing heard that Chriſt preached. Ioh 2.29 he pointeth with his finger vnto Chriſt the lambe. &c. Joh. 1.29 hee baptizeth in Enon John 3.23. his diſciples reproue Chriſts for that they faſted not. Matt. 9.14. Mat. 2.18. Lu 5.33. & were offended, that Chriſt had moe diſciples then their Maſter. John 3.26. hee teacheth his diſciples to pray. Luke 11.1. he reputeth himſelfe vnworthy to vnlooſe Chriſts ſhoe latchet. Joh. 1.27. hee ſaith he is neither Chriſt, Elias, nor any of the Prophets. John 1.20,21. He ſendeth his diſciples to Chriſt. Matth. 11.2. Chriſt pronounceth him more then a Prophet. Mat. 11.9. The Iewes ſaid. he had a deuill. Mat. 11.18. he feared not to reproue Herod for his inceſt. Mat. 14.4. Herod did much for John Baptiſts ſake, and heard his preaching gladly. Mat. 6.20. why he was put in priſon and beheaded. Matth. 14.4, to 12. Mat. 6.17,to 30. the people held him as a Prophet. Matt. 21.26. Chriſt affirmeth that Iohn Baptiſt is Elias which ſhoulde bee ſent, according to Malachies prophecie. Matth. 11.14. all the Prophets and the lawe prophecied vnto Iohn. Matth 11.13. From the time of John Baptiſt, the kingdome of heauen ſuffereth violence, and the violent take it by force. Matt. 11.12 Chriſt by Iohns teſtimonie, proueth that hee was ſent of God. John 5.33.

Iohns Baptiſme put for his doctrine. Matt. 21.25. Luke 20.4. Acts 18.25. and 19 3.

Also the name of Zebedeus ſonne, who with his brother Iames, were called by Chriſt as they were mending their nettes. Matt. 4.21. and became Apoſtles.

Matth.

Matth.10,2. They are rebuked of Chriſt, and why. Luk.9.54,55. Iohn forbade one to caſt out deuils by the name of Ieſus, but Chriſt reproued him, and why. Marke 9.38,39,41. Chriſt reuealeth vnto him who ſhould betray him. Iohn 13.23,26. He went with Ieſus into the hall of the high Prieſt. Ioh.18.15. Chriſt commendeth his mother vnto him. Iohn 19.26,27. Running to the ſepulchre with Peter, he ouerranne him. Iohn 20.3,4. Hee affirmeth that what he wrote was true. Iohn 19.35. and 21.24. He was baniſhed into the Iſle of Patmos. Reuel 1.9. The Angel foꝛ bindeth Iohn to honour him, and why. Reuel.19.10. and 22.9. In his time were deceiuers entred into the world, which denied Chriſt to be come in the fleſh. 2. Iohn 7. Hee wrote what he had heard, ſeene, and handled. 1. Iohn 1.1,2,3. and why. 1. Iohn 1.4.

Alſo the name of one called Marke. Acts 15.37.

Iorarib. *the battel, chiding, oꝛ multiplying of the Lord.* Ezra 8.16.

Iokdeam. *the crookednesſe, oꝛ burning of the people.* A citie in the tribe of Iudah. Ioſh. 15.56.

Iokadan
Iucadam
Iecodeam
Iecmeam
Iecmaam
Iachanam

Iokim. *that made the ſunne ſtand.* 1. Chro.4.22.

Iokmeam. *the riſing, confirmation, oꝛ remouement of the people.* A citie. 1. Kings 4.12.

Iokneam *poſſeſſing, oꝛ building vp of the people.* A citie. Ioſh 12.22. and 19.11.

Iechſan
Iocſan
Ietſan
Iectan
Iactan

Iokſhan. *hardneſſe, oꝛ an offence, oꝛ* after the Syrian, *a knocking.* Abrahams ſonne by Keturah. Gene.25.2.

Iokdan. *a little one, oꝛ wearineſſe, oꝛ ſtriuing.* The ſonne of Eber. Gen.10.25.

Ionadab. *Voluntarie, oꝛ willing.* Iooke Iehonadab.

Iehonadab
Ionas

Ionah. *a doue, oꝛ culuer, oꝛ a deſtroyer, oꝛ rooting vp, oꝛ multiplying of people.* The name of a Prophet, the ſonne of Amittai. 2. Kin.14.25. Ionah 1.1. Who being ſent vnto Nineueh to preach, fled. Ion.1.2,3. & caſt into ☞ ſea, was ſwallowed vp of a great fiſh. Ion.1.15.* and againe caſt vpon ☞ dry land Ion.2.10. He is ſent againe to Nineueh. Ion.3.1,2. The Nineuites repent at his preaching. Ion.3.5.* Mat.12.41. Lu.11.32. He is angry that God ſpared Nineueh. Ion.4.1. And therefore God reproueth him. Iona.4.9,10,11. Chriſt by his example foreſheweth, how he ſhould riſe againe the third day. Mat.12.40.

Iona
Ionathas
Iehonathan

Ionan. *idem.* Ioſephs father. Luke 3.30.

Ionathan. *the gift of the Lorde.* Sauls ſonne, who with his armour bearer, by Gods helpe, put the garriſon of the Philiſtims to flight. 1. Sam.14.1, to 24. He ſhould haue bin put to death by his fathers ordinance, but was preſerued by the people. 1. Sam.14.45. Hee maketh a couenant with Dauid. 1. Sam.18.1,2,3. He reuealeth to Dauid his fathers wicked purpoſe. 1. Sam.19.1,2,3. Hee excuſeth Dauid. 1. Sam.20.28, 29. He promiſeth Dauid to declare his fathers will, by ſhooting of three arrowes. 1. Samuel 20.20.* Hee is ſlaine. 1. Sam.31.2. and bewailed of Dauid. 2. Sam. 1.4.17.*

Alſo the ſonne of Gerſum, Michahs idolatrous prieſt, who afterward for gaine, became prieſt vnto the Danites. Iudges 18.3,4,20.30.*

Alſo Dauids brothers ſonne, reade Iehonathan.

Alſo the name of Iudas Maccabeus his brother. 1. Mac.2.5. conſtituted gouernour ouer the Iewes after the death of Iudas. 1. Mac.9.31. He warreth againſt his enemies. 1. Macca.11.60. Tryphon taketh him by deceite, and putteth him to death. 1. Mac.12.42.* and 13.17, to 25. After him, Simon his brother ſucceedeth. 1. Mac.13, to 17.

Ioppe
Ioꝛa

Ioppa. Iooke Iopho, and Actes 9.36. and 10.5.

Iorah. *ſhewing, declaring, oꝛ caſting forth, oꝛ done ſuddenly at a time:* oꝛ after the Syrian, *a caldꝛõ.* Ezr.1,18

Ioram, Iooke Iehoram.

Iordan. *the riuer of iudgement, oꝛ the ſhewing or caſting forth of iudgement, oꝛ a going downe:* oꝛ after the Syrian, *a caldron of iudgement.* A riuer of Iudah ſo named of his two ſpring heads, Dan & Ior: it diuideth Galile from Iudea, and falleth into the dead ſea. Mat.3.5,6. Num.13.30. Pſal.42.6. The plaine of Iorden watered euery where. Gen.13.10. His banks filled, all the time of harueſt. Ioſh.3.15.* Naaman waſhed himſelfe therein, and became whole of his leproſie. 1. kin.5.14. Iorden

Iorim. *the Lord exalting, oꝛ the exaltation of the Lord.* The ſonne of Matthat. Luke 3.29. called Iatham. Matth.1.9. Ioram

Ioſaphat. Iooke Iehoſhaphat, and Matt.1.8.

Ioſe. *ſparing, being, oꝛ liſting vp.* The ſonne of Eliezer. Luke 3.29. is called Achaz Matt.1.9. Ieſu Ieſus

Ioſeph. *encreaſe, oꝛ encreaſing, oꝛ perfect.* The eleuenth ſonne of Iaakob. Ge.30.24. He is beloued of his father, & hated of his brethren. Gen.37.4. his dreame. Gen.37.9,10. He is caſt into a pit, afterward ſold vnto the Iſmaelites, and then vnto Potiphar. Gen.37.23.* & 39.1. His particoloured coate is brought vnto his father, and he knoweth it. Geneſis 30.31.32,33. Potiphars houſe bleſſed for Ioſephs ſake. Gene.39.3,5. He is made ruler thereof. Gene.37.4. Hee was faire and well fauoured. Gene.29.6. Impriſoned by falſe accuſation of his miſtreſſe. Gene.39.14, to 21. He hath charge ouer the Kings Butler and Baker his fellowe priſoners. Gene.40.4. Hee interpreteth Pharaohs dreames Gene.41.25, to 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Gene.41.40, to 46. Hee ſolde corne vnto all countreys in the famine. Gene.41.57. He ſpeaketh roughly vnto his brethren. Gene.42.6,7. He putteth them in warde. Gen. 42.17. He chargeth them with theft, to proue them. Gen.44.4.* He comforteth them, and diſcloſeth himſelfe. Gene.45.1,3,4. He teſtifieth that he was ſolde into Egypt by Gods prouidence for their ſafegarde. Gen.45.5. He met his father Iſrael in Goſhen. Gen. 46.29. Hee viſiteth him being ſicke. Gene.48.2. He is bleſſed of him Gene.49.42,to 47. Hee is diſpleaſed, that his father in bleſſing his children preferreth Ephraim before Manaſſeh. Gene.48.17. Hee kiſſeth his father at his death. Gene.50.1. Hee obteineth licence of Pharaoh to burie his father in Canaan. Ge. 50.7,to 14. Hee pardoneth his brethren. Gen 50.17, to 22. He dyeth and is embalmed. Gen.50.26. Moſes departing out of Egypt, cauſed his bones to be caried with him. Exod.13.19. which were buried in Shechem. Ioſhu.24.32. His children diuided into two tribes, and therefore albeit the tribe of Leui wanted, yet the twelue tribes had ſtill their full number. Ioſh. 14.3,4. The Amozites became tributarie vnto the familie of Ioſeph. Iudg.1.35. He was bleſſed of Moſes. Deut.33.13. He is prayſed. Ecclus.49.15. His faith. Heb.11.22.

Alſo a diſciple of Chriſt, a rich man of Arimathea. Mat.27.57. Luk.23.50,51. He aſked the body of Ieſus, and buried it in a tombe prepared for himſelfe. Matth.27.58,to 61. Iooke Marke 15.43,to 47. Luke 23.52.* Iohn 19.38.

☞ Alſo the name of him that was preſented with Matthias, to ſucceede in the roome of Iudas. Acts 1.23.

Alſo Maries huſband the mother of Chriſt. Mat.1. 16,18.* Luk.1.26.& 3.23. He & Mary went to Bethlehem, to be taxed. Luke 2.4,5. At the warning of the Angel, he fleeth into Egypt, Matt.2.13,14.15. & returneth & dwelleth in Nazareth. Matt.2.29.* he and Mary hauing loſt Chriſt at Ieruſalē, returne to ſeeke him, & found him diſputing vp Doctors Luke 2.43.*

Alſo the father of Janna. Luke 3.24.

Alſo the father of Iuda, Luke 3.30.

Alſo

Also the father of Semei. Luke 3.26.

Ioses and Iose. The brother of James. Matth.13.55. Marke 6.3. Also another who solde his land, and gaue it to the Apostles. Act.4.36,37.

Iosabad — Iothabad *hauing a dowrie.* One that went with Dauid when he fled from Saul. 1.Chro.12.4.

Iezabad

Iehoshabeath — Iothbath. *the fulnes of the Lord, the vine of the Lord, or the Lord returning the boure.* The daughter of King Ioram 2.Kings 11.2. and 2.Chro.22.11.

Iehosheba

Iosabe — Iothah. *being, forgetting, or owing.* 1.Chro.4.34.

Iehoshabat — Iothamah. *the equitie or plainenesse of the Lord, or the Lord setteth vpon.* 1.Chro.11.46.

Iosa

Iosaia — Iothaphat, as Iehoshaphat. The sonne of Ahilud, Dauids recorder. 2.Sam.8.16.

Iehoshaphat

Iosbekasa — Iothbekashah. *it is requiring, beseeching, or a hard sitting.* 1.Chro.25.4.

Iesbakasa

Iosiah — Iothiah. *the fire, or burning of the Lorde.* The sonne of Zephaniah. Zech.6.10. Also the sonne of Amon. 1.Chro.3.14. Of whom Iddo prophecied that he should destroy the idolatrie of Ieroboam. 1.Kings 13.2. He became king of Iudah, 2.king. 21.26. His care to repaire the Temple. 2.King.22.2,to 8. 2.Chron.34.1, to 18. He rent his clothes after he heard the booke of Deuteronomie read. 2.kings 22.11. 2.Chron 34.19. He sendeth to inquire of the Lord, by Huldah ℌ Prophetesse. 2.king.22.13.* 2.Chro.34.21,to 29. he causeth Deuteronomie to be read vnto the people, putting downe idoles, and causeth Baals priests to be put to death 2.king.23.2,to 21. & 2.Chro.34.29.* he keepeth Passeouer. 2.Kin.23.21,to 26. & 2.Chro.35.1,to 20. Fighting with Pharaoh Necho, he is hurt and dieth. 2.Chro.35.20,to 25. & 2.kin.23.29. Jeremiah lamenteth his death. 2.chro.35.25. his people. 2.kin.22.2. & 23.25. & 2.chro.34.2. Eccliu.49.1,2,3,4. his sonne Iehoahaz succeedeth him 2.king.23.30. 2.Chro.36.1.

Iosbi — Iothbia. *the feate, alteration, or captiuitie of the Lord.* 1.Chro.4.35.

Iosabia

Omea

Iosua — Iothua. *idem* as *Iesus, or Iehoshua.* The sonne of Nun. Iosh 1.1. called Oshea. Numb.13.9. Being Moses minister, he went vp with him into the mount. Exod. 24.13 and descendeth from thence with him. Exo.32. 17. Enuying Eldad and Medad for Moses sake, hee would haue them forbidden to prophecie. Numb.11. 28,29. He and Caleb for commending the land of Canaan, had bene stoned to death, if God had not defended them. Numb.14.6, to 11. They are promised to liue, and enter into the lande of Canaan. Numb.14. 38. Deuteron.1.36,38. Iothua is ordeined captaine against Amalek. Exod.17.10. and to be Moses successour. Deutero.31.7. and 34.9. and is encouraged by God himselfe. Deu. 31.23. Iosh. 1.1,2,6,7,9. He is magnified of God before the Israelites. Iothua 1.5. None able to withstand him all his life. Iothua 1.5. God commandeth him to meditate in the booke Deuteronomie day and night, and why. Iothua 1.8. Hee sendeth spies vnto Iericho. Iothu.2.1. Hee commeth to Iordan with the people. Iosh.3.1. God commaunded him to loose the shoe off his foote, when hee spake with him. Iosh 5.13,14,15. God deliuereth the citie of Iericho into his handes. Iosh 6.2.* Hee humbleth himselfe before God, and why. Iosh.7.6, to 10. Hee taketh the citie of Ai. Iothua 8.1,2. He causeth Deuteronomie to be read to all Israel. Iothua 8.34,35. The kings beyond Iordan assemble against Iothua, Iosh 9.1,2. Hee ouercommeth fiue Kings of the Amorites. Iosh.10.5,to 28. Hee ouercame many kings and countreys. Iosh 11.1,to 15. Hee left nothing vndone, that Moses commaunded Iosh.11.15. Hee and all his house serue the Lord. Iothua. 24.15. He is commanded to diuide the land of promise vnto the residue of Israel. Iosh.13.7. his possession. Iosh.19.49,50. He exhorteth the people not to ioyne with the Gentiles, & why. Iosh 23.2.* his death. Iosh.24.29. he is prayed by the name of Iesus. Eccius.46.1,to 9. Acts 4.5.

Also a Bethshemite, in whose fielde the Arke stayed, when it returned from Ekron. 1.Sam.6.14.

Iothiah, looke Iothiah.

Iosiphiah. *the encrease of the Lord, or the Lord finishing.* Ezra 8.10. — Iosiphia / Iosiphias

Iotbath. *his goodnesse, or his daughters going out of the way, or a desert turning away.* A land of running waters. Deut.10.7. — Ietebatha / Iethehah

Iothbathah. *idem.* 33.33. — Iethebatha

Iotham. *absolute, or perfect.* Sonne of Uzziah. 2. King.15.7,32. looke Ioatham. also the youngest sonne of Ierubbabel. Judges 9.5,to 22. — Ioatham / Iotham / Iothan

Iozachar, *remembring, or the male kinde.* 2.Kings 12.21. — Iozabar

Iozodab. *endowed, or hauing a dowrie.* One that helped Dauid against the Amalekites, that burnt Ziklag. 1.Chro.12.20,21. — Iozabad / Iosabad / Iozadad

¶ Iphdiah. *the redemption of the Lord.* The sonne of Shallak. 1.Chro.8.25. — Iephdeia / Iephdaia

Iphtah. *opening.* Gileads sonne, who fled from his brethren. Judges 11.3. he sendeth messengers to the king of Ammon. Judg. 11.12. and being replenished with Gods spirite, assayleth the Ammonites. Judges 11.29. his rash vow. Judg. 11.30,31. he ouercommeth the Ammonites. Judges 11.32,33. According to his vowe, he offereth his onely daughter in sacrifice to the Lord. Jud.11.39. Whome the daughters of Israel lamented foure dayes a peere. Judg. 11.40. Hee was reuenged of the Ephraimites. Judges 12.1,to 7. He dieth. Judges 12.7. he is prayed. Heb. 11.32. — Iephthah / Iephte / Iphthah

¶ Ir. *a watchman, a Citie, a making bare, a powring out, a heape of vision, or a yong colt.* 1.Chro.7.12. — Iri / Hir

Ira. *idem.* 1.Chro.11.28. 1.Sa.23.29. also a Iairite. 2.Sam.20.26. or Ithrite. 2.Sam.23.38. — Iras

Irad. *a wilde asse, the heape of going downe, the going downe of a heape, or a heape of gouernement: or in the Syrian, a dragon.* Sonne of Henoch Gene.4.18. — Iran

Iram. *a citie of them, or the watchings, or making bare of them, or the powring out of them, or an high heape.* A Duke of Edom. Gen.36.43. — Hiram

Iri. *fire, or light.* 1.Chro.7.7. — Vri

Iriah. *the feare, vision, or throwing forth of the Lorde.* An officer that apprehended Jeremiah fleeing to the land of Beniamin. Jere.37.13. — Iriiah / Irias / Iriah

Irmeiah. *exalting the Lord, or the Lordes height.* A head of the halfe tribe of Manasses. 1.Chron.5.24. also a Prophet. looke Ieremiah. — Ieremias / Ieremia / Ieremiah

Irpeel. *the health, medicine, or exalting of God.* A citie. Iosh 18.27. — Iarephel

Ir-shemesh. *a citie of the sunne:* or in the Hebrewe and Syrian, *a citie of bondage.* A citie belonging to the tribe of Dan Iosh.19.41. — Irsemes / Hir-semes

Iru. *idem* as Ir. Calebs sonne. 1.Chro.4.15. — Hir

¶ Isaiah, looke Iesaiah. — Isaias

Isah. *anointing, couering, or shadowing, or in the Syrian, espying.* Daughter of Haran. Gene.11.29. — Iesaia / Ischa

Isachar, *or* Isshaschar. *a wages, or reward.* Sonne of Iaakob by Leah. Gene.30.18. he is blessed of his father. Gen.49.14,15. and of Moses. Deut. 33.18,19. his portion. Iosh.19.17,to 24. — Issachar / Isachar / Isschar

Ishai. *a gift, or an oblatio, or a debitour, or being* father of Dauid. Ruth 4.17,22. 1.Sam 6.1,11,12,8 20.27. 1.Sam.23.1. He sendeth Dauid to his brethren with foode, and to Saul with presents. 1.Sam.17.17. and 16.10. his sonnes and daughters. 1.Chro.2.13,14.15, 16. He is called Iesse. Mat. 1.6. Luke 3.32. Christ promised to come of his stocke. Isa.11.1. — Iesse / Iessai

Ishbak *it is voyde, or made voyde:* or in the Syrian, *forsaking.* — Iasbac / Iesboc

forsaking. Abzahams sonne by Keturah. Gen. 25.2.

Is-bosheth — Ish-bosheth. *a man of shame, or the delay of a man.*

Isboseth — Sauls sonne made king ouer Israel by Abner. 2. Sa. 2,9,10. he is traiterously slain by Rechab & Baanah, who for their labour were slaine by Dauid. 2. Sam. 4. 5.* his head buried in Abners sepulchre. 2. Sa. 14.4.

Iscariot — Ishcariot. *an hireling, or a man of death.* Judas the traitours surname. Luke 22.3. looke Iudas.

Scariot

Iesi — Ishi. *saluatio, or hauing regard.* 1. Chr. 2.31. & 4.20,42

Iessi Isi — Ishiah. *u u the Lord.* 1. Chro. 12.6.

Iosia — Ish-benob. *sitting in propheci, or taking captiuitie in propheci.* A Gyant. 2. Sam. 21,16,17.

Iesbibenob

Isaiah — Ishiich. *it is the Lord.* Ezra 10.31.

Isma — Ishma *put vnto, named, or marueiling, or desolation,* 1. Chr. 4.3.

Ismahel — Ishmael. *God hath heard, or the hearing of God.* sonne of Abram by Hagar. Gene. 16,3,15. What maner of man he was. Gene. 16.12. Abzaham prayed for him, & was heard. Gen. 17.18,20. God heard Ishmael in his distresse. Gen. 21.17. he became an archer. Gen. 21, 20. his generation and death. Gen. 25.12,to 19.

Ismael

Samaias — Ishmaiah, *hearing the Lorde, or obeying the Lorde.* 1, Chro. 12.4.

Ismaia

Ismerai — Ishmerai. *keeper, or keeping.* 1. Chro. 8.18.

Iesshud — Ishod. *A comely man.* 1. Chro. 7.18.

Ispan — Ishpan. *hid, broken in sunder, or a cony.* 1. Chro. 8.22.

Istob — Ish-tob. *goodman.* 2. Sam. 10.8.

Isuah — Ishuah. *plainenesse, or plaine, equall, putting, or put.* Gen. 46.17. and 1. Chro. 7.30.

Iesua — Ishui, *idem.* 1. Chro. 7.30. Gen. 41.17. Of whome came the Isuites. Num. 24.44.

Iesuites

Ielmachia — Ismachiah, *eleauing to, or leaning vpon, or ioyned to the Lord.* 2. Chro. 31.13.

Iipa — Isaph. *a Iasper stone.* 1. Chro. 8.16.

Israel. *a prince of God,* or *preuailing with God,* or *one that wrestleth with God.* The name of Iaakob giuen him by God. Gen. 32.28. & 35.10. And the people descended of him are called Israel. Deu. 4.1. & 5.1. or Israelites, whom God called his seruats. Leu. 25.55. They would haue returned to Egypt, & why. Num. 14.3,4. What maner of kingdome they should enioy. Numb. 23.24. Their iourneis. Numb 33.1, to 50. God foreseeth that they should become idolaters. Deut. 31, 16. For the offence of one person many of them were slaine. Iof. 7.1,5,11,12. No man moued his tongue against them. Iosh. 16,21. The promises made vnto them touching the lande of Canaan, accomplished. Iosh. 21.43,44,45. They chuse the Lord for their God, and forsake idoles. Iosh. 24.16,21,24. God solde them into the hande of Iabin. Iudges 4.2. and for their idolatrie were seuen yeeres oppressed of the Madianites Iudges 6.1, to 7. They are deliuered by Debozah and Barak. Iudges 4.3.* They are deliuered into the handes of the Philistims and Ammonites. Iudges 10,7. They commit idolatrie with Gideons Ephod. Iudges 8.27. They confesse their sinne, and put away their idoles. Iudges 10, 10,15,16. They consult for the punishment of the villanie done to the Leuites wife. Iudges 20. 2. They send to require passage through the lande of Edom. Num. 20,14,to 22. the Israelites being 40000. men, at twise ouercome by 26700. Beniamites, but at length get the victorie. Iudg. 20.17.* They sware not to marry their daughters to the Beniamites. Iudges 21.1. They are discomfited by the Philistims. 1. Samuel 4. 2. They desire a King. 1. Samuel 8.5,19, 20. Being afraide of the Philistims, they hide themselues. 1. Samuel 13.6. They are vnprouided of weapons. 1. Samuel 13.22. Afraide of Goliah 1. Samuel 17.24. Deliuered from famine and warre by the miraculous worke of God. 2. Kings 7.6,7. The lepers declare vnto them the prouidence of God. 2. kings 7, 10. Israel is smitten by Hazael king of Syria. 2. kin. 10,32. deliuered into the handes of Shishak. 2. Chro. 12.1,2.* Their hunger and captiuitie prophecied. Hosea 9.2.* They are threatned. Amos 2.6.* Their captiuitie vnto Asshur, and why. 2. kings 17.6.* God promiseth to deliuer them from the Gentiles. Ezek. 36.5. The ende of their kingdome for their idolatrie. 2. king. 17.17,18. Why they went into captiuitie. Ezekiel 39.23. Of their destruction, and how they were deliuered by Aarons prayer. Wisedom 18.20.* Israel repooned. Micah. 6.3.* God promiseth, to gather the dispersed ones. Jerem. 50.4,5. Why they were chosen of God, and why retected. Jerem. 15. 11.* Gods benefites towarde them, and their vnthankefulnesse for the same. Hosea 11.1.* Their calamitie then to come, described. Amos 8.2.* The Israelites shal be reiected for their idolatrie, and at the last returne and beleeue in Christ. Hosea 3.1.*which shal be when the fulnesse of the Gentiles shall be come in. Hosea. 2.16. Rom. 11.24. of their exaltation. Micah. 5.7,8. Their haine confidence. Hosea 12. 1.*1. Chro. 10.18. Their prosperitie foreshewed. Jerem. 30.10. They and their prophets carnall. Hose. 9.7,8. Who are true Israelites. Rom. 9.7,8. Peace and mercy vpon the Israel of God. Galat. 6.16. God will take from the true Israelites all worldly confidence. Micah 5.10.* Nathanael a true Israelite, and why. Joh. 1.47. Israel inexcusable. Rom. 10.19,20,21. Israel hath obteined by grace, that which they could not by workes. Rom. 11.5,6,7. A remnant of Israel shalbe saued. Rom. 9.27. They were obstinate for a time that the Gentiles might receiue the faith of Christ. Rom. 11.25. Christ the true Israel. Isai. 49.3. Israel is the people of God. Exod. 3.14,15. and 5.1. and 6.6,7. and 19.5,6. Leuit. 20.24,25,26. Deut. 4. 20,37. and 7.6,7,8. and 9.29. and 10.15. and 14.2. and 26.15,18,19. & 32.9,36,43. 1. Sam 10.19. & 23, 12,22. 2. Sam. 7.7. & 1. kin. 3.9. & 8.16,23. Isa. 19.25. and 43.1.* Jer. 13,11. Ecc. 17.16. Ten tribes of Israel separated themselues from the house of Dauid. 1. kin. 12.20. according to the word of Ahiah. 1. kin. 11.30,31.

Issachar, looke Ishacar.

Issiah. *it is the Lord.* Certaine mens names. 1. Chro. 7.3. and 23.20. — Iesiah, Iesia

Issiiah *idem.* 1. Chro. 24.21. — Iesias

Isuah, looke Ishuah.

Isui looke Ishuai. — Iesium

Italy. A countrey so called of the king Italus, or Italis, which signifieth *with calues*, for that it abounderly with calues. Act. 27.1. Whither Paul sailed. Act. 27.6. — Italy

Ithai. *idem* as Itrai. 1. Chro. 11.31. — Ethai

Ithamar. *Wee to the ebange, or wee to the hand, or an Isle of the hand or finger, or the change of an Isle.* Aarons sonne. Exo. 6.23. & 38.21. Anointed priest. Leuit. 8.2.*

Ithiel. *idem* as Ittiel. Prou. 30.1. — Ethiel

Ithlah, *hanging vp, or heaping vp.* A citie in the tribe of Dan. Iosh. 19.42. — Iethlah Iethela

Ithmah. *an orphant, a marueiling, or a profession.* 1, Chro. 11.46. — Ithma Iethma

Ithnan. A citie of the tribe of Iudah. Iosh. 15.23. — Iethnan

Ithra, *a remnant, or excellent.* 2. Sam. 17.25. — Iethra

Ithran *idem.* Gen. 36.26. 1. Chro. 7.37. — Iethran

Ithream, *the excellecy, or remnant of the people.* 2. Sa. 3.5 — Iethream

Ithrite. *excelling, or a remaining.* 1. Chron. 11.40. and 2. Sam. 23.34. — Iethrite

Ittah-kazin. *an houre, or time of a prince: or now a Prince.* A citie in the tribe of Zebulun. Iosh. 19.13. — Tacasin

Ittai, *strong, my signe, a plough share, or a comming to.* 2. Sam. 15.19 and 23.29. — Ithai, Itai Ethai. Itti

Ittiel. *God with me, the signe of God, the comming to of God, or the plough share of God.* Neh. 11.7. — Ithiel Ethiel

Iturea *kept*, or in ỳ Syrian tongue, *of a mountaine, or full of hilles*. A region neere to the desert of Arabia, whereof Philip was Tetrarch. Luke 3.1.

Aua
Iua ¶ Iuah *enquirie*. A citie where an idole was honoured. 2. Kings 18.34.

Iubal. *bringing*, or *fading*, or *a trumpet*. The sonne of Lamech, who was the inuenter of the harpe and Organs. Gen. 4.21.

Iubile. *idem*. The yeere of Iubile was euery fiftieth yeere. Leuit. 25, 10, 11, 12.

Iucal Iuchal, *mightie*, or *perfect*. Iere. 38.1.

Iebucal Iuda. *confession*, or *praise*, The sonne of Ioanna. Lu. 3.16. Also the sonne of Ioseph. Luke 3.30.

Iudas Iudah *idem*, looke Iehudath.

Iudas Maccabeus Iudas. *idem*, Sonne of Mattathias, called otherwise Maccabeus. 1. Mac. cha. 2. gc. & 2. Mac. cha. 8. gc. Also the son of Calphi 1. Mac. 11. 70. Also he who betrayed his master Iesus Christ surnamed Iscariot. Mat. 10. 4. Lu. 6. 16 Mar. 3. 19 Dauid in ỳ person of Christ complaineth of him. Psalm. 55, 12, 13, 14. and of his disloyaltie. Psal. 41. 9. Christs watchword of his treason. Ioh. 9. 70. Good for him if he had neuer bin borne. Matt. 26. 24. his treason was by the instigation of the deuill. Ion. 13. 2. he is offended at ỳ expense of ointmẽt bestowed on Christ. Ioh. 12. 3. After hee had taken the sop satã entred: Christ willeth him to execute his treasõ quickly. Ioh. 13. 27. Christ foretelleth him ỳ he would betray him. Mat. 26. 21, 23. Iudas a thiefe. Ioh 12. 6. not cleane for want of faith. Ioh. 13. 11. hee promiseth the byepriests to deliuer Christ vnto thẽ. Mat. 26. 14, 15, 16. his token a kisse. Mat. 26. 48. Lu. 22. 48. Christ calleth him friend. Mat. 26. 50. He in his company fell downe backward. Ioh. 18. 16. he repenteth his treason, and bringeth againe the reward. Matt. 27. 3. 4, 5. his miserable end. Act. 1. 18. he had fellowship in the ministration, & was numbred with the Apostles. Act. 1. 17.

Iscariot Also the sonne of Iaakob. Matth. 1. 3. looke Iudah, or Iehudah. Also the brother of Simeon, and cousin to Christ. Matt. 13. 55. Also the brother of James. Luke 6. 16. Iohn 14 22. whose Epistle reade Iude 1.* Hee and Silas, are sent with Paul and Barnabas to Antioch. Acts 15. 22. Also a rebell of Galile. Acts 5 37.

Iudea, as Iudah, a countrey. Matth. 3 1. Acts 2. 9. sometimes taken for the whole lande of the twelue tribes, sometime for Iuda and Beniamin onely, according to the separation of Galile, Samaria, and other countries. Hystoriographers account Iudea to appertaine vnto the Philistims, but Galile and Samaria vnto Phenice. After the death of Salomon, the tenne tribes departed from Rehoboam vnto Ieroboam, so as by that meanes the two tribes, Iuda and Beniamin which claue to the house of Dauid, are called in scripture (but chiefly in the Prophets) one while the house of Dauid, an other while the kingdome of Iuda and Ierusalem, and sometimes Beniamin. looke Ierusalem, and 2. kings 21. 12. and 23. 27.

Iudith Iudeth *praysing*, or *confessing*. A widow, daughter of Merari. Iudet. 8. 1. her chaste widowhead cõmended. Iudeth 8. 4, 5, 6. to 10. shee reproueth the ancients of Bethulia, for limitting ỳ mercy of God vnto time. Iudet. 8. 11, to 16. & exhorteth them to moue the people to patience. Iudet. 8. 16, to 32. shee giueth counsell. Iudet. 8. 32. & her prayer. Iudet. 9. 2.* she is taken of the watch and brought to Holofernes. Iudet. 10. 11.* shee craueth licence to pray. Iude. 12. 5. she cutteth off Holofernes head, & bringeth it to Bethulia. Iude 13. 8.* she praiseth God. Iud. 16. 2, to 18. & dieth. Iud. 16. 23.

Iudith. *idem*. The wife of Esau. Gen. 29. 34.

Iulia Iulias *full of soft cotten*, or *full of haires*. Rom. 16. 15.

Iulius. *idem* A Centurion. Actes 27. 1.

Iunia, *of Iuno*. Rom. 16. 7.

Iushabhesed. *a dwelling place, the seate of mercie*, or *the changing of mercy*. 1. Chro. 3. 20. Iusabhesed Iosebhesed

Instus. *iust*, or *vertuous*. A godly man. Acts 18. 7. An other called Iesus. Col. 4. 11.

Iutah. *turning away*. A citie. Iesh. 15. 55.* 21. 16. Iutah

¶ Izebel. *woe to the house*, or *the ysle of a house*, or in the Hebrew and Syrian, *the ysle of a dunghill*, or *woe to the dunghel*. Wife to Ahab. 1. kin. 16. 31. shee caused the Prophets of the Lord to be slaine. 1. kings 18. 4. shee procureth Eliah, for the destructiõ of Baals priests. 1 kings 19. 2. shee counterfaiteth Ahabs letters to the Elders of Israel, to put to death Naboth for his vineyard. 1. king. 21. 8, to 17. Eliah foretolde her death. 1. kings 27. 17.* her ill end. 2. king. 9 30.* Iotha Iezebel Iezabel Iesabel

Izeharites. *clearnesse, oyle*, or *pertayning to none*. A kinred. Num. 3. 27. descended of Izhar. Exod 6. 18. or Izehar. Num. 27. 19. Iesaarites Ishar Izear

Izhak, or Iitschac. *laughter*, or *laughing*. Abrahams sonne by Sarah. Gen. 17. 19. & 1. Chro. 1. 28. who was the seede promised by God. Gen. 15. 4. Many people promised to descend of him. Gene. 17. 16. borne accordinge to Gods promise. Ge. 21. 1, 2, 3. Rom. 7. 9. To be offered vp in sacrifice. Gen. 22. 9. Hee taketh Rebecca to wife. Gen. 24. 67. and 25. 20. God blesseth him. Ge. 25. 11. To auoyde the famine he dwelt in the lande of Abimelech. Gen. 26. 1. Christ promised to Izhak. Gen. 26. 3. He calleth his wife sister. Gen. 26. 7. Abimelech reproueth him, and why Gene. 26. 10. Izhak became rich. Gene. 26. 12, 13. His heardmen and the Philistims strine for welles. Gene. 26 17, 18, to 22. God was with Izhak. Gene. 26. 24. He erecteth an Altar to God. Gene. 26. 25. Abimelech seeketh his friendship. Gene 26. 26, 27, to 34. Hee wisheth Esau to kill venison for him, that hee might blesse him before his death. Gen. 27. 3, 4 Hee was striken with feare, to see the prouidence of God in preuenting the same. Gen. 27. 33. Hee blessed Iaakob and Esau. Gene. 27. 38, 39, 40. He dieth, and is buried by them. Gene. 35. 29. His children. 1. Chro. 1. 34. His faith. Heb. 11. 20. His prayse. Eccius. 44. 22. Izhak Izehac Isaac Ishak Ishabae Ishac

Izhar, as Izeharites. Isaar

Izrah, as Izhar. 1. Chro. 24, 22. Isaari

Izrahiah. *the Lorde ariseth*, or *the cleerenesse of the Lord*. 1. Chro. 7. 3. Izrahia Izrahaiah

Izrael. *the seede of God*, *the dropping downe of Gods friendship*, or *the sprinkeling vpon the shepheard of God*. A citie. Iosh. 15. 56. 1. Kings 4. 12. Hos. 1, 4, 5. Iezrael Iezrahel

Izreelah. *idem*. A citie. Iosh. 19. 18. Iesraelah

Izrites. *a fasting*, or *a making of earth*, or *tribulation*, or *making narrow*, or *sorowfull*. A kinred descended of Iezer. Num. 26, 49. Iezerites Ieserites

K

Kab. A measure conteining about 3. of our wine quartes, which of Doues dongue was solde for fiue pieces of siluer at the siege of Samaria. 2 king. 6. 25. Cab

Kabzeel. *the congregation of God*. A citie. Iosh. 15. 21. Cabseel

Kadesh. *boldnesse*. A citie otherwise called En-mishpat. Gen. 14. 7. Kadesh barnea. *holinesse of an inconstant sonne*, or *holinesse of corne*, or *holinesse of troubled cleannesse*. A place. Num. 13. 26. and 20. 1. and 32. 8 and 33. 36. Cades Barnea

Kadmiel. *God of ancientnesse*, or *God of rising*. Ezra 2. 40. and 3. 9. Cadmiel Cedmiel

Kadmonites. *ancients*, or *chiefe*. a people. Gen. 15. 19. Cadmonites

Kahath. *a congregation*, *a wrinkle*, or *bluntnesse*. sonne of Leui. Gene. 46. 11. Exod. 6. 16. called Koath. 1. Chron. 6. 1. of him came the Kohathites. Num. 26, 57. Their portion. Iosh 21. 4 20, to 27. Caath Choath Choath Cehath

Kain. *a possession*, or *possessed*. Adams sonne. Gen 4. 1. He offended that his brothers sacrifice was more acceyted of God, & we him. Gene. 4. 3, to 9. looke more. Cahath Cain

1. Iohn

1.Ioh.3.12. his children, Gene.4.17. he is curſed and deſpaireth. Gen.4.11,12,13. Woe pronounced to the followers of Kain. Iude 11.

Kenas — Kainan. *a buyer, or owner*, Gene.5.9.

Kellai — Kallai *light, roaſting by fire, or my voyce*. Neh.12.20.

Celoi — Kamon. *a riſing, or his eſtabliſhing*. a city. Iudg. 10.5.

Camon — Kamuel. *God hath riſen, or God hath raiſed vp, or eſtabliſhed him*. Nahors ſonne by Milcah. Gen. 22.20,21.

Camuel — Kanah *of reedes*. A riuer. Ioſh.16.8. and 19.28.

Chemuel — Kareah. *balde, or Ice*. The father of Iohanan. 2. Kings 25.23.

Kanath — Karkaa. *a flore, or diſſoluing coldnes*. a city. Ioſ. 15.3.

Karea — Karta. *a calling, reading, or meeting*. a citie. Ioſ. 22.31.

Carce — Kaziz. *a cutting aſunder, or an end*. a valley. Ioſ. 18.21

Karcaa — ¶ Kedar. *blackeneſſe, or ſadneſſe*. Both a mans name, and a people. Gen. 25.13. Ierem. 49.28. Iſa. 21, 17.

Carcaa — Kedemah. *ancient, or the firſt*. Gen 25.15.

Carthan — Kedemoth. *anciters, or the cheeſe, or a burning, or the crookedneſſe of death*. A wilderne and a citie. Deut. 2. 26. Ioſh. 13.18.

Caſis — Kedeſh. *holineſſe*. A citie. Ioſh. 12.22. and 15,23. looke Kadeſh.

Cedar — Kedemoth. *anciters, or the cheeſe, or a burning, or the crookedneſſe of death*. A wilderne and a citie. Deut. 2. 26. Ioſh. 13.18.

Cedes, Cades — Kehelathah. *a whole, a congregation, or the Church*. A manſion. Num 33 22.

Kehelatha — Keilah. *diſſoluing, dwiding, or cutting that, or his faſtening*. A citie. Ioſh. 15.44.

Ceelatha — Kelaiah. *the voyce of the Lord, or the eaſing, or reſting of the Lord*. Ezra 13.23.

Ceila — Kelita. *ſuccour, a gathering together, or a bending of the voyce* Ezra 10 23. Neh. 8.7. and 10.10.

Celaia — Kemuel, looke Kamuel.

Celitah — Kenan, looke Kainan.

Celita — Kenath. *a buying, a poſſeſſion, or a bewryling*. A citie. Num. 32.42.

Camuel — Kenaz. *that birds neſt, or this bewrayling poſſeſſion, or buying*. The ſōne of Eliphaz. Ge. 36.11,42. Ioſ. 15.17

Cainan — Keni. *a poſſeſſion, a buying, a birds neſt, or bewryling*. Moſes father in law. Iudg 1.16.

Canath — Kenites, and Kenezites. *idem*. A people. Num. 24.21, 22. and 32.12.

Cenaz — Keren-happuch. *the horne, or childe of beautie*. Iob 42.14.

Cenes — Kerioth. *cities, aſſemblings, readings, or meetings*. A citie. Ioſh. 15.25. Ierem. 48.24.

Keren happuch — Keros. *crooked, or crookedneſſe*. Ezra 2.44.

Karioth — Keturah. *ſmelling ſweete, perfuming, or contended for*. Abrahams ſecond wife. Gen 25.1.

Carioth — Kezian, *as pleaſant as Caſia, or fine ſpices*. Iob 42.14.

Ceros — ¶ Kibroth-hattaauah. *the graues of luſt*. A manſion. Num. 11.34. and 33.16.

Ceruta — Kibzaim, *congregation*. A citie. Ioſh. 21,22.

Kezia — Kidron. *making blacke, or ſad*. A riuer in the valley betweene Ieruſalem and mount Oliuet. 2. Sam. 15. 23. Iohn 18.1. looke Cedron.

Cibzaim — Kinah, as Kenī. A citie. Ioſh. 15.22.

Cedron — Kir. *a wall, a blocke, or coldneſſe, or a meeting*. A citie. Iſa. 15.1. Amos 1.5.

Cina — Kir-hareſeth. *a wal of workmanſhip* a city. Iſa. 16.7.

Kir hareſh. *idem* A citie. Iſa. 16.11.

Kirhares — Kir-heres. *a wall, blocke, coldneſſe, or meeting of the ſunne*. A citie. Ierem. 48.31.

Ciriath — Keriach, as Kerioth. A citie. Ioſh. 18.28.

Cariathaim — Kiriathaim *idem*. Ioſh. 13.19.

Cariath-arbee — Kiriath-arba. *the fourth citie*. A citie builded by Arba, called Hebron. Gen 23.2. Ioſ. 14.15. & 15.13 and 21.11. 1.Chron. 6.55. At this citie the virgine Marie viſited her couſin Elizabet. Lu. 1.39. where alſo the 4. Patriarks, Adam, Abraham, Izhak, & Iaakob were buried. Gen. 25.10. and 35.29. and 49 30. and 50.13.

Ciriath arba — Kiriath arim. *a citie of cities, townes, or watchers*: or in the Hebrew or Syrian, *a citie of enemies*. A citie. Ezra 2.25.

Kiriathim — Kiriath-baal. *a citie of an idole, of a ruler, or poſſeſſor*. A citie. Ioſh. 15.60. Cariath-baal

Kiriath-iearim, *a city of woods*. A citie. Ioſh 9.17. and 15.60.

Kiriath-ſannath. *a citie of a blackberie tree*, or in the Hebrew and Syrian, *a citie of enmitie*. A citie called alſo Debir. Ioſh. 15.49. Karieth-ſennach Carith ſenna

Kiriath-ſepher. *a citie of letters*. A citie, called alſo Debir. Ioſh. 15,15. Kiriath-ſephar

Kiſh. *hard, or ſore, or ſtraw to thatch*. The ſonne of Abiel. 1. Sam. 9.1. and 1.Chro.8 30,33. Cis

Kiſhion, *hardneſſe, or ſoreneſſe*. &c. Ioſh. 19 20. Kiſon

Kiſhon, as Kiſh. A riuer or brooke of Galilee neere the hill Tabor. Iudg. 4.7. 1. King. 18.40. Kiſon

Kithliſh. *it is a wall*: or in the Hebrew and Syrian, *the company of a lyoneſſe, or as pulled away by violence*. A citie. Ioſh. 15.40. Cethlis

Kitron, *making ſweete, or perfuming, or abiding together, or a bond*: or after the Syrian, *a knot*. A citie. Iudg. 1.30. Ketron Citron

Kittim. *breaking ſmall, or golde*. Gen. 10 4. Cethim

¶ Koa. *hope, a congregation, a lane, or arule*. Eze. 23.23. Coath

Koath. looke Kohath, and Gen. 46.11. of him came the Kohathites Num. 26.57,58. Ceharh Caath

Kolaiah. *the voyce of the Lord*. Mens names. Nehe. 11.7. Iere. 29.21. Colaiah Colaia, Colia

Korah. *bald, baldneſſe, Ice, or froſt*. Gene. 36.5. and 1.Chro 2.43. Corah

Kore. *crying, calling, reading, or a patriarch*. 1.chr. 9.19 Core

Korhites, *idem*. a people. Num. 26.58. Corathites

¶ Kuſhaia. *hardnes, his grauity, or his office*. 1.chr. 15.17 Kuſhaiah

L. Cuſaia

Laadah, *to gather, to aſſemble together, or to teſtifie*: alſo *paſſing ouer, or robbing, or for the decking*: or after the Syrian, *taking away*. 1. Chro. 4.21. Laada

Laadan, *for pleaſure, dewouring, iudgement, for decking, or for a witneſſe*: or after the Syrian, *vnto the time*. 1. Chro. 7.26 and 23.7. Leedan Ladan

Laban. *white, ſhining, gentle, or brittle*. Brother to Rebekah. Gen. 24.29. He returneth to meete Iaakob. Gen. 29.13. he grieth his daughter Leah vnto Iaakob in ſtead of Rakel. Gene. 29.23. Hee deceiueth Iaakob. Gene. 31.7 He purſueth him. Gen. 31.23. he maketh a couenant with him. Gene. 31.44.* Alſo the wildernes, where Moſes read Deuteronomie vnto the Israelites Deut. 1.1. Leban

Labana. *the Moone, whitenes, ſrankincenſe, or brittle*. 1. Eſd. 5.29. Ezra 2.40 Nehe. 7.48. Lebana Lebanah

Lacedemonians. *a lake of deuils, or a wel of mad men*. A people. 2. Mac. 5.9.

Lachiſh. *walking, or he going ſtood ſtill, or being to thy ſelfe*. A citie. Ioſh. 10 3. taken by Iothua. Ioſh. 10 32. reade Ioſh. 15.39. and 2. King. 14.19. and 2. Chron. 11.9. Nehe. 11.30. Lachis

Lael. *to God, or to the mightie*. Num. 3.24.

Lahad. *praiſing, to praiſe, or to confeſſe*. 1. Chro. 4.2. Laad

Lahman, *the bread of them, or the warre, or the fight of them*. A citie. Ioſh. 15.40. Lahamam Lehemam

Lahmi, *my bread, or my fight*. A mightie Gyant. 1. Chro 20.5. Lahemi

Laiſh. *a Lyon*. a citie, whoſe inhabitants the tribe of Dan deſtroyed. Iudg. 18.27,28. reade Iſa. 10.30. called alſo Leſhem. Ioſh 19.47. Lais Laiſa

Lamech, looke Lemech.

Lamuel. *God to them, or God with them, or with whom is God*. Prou. 31.1. Lemuel

Laodicea. *iuſt people*. A city in Aſia firſt called Diospolis, afterward Ros, laſt of all Laodicea. Reuel. 1. 11. Coloſſ. 4.16.

Lappidoth. *lightnings, or lampes*. Husband to Debo- Lapidoth rah.

rah. Judges 4.4.

Thalassa — Lasca, *a stroke*, or *wise*. A citie on the banke of Creta. Actes 27.8.

Lasa — Lasha, *to call*, or *anoint*. A citie. Gen. 10.19.

Lasthenua — Lastenes, *the strength of a stone*. 1. Mac. 11.31.

Lazarus, *the helpe of God*. A begger. Luke 16.20.* Also the brother of Mary and Martha, who was sicke, for the glory of God. John 11.1,2,3,4. Being dead & buried, he is raised vnto life by Christ. Joh. 11.43,44. After which the Pharisees resorted vnto his house, to see him. John 12.9. The hie Priests would haue put him to death, and why. John 12.10,11. his rising againe, turned many to the faith. John 12.42.

Lea — ¶ Leah, *painfull*, or *wearied*. Labans eldest daughter. Ge. 29.16. God seeing her despised, maketh her fruitfull. Gen. 29.31.* she bargaineth w Rahel for her sons Mandrakes, to lie w Iaakob. Gen. 30.14,15,16. The people wished Ruth as fruitfull as Leah. Ruth 4.11.

Lebana, or Lebanah, looke Labana.

Libanus — Lebanon, *idem*. A place of Syria, so called, for the great store of frankincense there. Deut. 1.7. Ioh. 11. 17. Judg. 3.3. 1. Kings 7.2.

Libanon

Lebaoth, *of a Lioness*, *a signe of the haire*, or *vnto the entring in*. A citie. Iosh. 15.42.

Lebbeus, *praysing*, or *confessing*. An Apostle of Iesus Christ surnamed Thaddeus. Matt. 10.3.

Libna — Lebnah, as Labana. A citie. Iosh. 15.42.

Lebona — Lebonah, *idem*. A citie. Iudges 21.19.

Lecha — Lecah, *walking*, or *going*. 1. Chro. 4.21.

Lahabim — Lehabim, *enflamed*, or *flames*, or *sworde*. Sonne to Mizraim. Gen. 10.13.1. Chro. 1.11.

Laabim

Lechi — Lehi. *the iawe*. A place where Samson slew a thousand men. Judg. 15.9,14,15,16,17.

Lamech — Lemech *poore*, *humbled*, or *smitten*. Methushaels sonne. Gene. 18. Hee had two wiues. Gene. 4.19. He boasteth of his murthers vnto his wiues. Gene. 4.23. Also the sonne of Methushelah. Gen. 5.25.

Lesem — Lehem. *a name*, or *putting*, or *they put vnto*, or *a precious stone*. A citie. Iosh. 19.47.

Letusim — Letushim. *hammer men*, or *file men*. The sonne of Dedan. Gen. 25.3.

Leui — Leui *ioined*, or *coupled*, or *added to him*. Iaakobs third sonne by Leah. Gen. 29.34. 1. Chr. 2.1. Of him came the Leuites. Exo. 4.14 & 1. Chro. 6.1.* he and Simeon slew the Shechemites. Gen. 34.25,26. and are reproued therefore. Gen. 49.5,6,7. They are blessed. Deut. 33.8, to 12. God chose y tribe of Leui, to be his priests, 1. Sam. 2.21,30. They are appointed to keepe the Tabernacle. Numb. 1.47.* and 2.33. They beare the Arke before the people. Iosh. 3.6. They are separated from the other tribes, and why. Deut. 10.8,9. Eleasar the chiefe captaine of the Leuites. Num. 3.32. Their purgation and oblation. Leui 8.12.* Of their offices. Num. 4.2.* They are numbred. Num. 3.16.* They must be nourished. Deut. 12.18,19. They purge the house of God vnder Hezekiah. 2. Chro. 29.5. They are numbred, that returned to Ierusalem with Zerubbabel. Neh. 12.1.* Dauid numbreth them, and assigneth to them offices. 1. Chro. 23.3.* The administration of holy things giuen to them. Numb. 3.8 Moses deliuereth Deuteronomie to them. Deut. 31.9.

Leuites — They had no inheritance, & why. Deut. 10.2. and 18, 1,2. The first fruits must be brought to them. Deu 26, 2,3. They must offer to God the tenth of their tithes. Num 18.26. Hezekiah commanded to giue them the tithes, and why. 2. Chron. 31.4. Cities assigned vnto them. Num. 35.2. Iosh 21.2,to 43. the selling of their houses, & cities. Leu. 25.31,to 35. They put to death idolaters at Moses commaundement. Exod. 32.28. They are driuen out of Israel by Ieroboam. 2. Chro. 11.14. A Leuite tarrie about the countrey, & became Michahs priest. Judg. 17.7.* And of the Leuite, that had a whore to his concubine. Judg. 19,1,2.*

Leummim. *countreys*, or *without water*. Gen. 25.3. — Laumim

¶ Libnah, as Labana. A citie. Num. 33.20. Iosh. 10. 29. and 2. King. 8.22. Isa. 37.8. — Libna, Lebna

Libni. *idem*. The sonne of Gershom. Exod. 6.17. 1. Chro. 6.10,29. Of whom came the Libnites. Numb. 3.21. and 26.58. — Libnas, Lobni

Licia. *a wolfe*. A prouince of Asia. 1. Mac. 15.23. — Lycia

Linus. *a net*. 2. Tim. 4.21.

Listra, *dissolute*. A citie. Acts 14.6. — Lystra

Liuiathan. *a coupling together*, *his fellowship*, or *deliuered to himselfe*. A fish, called a whale. Job 40.20, 2. Esd. 6.49. Psal. 104.26. Isa. 27.1. — Leuiathan

¶ Lo ammi. *not my people*. Hos. 1.9.

Lobin. *whitenesse*, &c as Labana. Reade Libni. — Libni

Lod. *nativitie*, or *generation*. A citie. 1. Chro. 8.12.

Lod-hadid. *rising*, *ioyning*, or *rising sharpe*, or after the Hebrew and Syrian, *a new nativitie*, or *generation*. A citie. Ezra 2.33.

Lois. *better*. Grandmother to Timothie. 2. Tim. 1.5.

Lo-ruhamah. *without mercy*. Hos. 1.6.

Lot, *wrapped*, *ioyned*, or *couered*, or *bound together*. — Lots

Lot sonne to Haran, Abrams brother. Gen. 11.27. He and Abram are rich. Gene. 13.2,6. Lot chose Sodome to dwell in. Gene. 13.11,12. Hee is taken prisoner, and deliuered by Abram. Gene. 14.12,to 17 Two Angels his guests. Gen. 19.1,2,3. He would rather suffer his daughters to bee defiled, then his guests should suffer iniurie. Gene. 19.8. Hee is commended. 2. Pet. 2.7,8. Foretelling the destruction of Sodome to his sonnes in law, they mocked him. Gene. 19.14. Hee and his house commanded to depart out of Sodome. Gen. 19. 15. He is deliuered for Abrahams sake. Gene. 19.29. Being deliuered, hee went and dwelt in a caue with his two daughters, where hee fell to horrible incest. Gene. 19.30.* Ioar preserued at his prayer. Gen. 19. 20,21,26. His wife turned to a pillar of salt. Gen. 19. 29. is an example for vs, to put no trust in worldly things, and distrust God. Luke 17.32,33. Lots dapes. Luke 17.28,29. The land of Ar, giuen to the children of Lot for a possession. Deut. 2.9.

Loran, as Lot. Gen. 36.20. 1. Chro. 1.38.

¶ Lubim. *the heart of a man*, or *heart of the sea*. A countrey. Nah. 3.9. the people called Lybims. 2. Chro. 12.3. Iere. 46.9. looke Lybia. — Lybie, Lybians

Lucifer. *bringing light*. Isa. 14.12.

Lucius. *of light*. A Prophet. Acts 13.1. Rom. 16.21.

Lud. *nativitie*, or *generation*. Sonne to Shem. Gen. 10.22. Of him the countrey of Lydia in Asia the lesse, tooke name: looke Lydia, and Isa. 66.19.

Ludim, *idem*. Mizraims sonne. Gen. 10.13.

Luhith. *a floore made of boards*, or *greennesse*. A hill. Isa. 15.5. Iere. 48.5. — Luith

Luke. after the Hebrewe is interpreted, *a rising to him*. A Physition, who became an Euangelist. Col. 4. 14. 2. Tim. 4.11. — Lucas

Luz. *an almond*, *a departing*, or *a bending*. A citie called also Beth el Gene. 28.19. Iosh. 16.2 and 18.13. taken by the familie of Ioseph. Judg. 1.23. — Luza

¶ Lybia. *greese*, or *fatte*. A countrey lying from Egypt to the West Ocean: so called of the Moores. Act. 2.10 looke Lubim.

Lycaonia. *a wolfe*. A prouince of Asia where Barnabas and Paul preached. Acts 14.6.

Lydda. *a standing pond of water*. A citie of the Philistims on the banke of the great sea, called Diospolis. 1. Mac. 11.34. Actes 9.32,35.

Lydi. *idem*. a countrey in Asia the lesse, on the East ioyning to Frigia: on the North to Mysia: on the South vpō part of Caria. 1. Mac. 8.8. called also Lud, Isai.

Isa.66.19. of the people. Jere.46.9. Also a godly woman who beleeued the Gospel. Acts 16.14.

Lysania — Lysanias, *dissoluing sadnesse*, The Tetrarch of Abilene. Luke 3.1.

Lysias. *dissoluing*. King Antiochus deputie. 1. Macc. 3.32, 2. Mac. 11.1.1. Mac. 6.27.* and 7.2, 3, 4.

Lysimachus. *dissoluing battel*. Manelaus brother. 2. Macca. 4.29.

Also the the sonne of Ptolemeus. Ester 11.1.

Lystra as Lysias. A citie. Acts 14.6.

M

Maacca — Maacah, *pressed downe, worne*, or *fastened*. 2. Samu. 10.6.

Maachi — Maachah, *idem*. Abishaloms daughter. 1. Kin. 15.2. 2. Chro. 11.20. Also Calebs concubine. 1. Chro. 2.48.

Maachati — Maachathi, *broken &c.* as Maacah. Deu. 3.14. Josh. 13.11. and 2. Kings 25.23.

Maaddi — Maadai, *yearely, pleasant, decked, testifying*, or *passing ouer*: or after the Syrian, *taken away*. Ezek. 10.34.

Madaia — Maadiah, *solemnitie*, or *the pleasantnes*, or *decking of the Lord*, or *the testimonie*, or *couenant of the Lord*. Ne. 12.5

Madia — Maai, *a bellie*, or *heaping vp*. Nehe. 12.36.

Maacah, looke Maachah.

Maale-Acrabim — Maaleh-akrabbim, or Maaleth-akrabbim. Num 34.4. Josh. 15.3.

Maarah — Maarah. *a den, a making emptie, a powring out of water*, or *watching*. A citie. Josh. 15.59.

Maasi — Maasai. *my worke*. 1. Chro. 9.12.

Masiah — Maaseiah. *the worke of the Lord*. 1. Chron. 15.18. and 2. Chro. 26.11.

Maasia — Maasiah or Maaziah *the defence, strength*, or *sure trust of the Lord*. 2. Chro. 23.1. and 1. Chro. 24.18.

Maasias — Maath. *wiping away, defacing, breaking*, or *fearing*, or after the Syrian, *a smiting*. Luke 3.26.

Maassaios — Maaz. *wood*, or *of wood*. 1. Chro. 2.27.

Maasia — Maziah. *the strength*, or *succour of the Lorde*. 1. Chro. 24.18. and Nehe. 10.8.

Mooz — Machbannai, or Machabanai. *a wretch*, or *my poore sonne*, or *the powerfue of vnderstanding*. 1. Chro. 12.13.

Maasia — Maccabeus. *smiting*, or after the Greeke, *a warriour*. the sonne of Mattathias. 1. Mac. 2.4. Of whom looke more in Iudas.

Maazian — Macedonia. *a burning*, or *a worshipping*, or *crookednesse*: but after the Greeke, *lostie*, or *excelling other*. A countrey in Greece. Reade Ester 16.20.1. Macca. 1, 1.2. Macc. 8.20. Acts 16.9, 10, 12. and 19.21, 22, 29. Rom. 15.26 1. Cor. 16 5.2. Cor. 1.16. and 8.1. and 9. 2. & 11.9. and 1. Thess. 4.10.

Machbana — Machbenah. *pouertie, the smiting of his sonne, the powertie of vnderstanding*, or *the smiting of the builder*. 1. Chro. 2.49.

Machabanai — Machi. *poore*, or *a smiter*. Num. 13.16.

Machir. *selling*, or *knowing*. Ge. 50.23. & 2. Sam. 9.4.

Macharites. *idem*. Num 26.29.

Machmas. *a smiter*, or *a poore man taken away*. A citie. 1. Mac. 9.73.

Machnadebai. *a smiter*, or *a poore man vowing of his owne accord*. Ezra 10.40.

Machnedebai

Machpelah. *double*. Gen. 23.9.

Madai. *a measure, iudging*, or *a garment*. Gene. 10.2.

Madan. *strife, iudging a measure*, or *a garment*. Gene. 25.2.

Medan — Madmanah. *a measure of a gift, the preparation of a garment*, or *dunghill*. A citie. Iosh. 15.31. Jere. 48.2. Isa. 10.31. Also a man. 1. Chro. 2.49.

Medemenah — Madon. *a chiding*, or *a garment*, or *his measure*. A citie Iosh. 11.1. and 12.19.

Madmanna — Magbish. *excelling other*, or *height*. Ezra 2.30.

Madmena — Magdala. *a tower*, or *greatnesse*. A citie. Matt. 15.39.

Madmenah — Magdalene. *magnified*, or *exalted*, or *a tower*. The surname of Martha sister. Matt. 27.56. looke Marie.

Madmen — Magdiel. *preaching*, or *declaring God*, or *the apple*, or *chosen fruite of God*. Gen. 36.43.

Magbis — Magog. *couering*, or *melting*. A man a people: and a countrey. Gen. 10.2. Ezek. 38.2. & 39.6. Reu. 20.8.

Magdala — Magbiash. *a body thrust hard together*, or *gathered together*, or *the mouth of the body*, or *of the garment*. Esthem. 10.20. — Magrias, Magphies

Magdalene — Mahali *infirmitie*, or *sickenesse*, or *a companie of dauncers*, or *a harpe*: or after the Syrian *pardon*. Exo. 6.19. Num. 3.20. and 1. Chron. 23.23. Of whom came the Mahlites. Num 3.33. — Mahli, Maheli, Mahelites

Mahalah. *idem*. Gileads sister. 1. Chro. 7.18. Also the daughter of Ieremoth. 2. Chron. 11.18. Also Esaus third wife. Gen. 28.9. — Malarh, Mahalah, Mahelah

Mahaleel, *praysing God*, or *Gods illumination*. The sonne of Kenan. Gene. 5.12. Luke 3.37. Also the father of Shephatiah Nehe 11.4. — Malaleel, Maleleel, Mahalaleel

Mahanaim. *tents*, or *a companie of souldiers*, or *two armies*, or *campes*. The place where Gods Angels met Iaakob. Gen. 32.1, 2. Josh. 13.26.

Mahaneh-dan. *the tentes of iudgement*. A place. Iudges 18.12.

Maharai, *hasting*, or *a hill*, or *from my hill*. 2. Sam. 23.28. and 1. Chro. 11.30.

Mahath. *wiping away, breaking*, or *fearing*, or after the Syrian, *a smiting*. 1. Chro. 6.35. & 2. Chro. 29.12.

Mahauite. *declaring a message, blotting out, shauing*, or *the marow in bones*. 1. Chro. 11.46.

Mahazioth. *seeing a signe*, or *seeing a letter*. 1. Chron. 25.4. — Maasioth

Maher-shalal-hash-baz. Isa. 8.3.

Mahlah, as Mahalah. The daughter of Zelophehad. Numb. 26.33. — Mahela

Mahli and Mahlites, looke Mahali.

Mahlon, as Mahali Ruth 1.2. — Mahalon

Mahol. *idem*. 1. Kings 4.31.

Mainan. *numbred, rewarded*, or *prepared*. Father of Melea. Luke 3.31. — Menam, Menna

Mahaz. *an ende*, or *ending, yrkesomnesse*, or *watching summer*, or *waxing hote*. A place. 1. Kings 4.9. — Maaz

Makkedah, *a burning*, or *worshipping*, or *crookednesse*. A citie. Iosh. 10.10, 28 and 15.41. — Makedah

Makkeloth. *Churches, companies*, or *congregations*. A mansion. Num. 31.25. — Makeloth, Maceloth

Malachi, *my messenger*, or *Angel*. A Prophet. Mal. 1.1. and 2. Esd. 1.40. — Malachias

Malath-leannoth. looke the title of Psal. 88.

Malcham, *their king*, or *their counsellour*. A mans name. 1. Chro. 8.9. also an idole. Zeph. 1.5. — Melchom, Molchon

Malchiah, *the Lord my king*, or *the Lord my counsellour*. 1. Chro. 6.4. Ezra 10.25. Jere. 21.1. — Melchia, Melchias

Mal-chiel. *God is my king*, or *God is my counsellour*, or *God is my kingdome*. Genel. 46 17. 1. Chron. 6.31. of whom came the Malchielites Num. 26.45. — Melchiel, Melchielites

Malchiah, as Malchiah. 1. Chro. 9.12. and 24.9. — Melchia

Malchishua. *my king the sauiour*, or *the king of health*, or *the mightie king*. Sauls sonne. 1. Sam. 14.49. — Melchisua

Malchi zedek, *king of righteousnesse*. The King of Shalem, to whom Abram gaue tithe of all his spoiles. Ge. 14 18, 19, 20. reade Heb 5.6.* & 7.1, 2. looke Shem. — Melchizedec, Melchisedec

Malchus *my king, kingdome*, or *my counseller*. The high priests seruãt, whose eare Peter smote off. Joh 18.10.

Maleleel. looke Mahaleel.

Malhah, as Mahali, daughter of Zelophehad. Iosh. 17.3. looke Mahlah. — Mahala

Mallothi. *fulnesse*, or *circumcision*. 1. Chron. 25.4. — Malothi

Malluch. *reigning*, or *counsel king*. Mens names. Ezr. 10.29, 32. Nehe. 10.4, 27. — Maloch

Mamre, *a rebel, bitter*, or *changing*, or *fat with trees*. A mans name. Gen. 14.24. also a plaine neere Hebron. Gene, 13.18. — Mambre

Mamzer.

Mamzer, *a baſtarde, or one borne of an harlot.* Deut. 23.2.

Manna — Man. *part. portion, or gift, or meate prepared, or what is this?* Food ſent vnto the Iſraelites frō heauen. Exo. 16.15. God rained Man and Quailes vnto the Iſraelites. Exod. 16.13. Num. 11.31. The ſunne melted it, and being kept longer then God appointed, it putrified. Exod. 16.20,21. It fell not on the Sabbath, & why. Exo. 16.25,26. It was reſerued, and why. Exod. 16.32. The Iſraelites loathed it. Num. 11.6. It ceaſed after they had taken of the come of Canaan. Joſh 5. 12. Man not the true bread, but a figure thereof. John 6.31,32,33.35,49,58. Of Man read Pſal 78.24,25. Wiſd. 16.20,21. 1 Cor. 10 3 Reue. 2,17.

Manehem — Manahem, *a comforter.* He that ſlew Shallum king of Iudah, and reigned in his ſteade. 2. Kin. 15.14. He dieth. 2 Kings 15.14.

Manahen. *their comforter, or leader, or the preparation of heate, or gift not regiſtred.* Acts 13.1.

Manaſſes — Manaſſeh, looke Manaſſeh. Joſephs ſonne. Genes. 41.51. Iaakob reckoned Manaſſeh and Ephraim among his children. Gene. 48.5. Manaſſeh is bleſſed by Iaakob. Gene. 48.19,20. The habitation of halfe his tribe Joſh 13.29,30. Joſhua commandeth them to go armed before their brethren. Joſh. 1.12,13 14. & 4.12. The portion and heritage of the children of Manaſſeh. Joſh 22.7,8. They deſtroy not the Canaanites vtterly, but made them tributaries. Judg 1.27,28.

Manaſſeh — Alſo Hezekiahs ſonne, who ſucceeded his father. 2. Kin. 20.21. Mat. 10.1. He became wicked and idolatrous. 2. kin. 21.2, to 19. and 2. Chro. 33.1, to 21. He is called Ez. Luke 3.28.

Manahthites. *my lady of reſt, or my prince of reſt.* A people 1. Chro. 2.54.

Mandrakes. A kind of fruit. Gen. 10.14,15. Cant. 7.13.

Mina — Maneh. A kind of weight. Ezek. 45.12.

Manoah — Manoach. *reſt, or a gift.* The father of Samſon. Judges 13.2.*

Manoe — Maon, *a dwelling place, or a place of offence, or of ſinne.* A citie. Joſh. 15.55. Alſo a man. 1 Chro. 2.45.

Maonathi

Marah — Mara, *bitter, or bitterneſſe.* The name of Naomi. Ruth 2.20. Alſo a manſion Exo. 15.23. Num 33 8.

Marolah — Maralah *ſleepe, or drunkenneſſe, or the bitterneſſe of aſcending, or a ſacrifice killed, or a ſacrifice of Myrrhe, or a leafe of Myrrhe, or teaching ſacrifice, or aſcention,* A citie Joſh 19.11.

Merala — Maran-atha. 1. Cor. 16.22.

Marcus — Marke. *filed, or made fine, or wiped from the ruſtines.* Barnabas ſiſters ſonne. Col. 1.2. Tim. 4.11. Peter calleth him his ſonne 1. Peter 5.13.

Mardechai, looke Mordecai.

Mareſah — Marcſhah, *from the heade, from the beginning, or an inheritance, or the bitternes of the fielde.* A citie. Joſh. 15.44. Mich 1.1. Alſo a man. 1. Cor. 2.24.

Maria — Marie, as Miriam the virgin, wife to Joſeph, mother of Chriſt. Matth. 1.16 Her wonderfull conception by the holy Ghoſt Luk. 1.26, to 39. She viſiteth her couſin Elizabeth. Luk. 1.40. And is called bleſſed of her. Luke 1 42. Her ſong. Luke. 1.46, to 56. Shee being deliuered of Chriſt at Bethlehem. Luke 2 7. goeth into Egypt, and returneth to Nazareth. Matth. 2.13.* Shee leeketh her ſonne, & findeth him in the temple, diſputing among Doctours. Lu. 2.44.* She is called Chriſtes mother. John 2.3. and 19.25,26.

Alſo the mother of John. Marke 12.12.

Alſo the wife of Cleophas, the virgine Maries ſiſter. John 19.25. who beſtowed great labour vpon Gods preachers. Rom. 16.6 the Mother of James and Joſes. Matth. 27.56,61.

Alſo the mother of Zebedeus children, John and James. Matt. 27.56. and 4.21. Marke 1.19.

Alſo the ſiſter of Lazarus and Martha, ſurnamed Magdalena, who anointed the Lord, & wiped his feete with her haire. Joh. 11.2. & 12.3. Mat. 26.7. ſhee meeteth Jeſus cōming to her houſe. Joh. 11.22. She was very attentiue to heare the word. Luke 10.39.* Chriſt asketh her why ſhe wept Joh 20.15. Out of her Chriſt caſt ſeuen deuils, & ſhe followed him miniſtring to him of her ſubſtance. Luke 8.2,3. She runneth to the Sepulchre. Matt. 26.61. & 28.1. John 20,1,2. Chriſt being riſen againe, forbiddeth her to touch him, & why. John 20.17. She ſheweth to the Apoſtles the reſurrection of Chriſt Marke. 16.9, to Joh. 20.18.

Maroth. *bitterneſſe.* A citie. Michah. 1.12.

Mars ſtreete. looke Actes 17.19,22.

Areopagus — Marſena, *the bitterneſſe of a bramble, or mirrhe of the enemie, or ſheeuing the bramble, or enemie.* Eſt. 1.14.

Maſiana

Martha. *ſtirring vp, bitter, or prouoking:* or after the Syrian, *a ladie.* Siſter of Marie and Lazarus. Luke 10 38,39. cumbred about much buſineſſe. Luk. 10.40. and ſerued ſupper. Joh 12.2. her faith. Joh. 11.22,24, 27. Her diſtruſt verſe 39.

Maſal — Maſhal, *a parable, gouerning, or ruling.* A citie. 1. Chro. 6.74.

Maſmans — Maſmanna *his fatneſſe, or his oyle, or touching, or taking away, a gift, or number.* 1. Chro. 12.10.

Miſhmanah

Maſreka — Maſrecca *an biſſing, or drawing of vanitie, or touching vanitie, or a vine.* A citie. 1. Chron. 1.47. Gene. 36.36.

Maſrecah

Maſſa. *a burden, a taking vnto, or ſometimes, or prophecie.* Gen. 25.14.

Maſſah. *Tentation.* A place. Exod. 17.7.

Mathathias, looke Mattithia, and Luke 3.25,26.

Methuſala, looke Methuſhelah, and Luke 3 37.

Matred. *a wand deſcending, or the wand of gouernmēt, or after the Syrian, labour.* Gene. 36.39.

Matri. *raine, heaping, cuſtodie, or a priſon.* 1. Sā. 10.21

Mattan — Mattan. *his gift, or the ſome, or the death of them,* or after the Syrian, *expectation, or hope.* 2. King. 11.18. 2. Chro. 23.17.

Mathan — Matthan

Mattanah. *idem.* A place. Num. 21.18.

Mathana

Mattani, or Matthenai. *idem.* Ezra 10.33.

Mattenai

Mattaniah. *the gift of the Lorde, or the Lorde of the loynes:* or after the Syrian & Hebrew, *the hope of the Lord.* Iehoiakims vncle called alſo Zedekiah. 2. King. 24.19. alſo the ſonne of Micah. 1. Chro. 9.15.

Matthanias

Mattania

Mattatha — Mattatha. *his gift.* Luke 3.31.

Mattenai, looke Mattani.

Mathan — Matthan, as Mattan. Matth 1.15.

Matthat. *a gift, or giuing.* Luke 3.24,29.

Matthatah — Mattattah. *his gift.* Ezra 10.33.

Matthathias — Mattathias, as Mattaniah. Father of Iudas Maccabeus. 1. Mac. 2.1.* Alſo other men. Luke 3.25,26.

Matthewe. *giuen, or a rewarde.* An Apoſtle and Euangeliſt, named alſo Leui, whom Chriſt called. Mat. 9.9,10. Mar. 2.14. Luke 5.27.

Matthias. *the gift of the Lord.* 2. Macca. 14.19. Alſo the Apoſtle choſen in the roome of Iudas. Act. 1.26.

Mathathias

Mattathia. *a gift of the Lorde.* The eldeſt ſonne of Shallum. 1. Chro 9.31. alſo an other. 1. Chro. 15,18.

Mattithiah

Lucifer — Mazzaroth. The morning ſtarre. Job 38.32.

Maozim — Mauzzim. *ſtrengthened, or ſtrengths, or ſuccours.* An idole. Dan. 11.38.

Mea — Meah. *an hundreth cubites.* A tower. Nehe. 3.1.

Maara — Mearah. *a denne, or a caue, a making emptie, a powring out of water, or watching.* Joſh 13.4.

Mabonnai — Mebannai. *a ſonne, a building vnderſtood, or vnderſtanding.* 2. Sam. 23.27.

Mecherathite. *ſelling, or knowledge.* 1. Chro. 11.36.

Maconah — Meconah. *a frute of a pillar, or prouiſion.* A citie. Neh. 11,28.

Mochora

Medad,

Medad. *measuring*, or *the waters of the beloued*. Num. 11.26.

Medam, looke Madan.

Medaba — Medeba *the waters of griefe*, or *waters springing vp*. A citie. Num. 21 30. Iosh. 13.9,16.

Medena — Medes. *a measure, abounding*, or *a garment*: in Hebrue *Madai*. A people. Ezr. 6 2. Isa. 13.17 Acts 2.9.

Mageddo — Megiddo, or Megiddon. *a declaring of a message*, *an apple*, or *the chosen fruite*. A citie. Iosh. 12.21. Zecar. 12.11.

Mehetabel. *how good is God?* or *God doing well*. Gen. 36.39.

Mahida — Mehida. *a riddle, sharpnes of wit*, or *shaking the hand*, or after the Syrian, *the hand smitten*. Ezra 2.52.

Mahir — Mehir. *a reward*. 1. Chro. 4.11.

Mauiael — Mehuiael. *preaching*, or *declaring God*, or *God blotting out*, or after the Syrian and Hebrue, *smitten of God*. Gen 4.18.

Aman — Mehuman. *troubled, making an vprore*, or *a multitude*. Ester 1.16.

Mauman

Maiercon — Me-iarkon. A citie. Iosh. 19.46.

Meltias — Melatiah. *deliuerance of the Lord*. Nehe. 3.7.

Melea. *a queene*, or *thee counseller*, or after the Hebrue, *supplying*, or *supplyed*. Luke 3.31.

Melcha — Melchi *my king*, or *my counsell*. The name of men mentioned. Luke 3.24,28.

Melchi-zedek — Melchi sedec, looke Malchi-sedec.

Milico — Melech. *a king*, or *counseller*. 1. Chro. 8.35.

Milich — Melita *flowing with honie*. An Ile betweene Epirus and Italie looking toward Cicilia. Acts 28.1.

Malaſſar — Melzar. *the circumcision of a narrow place*, or *of a bond*, or *a steward*. Dan. 1.11.

Malaſar — Memphis *from the mouth*, or after the Syrian, *a coueter*, or *ouerwhelmer*. A countrey. Hos. 9.6. Iude. 1.10.

Memuchan — Memucan. *prepared, sure, made poore*, or *smitten*. Ester 1.14.

Manuchan

Menaſſeh — Menahem, looke Manahem.

Manaſſeh — Menaſheh *forgotten*, or *forgetfulnesse*. looke Manasheh, and also Ezra 10.33.

Mene, Mene, Tekel, Vpharsin. Dan. 5.25.

Menelaus. *power*, or *strength of the people*. 2. Maccab. 5.15. and 11.29.

Maneſtheus — Menestheus. *cheerefulnesse, anger*, or *the strength of God*. 2. Macc 4.21.

Meonenim. *charmers*. Iudg. 9.37.

Meonathi — Meonothai. 1. Chro. 4.14.

Mephaath. *an appearance of waters*, or *the force of waters*. A citie. Iosh. 21.37. and 13.18.

Mephibo-ſheth — Mephibosheth. *shame of mouth*. Sonne of Ionathan, lame of his feete. 2 Sam. 4.4. comforted & well intreated of Dauid for his fathers sake. 2. Sam. 9.6. * Ziba by false accusation, obteineth all that hee did possesse. 2. Sam 16.4. which being knowen, the lands are deuided betweene him and Ziba. 2. Sam. 19.22.

Merob — Merab *fighting, chiding*, or *multiplying*, or after the Syrian, *the office of a master*. Sauls eldest daughter. 1. Sam. 14.49. promised to Dauid to wife, but giuen to another. 1. Sam 18.17,18,19.

Meraioth. *bitternesse, rebellious*. or *changings*. The sonne of Zerahiah. 1 Chro. 6.6. Also the sonne of Ahitub. 1. Chro. 9.11.

Marari — Merari *bitter stirred vp*, or *prouoked*. The sonne of Leui. Gen. 46 11. Exo. 6.10. Of whom come the Merarites. Num. 26.57.

Mercurius, *of merchandise*. One of the heathen gods to whom Paul was likened. Acts 14.12. Also one whom Paul greeteth. Rom. 16.14.

Mared — Mered *a rebel*, or *rebellious, going downe*, or *bearing rule*. 1. Chro 4.17,18.

Merimoth — Meremoth, or Merimoth. *bitternesse*, or *myrrhe of death* Ezra 10.36. Nehe. 3.4. and 10.5.

Mares — Meres. *distilling downe from the head*, or after the Syrian, *an impostume*. Ester 1.14.

Merib-baal. *rebellion*, or *fighting against Baal*. The sonne of Ionathan. 1. Chro 8.34.

Meribah. *strife*, or *contention*. A place. Exod. 17.7. Numb. 20.13. Ezek. 47.19. — Meriboth

Merodach Baladan. *bitter contrition without iudgement*. Balauans sonne, king of Babel. Isa. 31.9 called Berodach Baladan. 2 King. 20.12.

Merom, *height*. A riuer. Iosh. 11.5.

Meronothi. *my singing, reioycing*, or *crying out*, or in the Syrian, *bearing rule*. 1. Chro. 27.30. — Meronothite

Meroz. *secret*, or *leannes*. A citie of Galile. Iud. 5.23. — Meros

Mesha *a burden*, or *a taking*, or *saluation*. Sonne of Caleb. 1, Chro. 2.42. Also a king of Moab. 2 kings 3. 4,5. also a citie. Gen. 10.30. — Mesa

Meshach, *prolonging*, or *drawing*, or *hedging in waters*. Dan. 1.7. — Misach

Meshech. *idem*. Sonne of Iapheth. Gene. 10.2. of whome the countrey of Meshech tooke name. Eze 27. 13. Psal. 120.5. — Mesech — Mosoc

Meshemiah. *the peace, the perfection*, or *the recompensing of the Lord*. Mens names. 1. Chro. 9.21. & 26.1. — Meshlemia — Mosolamia

Methezabel. *God taking away, flowing*, or after the Syrian and Hebrue, *the saluation of God*. Nehem. 3.4. and 10 21. — Mesezabel

Meshillemith. *peaceable, perfect, giuing againe*, or *the parables of death*. 1. Chro 9.12. — Mesillamith

Meshillemoth. *a making peace, perfection, a giuing againe*, or *the parables of death*. 2. Chro. 28.12. — Mosollamith — Mesillemoth

Meshullam. *a peacemaker*, or *peaceable, perfect, giuing againe their parables*, or *their power*. 2. King. 22.3. Nehe. 3.4,6,30. &c. — Mosollamoth — Mesulam

Meſobaite. *the standing place of the Lord, the Lordes standing*, or *a little Doe*. 1 Chro. 11.47. — Mesuldam

Mesopotamia. A countrey, parcel of the greater Asia and Syria, betweene Babylon & Arabia, & betweene the two riuers Tigris and Euphrates. as the Greeke word Melos *middle*, & Potamos *a riuer* (whereof it is compounded) do signifie. Act 2 9. & 7.2. Iudet. 2.24 & 5.7.

Meſſias. *anointed*. but after ꝑ greek. *Christ*. Iob. 1.41

Methuſhael. *asking death*, or *his death*, or *a grane*. Gen. 4 18. — Methusael — Methusal

Methuſhelah. *he sent his death*, or *the weapons of his death*: or after the Hebrue and Syrian, *spoyling his death*, or *the spoyle of death*. The father of Lamech. Gen. 5.25,26,27. — Methusalah — Methusala

Methegammath. *the bridle of bondage*. 2. Sam. 8.8. and 1. Chro. 18.1.

Meunim. *dwelling places, afflicted, offending*, or *answering*. 1. Esd 5.31. Ezra 2.50. — Mehunim — Munim

Mezahab. *gusshed*, or *the waters of gold*, or *what gold*. Gen. 38.39. — Mezaab

¶ Miamim. *the right hand*, or *preparing waters*. Ezra 10.25.

Mibhar. *chosen*, or *youth*. 1. Chro. 11.38. — Mibahar

Mibſam. *smelling sweete*, or *confounding them*. Gene. 25.13. and 1. Chro 4.25. — Mabsam

Mibzar. *defending, walled, forbidding, taking away*, or *gathering grapes*. A Duke. Gen. 36.42. — Mibsar — Mabsar

Michah *poore, lowly smiting*, or *smitten*, or *who is here in this place?* or *waters here*. Mens names. 2. Samu. 9.12. 1. Chron. 5.5. Iudg. 17.1. and 18. 13,10 17. 2. Chro. 24 20. — Mapsar — Micha — Micah — Michas

Michael. *Who is God*, or *who is like God*, or *the lowlinesse of God, the pourtrase of God, the smiting of God, God smitten*, Sonne of Sethur. Num. 13 14. Also the sonne Israhaiah. 1. Chron. 7.3. Also an Archangel. Dan. 12.1. Iude 9. Reue 12 7. — Michaias — Michea

Michaiah, *who is the Lord*, or *who is like the Lorde*, or

the lowlines, or powerfie of the Lord, or the smiting of the Lord, or the Lord smiting. Sonne of Imlah, a Prophet 1 kin. 22. 8, to 29. 2. Chr. 18. 7, to 28. When he prophesied Mich. 1. 1. Also the father of Achbor 2. kin. 22. 12.

Michol — Michal, Who is perfect? Daughter of Saul. 1. Sa. 14. 49. She loued Dauid. 1. Sam. 18. 20. & was giuen to him in marriage. 1. Sam. 18. 27. How she saued his life. 1. Sa. 19. 11, to 18. She was giuen vnto Phalti to wife. 1. Sam 25. 44. He sendeth to Ishbosheth for her. 2. Sam. 3. 14. Seeing Dauid daunce before the Arke, she contemneth him, and therefore became barren all her life. 2. Sam. 6. 20.* 1. Chr. 15. 29.

Michmas — Michmash. a smiter, a poore man taken away, the smiter stroking, or a poore man touching, or taking away. A citie. Nehe. 11. 31.

Mechmas

Machmethath — Michmethah. the gift of a smiter, or poore man, or the death of a smiter. A citie. Iosh. 16. 9.

Machmethah — Michri. a selling, or knowledge. 1. Chr. 9. 8.

Michtam. Psal. 16.

Mochori — Middin. iudgement striuing, or chiding. A citie. Iosh. 15. 61. Iudg. 5. 10.

Meddin

Madian — Midian. idem. Abrahams son by Keturah. Gen. 25. 2. Of him both countrey & people tooke name. Ge. 37. 28. Ero. 2. 15. Nu 25. 6. & 31. 2, 3. Iudg. 6. 1. 87. 14. 15

Madianites — Migdal-eder. the tower of the flocke. A place by Bethlehem Gen. 35. 21.

Magdalel — Migdal-el. the tower of God, or the greatnesse of God. A citie. Iosh 19. 38.

Magdalgad — Migdal gad, a happie towre, or a towre compassed about, or greatnesse of happinesse, or the greatnesse compassed about. A citie. Iosh. 15. 37.

Magdalum — Migdol. a towre, or greatnesse. A citie Iere. 44. 1.

Magron — Migron. feare, a barne, or from the throate. A citie. Isa. 10. 28.

Maimam — Miiamin. the right hand, or preparing waters. 1. Chr. 0. 24. 9.

Macelloth — Mikloth. litle wands, staues, voyces, or looking downeward. 1. Chr. 0. 8. 32. & 5. 37.

Miknia — Mikneiah. the possession of the Lord, or the buying the cattel, or heard of the Lord. 1. Chr. 0. 15 18.

Macenias — Milalai. circumcision, or my talke. Nehe. 12. 36.

Melalai — Milchah a Queene, or woman of counsel. Daughter of Haran Gen. 11. 29. & 22. 20. Also the daughter of Zelophehad. Iosh. 17. 3.

Miscah — Milcom. their king, or their counseller. An idole of the Ammonites. 1. Kings 11. 5.

Melcha — Milcum. red kernels. A city. Act 20. 15. 2. Tim. 4. 20.

Milcha — Millo. fulnesse, or a filling. A place. Iudg. 9. 6. and 2. Sam. 5 9.

Mello — Miniamin, as Miiamin. Nehe. 12. 17.

Mianim — Minni prouision, or gift, or number. The name of a region Iere. 51. 27.

Menni — Minnith. idem A citie. Iudg. 11. 33. Eze. 27. 17.

Minneth — Miriam. exalted, the sea of bitternesse, or the myrrhe, or mistres of the sea: or after the Syrian and Hebrue, the lady of the sea Daughter of Amram, sister to Moses and Aaron. Exod. 15. 20. Num. 26. 59. She watcheth Moses, to see what would become of him. Exod. 2. 4, to 9. She and other women giue thankes to God for their deliuerance. Exo 15. 20, 21. For her murmuring she is striken with leppy, and at Moses prayer healed againe. Num. 12. 1.* She dieth at Kadesh. Num. 20. 1

Mennith

Maria

Marie

Marma — Mirma. deceit, highnesse, or exalting himselfe. 1. Chr. 8. 10.

Misael — Mishael. who deuaundeth, or who requireth? or lent or who demaunding, requiring, or lending? or God hath taken away, or gone backe. Daniels companion, called also Meshach. Dan. 1. 7.

Misgab. A citie. Ierem. 48. 1.

Misai — Mishal. parables, gouerning, or ruling. A citie. Iosh. 21. 30.

Misal

Misham. their sauiour, hauing a regard vnto them, taking away, or touching the people. 1. Chr. 8. 12.

Misham — Misham

Mishael. demaunding, requiring, squared, or lent. or a graue, hel, or pits, or the taking away, or touching of God A citie. Iosh. 19. 26.

Mishal — Mishal

Mishman. a hearing, or diligent hearing, or obeying. Gen. 25. 14. 1. Chr. 0. 4. 25.

Misma — Mishma

Mishmannah. fatnesse, his oyle, or touching, or taking away prouision, or taking away a gift. 1. Chr. 0. 12. 10.

Mishmannah

Mishraites. spread abroad, touching a companion, taking away a friend, or taking away a shepherd, or malice. A familie descended of Kiriath-iearim. 1. Chr. 2. 53.

Mishraites — Mishraheites

Mispar. a numbring, a shewing, a seruener, or the bul of tribute. Ezra 2. 2. called Mispereth, viz. numbring, shewing, or the augmenting of tribute. Nehe. 7. 7.

Mispher — Mespher

Misperath — Mesperath

Mispharath

Mistephothmaim. burning, or hote waters, or the burning of waters. A place to bople water vpon the fire, and make salt thereof. Iosh. 11. 8.

Malerephtoth-maim

Mithkah. sweetenesse, or pleasantnesse. Num. 33. 28.

Mithca — Mithca

Mithnite, a gift, or the loyne: or after the Syrian, hope, or looking for. 1. Chr. 11. 43.

Mithnite — Mithnite

Mathanite

Mithredath. a asailing, or beholding the lawe, or breaking the law, or the going downe of death. Ezra 1. 8. and 4. 7. 1. Esd. 2. 11.

Mithridates — Mithridath

Mitylenes. cleanlines, or the weping of the winepresse. An Ile against Asia, distant from the nerrest borders thereof 5700. paces. Acts 20. 14.

Mytylene

Mizar. litle. A hil. Psal. 42. 6.

Mizpah, or Mizpeh. a watch tower. or looking glasse, or iudgement, or a couering A place Ge. 31. 49. Iol. 11. 3, 8. & 13. 26 builded by king Asa. 1. Kings. 15 22. The Israelites consult there against þ Gibeonites. Iudg. 20. 1, to 11. Thither also Samuel assembled the Israelites, to pray for them. 1. Sam. 7. 5.

Mispah — Mispah

Mispath

Mizpar

Mizraim. Gen. 10. 6.

Mizzah. a dropping, or distilling from the head, or a sprinckling by that: or after the Syrian, accusseming, or consumption. Gen. 36. 13.

Mizzah — Mizza

¶ Mnason. a diligent seeker, or betrothing, or remembring Act 21. 16.

¶ Moab, of the father. Lots son by his eldest daughter, of whom came the wicked Moabites. Gene. 19, 37. & 36 36. Thy are ouercome by the Amorites. Num. 21. 29. Israel forbidden to warre with them Deut. 2. 9. Israel falling to idolatrie, became subiects to them. Iudg. 3. 12, 13, 14. Ehud slayeth 10000. Moabites. Iudg. 3. 29. Chemosh Moabs abamination. 1. Kings 11. 7. The Israelites commit whordome with the daughters of Moab. Numb. 25. 1. Moabs ruine foze shewed. Isa 16. 2. They which Dauid slewe not, became tributaries. 2. Sam. 8. 2. Iehoshaphats & Iehorams miraculous victorie against Moab. 2 king. 3. 5.*

Moab

Moladah. nativitie, or generation. A citie. Iosh. 15. 26. and 19. 2.

Molada

Moleth. reigning, or a counsellour. An idole of the Ammonites. 1. kin. 11. 7. The Israelites forbidden to offer their children to it. Leuit. 18. 21. vpon paine of death. Leuit. 20. 2, 3, 4, 5. It was destroyed by Iosiah. 2. King. 23. 10.

Moloch

Molecheth. 1. Chron. 7. 18.

Molecath

Molid. nativitie, or generation, or a circumcised hand. 1. Chr. 2. 29.

Molid

Mordechai. bitter contrition, or worne myrrhe, or teaching contrition: or after the Hebrue and Syrian, most pure myrrhe. Hee who brought vp Ester. Ester 2. 5.* who bewailed the Iewes destruction. Esther 4. 1.* and was exalted Esther 8. 2.* Also the name of another. Ezra 2. 2. Nehe. 7. 7.

Mardechai — Mordocheus — Mordecai

Moreh, stretching. A place. Gen 12. 6. Deut. 11. 30.

Moriah the feare of God. A mountaine where Isaak should haue bene offred. Gen. 22. 2. 2. Chr. 3. 1.

Moriah — Moria

Mosera,

Mosera, *learning, discipline,* or *a bond*: after the Syrian, *a giuing,* or *tradition.* A mountaine where Aaron dyed, and was buryed Deut.10.6. Called Hor. Num. 20.22.* and 33.38,39. Deut.32.50.

Moseroth. *idem.* Num.33.30,31.

Moseh *drawen vp,* or *drawen foorth,* or *taken out.* Sonne of Amram. Exod.6.20. Moses borne, and miraculously preserued. Exod.2.2,to 11. He slayeth an Egyptian. Exod.2.11,12. hee would haue pacified two Hebrewes. Exod.2.13. hee fleeth into the lande of Midian. and why. Exod.2.14. where he marrieth a wife; and hath two sonnes. Exod.3.2.* Keeping sheepe, hee seeth the Angel in a bush. Exod.3.2. God sendeth him to Pharaoh to deliuer the Israelites, and promiseth to be with him. Exod.3.12. Hee receiueth tokens to assure his vocation. Exod.4.3. he refuseth the charge committed to him, and why. Exod 4.10. he with his wife and children goe toward Egypt. Exod.4.20. Almost killed by the Angel in the Inne, for omitting the circumcision of his sonne. Exod.4.24. hee and Aaron hauing done their message to Pharaoh, are repulsed, and the Israelites more grieuously oppressed. Exod.5.1,2.* his rodde turned into a serpent. Exod.7.10. hee complaineth that the people were not immediatly deliuered after his message done. Exod.5.22. his song. Exod.15.1,to 20. While he prayeth, the Israelites ouercome Amalek. Exod.17. 11.* hee condescendeth to the counsaile of Iethro his father in lawe. Exod 18.24. The matters of greatest importance are brought to himselfe. Exod. 18.12. hee chargeth not to touch mount Sinai, and why. Exo.19. 13. he sanctifieth the people. Exod. 19.14. he and Aaron ascend vp to Sinai. Exod.19.24. he confesseth the olde Testament, and how. Exod. 24.8. hee is with God in the cloud 40. dayes and 40 nights. Exod. 24.18. being angry he breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 32.18.* he desired to be raced out of the booke of life, if God would not pardon his peoples sinne. Exodus 32.32. God speaketh to him face to face. Exod.33.11. hee desireth God to conduct the people, and him in the way. Exod.33.13,14,15. God commandeth him to stand in a place to see his backe partes. Exod.33. 21.* hee might not see Gods face, and liue. Exodus 33.20 he returneth from the mount with newe Tables. Exod.34.1,to 29. speaking to the people, why hee vsed to couer his face. Exod.34.33.* 2. Cozinth. 3. 13. he murmureth and refuseth to conduct the people. Num.11.11,to 16. hee witheth all the people could prophecie. Num.11.29. hee was Gods faithfull seruant. Num.17.7. Hebr.3.2. hee and Aaron hearing the peoples murmuring, fell on their faces. Num. 14. 5 he appeaseth Gods wrath. Num. 14.13,to 21. Hee fell on his face, hearing the rebellion of Dathan, &c. Numb.16.4. God, by destroying Korah and the rest, declared that he had sent Moses to gouerne. Num. 16. 3,5,28. fearing to be slaine, he fleeth to the Tabernacle Nu. 16.42,43. The people destroyed, for murmuring against Moses. Num.16.49. Why he and Aaron entred not into the land of promise. Num. 20.12. Hee sendeth messengers to the king of Edom. Nu.20.14. he reciteth the Lawe to the Israelites. Deut.1.3. He desireth God to appoint a gouernour to succede him. Num 27.16* the lande of promise is shewed to him. Numb.27.12. Hee constituteth others to helpe him in the gouernement. Deuter. 1,9,to 19. Hee abideth vpon Horeb 40. dayes and 40. nights, without any sustenance. Deut.9.9. his incouragement to the people that should warre. Deuter. 20.1. He commaunded to reare vp an Altar after that they had passed Iordan, and caused the Lawe to be written thereon. Deuter. 27.2,to 9. he prepareth himselfe to die, comforteth the people, and giueth them precepts. Deut.31.2, to 14. hee and Iosh ua are charged to compile a song, and to what ende. Deuter. 31.14,to 22. hee ascendeth mount Abarim, to see the land of promise. Deut. 32.49. being about to die, he blesseth all the tribes of Israel. Deut. 33.1.* He dieth and was buried by God. Deut.34.5, 6. Israel bewaileth his death 34. dayes. Deut. 34 1. his sepulchre vnknowen. Deut. 33.6. hee is praysed. Eccius. 45.1,to 20. hee had an impediment of speech. Exo.4.10. Aaron was his spokelman. Exod.4.16 No Prophet like Moses. Deut.34.10. hee chiefly sheweth what he did vpon Sinai. Deut.9.7.* and 10.1,to 12. hee became mediatour betweene God and the people. Deut.5.27. hee was most meeke. Num.12.3. he is angry that the Madianites women were preserued. Nu. 31.14,15. his iustice age when hee died. Deut 34.7. The faith of his parents, and of himselfe Heb. 11.23, 24,to 29. Moses faithfull in Gods house, but not like Christ. Heb.3.2,to 7. Iannes and Iambres resisted him. 2. Timoth.3.8. The Iewes beleeue that God spake vnto him, but not vnto Christ. Iohn 9.29. Moses and the Prophets the Scripture of ỹ old Testament. Luke 16.29,43. The Iewes would not obey him. Actes 9.36. Moses, in whom the Iewes trust, shall accuse them in that they beleeue not Christ, of whom he wrote. Iohn 5.41.* Moses was wont to bee read in the synagogues euery Sabbath day. Actes 15.21. he foretolde the comming of Christ. Deut. 18 15. Acts 3.22. and 7 37. he and Elias appeared at the transfiguration of Christ. Matth 17.3. The confessing of sinnes after the Law of Moses Leuit. 16.22,27.

Moses
Moises
Moyses
Mosch

Moza *found, vnlearned, the ende, expressing,* or *making cleane.* 1. Chro. 2.46. Moſa

Mozah *a chiding, a subtill insurrection, vnlearned,* or *a pressing downe.* A citie Iosh ua 18.26. Mosah Amoſa

¶ Muppim. *out of the mouth:* or after the Syrian, *a couering.* Gen.46.21. Mophim

Musach. *anoynting, a couering,* or *an offering.* Iooke 2. king. 16.18. where it is written a valle.

Mushi. *departing, taking away, touching, going backe,* or *carried away violently* Sonne of Merari. Exo.6.19. of him came the Mushites. Num. 3.33. and 26.58. Muſi Muſites

Muth labben. Psal 9. in the title.

¶ Myrrhe. *a gum.* Exo. 30.23. Psal 45,8. Mat. 2.11.

Myrtus, *a Myrtle tree.* Nehe. 8.15.

N.

Naam *faire,* or *pleasant.* 1. Chron. 4.15. Naham

Naamah. *faire, beautifull, comely,* or *greatly mocking.* Gen. 4.22. and 1. king. 14.21. Noema

Naaman. *idem* Sonne of Beniamin. Gene. 46.21. Also a captaine, who was healed of leprey by Elisha. 2. kings 5.1,to 20 Noeman

Naarah. *a mayde, a yong man,* or *shaking off,* or *watching.* 1. Chro. 4.5. Naara

Naarath. *idem.* A citie. Iosh 16.7. Naaratha

Naariah. *the childe of the Lord, the shaking of the Lord, the watchman of the Lord,* or *the Lord watching.* 1. Chro. 3.22. Neariah Naaria

Naasson. Iooke Naashon.

Nabaioth. *buds,* or *fruites,* or *prophecie.* Gen. 25.13. Nebo

Nabal. *a foole,* or *madde.* A rich man, husband of Abigal, reade 1. Sam. 25.3,to 40. Naboth

Nabat. *beholding.* Father of Ieroboam. 1. kin. 11.26. Ecclus. 47.23. Nebat

Nabathites. *speaking, prophecying,* or *budding foorth,* 1. Macc. 5.25. and 9.35. Nebathees Nabuthites

Naboth. *a speech, prophecie, speaking, prophecying, fruitfulnes,* or *budding foorth.* He that refused to sell Ahab his vineyard, and therefore was stoned by Iezabels wicked practise. 1. king. 21.1,to 17.

Nachon *ready, or sure.* A mans name. 2. Sam. 6. 6. called Chidon. 1. Chro. 13. 3.

Nadab, *a prince, or liberal vowing, or of his owne accord,* The sonne of Aaron. Exo 6. 23 he and Abihu, &c. saw God, and in what likenes, Ex. 24. 9, 10. They offering strange fire, are deuoured. Leu. 10. 1, 2. Also the sonne of Jeroboam, who reigned ouer Israel. 1. kings 14 20. like his wicked father. 1. kings 15. 29 slaine by Baasha, who reigned in his stead. 1. kings 15, 27, 28.

Nagge — Naggai, *clearnesse, or light.* Luke 3. 25.

Nahaliel *the inheritance, flowing, streame, or valley of God.* Num. 21. 19.

Nahalol / Nahalal — Nahallal *praysing, bright, or a foote.* A citie. Iosh. 19 15, and 21. 35. Iudges 1. 30.

Nahan, *a comforter, or repentant, or the leader of them, or the rest of them.* 1. Chro. 4. 19.

Nahum — Nahamani *idem.*

Naas — Naharai Nahalhon. 2. Sam. 23. 17.

Nahas, *a snake, or serpent, soothsaying, or prophecying, or like brasse.* A citie 1. Chro 4. 12.

Nahas / Naas — Nahash *idem.* king of the Ammonites. 1. Sam. 11. 1.

Nahashon, *a noyse, neighing, a making warme, or drines:* or after the Syrian, *a strangling.* Brother of Elisheba. Exo 6. 23. Nu. 1. 7. Ruth. 4. 20. Mat. 1. 4 Lu. 3. 32

Nahash, *rest, or a leader:* or after the Syrian, *a going downe.* Gene 36. 13. and 1. Chro. 6. 26.

Nahash / Nahabi — Nahbi *very secret, or hid, my beloued, or resting with me, or a leadar with me.* Num. 13. 15.

Nachor — Nahor *hoarse, angry, or drie:* or after the Syrian, *strangled.* The sonne of Serug. Gene. 11. 22. Also the sonne of Terah. Genesis 11. 26, 29. and 22. 20.*

Nahesson — Nahshon, looke Nahashon.

Nahum, as Naham. A Prophet. Nahum 1. 1.

Naim *fairenesse, beautifulnesse, pleasantnesse, trouble, or the meaning of them.* A citie. Luke 7. 11.

Naioth. *fairenesse, beautie, comelinesse, or a dwelling place.* A place. 1. Sam. 19. 18.

Naneas — Nanea. According to the Syrian tongue. *Diana.* 2. Mac. 1. 13.

Noemi — Naomi as Naamath. Wife of Elimelech. Ruth 1. 2.* and 2. 1.* and 3. 1.* and 4. 14, 15, 16.

Naphis — Naphish. *a feule, or resting:* or after the Syrian, *multiplying.* Gen. 25 15.

Nephthali / Nephtali — Naphtali, *any wrestling, comparison, likenesse, or crookednes.* Iaakobs sonne by Bilhath. Gen. 30. 8. his children. Gen. 24. 24. Num 24 41, 49. 50. 1. Chron. 7. 13. he is blessed. Genesis 49. 21. Deut. 33. 23 his portion. Iosh. 19 32, to 40. Naphtali could not driue out the inhabitants of Beth-shemesh, &c. but made them tributaries. Iudges 1. 33.

Also a citie. Tob. 1. 2.

Naphta Dan. 3 46.

Nephthalim / Naphthuim / Nephthuim — Naphtaim, looke Nephthuim. The son of Mizraim. Genesis 10. 13. and 1 Chro. 1. 11.

Nathanael — Narcissus, *astonied, or neglecting.* Rom. 16, 11.

Nathan *giuen, giuing, or rewarded.* A Prophet who foretolde Dauid, that his sonne should builde Gods Church, meaning Christ, of whom Salomon was but a figure. 2. Sam. 7. 13, 14. he reprooueth Dauid for his adulterie. 2. Sam. 12. 1, to 16. bee is praysed. Ecclus. 47. 1. Hee maketh obeisance, sheweth Dauid how Adoniah vsurped his kingdome. 1. kings 1. 23. to 28.

Also Dauids sonne. 2 Sam. 5. 14. Of whose stocke the Virgin Marie descended. Luke 3. 31.

Nathanael — Nathanael, *the gift of God.* The sonne of Ishai. 1. Ch. 3. 14. also the name of a true Israelite. John 1, 45.

Naue, *a posteritie, a sonne for euer, a remaining for euer, or faireneſſe, or dwelling place:* or after the Syrian, *a fish.* Father of Iesus. Ecclus. 46. 1.

Nazaret — Nazareth. *separated, crowned, or sanctified.* A citie. where Christ was conceiued and brought vp. Matth. 2. 23. Luke 1, 26. The deuill confesseth Christ to bee of Nazaret. Luk. 4. 34. The inhabitants regarded not their Prophet Iesus. Matth. 13. 57. but would haue cast him headlong from their hill Luke 4. 27.

The lawe of the Nazarites. Num. 6. 2. Samson a Nazarite from his mothers wombe. Iudges 13. 5. and so was Samuel 1. Sam. 1. 11.

¶ Neah. *moued, or moouing,* A citie. Iosh. 19, 13. — Noa

Neapolis, *a newe citie,* A citie. Acts 16, 11.

Neariah. looke Naariah.

Nebai. *fructifying, or budding foorth, speaking, or prophecying.* Nehe. 10. 19.

Nebalat. *prophecie, cloaked talke, hidden, or budding foorth, or prophecying cloakingly.* A citie. Nehe. 11. 34. — Nebalath

Nebaioth, looke Nebaioth, and Isai 60. 7.

Nebat, looke Nabat.

Nebo, as Nebai. A citie. Num. 32. 3, 38. & 1. Ch 5. 1.

Nebuchad-nezzar. *the mourning of the generation, or wailing of iudgement, or the sorowing of pouertie.* A king of Babel. 2 kings 24. 1. He receiueth power ouer all kingdomes. Jer. 27. 6. he conquereth Egypt. 2. kin. 24. 7. Jerem. 46. 2, 13. Hee destroyeth Jerusalem. 2. kings 24 2, 3, 4.* and 25. 1. Jere. 39. 1.* According to the prophecie. Isa 7 8. Jere. 25. 9. and 32. 28.* He dreameth. Dan. 2. 1.* he erecteth an image, and commaundeth to honour it. Dan. 3. 1.* Hee dreameth again. Dan. 4. 2. Hee dwelt seuen yere among wilde beasts. Dan. 4. 29. Hee is bewailed in mocage. Isai 14. 4.* — Nabuchad-nezzar

Also a great King of the Assyrians in Nineueh, some thinke him to be Cambyses. Judet. 1. 5.* & 2. 1.* — Nabuchodonosor

Nebushazban, *sneesh, prophecie budding, springing, or flowing:* or after the Hebr. and Syr *fruit, or budding foorth of deliuering.* A prince of Nebuchad-nezzars. Jer. 39. 13. — Nabuzaraban

Nebuzar-adan, *a budding foorth, a prophecie of forraine iudgement, or the budding foorth of the foote of a pillar.* chiefe steward, to the king of Babel. 2. Kings 25. 8 Jere 39. 13. — Nebuzaradan / Nabuzardan

Necho, *lame, or smitten.* surname to Pharaoh. 2. Kings 23. 29.* — Necho / Nechao

Nedabiah. *the vowe of the Lord, or the prince of the Lord.* 1. Chro. 3. 18. — Nedabia / Nadabia

Neginoth. Psal. 4 in the title.

Negenothai Habak. 3. 19.

Nehelamite. *a dreamer, or a dreame, a valley of waters, or the inheritance of waters.* Jere. 29, 24.

Neheloth. Psal. 5. in the title.

Nehemia, *comfort, or the rest of the Lorde, penitent Lord, or direction of the Lord.* Nehem. 1, 1. Butler to king Artashashte. Nehe. 1. 11. & 2. 1. hauing obtained a letter of the king went to Jerusalem, and builded vp the walles. Nehe. 2. 8. Hee reprooueth the breakers of the Sabbath. Neh. 13. 15. and those that had married strange wiues. Nehe. 13. 25. Hee is praysed Ecclus 49. 13. surnamed Tirshatha. Neh. 8. 9. and 10. 1. — Nehemias

Nehum, *a comforter, penitent, or a leader of them.* Nehem 7. 7. — Nahum

Nehushta. *brasen like the ayre, soothsaying, or a serpent.* 2. Kings. 24. 8. — Nehusta

Nehushtan *brasen, made of copper, a soothsaying, or men of the serpent, or a gift.* The name that Hezekiah gaue in contempt to the brasen serpent. 2. kings 18. 4. — Nehustan

Neiel. *commotion, or mouing of God.* A citie. Iosh 19. 27. — Nehiel

Nekado. *painted, diuers, or inconstant, pointed, a shepheard, or made crooked,* A citie. Ezra 2. 48, 60. Nehe. 7. 50. — Necoda / Neodah

Nemuel. *God sleeping, or the sleeping of God.* Certaine mens names. Num. 26. 9 12. — Namuel

Nepheg, *weaked, or flaked.* The sonne of Izhar. Exo. 6. 21.

6,21. And Dauids ſonne. 2. Sam. 5. 15.

Nephuſſim — Nephiſheſim, *diminiſhed, or torne in pieces.* Nehe. 7. 52. Eſra 2. 50.

Nephuſim — Nephthalim, and Nephthali, looke Naphthali.

Ephthar — Nephthar. 2. Mac. 1. 36.

Nephthoah — Nephtoah *open, or opening.* A fountaine. Joſh 15. 9. and 18. 15.

Nephtoa — Nephtuim, *idem.* Gen. 10. 13.

Nephthuim — Nephuſim, looke Nephiſheſim.

Ner, *a candle, or light, or land ſowen euery other yeere.* Father of Abner. 1. Sam. 14. 50, 51. 1. Chron. 8. 33. 2. Sam. 3. 6.*

Neregel — Neregal, *ſearching out, a footman, or a candle couered, or land ſowen euery other yeere couered.* Jere. 39. 3.

Nergel — Nergal, *idem* An idole. 2. King. 17. 30.

Nereus — Nereas, as Ner: or after the Greeke, *great.* Rom. 16. 15.

Neri, as Ner. Luk. 3. 27. who is alſo called Jechonias Mat. 1. 12.

Neriah — Neriah, *the light or candle of the Lorde, or the lande ſowen euery other yeere of the Lord.* The father of Baruch. Baruch 1. 1. Jer. 32. 12.

Nathanael — Nethaneel, as Nathaneel. Diuers mens names. Nū. 1. 8. Ezra 10. 22. 1. Chron. 15. 24. and 2. Chro. 35. 9.

Nathania — Nethaniah, *the gift of the Lord.* 2. King. 25. 23. and 1. Chro. 25. 2 and 2. Chro 17. 8. Jer. 36. 14.

Nahania — Nethan-melech, *the gift of a king, or the gift of counſel.* 2. King. 23. 11.

Nathan-melech — Nethinim, *giuen, or rewarded.* 1. Chron. 9. 1. Ezra 2. 43. 58.

Nathinei — Nethinims.

Nathinims — Netopha.

Netopha — Nerupha.

Nerupha — Nethophathi.

Nethophathi — Netuphati.

Netuphati — Naſia.

Naſia — Neziah, *a conqueror, or euerlaſting, or ſtrong.* Ezra 2. 54.

Neſib — Nezib, *ſtanding, or a ſtanding place, or an aduancing of any title or right:* or after the Syrian, *a plant.* A citie. Joſh. 15. 43.

Nibhaz — ¶ Nibhaz, *fructifying, or budding forth a viſion, or ſpeaking, or prepheeying a viſion.* An idole. 2. King. 17. 31.

Nobahas — Nibſhan, *ſpeach, prophecie, the ſpringing forth of ſleeping, or of changing, or ſpringing forth of a tooth or more.* A citie. Joſh. 15. 62.

Nebſan — Nicanor, *a conqueror, or victorious.* 1. Mac. 3. 38. and 7. 26.* and 2. Mac. 15. 1.*

Nicodemus, *innocent blood,* after the Greeke, *the victorie of the people.* A Phariſee & ruler of the Iewes, who came to Chriſt by night, to be taught of him. Joh. 3. 1.* reade Joh 7. 50.* and 19. 38.*

Nicolas, *a victour, or ouercommer, or the victories of the common people.* A deacon. Acts 6. 5. who (as ſome thinke) held, that wiues ſhould be common. The ſect was called Nicolaitans. Reue. 2. 6.

Nicopolis, *a citie of victorie, or victorious citie.* A citie of Thracia. Tit. 3. 12.

Niger, *blacke, purple, or darke.* The ſyrname of Simon. Acts 13. 1.

Nilus, in Hebrue Shihor, *blacke, or troublous.* A famous riuer in Egypt. Exod. 7 15. Joſ. 13. 3. Jer. 2. 18.

Nimrim, *a leopard, a rebellion, bitternes, or a chaunge.* A citie. Iſa. 15. 6.

Nemrod — Nimrod, *a rebell, or rebellious, a ſinner, or tranſgreſſour, or an apoſtata.* Sonne of Cuſh. Gen. 10. 8, 9.

Nineue — Nineueh, *faire, beautiful, or a dwelling place.* A citie builded by Aſſur. Gen. 10. 11. The deſolation thereof prophecied. Nahum. 3. 1. Zeph. 2. 13. Tob. 14. 4. Their repentance after Jonas preaching. Jona. 3. 5.* They ſhall condemne the Iewes, and why. Mat. 12. 41.

Niſan, *a banner, preuing, or trying flight:* or after the Syrian, *a miracle.* A moneth Nehe. 2. 1.

Nitrech — Nitroch *flight, a tender or delicate trying, or banner:* or after the Syrian, *thy table.* An idole. 2. King. 19. 37. Iſa. 37. 38.

¶ No, *a ſtirring vp, or a forbidding.* A countrey. Ezek. 30. 15. Nahum. 3. 8. looke Alexandria.

Noadia — Noadiah, *the witneſſing or teſtification of the Lorde, or the company of the congregation of the Lorde, or the decking of the Lord, or the Lord paſſing ouer,* or after the Syrian and Hebrue, *the taking away of the Lord* Ezr. 8. 33. Nehe. 6. 14.

Noe — Noah, *a ceaſing, or reſt.* Sonne to Lamech. Gene. 5. 29. Luke 3. 36. 1. Chron. 1. 4. Hee had three ſonnes Gene. 6. 10. God foretold him of the flood. Gene. 6. 13. He is both commanded to enter the Arke, Gene. 7. 1. and to come forth. Gene. 8. 16. Hee erecteth an altar to God. Gen. 8. 20. God bleſſeth him. Gen. 9. 1. and promiſeth neuer to deſtroy the world with flood againe. Gene. 9. 9. to 18. He planteth a vineyard, and being drunken, is derided of his ſonne Ham. Genes. 9. 20. to 26. His yeeres. Gene. 9. 28, 29 Hee is praiſed. Eccius. 44. 17. 18. His faith. Heb. 11. 7.

Noe — Noah the preacher of righteouſnes. 2. Pet. 2. 5.

Nobe — Nob *ſpeach, prophecie, ſpeaking, propheeying, fructifying ſpringing forth, or barking, or barked at.* A citie deſtroyed by Saul. 1. Sam. 22. 19 and 21. 1. Iſa. 10. 32.

Nobe — Nobah, *barking, or barked at.* A citie. Numb. 32. 42. Iudg 8. 11.

Nod *fugitiue.* A countrey. Gen. 4. 16.

Nodab, *vowing of his owne accorde, or principall.* 1. Chron. 5. 19.

Noga — Nogah *brightneſſe, or cleareneſſe.* 1. Chro. 14. 6.

Nohaa — Nohah, *reſting, or a guide.* 1. Chro. 8. 2.

Nomades, *men wandring here and there.* A people without certaine abiding. 2. Mac. 12. 11.

Non, looke Nun. and 1. Chro. 7. 27.

Noph *a bony combe, a diſtilling from the head, a liſting vp, or a ſieue.* A citie. Iſa. 19. 13. Jer. 2. 16. Ezek. 30. 13.

Nopha — Nophah, *fearefull, or binding.* Num. 21. 30.

Nun — ¶ Nun, *ſonne, poſteritie, ſtocke, euerlaſting, or remaining for euer:* or after the Syrian, *a fiſh.* Father of Iohua. Num. 13. 19. Deu. 33. 11. 1. Chro. 7. 27.

Nymphas — ¶ Nymphas, *a bridle.* A worthy man whom Paul ſaluteth Coloſſ. 5, 15.

O

Obdias — Obadiah *ſeruant of the Lord.* The gouernour of Aſabs houſe. 1. Kin. 18 3, to 17. and 2. Chr. 17. 7. Alſo a Prophet. Obad. 1. An other. 1. Chro. 3. 21.

Obadia — Obal, *the frowardneſſe of antiquitie, or ſhowing.* Gen. 10. 28.

Obed, *a ſeruant, or a workeman.* Boaz ſonne. Ruth 4. 17. Matt. 1. 5. Luk 3. 32. 2. Chro. 2. 12.

Obed-edom, *the ſeruant of Edom, or a ſeruant Edomite.* A Gittite. 2. Sam. 6, 10, 11. and 1. Chro. 15. 21. and 16 38.

Vbil — Obil, *borne, or brought, led away, caried, ſorrowful, or waxing olde.* 1. Chron. 27. 30.

Oboth, *dragons, wombes, fathers, or deſires.* A place Num. 21. 10. and 33. 43.

Ocran — ¶ Ocran *troubles, or troubling.* Num. 1, 13.

Odares — ¶ Oded *ſuſtaining, or liſting vp.* 2. Chro. 28 9.

Odaren — Odomeras, *the ſonne of praiſe, or with ſit of a coffer.* 1. Mac. 9. 66.

Odallam — Odolia, *a witneſſe, or ornament to them, or witneſſe, or ornament of hum ſerie, or the p ſſing ouer, or praye of hu miſerie.* A citie. 2. Mac. 12. 38.

¶ Og, *roſted bread, or a mocke:* or after the Syrian, *holding downe, or hindred.* A great gyant king of Baſhan. Num. 21. 33.* Deu 3. 1. to 14 Pſal. 135. 11.

Ahod ¶Ohad.*prayſing*,or *confeſſing*. Ge.46.10.Exo.6.15.

Ohel,*a tabernacle*,or *tent*,or *light*.1.Chro.3.20.

Ohel-moed.*the tabernacle of the congregation*, Exo. 33.7.

¶Oliuet.A hill two miles on the Eaſt ſide from Ieruſalem,the brooke Cedron running betweene,taking name of the plentie of Oliues growing thereupon. Mat.21.1.& 24.3.Luke 22.39.Ioh.18.1.

Holofernes Olofernes.*a ſtrong captaine*.Chiefe captaine to Nabuchodonoſor.Iudeth 1.4.* to Chap.15.

Olympas.*heauenly*.Rom.16.15.

Olympius.*idem*.2.Mac.6.2.

¶Omar *ſpeaking*,or *exalting*.Gen.36.11.

Gomer Omer.*A meaſure*.Exod.16.16.* Ezek.45.11.

Homer Omri.*a bundle*,*a rebellious*, or *bitter people*.1.Kings 16.16,to 29.

Amri Hon ¶On.*ſorow*,*ſtrength*,or *iniquity*. A country. Gene. 41.45,50.Alſo a man,Num.16.1.

Oman Onam,*ſorowe*.*ſtrength*,or *iniquitie of them*. Gene. 36.23.1.Chron.1.40 and 2.21.

Aunan Onan,as On.Gen.38.4.

Oneſimus.*as profitable*.Col 4.9.Philem.10.

Oneſiphorus,*bringing profit*.2.Tim.1.16.and 4.12.

Onias,*the ſtrength of the Lord*,or *a ſhip*. Ecclus.50. 1.1.Mac.12.7.

Onix.A precious ſtone.Gen.2.12.Exod.25.7.

Ono.*griefe*,*ſtrength*, or *iniquity of him*. A citie. 1. Chro.8.12.Ezra 2.33.Nehe.11.35.

¶Ophel.*a tower*,*darkeneſſe*, or *a little white cloude*, 2.Chron.27.3.and 33.14 Nehe.11.21.

Ophir.*aſhes*,or *a fruitifying*.Ioktans ſonne. Gene. 10.29.Alſo a region in Iudea,where is ſtore of golde. 1.Kings 9.28.

Ophni.*fleeing*, *wearineſſe*: or after the Syrian, *a folding together*.A citie.Ioſh.18.24.

Ephrah Ophrah.*duſt*,*leade*,or *a ſanne*.A citie. Ioſhu.18,23.

Ophra Iudg.8.27.

¶Oreb.*a crowne*,*pleaſant*,*a cõmander by faith*,*mingling together*,or *the euening*.A prince of ỹ Madianites ſlaine on the rocke Oreb.Iudg.7.25.Pſal.83.11.

Aran Oren.*a coffer*,*reioycing*, or *the ſlaunder of them*. 1. Chron.2.25.

Orion.Iob 2.9.and 38.31.

Ornan.*reioycing*,*the light of the ſunne*, or *light*, or *ſlander remayning for euer*.1.Chro.21.15.& 2.Chr.3.1.

Orpha Orpah,*a necke*,or *hinder part of a necke*,*ſtiffenecked*, *the raiſing of the mouth*,or *the making bare of the mouth*. Ruth 1.4.

Orthoſaida Orthoſias.*vpright*,or *rectified*. A towne at the foote of Libanus.2.Mac.15.37.

Orthoſiada ¶Oſeas,2.Eſd.1.39.and 13.40.looke Hoſea.

Oſhea Num.13.9.looke Ioſhua.

¶Othni,*my time*,or *my howre*.1.Chr.26.7.

Othniel.looke Othoniel.

Otholia Otholiah.*time to the Lord*.1.Chro.8.26.

Athaliah Othoniel.*the time*, or *houre of God*. Ioſhua 15.17.

Othniel Iudg.3.11.and 1.Chron.27.15.

Idox ¶Ox.*pleaſant*,or *merrie*.Iudeth 8.1.

Ozia Azaia ¶Oziah.*the ſtrength of the Lord*. Mens names.

Azaziah 1.Chro.15 21.& 27.20.

Azaria Ozem.*the haſting of them*, or *faſting*. 1.Chron.2.15.

Aiom Ozen,*idem*.1.Chro.2.25.

Ozem Ozias,*the ſtrength*,or *bucke goate of the Lord*.2.Eſd. 1.2.Iudeth 6.15.and 7.30.

Oſias Oziel.*the ſtrength*,or *bucke goate of God*. Iudeth 8. 1.looke Vzziel.

Vzziel Ozielites,*idem*.1.Chron.26.23.

Ozni.*an eare*,*my hearkening*,or *a goldſmiths balance*. Sonne of Gad: of him came the Oznites. Numb.26. 16.called Ezbon.Gen.46.17.

Aziel Oziel,*the helpe of God*.1.Chro.27.19.

P

Paarai.*a gaping*,or *an opening*.2.Sam.23.45. Pharai

Padan Aram,A citie of Syria,where Laban dwelt. Meſopotamia Gen.25,20.

Padon.*his redemption*: or after the Syrian,*the yoke of an oxe*.Ezra 2.44. Phadon

Pagiel.*God hath met*,or *the meeting*, or *the requiring pardon of God*.Num.1.1. Phegiel

Pahath Moab.*a Duke of Moab*. Ez.2.6.Neh.3.19. Phahath-moab

Palal,*thinking*,or *iudging*.Neh.3.25.

Paleſtina *ſtrowed* or *couered*,viz. with aſhes,or duſt, or *decay put to*,*a double decay*, or *the drinke of decay*, or *be fall drinking*. A countrey in Syria lopning to Arabia.Exod.15.14.Pſal 60.8.Iſa.14.29. Of the people,looke Philiſtims. Pala Phalel Philiſtia

Pallu,or Palu.*marueilous*,*wonderful*, or *hidden*.Gen. 46.9.and 1.Chron.5.3. Of whom came the Palluites, Numb.26.4. Phallu Phalu

Palti.*deliuerance*,or *baniſhment*.Num.13.10. Phalti

Paltiel.*deliuerance*,or *baniſhmẽt of God*.Num.34.26 Phaltiel

Pannag.A place.Ezek.27.17. Phaltias

Panthicus,The moneth of Apill.2.Mac.10.10. Xanticus

Paphus. A citie of Cyprus, dedicated ſometime to Venus, where the maydens vſed, before mariage,in the honour of Venus to proſtrate themſelues on the ſea ſhore Acts 13.6. Xanthicus Paphos

Parah.*a cowe*,*increaſing*,or *ſtirring vp*, A citie. Ioſh. 18.23. Aphara

Paran.*faireneſſe*,*praiſe*,*ſtrings*, A plaine wildernelle Gen.14.6.and 21.21.

Paras.*Perſia*,A country.Ezek.38.5.

Parmaſhta.*the breaking of a foundation*: or after the Hebrue and Syrian, *a bull of one yeeres age*.Eſt.9.9. Pharmaſhta Phermeſta

Parmenas,*continuing*.Acts 6.5. Parmenas

Parnach.*a bull ſmiting*,or *ſmit*,or *broken*.Nũ 34 25, Parnach

Paroh,*vengeance*.Exod.8.1.looke Pharaoh. Pharao

Paroſh.*a flea*,or *gnat*.Ezra 2.3.Nehe.3.25. Pharos

Parthians *fliers for feare*,or *baniſhed men*. A people. Acts 2.6.Iſa.66.19.

Paruah *freſh*,or *floriſhing*: or after the Syrian, *fleeing*.1.Kings 4.17.

Paruaim.2.Chro.3.6.and 1.Kings 9.28. Ophir

Paſach.*thy broke piece*,or *thy diminiſhing*.1.chr.7.33 Pafah

Paſ-dammim. *a portion*,or *diminiſhing of blood*, A place.1.Chro.11.13. Phoſech Phel-domim

Paſcah.*a paſſing ouer*,or *an halting*. 1.Chron.4.12. Ezra 2.49. Paſcha Pheſſe

Paſhur.*encreaſing libertie*,or *ſpreading out*,*whiteneſſe*, 1.Chron.9.12.Ezra 2.38.Jer.20.3. Phaſhur Phaſſur

Patara.*white limed*,or *bringing death*. A citie of Lycia a prouince of Aſia.Acts 1.21. Phaſhhur

Patmos.*deadly*,or *bringing death*. An yle. Reue.1.9. Pathmos

Pathros.*a morſel of dough*,or *perfuſion of decay*,or *an inlarging of diſtilling from the head*. A countrey.Iſai. 11.11.Iere.44.1,15. Pathures

Pathruſim.*idem*.Gen.10.14. Phethros

Patriarke.*the chiefe of fathers*.Heb 7.4. Phethruſim

Patrobas *pertaining to the father*.Rom 16.1. Patroba

Patroclus. *of the father*, or *the glory of the country*. 2.Mac.8.9.

Pau.*howling*,*ſighing*,or *ſparing*. A city.Ge 36.39. Phau

Paul.Jerome ſaith,He is *marueilous*,or *marueilouſly*: Other thinke,Heb. and Greeke.*the entry into a flocke*, the Greeke worde ſignifieth, *reſt*,or *he that hath reſt*. and the Latine *little*. An Apoſtle of Chriſt,deſcended of the tribe of Beniamin. Roman.11.1.Philip.3.5. brought vp with Gamaliel. Acts 2.3.A Phariſe,and ſonne of a Phariſe.Act.23.6. Marueilouſly conuerted.Act.9.3,to 23.and 23.6,to 17.& 26.12,to 19. Hee perſecuteth the Church. Acts 8.1.and 9.1.Gal.1.13. 1.Timoth.1.13.An elect veſſell of God,&c. Act 9.15.

and

and 22.14. ordeined to preach Christ to the Gentiles. Galat. 1.15,16. He did many things against the name of Jesus. Actes 26.9,10. Baptized. Actes 9.18. Deliuered out of darkenesse, by the light of God, and why. 2. Corinthians 4.6,7. Hee preacheth openly that Christ was the sonne of God, &c. Actes 9.20.* Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13.2. A teacher, preacher, maister, Apostle of the Gentiles, and minister of Christ. Rom. 11.13. and 15.16. Galath. 1.8. 1. Timoth. 2.7. 2. Tim. 1.11. And an Ambassadour of Christ. 2. Chron. 5. 20. He did obtaine the office of Apostleship, by the mercie, will, and grace of God. 2. Corinth. 1.1. and 4.1. Ephe. 3.2. 2. Tim. 1.1, 9. Titus 1, 3. and not by man. Galat. 1.1. but by the commaundement of God. 1. Timoth. 1.1. He learned the Gospell by reuelation of Christ, and not of any other. Galat. 1.12. Sent to preach, not to baptize. 1. Corinth. 1.17. The Churches of Judea glorified God for him. Galat. 1.23. The dispensation of the Gospell committed to him, hee was constrained to preach it. 1. Corinth. 9.16,17. By reuelation hee ascended to Jerusalem, to conferre of the Gospell with the Apostles. Actes 22.18, 19. Galat. 2.2. He accounteth all things losse and dung, in respect of the knowledge of Christ. Phil. 3.8. Hee exhorteth vs to conuert to God by good workes. Actes 17.30,31. and 26.20. to serue the Lorde with all modestie, teares and tentations. Actes 20.19. testifying that Jesus is the Christ. Actes 18.5. teaching nothing but that which Moses and the Prophets had foretolde. Actes 13. 16, to 42. and 26.23. 1. Corin. 1.23, 24. He preacheth Christ to the Thessalonians. Actes 17.11, 12. and openeth. Actes 17.22.* He preacheth till midnight. Actes 20.7. He preacheth in Antioch. Actes 11.23. Hee teareth his garments, seeing the people about to sacrifice to him. Actes 14.14. His valiant stomacke in offering himselfe into dangers for his flocke. Actes 12.30. Three yeeres hee sealed not, with teares to giue warning of false prophets. Actes 20.31. He feared no dangers to preach the Gospel. Actes 20.23, 24. as appeared by his sufferings. 1. Corinth. 4.9. and 2. Cor. 4.9. and 11. 24. and 12.7. and 2. Timoth. 2.10. and 3.11. Hee was readie to be bound, and to die for Christes sake. Acts 21.13. His affection to the Jewes. Rom. 2.3. and 10. 1.* 11.24. and to the Philippians and Corinthians. Phil. 1.8. and 2. Cor. 6.11. Christ sheweth him what afflictions he should suffer for his name. Actes 9.16. God encourageth him to preach to the Corinthians. Actes 18.9. In prison the Lorde encourageth him to constancie. Actes 23.11. The Angel comforteth him not to feare the danger of the Sea, and why. Actes 27.23. He exhorteth the Antiochians not to contemne the Gospell. Actes 13.40,41. Trauailing through Galatia and Phrygia, he strengtheneth the disciples. Actes 18.23. Hee visited all the cities where hee had preached, to confirme them. Actes 15.32. Hee commforteth those that sailed with him to Rome. Actes 27. 9, 10. What care he had, that the Corinthians should auoyde contention. 2. Corinth. 12.20, 21. and for all Churches. 2. Cor. 2.12. and 11.28. Colos. 2.1. and 1. Timoth. 1.3. Before Festus he witheth all that heard him, such as hee was, except his bonds. Actes 26.29. The Spirite witnessed in euery citie, the afflictions that abode him at Jerusalem. Actes 20.22, 23. Some counsell him not to goe thither. Act. 21.4. He disputeth before Felix, of righteousnesse temperance, & iudgement to come. Actes 24.26. Hee is conueyed by night through a wall, downe in a basket. Actes 9.25. and 2. Cor. 11.33. Persecution against Paul and Barnabas. Actes 13.50. Hee is presented to Felix. Actes 23.33. and before Festus, accused by the Jewes. Acts 25.6,7. Festus obiecteth madnesse to him. Act. 26.24. Through God hee is deliuered both from Iewes and Gentiles. Acts 26.22. fortie men vow his death, wherof hee is aduertised. Acts 23.12, 13, to 23. He is beaten and imprisoned by the Jewes. Actes 21.30, to 35. Brought to iudgement. Actes 18.12. Commanded of God to goe out of Hierusalem, and why. Actes 22.18. Forbidden to preach in Asia. Actes 16.6. His race in the course of the Gospel. 1. Cor. 9.20.* Hee preacheth from Jerusalem to Illyricum. Rom. 15.19. Hee visiteth Peter, and tarryeth with him 15 dayes. Gal. 1.18. He withstoode Peter at Antioch. Galat. 2.11. He calleth himselfe the least of the Apostles, and why. 2. Cor. 4.9. and 15.9 and a follower of Christ. 1. Corinth. 11. 1. and willeth to followe his example. 1. Corinth. 4. 16. Philip. 3. 17. and 1. Thess. 1.6. and 2. Thess. 3.9. He approued by his life, that which he taught by his preaching. 1. Corinth. 9.27. He that disputeth his doctrine despiseth God. 1. Thessl. 4.1. Howe he behaued himselfe in preaching the Gospel. 1. Corinth. 2.1.* He desireth to be aided with the prayers of the faithfull. Rom. 15.30. and 2. Cor. 1.11. Hee would not iustifie himselfe. 1. Cor. 4.4. Hee sawe Christ after his resurrection. 1. Corinth. 15.8. Some things hard to be vnderstoode in his Epistles. 2. Peter 3.16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Colos. 4.18. and 2. Thess. 3.17. He was not chargeable to any man but wrought for his liuing. Actes 18.3. and 23.33, 34. 1. Cor. 4.12. & 9.6. and 2. Cor. 11.9 & 12.13. & 1. Thess. 2.7, 9. & 2. Thess. 3.8. He preacheth at Iconium. Acts 14.1. At Lystra. Actes 14.6. At Berea. Acts 17.10. At Athens. Actes 17.15. and at Corinth. Actes 18.1. Called Saul. Acts 7.58. and 8.1, to 5. and 9.1.

Pedahel. *she redemption of God.* Num. 34.18. — Pedael

Pedahzur. *a strong redeemer,* or *a stone redeeming.* Num 1.10. and 7.54. — Pedahel, Pedazur

Pedaiah. *the Lords redeeming.* 2. kings 23.1.1. Chron. 3.18. — Phadaseur, Pedaia

Pekah. *opening.* The sonne of Remaliah. 1. king. 15. 25, to 32. — Adaiah, Phacee

Pekaiah. *the Lord opening.* The sonne of Menahem. 2. kings 15.23, to 27. — Pecaiah, Phaceia

Peked. *noble,* or *rulers.* Ezr. 23.23.

Pekod. Jere. 50.21.

Pelaiah *the miracle,* or *secret of the Lorde.* Mens names. 1. Chron. 3.24 Nehe. 8.7. and 10.10. — Phelelia

Pelaliah. *thinking on the Lord,* or *entreating the Lord,* or *the iudgement of the Lord.* Neh. 11.12. — Phelelia

Pelatiah *the deliuerance, setting free,* or *banishment of the Lord.* Mens names. 1. Chron. 3.21. and 4.42. Neh. 10 22 Ezr. 11.1, 13. — Phalaias, Phaltia

Peleg. *a diuision.* Gen. 10.25. & 11.18. 1. Chron. 1 19. Luke 3.35. — Phaleg

Pelet. *deliuerance,* or *banishment.* 1. Chron. 12.3. — Phalet

Peleth. *decay,* or *iudging.* Num. 16.1. — Phaleth

Pelethites. *idem* 2. Sam. 8.18. — Phelet ites

Pelonite. *falling, hid,* or *secret.* 1. Chron. 11, 27.

Peniel. *seeing God,* or *the face of God.* A place neere the foord Jabbok Gen. 32 30. — Phanuel, Penuel

Peninnah. *a precious stone,* or *our face.* One of the wiues of Elkanah. 1. Sam. 1.2.7. — Phenenna

Pentecost. *the fiftieth* (viz. day) A feast of the Jewes. looke Whitsunday in the second Table.

Penuel. as Peniel. Father of Gedor. 1. Chron 4 4. Also a citie. 1. kings 12.25. Judg. 8.8, 9. 17.

Peor. *a gaping,* or *opening.* A hill. Num. 23.28. — Phogor

Perah. A riuer called Euphrates. Ge. 2.14 Dt. 1.7

Peres. Daniel, 5.28. — Phares

Peresh. *a horsemin casting out to be slaine,* or *declaring.* 1. Chron. 7.16. — Pherez, Phares

Phares Perez, *a deuision.* Iudas sonne by Tamar. Gen. 38. 29. and 1. Chro. 4. 1. of his posteritie were rulers or deemed. 1. Chro. 17. 3. Nehe. 11. 4. looke Pharez.

Perez-Oza Perez-vzzah, *the deuision of Vzzah, or the diuision of strength, or of a goate.* A place so called, and why. 2. Samuel 6. 6, 7, 8.

Pergen Perga, *very earthly.* A citie. Actes 13. 13.

Pergamos Pergamus, *height.* A citie of Asia. Reuel. 1. 11.

Perida. looke Peruda.

Pherezites Perizzites, *Rurall, or dwelling in vnwalled villages.* A people. Gen. 13. 7. and 15. 20. which God commanded to be destroyed. Deut. 20. 12. Iudah discomfiteth them. Iudg. 1. 4. Salomon made the remnant of them tributaries to him. 1. Kings 9. 20, 21.

Persepolis. *a citie of Persia.* 2. Mac. 6. 2.

Persia. *breaking, dauiding, a horse hoose, or a crooked nose.* A countrey. 2. Chro 36. 22.

Persis, *idem.* A faithful woman. Rom. 29. 12.

Peruda Perudah, *a separation, or diuision.* A mans name Ezra 2. 55. called Perida. Nehe 7. 57.

Pharida

Pharuda

Petrus Peter. *A stone, or rocke.* The surname of an Apostle of Christ, otherwise called Simon & Cephas. Iohn 1. 41. 42. Mat. 16. 18. surnamed also Bar-Iona. Matt. 16. 17. He and Iohn vnlearned. Actes 4. 13. He, & Andrew called by Christ. Matt. 4. 18. Iohn 1. 41. * Mat. 1. 16, 17, 18. His faith, in the name also of the other apostles. Ioh. 6. 68, 69. Matt. 16. 16. Through faith hee walked on the Sea, and staggering therein began to sincke. Matth. 14. 29, 30, 31. Christ prayeth that his faith might not faile, and why Luke 22. 32. Christ reprooueth him, for being an offence to him. Mat. 16. 23. and that he could not watch an houre with him. Matt. 26. 40. Christ, foretold him he could not follow him then, but should afterward. Iohn 13. 36. He stroke off Malchus his eare. Matth. 26. 51. Iohn 18. 10 He denieth Christ thrise. Iohn 18. 17, 25, 27. Luke 22. 57, 58, 60. Marke 14. 68. * Matth. 26. 70, 71, 74. and repented. Matth 26. 75. Marke 14. 72. Luke 22. 62. Christ answereth him with what death hee shoulde glorifie God. Iohn 21. 18, 19. Christ reprooueth his curiositie in demanding what Iohn should doe. Iohn 21. 21, 22. Christ, by thrise willing him to feede his sheepe, declareth the loue and care that Pastors ought to haue of Christes flocke. Iohn 21. 15, 16, 17, Hee had commission of God to preach to the Iewes Galat. 2. 8. and so he did. Actes 2. 14. * and 3 12. * By a vision shewed to him, that God had purified the Gentiles by faith, so as the Iewes might boldely accompanie with them. Acts 10. 3. * Hee sheweth the cause why he preached, and kept company with Gentiles Acts 11. 4, to 19. He is imprisoned and deliuered. Actes 5. 18, 19. and 12. 3, 4, to 18. Sicknesses healed with his shadowe Actes 5. 15, 16. Hee raiseth Tabitha to life. Actes 9. 40. and lodgeth in Ioppa with Simon a Tanner. Acts 9. 43. Christ healeth his wiues mother. Matth. 8. 14, 15. He was witnesse of Christs sufferings, and an Elder, beseeching all Elders to doe their duties. 1. Pet. 5. 1, to 12. He healeth the creeple. Acts 3. 4. *

Phathaia Phathahiah Pethahiah Phathnel

Phathnel-enaim. Gen. 38. 14.

Pethaiah *the Lord opening, or the Lord openeth, or the gate of the Lord.* A Leuite. Ezra 10. 23.

Pethor. A citie. Num. 22. 5.

Pethuel, *a morsell of God, or perswasion of God, or the inlarging of God.* Ioel 1. 1.

Phel'arhi Phaleg

Peulthai *my workes, or my worke.* 1. Chron. 26. 5.

¶ Phalec, looke Peleg.

Phallu *marueilous, or hid.* Gen. 46 9.

Phalti, *deliuerance, or banishment.* 1. Sam. 26, 44.

Phanuel Pharao Paroh

Phanuel, as Penuel Luke 2. 36.

Phanoh. *spreading abroade, vncouering, or making bare:* or after the Syrian, *vengeance, or reuenging:* and in the Egyptian, *a king.* Name, to all the kings of Egypt vnto Salomon, and of some afterward. The first was plagued for Sarai. Gen. 12. 17. * An other whose dreames Ioseph expounded. Gen. 41. 1. * who sent for Iacob into Egypt. Gen. 45. 17, 18. an other who not knowing Ioseph, is cruell to Israel. Exod. 1. 8. * an other, who resisted Moses and Aaron, and would not let the Israelites depart. His tyrannie, and blasphemie. Exod. 5. 1. * to Chapter 15. another, whose daughter Salomon married. 1. kings 7. 8. another surnamed Necho. 2. king. 23. 29. * 2. Chron. 35. 20. * and 36. 1, to 5. Ezekiel 31. 2. * and 32. 2. * another surnamed Hophra. Ierem. 44. 30.

Pharathom. *bearing fruite, fruitfying, or increasing, or a rowe.* A citie. 1. Mac. 9. 50. Phara

Phares, *a diuision.* Luke 3. 33. Gene. 36. 29. and 46. 12. Mat. 1. 3. looke Peres. Pharez

Pharises, *idem.* A sect of the Iewes which affirmed the resurrection. Matt. 3. 7. looke Pharise in the second Table.

Pharpar. *diminished, the fructifying of fruite, or a bull of a bull.* A riuer of Damascus. 2. kings 5. 12. Pharphar

Pharsites. *diuided.* A familie descended of Pharez Num. 29. 20. Pharezites

Phaselis. *a passing ouer, or halting of natiuitie.* A place. 1. Mac. 15. 23. Phaselida

Phebe *cleare, or bright.* Rom. 16. 1

Phenice. *red, purple, or palme.* a countrey of Syria, where Tyre and Sidon are placed. 1. Esd. 2. 17. Act. 11. 19. also a hauen of Candie. Acts 27. 12. Phœnice

Phibeleth. *the mouth of treading vnder foote, despite, or from the mouth.* a citie in Egypt. Ezek. 30. 17.

Phichol. *the mouth of all, or the perfection of the mouth.* Gen. 21. 22, Phicol

Philarches. *the louer of a prince.* 2. Mac. 8. 32.

Philadelphia. *the loue of the brother, or of brotherhoode.* a citie. Reuel. 1. 11.

Philemon. *kissing with God.* Phile. 1.

Philetus *beloued, or amiable.* One that fell from the faith, affirming that the resurrection was already past. 2. Tim. 2. 17. Philetis

Philip, *a warriour, or warlike, or a louer of horses.* A Phrygian. 2. Macc. 5. 22. and 13. 23. also an Apostle. Matt. 10. 3. Iohn 1. 43. He declareth to Nathaneel, that the Messias Christ was come. Iohn 1. 45. Hee desireth to see the father, Iohn 14. 8. Hee preacheth in Samaria, &c Actes 8. 5. also a Deacon. Actes 6. 5. called Philippe the Euangelist, and had foure daughters virgins which did prophecie. Actes 21. 8, 9. also Herods brother the Tetrarch. Luke 3. 1. whose wife Herod married. Matt. 14. 3.

Philippi, *warlike men, or louer of horses.* a citie. Acts 16. 12.

Philisthims, as Palestina. A people. Gen. 10. 14. and 21. 32. Shamgar slewe 600. Philistims with an ore goad. Judges 3. 31. God deliuereth Israel into their hands, for idolatrie. Iudg. 10. 6, 7, 8. and 13. 1. God, to afflict them, mooued Samson to marry a Philistim. Iudg. 14. 2. Samson burneth their corne, and bowe. Iud. 15. 4, 5. They put out his eies. Iud. 16 21. Their battell against the Israelits. 1. Sam. 4. 2. They carry the Arke to Ashdod, and set it by Dagon their God, and are plagued therefore. 1. Sam. 5. 1. They returne the Arke with giftes 1. Samu 6. 4, to 13. They at the prayer of Samuel were discomfited. 1. Sam 7. 9, 10. They warre against Saul, 1. Sam 13. 17. Jonathan and his harnesse bearer put them to flight. 1. Sam. 14. 1, to 24. after the death of Goliah, they flee, and are slaine by the Lord 1. Sam 17. 51, 53 God gaue them into Dauids hands 1. Sam. 23. 4. They assembled to fight against Saul, 1. Sam, 28. 1. They slay the Israelites. Philistines Philistims

raelites, with Saul and his sonnes. 1. Sam. 31. 1, 2.* They wage battel against Dauid, and are discomfited. 2. Samuel 5. 17.* Hee maketh them tributaries. 2. Sam. 8. 1. He and his seruants slay many of them. 1. Sam. 19. 8. looke Haraphah. God stirreth them vp against Iehozam. 2. Chro. 22. 16.

Philologus, *a louer of learning*, or *a louer of the word.* Rom. 15. 15.

Philometor. *a louer of the mother.* The seruant of Ptolemeus. 2. Mac. 4. 21. and 9. 29.

Phinees — Phinehas, or Pinehas. A bold countenãce. The sonne of Eleazar. Exod. 6. 25. Hee slewe Zimri and Cozbi committing fornication before the people, which appeased Gods wrath. Num. 25. 6, to 16. He stood before the Arke of God, when the Beniamites were destroyed. Judg. 20. 28. He is prayed. Ecclus. 45. 23.* Also one of the sonnes of Eli. 1. Sam. 1, 3. looke Eli.

Phygellus, *fugitiue.* 2. Tim. 1. 15.

Phylacteries. Matth. 23. 5.

Phinon — ¶ Pinon, *a precious stone*, or *beholding*, or *the mouth of euerlasting*, or *the mouth of the sunne*: or after the Hebrew and Syrian, *the mouth of a fish.* Gen. 3. 41.

Phasga — Pisgah. *a hill, height*, or *prouision.* A mountaine. Num. 21. 20. and 23. 14.

Pharam — Piram. *a wilde asse of them, the crueltie of them*, or *the hill of the mother.* Iosh. 10. 3.

Pharaton — Pirathon. *his breaking*, or *making bare*: or after the Syrian, *his reuengements.* A citie. Judg. 12. 15. The

Pharathonite — citizen, called a Pirathonite. Iuges 12. 13.

Phison — Pishon. *the changing greatnesse of the mouth*, or *an enlarging.* A riuer. Gen. 2. 11. Ecclus. 24. 29.

Pisidia, *a pitch tree*, or *blacked with pitch.* A prouince of Asia the lesse. Acts 13. 14. and 14. 24.

Pispha — Pispa, *the diminishing of the mouth*, or *a mouth diminished* 1. Chro. 7. 38.

Phithom — Pithom. *a mouth full of them*, or *a perfection of the mouth*, or *the perswasion of them.* A citie. Exod. 1. 11.

Phithon — Pithon. *a mouth full of him, the perswasion of him*, or *a gift of the mouth.* 1. Chro. 8. 35. and 9. 41.

Phochereth Asebaim — ¶ Pochereth Hazzebaim. *the banishing of the mouth of a Doe*, or *the cutting of the mouth of warfare.* A citie. Ezra 2. 57.

Phochereth Sabaim — Pocherethzebaim. *the banishing of the mouth of drunkards.* Nehe. 7. 59.

Pollux. Actes 28. 11.

Pontius. *hand*, or *of the sea.* One surnamed Pilate, a gouernour of the Iewes, placed ouer them by the Romanes: vnder whom Christ suffered. Matth 27. 2. Mar. 15. 1. Luke 23. 1. Iohn 18. 28.*

Pontus. *the sea.* A countrey of Asia. Acts 2. 9. and 18. 1.

Porcius Festus. *a festiuall calfe.* looke Festus.

Posidonius *giuing drinke.* 2. Mac. 14. 19.

Putiphar — Potiphar. in the African tongue, *a bull.* Syrian, Hebrew, & Chalde, *a fat bull*, or *the fructifying of fatnesse.* Gen. 37. 36 and 39. 1.

Phutiphar — Poti pherah. Hebrew and Syri. *scattering abroad fatnesse*, or *the making bare of fatnesse*, or *reuengement of fatnesse.* Gene. 41. 45, 50.

Priscilla. *ancient.* Rom. 16. 3. Actes 18. 12.

Proselytes. *strangers.* looke in the 2. Table.

¶ Ptolemeus. *a furrowe*, or *hanging vp waters*, or *an assemblie of waters.* Greeke, *warlike.* Ester 11. 1.

Phua — ¶ Puah, or Pua. *a mouth, a corner*, or *a bush of haire.*

Phuuah — The sonne of Issachar Gene. 46. 13. 1. Chron. 7. 1. also a midwife. Exod. 1. 14.

Puuah

Publicanes. They which tooke to farme of the Romanes, the reuenues of the city: Gentlemen, yet much disdained of the Iewish common people. Matth. 5. 46. see more in the second Table.

Publius, *common.* Actes 28. 7.

Pudens, *shamefast.* 2. Tim. 4. 21.

Pul, *decay*, or *a beane.* King of Ashur. 2. King. 15. 19. — Phul

also a countrey. Isa. 66. 19.

Punites, *beholding*, or *my face.* A familie descended of — Phunites

Pua. Num. 26. 23.

Punon, *a precious stone*, or *beholding.* A place. Num. 33. 42, 43. — Phunon

Pur & Purim. *lot*, or *lots*, looke Ester 3. 7. and 9. 26. — Phur

Put. A countrey. Ezek. 27. 10. and 30. 5. Wisd. 3. 9. — Phurim

Puthites *deceiuing*, *a mouthful*, or *breadth.* A familie — Phut

descended of Shobal. 1. Chro. 2. 53.

Putiel. *A fricke of God.* Syri and Hebr. *the fatnesse of God.* Exod. 6. 25. — Phutiel

Puteoli. A citie of Italie. Acts 28. 13.* — Phuteoli Puteolus

Q

Quadrin, *halfe a farthing.* Marke 12. 42.

Quartus. *the fourth.* Rom. 16. 23.

Quintus Memmius *the first defiled.* A Romane Embassadour. 2. Mac. 11. 34.*

R

Raamah, *a breaking.* Gen. 10. 7.

Raamiah, *thunder of the Lord*, or *euil from the Lorde*, or *a fellow*, or *shepheard from the Lord.* Nehe. 7. 7. — Raamias Raamia

Raameses, looke Rameses.

Rabbath, or Rabath, *much, great, a chiding*, or *a fighting against.* A citie of Iudah. Iosh. 13. 25. and 15. 60. — Rabba Rabath

Another of the Ammonites. 2. Sam. 11. 1. and 12. 29. — Rabbath

1. Chro. 20. 1. Jere. 49. 2. Deut. 3. 11.

Rabbi, *master.* Matt. 23 7. John 1. 38.

Rab-mag, *dissoluing the multitude*, or *melting.* Jere. 39. 3, 13.

Rabboni, *master.* John 20. 16.

Rab-saris, *master*, or *set ouer Eunuches.* 2. kin. 18. 17. Jere. 39. 3, 13.

Rabshakeh, *master*, or *set ouer the drinkers, the kisse of the master drinking much*, or *a great sacke.* 2. kin. 18. 17. — Rabsaces

Raca. Matth. 5. 22. — Racha

Rachab, looke Rahab.

Rachal. *to whisper, an apothecarie*, or *a Tor.* A citie. 1. Sam 30. 29.

Raddai, *ruling*, or *comming downe.* 1. Chro. 2. 14.

Ragau. *a companion*, or *shepheard, his euill*, or *his breaking asunder.* A citie. Judeth 1. 5. — Radai

Raguel. *the shepheard of God, a friend of God*, or *the breaking asunder of God.* Tob. 3. 7.

Rahab *proude*, or *strong*, or *broade*, or *enlarged*, or *a streete.* Iosh. 2. 1 Mat. 1 5. Heb. 11. 31. Jam. 2. 25. — Rachab

Raham. *mercie*, or *compassion*: or after the Syrian, *a friend.* 2. Chro. 2. 44.

Rahel. *a sheepe.* Daughter of Laban. Gene. 29. 10. — Rachel

She keepeth her fathers sheepe. Gen. 29. 9. She meeteth with Iaakob Gen 29. 11, 12. She was beutifull and well fauoured. Gen. 25. 17. Iaakob serueth twise seuen yeeres for her. Gen. 29. 18, to 31. Being barren she giueth her maide to Iaakob. Gen. 30. 3. She desireth children of Iaakob. Gene. 30. 1. God maketh her fruitful. Gene. 30. 22. Shee hideth away her fathers idoles. Gene. 31. 19. 34, 35. She dieth at Beniamins birth Gene. 35. 16, to 20. Her children. Gene. 46. 19. The people, at Boaz marriage, pray God to make Ruth as fruitfull as Rahel and Leah. Ruth 4. 11. Rahel weeping for her children, would not bee comforted, &c. Matth. 2. 18 Jere. 31. 15.

Rakkath, *emptinesse. spittle*, or *time.* A citie. Iosh. 19. 35. — Raccath Reccath

Raken, *voyde, vaine*, or *diuers pictures.* 1. Chro. 7. 16. — Recem

Ram, *high*, or *casting away.* Ruth 4. 19. 1. Chron. 2. 9. Luke 3. 33. — Aram

Also a mans name. Iob 32. 2.

Ramah, *high*, or *cast away.* A citie. Iosh. 19 36 Matt. 2. 18. 1. Kings 15. 17. — Rama

Ramath, *idem.* A citie. Iosh. 19. 8.

Ramathe,

Ramatha Ramathe. *idem.* A citie. 1. Mac. 11. 34.
Ramathite. *lofte, exalted,* or *cast away.* A citizen of Ramath. 1. Chro. 27. 27.
Ramathaim Zophim. A citie. 1. Sam. 1. 1.
Ramath-leh. A place. Iudges 15. 17.
Raamses Rameles. *thunder, a hitting on the teeth of a moth, blasting out euill,* or *broken in sunder of a moth.* A city. Gen. 47. 11. Exod. 1. 11. Iudeth 1. 9.
Remeia Ramiah. *exaltation of the Lord.* Ezra 10. 25.
Ramath. *seeing,* or *beholding death.* A citie. Deut. 4. 43 Iosh. 13. 26. and 20. 8. 1. Kings 4. 13. and 22. 4.
Raphah Rapha. *release,* or *medicine, phisicke,* or *medicine,* or *a recreating,* or *a Giant.* 1. Chro. 8. 2. 3. 7.
Raphael. *the phisicke of God.* An angel. Tob. 3. 17.
Raphu, as Rapha. Num. 13. 10.
Razias Razis. *the secrete of the Lorde,* or *the mysteries of the Lord.* 1. Mac. 4. 37.*
Reaia, Raga ¶ Reaiah. *the vision of the Lord.* 1. Chro. 4. 2. and 5. 5.
Rebe Reba. *the fourth,* or *lying by.* Num. 31. 8. Iosh. 13. 21.
Rebekah, looke Ribkah.
Rehab Rechab. *a rider,* or *riding,* or *a cart drawen with foure horses.* Father of Ionadab. 2. King. 10. 15. Ierem. 25. 2. 1. Chro. 2. 55. also the sonne of Rimmon. 2. Sam. 4. 2.
Rahelaia Reelaiah. *a shepheard to the Lorde,* or *a companion to the Lord himselfe.* Ezra 2. 2.
Regom Regem. *stoning, stoned,* or *purple.* 1. Chro. 2. 47.
Regom-melech Regem-melech. *stoning the king, a counsellour of the King,* or *the purple of the counsellour.* Zech 7. 2.
Rei. *a companion, a shepheard, euill,* or *my breaking asunder.* 1. Kings 1. 8.
Rehoboam Rehabeam. *dilating the people, the breath of the people,* or *a sauour,* or *sauouring with the people.* Salomons sonne, who succeeded him. 1. kin. 11. 43. Mat. 1. 7. 1. Chr. 3. 10. Following the counsell of yong men, rather then of graue counsellours, he is depriued of the kingdome of Israel. 1. king. 12. 13. to 21. 2. Chron. 10. 14. 16. He reigneth ouer Iudah and Beniamin. 1. kings 12. 21. Hee is forbidden by the Prophet to wage battel with Ieroboam. 1. king. 12. 22. and 2. Chron. 11. 2 He buildeth cities. 2. Chron. 11. 5. His wiues and children. 2. Chron. 11. 21. Forsaking the Lorde, he is punished by Shishak, and dieth. 2. Chron. 12. 1.* He is dispraysed. Ecclus 47. 23.
Rehabia Rehabiah. *the breadth of the Lord,* or *the streete of the Lord.* 1. Chro. 23. 17. and 24. 21. and 26 25.
Rohobia
Rohob Rehob. *breadth,* or *dilating,* or *a streete.* A citie. Num. 13. 22. Iosh. 19. 28, 30.
Rehoboth. *breadth,* or *roumth,* or *largenesse,* or *streets,* A citie. Gen. 10. 11. also a well. Gen. 26. 22.
Reum Rehum. *pitiful,* or *pitied,* or *godly,* or after the Syrian, *a friend.* Ezra 2. 2. and 4. 8.
Rekem Rekem. *voide, vaine,* or *diuers pictures.* Numb. 31. 8.
Rechem Iosh 13. 21.
Romelia Remaliah. *the exaltation, the greatnesse of the Lord,* or *cast away from the Lord.* 2. Kings 15. 27.
Rameth Remeth *highly,* or *cast away.* A citie. Iosh 19. 21.
Remmon. *a pomegranate apple,* or *high.* A citie. Iosh. 19. 7. 13.
Remphan. *prepared,* or *set in aray.* An idole. Ac. 7. 43.
Remuel Remuel. *God hath risen vp,* or *raised vp,* or *God hath established him.* 1. Chro 27. 17.
Raphael Rephael. *the phisicke,* or *medicine of God.* 2. Chron. 26 7.
Raphaia Rephaiah. *the phisicke,* or *medicine of the Lorde,* or *the recreating of the Lord.* 1. Chron. 3. 21. and 7. 2.
Rephah Rephah. *the releasing of the snare.* 1. Chro. 7. 25.
Raphaims Rephaims. *Giants, phisitions,* or *recouerers,* or *released.* A people of Moab. Gen. 14. 5. & 15. 20. 2. Sa. 23. 13.
Raphidim Rephidim *bending things,* or *latter, slaked, bandes,* or *the medicine of the hands.* A place or mansion. Exo. 17. 1. Numb. 33. 14.

Resa. *affection,* or *a meeting,* or *a head.* Luke 3. 27. Rhesa
Resen. *a bridle.* A citie. Gen. 10. 12.
Reu. *hu shepheard, a companion, a friend,* or *euill,* or *a breaking asunder.* Gen. 11. 18. 1. Chro. 1. 25. called Ragau Luke 3. 35. Rehu
Reuben. *seeing his sonne, the vision of his sonne,* or *the sonne of vision.* So named because the Lord did see his mothers affliction. Iaakobs sonne by Leah. Gen. 29. 32. of him came the Reubenites. Numb. 26. 7. He lieth with his fathers concubine. Gene. 35. 22. He deuiseth how to rid Ioseph out of his brethens hand. Gen. 37. 21. He chargeth them with the death of Ioseph. Gene. 42. 22. He is depriued of his dignitie, and why. Gene. 49. 4. He is blessed. Deut. 33. 6. his genealogie. Gen. 46. 9. Exod. 6. 14. 1. Chron. 5. 1. His tribe, with others, are sent to their possessions. Iosh ua 22. 1. They ouercome the Hagarims. 1. Chro. 5. 10. For their idolatrie they are punished by the Assyrians. 2. Kings 10. 33. 1. Chro 5. 26. Reuben
Reuel. *a shepheard of God, the friend of God,* or *the breaking asunder of God.* Moses father in law. Exod. 2, 18. Also Esaus sonne. Gen. 36. 4. 1. Chro. 1. 35. Raguel. Rahuel
Remmah. *high,* or *elevated.* Gen. 22. 24. Roma
Rezeph. *a pauement, a stretching out, a burning coale,* or *a fierie stone.* A citie. 2. King. 19. 19 Isa. 37. 12. Reseph
Rezin. *affection, a runner,* or *positmessenger.* 2. king. 15. 37. Ezra 2. 48. Rasin. Razim
Rezon. *small, leane, secret,* or *a secretarie,* or *a prince.* 1. Kings 11. 33. Razon
¶ Rhegium. *a breaking.* A citie. Act. 28. 13.
Rhesa, looke Resa.
Rhode *a rose.* Actes 12. 23.
Rhodes. *idem.* An Ile. Act. 21. 1. 1. Mac. 15. 23. Rodus
Rhodocus, *a chariot of the colour of roses.* 2. Macca. 13. 21. Rhodocus
¶ Ribai. *strife,* or *increased,* or *chiding, multiplying.* 1. Chro. 11. 31. 2. Sam. 23. 29.
Ribkah, or Ribka *fed,* or *blunt, contention,* or *contention hindred.* Daughter of Bethuel. Gene. 22. 23. A faire damsell. Gene. 24 16. Giuen in mariage to Izhak. Gene. 24. 57.* Being barren, Izhak prayeth for her, and obteineth his petition. Gene. 25. 20, 21.* By subtiltie shee causeth Iaakob to preuent Esau of the blessing. Gen. 27. 9. to 30. She sendeth Iaakob to Laban, and why. Gen. 27. 42.* Rebekah was with childe by one, euen by our father Izhak. Rom 9. 10. Rebekah. Rebecca
Riblah. *a holding,* or *greatnesse to burn,* or *chiding confirmed,* or *chiding flowing downward.* A citie of Syria. Num 33. 11. 2. Kings 23 33. Reblatha Ribla
Rimmon. *a pomegranate apple,* or *exalted.* A citie. Iosh. 15. 22. also a place. Num. 33. 19. Rimon. Remmon
Rimnah *a sing,* or *reioycing.* 1. Chro. 4 20. Rimna
Ripbath. *medicine,* or *release.* Gen. 10 3. Ripath
Rissah. *a sprinkling vpon,* or *the dropping of an house.* A place. Num. 33. 21. Rissa. Resha
Rithma. *a Iumper tree, a sound,* or *a noyse.* A place. Num 33. 18. Rithmah. Rethma
Rizia, as Rezin 1. Chro 7. 39. Rezia. Resia
Rizpah, or Rispha. *stretched out.* 2. Sa. 3. 7. & 21. 10. Raspha. Respha
¶ Roboam, looke Rehabeam.
Rogel. *a foote,* or *footeman,* or *searching out,* or *a searcher out,* or *an accuser:* or after the Syrian, *custome.* A fountaine, or well Ios 15. 7. 2. Sam. 17. 27. 1. kin. 1. 9. Regelim
Rogelim *idem.* A citie. 2. Sam. 19. 31. Roglim
Rohgah. *filled, drunken with talke,* or *filled with separation* 1. Chro. 7. 34. Rohga. Roaga
Romanti-ezer, or Romemthi-ezer. *exalting ayde,* or *I haue exalted my palace.* 1. Chro 25. 4. Romanti-ezer
Rome. *preuailing, mightie,* or *strong,* or *exalted,* or *high.* A citie, looke Roma and Romanes in the second Table. Romentbi-ezer. Roma

Raphaia Rophaiah. *the phisicke, or medicine, or recreation of the Lord.* 1. Chro. 4.42.

Res Rosh. *is head, or top, or the beginning.* Gen. 46.21. Ruben, looke Reuben.

Ruphus Rufus. *Rod.* Mens names. Mar. 15.21. Rom. 16.13.

Rama Rumah. *high, exalted, or cast away.* A city. 2. ki. 23.36.

Ruth. *watered, filled, or made drunken.* Wife of Mahalon. Ruth 1.4. She findeth fauour in the eyes of Boaz. Ruth 2.10.* & 3.1.* is married to him. Ruth 4.13. to 23. beareth him a sonne named Obed. Ruth 4.13.* 1. Chro. 2.12. Mat. 1.5.

S

Saba, looke Sheba.

Sabbat Sabbath. *rest,* looke in the second Table.

Sabdi. *a dowry, hauing a dowrie, or flowing with abundance.* 1. Chro. 8.19. and 27.27.

Sabees Sabeans. *leading into captiuity, or goings about, or drunken men, olde men.* A people. Isa. 45.14. called Shabeans. Iob 1.15.

Sabbetha Sabtah. *a going about, or compasse.* Syrian, *olde age.* Gen. 10.7.

Sabbatha

Sabthah

Sabathacha

Sabtheca Sabteca, or Sabtecha. *the cause of smiting.* Syri. and Hebrue, *the smiting of old age.* Gen. 10.7. & 1. Chr. 1.9.

Sachar Sacar. *wages, a price, or drunkennesse.* 1. Chro. 11.35. and 26.4.

Sadoc. *iust, or iustified.* 1. Esd. 8.2, 2. Esd. 1.1. looke Zadok.

Sadducees. *iust men, or iustified,* after the Syrian, *cut, or schismes.* A sect among the Iewes, which denyed the resurrection. Matth. 3.7. Actes 23.8. looke the second Table.

Sala Sala. Luke 3.35. looke Shelah.

Salamine Salamis. *mooued, or broken in pieces, or flitting.* An

Salamina Ilse of Cyprus. Acts 13.5.

Salathiel. 2. Esd. 5.16. Luk. 3.27. looke Shealthiel.

Salecha Salcah, or Salchah. *thy basket, or thy lifting vp.* A city.

Salchah Iosh. 12.5. and 13.11. Deut. 3.10.1. Chron. 5.11.

Salcha Salem. Iudeth 4.4. Heb. 7.1. looke Shalem.

Salim. Iohn 3.23. looke Shalim.

Sellai Sallai. *an exaltation, or treading vnder foote.* Syrian,

Selui *a basket.* Nehe. 11.8. and 12.20.

Sallu Sellu Sallu. *idem.* 1. Chron. 9.7.

Salma. *peace, perfection, retribution, or a garment.* 1. Chron. 2.11, 51, 54.

Salmanasar. 2. Esd. 13.40. looke Shalmanezer.

Salmah Salmon. *a peacemaker, perfect, or giuing againe.* Rut. 4.20. Luke 3.32.

Salmone. *a flowing, a commotion, or a breaking in pieces.* A high hill in Candie, bowing to the Seawarde. Actes 27.7.

Salom. as Salem. Baruch 1.7.

Salomon, looke Shelomoh. 2. Sam. 5.14.

Salu. as Sallai. Num. 25.14.

Samaias, as Shemaiah. Tob. 9.12.

Samaria, *a keeping, an adamant stone, a bryer, a thorne, or the dregs thereof.* A countrey, and citie of Syria, betweene Iudea, and middle Galile. 1. kings 13.31. Isa. 7.9. and 10.11.

Samaritanes. *keepers, marueilous hard, thornie places, or dregs.* Citizens or inhabitants of Samaria. Matt. 10.5. Samaria, the head citie of the tenne tribes of Israel builded. 1. kings 16.24. Besieged of the King of Aram. 1. kings 20.1, 2. Kings 6.24. Wonne by the King of Assyria, and the people carried away. 2. kings 17.5.* Against Samaria is prophecied. Isa. 8.4. and 9. 9. Ezek. 23.2.* Hosea 8.1.* and 13.1.* and 14.1. Amos 3.9. and 4.1. Micah. 1.1.* They would not receiue the worde of God. Luke 9.52, 53. But afterward did, at Philippes preaching. Actes 8.2, 5, to 14. Simon Magus bewitched them. Acts 8.9. The Samaritanes compassion on the wounded man. Luke 10. to 33. By the hystorie of them, the Gentiles calling is described. Iohn 4.5, to 43. The Iewes abhorred them. Iohn. 8.48. and meuled not with them. Iohn 4.9.

Samgar-nebo. *pepper of a stranger prophecying, or pepper of a striuer speaking.* Ier. 39.3. Semegarnabu

Samos. *full of grauell.* An Ilse in the Aegean Sea. Acts 20.15.

Samothracia. *full of grauell, or rough.* An Ilse in the bosome of Paculta, of the kingdom of Thracia, so called because the Samians and Thracians inhabited there. Actes 16.12.

Samson, looke Shimshon. The Sonne of Manoah, Iudge. 13.2.* Hee marrieth a daughter of the Philistims. Iudg. 14.2.* hee is deceiued by Delilah. Iudg. 16.4.* he gouerned Israel 20. yeeres. Iudges 15.20. He is commended. Heb. 11.32. Sampson

Samuel, looke Shemuel. sonne of Elkanah. 1. Sam. 1.20. offered to God, by his mother. 1. Sam. 1.22.* Fauoured of God and men. 1. Samu. 2.26. God calleth him thrise, reuealeth to him his will, & maketh him his Prophet. 1. Sam. 3.4. He iudgeth Israel in Mizpeh. 1. Samu. 7.5. His diligence described. 1. Sam. 7.16. Being old, he maketh his sonnes Iudges ouer Israel. 1. Samu. 8.1. God commaundeth him to anoynt Saul. 1. Sam. 2.15, 16. which he doeth. 1. Sam. 10.1. He declareth his innocencie to his people. 1. Sam. 12. 2, 3. He reproueth them of their ingratitude. 1. Sam. 12.7.* And Saul for neglecting Gods commaundement. 1. Sam. 15.17, to 24. He prayeth and mourneth for him. 1. Samu. 15.11, 35. He heweth Agag in pieces. 1. Sam. 15.33. God sendeth him to anoynt Dauid king, which he feared to doe. 1. Sam. 16.1, 2. All his dayes the Philistims were brought vnder. 1. Sam. 7.13. He dieth, and is bewailed. 1. Sam. 25.1. One in the likenesse of Samuel raised by a witch. 1. Samuel 28.8.* He is praysed. Eccius. 46.13.* Heb. 11.32.

Sanballat. *a bramble hid in secret: or after the Syrian and Hebrue, an enemie hid in secret.* Nehe. 2.10. and 13.28. Sanaballat

Sancherib. *the bramble of destruction, or the bramble of a sword.* Syrian & Heb. *the sword, or destruction of the enemie.* King of Athur, who threatned Hezekiah and blasphemed God. 2. King. 18.13.* Isa. 36.4.* 2. Chro. 32.1.* The Angel destroyeth his armie, & he is slaine by his owne children. 2. king. 19.35.* and 2. Chro. 32. 21. Isa. 36.36.* Eccius. 48.18, to 23. Senacherib Sannacherib

Sanssannah. *a bough, or a bramble of a bramble.* Syrian & Hebrue, *a bramble of the enemie.* A citie. Iosh. 15.31. Senssenna

Saph. *a basen to wash ones feete in, a standing cup, a cup of golde, a threshold, a post, an ende, a bulruſh, or the sea.* 2. Sam. 21.18. and 1. Chro. 20.4. Sippai

Saphir. A pretious stone. Exo. 24.10. & Reue. 21.19.

Sapphira. *declaring, or numbring:* or after the Syrian *feare.* Acts 5.1.

Sarah. *a lady, or dame, or princesse.* meaning of many. Daughter of Asher. Nu. 26.46. Also Abrahams wife, why her name was changed. Gen. 17.15. God promiseth her a child, being old. Gen. 17.19. and 18.10. and she had one accordingly. Gen. 21.1, to 8. Shee would not haue Ishmael heire with her sonne Isaak. Gene. 21.10. She dieth, and is bewailed of Abraham. Gen. 23.2.* Her faith. Heb. 11.11. Shee is the free woman. Gal. 4.22. Shee calleth her husband Syr, or Lord. Gen. 18.12. 1. Peter 3.6. Sara. Saraha Sarai

Sarai. *my dame, or mistresse.* The name of Abrahams wife before it was changed. Gen. 11.29. Shee is taken into Pharaohs court for her beautie, and after deliuered againe. Gen. 12.15.* Shee gaue Hagar to her husband by whom he had Ishmael. Gen. 16.1.*

Saraph. 1. Chron. 4.22.

Sardi,

Sardis

Sardi. *the prince of pleaſantneſſe, the ſong of ioy, or that which remaineth:* or after the Syrian, *a dyars fat.* A citie. Reue. 1, 11.

Sardites

Sardites. *the taking away of diſſention* Syri. *a dyars fat.* A kinred deſcended of Sered. Num. 26. 26.

Sardius. a pꝛecious ſtone. Reue. 21. 20.

Sardonix. a pꝛecious ſtone. Reue. 21. 20.

Sarepta. Luke 4. 26. looke Zarephath.

Sargon. *taking away defence*, or *garden*: after the Syrian, *a net.* Iſa. 20. 1.

Sarid. *left*, or *remaining*, or *the hand of a prince*, or *a ſong of the hand.* A citie. Joſh. 19. 10.

Saron. *the plaine fielde of him*, or *his ſong.* A fertill region, betweene mount Tabor & the riuer Tiber, ſtretching forth from Cæſarea vnto Joppa, as Jerom witneſſeth. Acts 9. 35.

Sara

Sara, as Sarah. Daughter of Raguel. Tob. 3. 7.* giuen in mariage to yong Tobias. Tob. 7. 13.* to whom her parents declare ꝑ duty of a good wife. Tob. 10. 12

Sarſachim

Sarſechim. *a ſetting before of couerings.* One of Nebuchad-nezzars pꝛinces Jere. 39. 3.

Sarug
Serug

Saruch. *palme trees, a twig cut off from a tree*, or *a bough.* Luke 3. 35. Gen. 11. 20.

Sathan

Satan. *contrary*, or *an aduerſarie*, or *enemie.* Job. 1, 6. Mat. 4. 10. Mar. 8. 33. looke in the ſecond Table.

Sathrabuzanes

Sathrabouzanes 1. Eſd. 6. 3.

Satyrs. monſters hauing the head of a man, and the body of a goate: called Gods of the woods. Iſa. 13. 21. ſome tranſlate them *Apes.*

Shaul

Saul, as Shaal. The ſonne of Kiſh 1. Sam. 9. 2. The firſt king of Iſrael. 1. Sam. 10. 1.* & 11. 5. * He commaundeth to put Dauid to death. 1. Sam. 19. 1.* Hee chargeth his ſeruants of conſpiring againſt him. 1. Sa. 22. 7. 8.* he goeth to Keilah to fight vn Dauid. 1. Sa. 23 8. Purſuing Dauid, he was inuaded of ỹ Philiſtims. 1. Sam. 23. 27. 28. Purſuing Dauid, he is deliuered into his hands. 1. Sa. 24 2.* & 26. 2.* Hauing driuen all ſoꝛcerers out of the land, he ſeeketh counſell at a witch. 1. Sam. 28 8. * Hee ſlaieth himſelfe. 1. Sa. 31. 4. His head caried into the land of the Philiſtims. 1. Sam 31. 9 Dauid mourneth for him. 2. Sam. 1. 3.* Why he died. 1. Chꝛo. 10. 13. The men of Jabeſh Gilead bury his bones, and faſt ſeuen daies. 1. Sam 31. 13. which is commended by Dauid. 2. Sam. 2. 5. His houſe waxeth weaker, and Dauids ſtronger. 2 Samu. 3. 1. God tooke away his mercie from him. 2. Sam. 7. 15. Seuen of his ſonnes hanged, and why. 2. Samu. 21. 1, to 11. Dauid burieth his and Jonathans bones. 2. Sam. 21. 13, 14. Saul is mentioned. Acts 13. 21.

Sauſa
Suſa

Alſo the name of Paul. Acts 7. 58. looke Paul.

Shaulha, *reuyeing*, or *the liſting vp of vanitie.* 1. Chꝛ. 18. 16.

¶ Sceua. *ſet in order*, or *prepared.* Acts 19. 14.

Scribe. *a writer.* Matth. 4. 20. looke in the 2. Table.

Scythian. *tanners*, or *coblers.* A people. Coloſſ. 3. 11. Jubeth 3. 10.

Scythopolis. *a citie of tanners*, or *coblers.* This citie is 600 furlongs from Jeruſalem. 2. Macc. 12. 29. the citizens. Scythopolitans. 1. Mac. 12. 30.

Saba

¶ Seba, as Sheba. Gen. 10. 7. called alſo Siba. 1. Chꝛ. 2 9. Alſo a countrey, Pſal. 72. 10. Iſai 43. 3. looke Sheba.

Sacacah
Sachacah
Socho

Secacah. *a litle ſhadow, a couering, a defence, anoynting*, Syrian. *a beholding*, A citie. Joſh. 15. 61.

Sechu. *a defence, a bough*, or *ſaying nothing.* A citie. 1. Sam. 19. 22.

Secundus. *the ſecond.* Actes 20. 4.

Sedecias. Baruch. 1. 1. looke Zedekiah, and Zidkiah.

Sede-ſophim. *a fielde where men may ſee farre off.* A place Num. 23. 14.

Segub. *made ſtrong*, or *exalted*, 1. King. 16. 34.

Seim. *meaſures.* Gene. 18. 7.

Seir. *briſſled, hairie, a kidde*, or *a deuill*, or *tempeſt.* A hill. Genel. 14. 6. a countrey. Genel. 32. 3. and a mans name. Gen. 36. 20. 1. Chꝛo. 1. 38.

Seirath. *idem.* a place. Judges 3. 26.

Sela. *a rocke.* A citie. 2. kings 14. 7.

Selah. *idem.* A citie. Judges 1. 36.

Selah. Pſal. 3. 2.

Sela-hammahlekoth. 1. Sam. 23. 28.

Seled. *affliction*: or after the Syrian, *a warning*, or *roſting.* 1 Chꝛon. 2. 30. Saled

Seleucia. *troubled, broken in pieces*, or *flowing ouer.* a citie builded by Seleucus Nicanor. 1. Maccab. 11. 8. through which Paul wandzed. Acts 13. 4. Seleucia

Seleucus. *idem.* 1. Mac. 7. 1. 2. Mac. 3. 3. Seleuchus

Sem, looke Shem.

Semachiah. *cleauing*, or *ioyning vnto the Lord.* 1. Chꝛ. 26. 7. Samachia Samachias

Semei. *hearing*, or *obeying.* Luke 3. 26.

Senaah. *a bramble*, or *enemie.* a citie. Ezra. 2. 35. Nehe. 3. 3. Senaa Aſhaa

Seneh. *idem.* a rocke. 1. Sam. 14. 4. Senes

Senir. *a ſleeping candle*, or *the proſpering of a candle*, or *proſpering of a teacher*, or *a changing.* a hill. 1. Chꝛo. 5. 23. called Hermon, Shirion, and Shenir. Deut. 3. 8, 9. Sanir Shenir

Sennacherib, looke Sancherib

Senuah, as Senaah. Nehe. 11. 9. Senua

Seorim. *gates, eſtimations, haires of the head, tempeſts, deuils, haurie*, or *Goates.* 1. Chꝛo. 24. 8. Schorim

Sephar. *a booke, a ſcribe, a declaring, a number.* Syri. *a hauen.* A mount of India. Gen. 10 30.

Sepharad. *a booke deſcending*, or *ruling, the end of rule*, or *the perfection of going downe*: a countrey thought to be Spaine. Obad. 1. 20. Roſphorus

Sepharuaim. *bookes, ſcribes, declarings, numbers:* Heb. and Syr. *a hauen of the ſea.* A citie. 2. Kings 17. 24.

Sepharuims. *idem.* Citizens. Seuaruaim, who burnt their children in fire to their idoles. 2. Kings 17. 31. Sepharuites

Serah. *ſauouring*, or *the miſtreſſe of ſauour*, or *the ſong of ſauour.* Gene. 46. 17. Sara

Seraiah. *my prince of the Lord*, or *the ſong of the Lord.* 2. Sam. 8. 17. Saraiah Saraias

Seraphims. *burning*, or *fierie.* Certaine Angels. Iſai. 6. 2.

Sered, after the Syrian, *a diers fat.* Gen. 46. 14. Sared

Sergius. *a net.* A pꝛudent man ſurnamed Paulus. Actes 17. 3.

Serug, looke Sherug. Sarug

Sesac, or Sethach. looke Shithach.

Seth, looke Sheth. Eccluſ. 49. 16. Luke 3. 38.

Sethur. *hid*, or *deſtroying.* Num. 13. 14. Sethur

¶ Shaalabbin. *the vnderſtanding*, or *ſonne of a foxe*, or *the vnderſtanding of one looking backe.* A citie. Joſhua 19 42. Saelabin

Shaalbim. *looking backe on the hearts, a fiſh in the ſea*, or *a foxe in the ſea.* A place. Judg. 1. 35. 1. kings 4. 9. Salabim Salebim

Shaalbonite *the ſonne*, or *building of a foxe*, or *the building*, or *path of vnderſtanding.* 2. Sam. 23. 32. 1. Chꝛon. 11. 33. Saalbim Saalbonite Salabonite

Shaal, or Saul. *asked, lent, a graue*, or *bell*, looke Saul and Ezra 10 29. Shea. Saul Saaph

Shaaph. *flying*, or *thinking.* 1. Chꝛo. 2. 47, 49. Saaraim

Shaaraim, as Seorim. A citie. 1. Chꝛo. 4. 31. Saraim

Shaaſhgaz. *which maketh a paſſing ouer, regarding, paſſing ouer*, or *preſſing a fleece of wooll.* Eſther 2. 14. Saaſgaz Suſagaz

Shabbethai. *my reſt.* Nehem. 8. 7. and 11. 16. 1. Eſd. 9. 14. Sebethai Sabathai

Shabeans, looke Sabeans. Sachia

Sachia, looke Shiciah. Sechia

Shachir. *wages.* 1. Chꝛon. 11. 35. Sachar

Shadrach. *a little tender dugge, a fine fielde*: or after the Sidrach Sacar

the Syrian, *thy finding*. Dan. 1. 7.

Shageth — Shage. *ignorant, comprehending, or touching softly.*

Sage — Syri. *much, or multiplying*. 1. Chro. 1. 34.

Saharaim — Shaharaim, *blacke, troublous, or going early*. 1. Chr. 8. 8.

Sahazimah — Shahazimah. A citie. Iosh. 19. 22.

Salem — Shalem *peace*. A citie. Gene. 14, 18. Psal. 76. 2. Heb. 7. 1, 2.

Salim — Shalim. *foxes, fists, or pathwayes*. A land. 1. Sam. 9. 4.

Salisa — Shalishah, *three, or principall*. A land. 1. Sam. 9. 4.

Sallecheth — Shallecheth. 1. Chron. 26. 16.

Sellum — Shallum. *peaceable, or a peacemaker, or perfect, or giuing againe*. 2. Kings 15. 10. and 22. 14.

Sallum — Shalmai. *my garment*. Nehe. 7. 48.

Salmai — Shalmanesar, *peace bound, retribution, taken away, or going backe now*. 2. Kings 17. 3.

Salmanasar

Salmon — Shalman *peaceable*. Hose. 10. 14.

Shalmah — Shalmon. *idem*. Boaz father. Ruth 4. 21. Matt. 1. 5. called Salma. 1. Chro. 2. 11.

Salma — Shama. *hearing, or obeying*. 1. Chro. 11. 44.

Samarias — Shamariah, *the keeping, hardnes, or throne of the Lord*. Ezra 10. 32.

Semariah

Samhur — Shamhuth. *desolation, perdition, astonishednesse, iniquitie there, the name of iniquitie, or destroying iniquitie*. 1. Chro. 27. 8.

Samoth

Samed — Shamed, *destroying, or wearing out*. 1. Chro. 8. 12.

Samad — Shamer. *a keeper, hardnesse, a throne, or dregges*. 1. Chro. 7. 34.

Semer

Somer — Shamgar. *desolation of the stranger, named a stranger, there a stranger, or striuing, or considering with a mans selfe of a name*. A iudge in Israel. Iudg. 3. 31.

Samga

Samir — Shamir, as Shamar. A citie. Iosh. 15 48. Iudg. 10. 1. Also the sonne of Michah. 1. Chro. 24. 24.

Shammah — Shamma *desolation, perdition, destruction, or astonishednesse there*. 1. Chro. 7. 37.

Samma

Samma — Shammah, *idem*. Gene. 36. 13. Also the sonne of Iohai. 1. Sam. 16. 9.

Semma

Sammai — Shammai. *my name, my desolations, or perditions, or the heauens*. 1. Chro. 2. 28, 44.

Semei

Sammoth — Shammoth, *names, desolations, or perditions*. 1. Chro. 11. 27.

Sammua — Shammua. *hearing, or obeying* Num. 13. 5.

Simserai — Shamherai. *the name of a conquerour, or there a singer, or conquerour*. 1. Chro. 8. 26.

Samfari

Saphatn — Shaphan. *a come, or one hid, a lippe, or laide vp, or the bankes, or breaking of things*. 2. King. 22. 3. and 25. 22. 1. Chro. 5. 12.

Saphan

Saphat — Shaphat. *a iudge, or iudging*. 1. Chro. 3. 22. and 5. 12. and 27. 29.

Saphir — Shaphir. A citie Micah 1. 11.

Sarai — Sharai, *my lord, or prince, or my song*. Ezra 10. 40.

Sarar — Sharar, *the nauil, thought, singing, or the Lord*. 2. Sa. 23. 33.

Sarefar — Sharezer. *a treasurer, or hee that seeth the narrowe streights, or the treasure of one singing*. 2. King 19. 37. Isa. 37. 38.

Saron — Sharon. *a plaine field, or his song*. A city. 1. Chro. 5 16.

Safai — Shashai. *fixe, reioycing, mercie, silke, flaxe, or linnen*. Ezra 10 43.

Safac — Shashak. *a sacke of flaxe, the sixt sacke, the kisse, or cup of ioy*. 1. Chro 8. 14, 24.

Saue cariathaim — Shaueh Kiriathaim. *the plaine of Kiriathaim*. A place or valley. Gen. 14. 5, 17.

Saul — Shaul, as Shaal Mens names. Gen. 36. 37. & 46. 10. 1. Chro. 4. 14. and 6 24. looke Saul.

Saal — Sheal. *idem* Ezra. 10. 29.

Shealtiel — Shealthiel. *asked, or lent of God*. 1. Chro. 3. 17. Hag. 1. 1. Matth. 1. 12.

Sear iasub — Shear iashub. Isa. 7. 3.

Sheariah — Sheariah. *the gate of the Lord*. 1. chro 8. 38.

Saba — Sheba, *captiuitie, or compassing about: or after ye Syrian, an old man*. Gen. 10. 7. Also a countrey. Isa. 43. 3. and 60. 6. 1. king. 10. 1. Mat. 12. 42. Psal. 72. 10. of the people, looke Shabeans, and Joel 3. 8.

Shebat — Shebat. *a scepter, or rod*. Zech. 1. 7.

Sebah

Shebaniah — Shebaniah. *the Lord turning, or taking captiue, or the vnderstanding, or building of the Lord*. Ne. 9. 4. & 12. 14.

Sebania

Shebam — Shebam. *compassing about*. after the Syrian, *old men*. Num. 32. 3.

Sebania

Sabam

Shebarim — Shebarim. *breakings, hopes, or lookings for*. A place. Iosh. 7. 5.

Sebarim

Sheber — Sheber. *a breaking, or hope*. 1. Chro. 2. 48.

Seber

Shebna and Shenab — Shebna and Shenab. *sit downe now, knit together now, or taking captiue now, or building, or which vnderstandeth*. Isa. 22. 15, 2. Kings 18. 18.

Sobna

Sebna

Shebuel — Shebuel. *the turning, the captiuitie, or the state of God*. 1. Chro. 23. 16.

Sebuel

Shechaniah — Shechaniah. *the habitation of the Lord*. 1. Chro. 3. 22. and 15. 24.

Shecaniah

Sechania

Shechem — Shechem. *a part, or portion, or a shoulder*. A citie. Ge. 12. 6. Iudg. 9. 1.* 1. king. 12. 25. called Sychar. John 4. 5. Also he that rauished Dinah. Gen. 34. 2.*

Sychem

Shedeur — Shedeur. *a field of light, or fire, or the light of the Almightie*. Num. 1. 5.

Sedeur

Shegub — Shegub. *exalted*. 1. Kings 16. 34.

Segub

Shecharian — Shecharian, *the mourning of the Lord, or the blacknes of the Lord*. 1. Chro. 8 26.

Seharia

Sohoria

Sheia — Sheia. *vanitie, a lifting vp, or a tumult*. 2. Sa. 20. 25.

Seua

Sheir — Sheir. *rough, or hairie*. Gen. 36. 20.

Siua

Shekel — Shekel. A kind of weight. Gen. 23. 15. Exod. 21. 32. Ezek. 45. 12.

Seir

Sicle

Shelah — Shelah. *sending, or spoyling*. Gene. 10. 24. and 11, 12. Luke 3. 35.

Selah Sala

Selah Sela

Shelah — Shelah, *dissoluing*. Gen. 38. 5.

Selam

Shelam — Shelam. A riuer. Ezra 4. 17.

Selanites

Shelanites — Shelanites. *dissoluing*. A familie descended of Shelah. Num. 36. 20.

Shelemiah — Shelemiah. *the peace, perfection, or retribution of the Lord*. 1. Chro. 26. 14. Ezra 10. 39.

Salmiah

Selemia

Sheleph — Sheleph. *drawing out*. Gene. 10. 26.

Saleph

Sheleh — Sheleh. *a captaine, or a prince*. 1. Chro. 7. 35.

Seles

Shelomi — Shelomi. *peaceable, perfect, or giuing againe*. Numb. 34. 27.

Salomi

Shelomith — Shelomith. *idem*. Mens names. 1. Chron. 23, 9, 18. and 26. 25. Also a womans name. Leuit. 24 11.

Selomith

Salumith

Shelomoh — Shelomoh. *peaceable*. looke Salomon.

Salomon

Shelomoth — Shelomoth. *peacemaking, perfectnesse, or retribution*. 1. Chron. 24. 22.

Selomoth

Salemoth

Shelumiel — Shelumiel, as Shelemiah. A head of the tribe of Simeon. Num. 1. 6.

Selumiel

Salamiel

Shem — Shem. *a name, renowmed, report, or put*. Noahs sonne. Gene. 5. 12. Luke 3. 36. He is blessed. Gene. 9. 26. His posteritie. Gen. 10 11.* and 11. 10, 11. 1. chro 1. 17. He is thought to be Melchizedek, looke Melchizedek.

Sem

Shema — Shema, *hearing, or obeying*. 1. Chro. 2. 43. Also a citie. Iosh. 15. 26.

Sama

Shemaah — Shemaah *idem*. 1. Chro. 12. 3.

Sama

Shemaiah — Shemaiah, *hearing, or obeying the Lord*. Mens names. 1. king. 12. 22. 1. Chro. 3. 22. and 4. 37. Iere. 29. 32.

Semaia

Ithmaiah

Shemariah — Shemariah *the keeping of the Lorde*. 1. Chron. 12. 5. Ezra 10. 32, 41.

Semeia

Semaria

Shemebar — Shemebar *the name, or report of a strong man, or the name of a bird, or destroying strength*. Geue. 14. 2.

Semariah

Semeber

Shemei — Shemei, *my name, or my desolation, or perdition, or the heauens*. Zech. 12. 11.

Semei

Shemeiah — Shemeiah, as Shemaiah. Ezra 8. 16.

Semeia

Shemer — Shemer. *a keeper*. 1. Kings 16. 24.

Semar

Shemida — Shemida. *a name of knowledge, or the knowledge of the heauens*. Num. 26. 32. Iosh. 17. 2. 1. Chro. 7. 19.

Semida

Sheminith-Ienazzeah — Sheminith-Ienazzeah. 1. Chro 15. 21.

Semiramoth

Shemiramoth — Shemiramoth. *the heights of the heauens, or the heigbt of a name*. 1. Chron. 15. 18.

Samuel

Shemuel — Shemuel. *appointed, or esteemed of God*. Numb. 34. 20.

Semuel

20. 1. Chron. 7. 2.

Samuel — Shemuel. *heard of God*, looke Samuel.

Senazar — Shenazar. *the treasurer of a tooth*, or *of one sleeping*, or *the narrow streight of alteration*, or *an enemie of tribulation*. 1. Chron. 3. 18.

Sanir — Shenir. *a sleeping candle*, *the prospering of a candle*, or *prospering of the teacher*. A hill. Cant. 4. 8. Deut. 3. 9. Ezra 27. 5.

Sephatia — Shephatiah. *the Lord iudgeth*, or *the iudgement of the Lord*. 2. Sam. 3. 4. and 1. Chron 9. 8.

Saphatia

Sephi — Shephi. *a beholder*, *a hony combe*, *a garment*, or *a looking for*. 1. Chron. 1. 40.

Sepho — Shepho. *a desert*, *a banke*, or *a breaking in sunder*. Ge. 36. 23.

Sephuphan — Shephuphan. *a serpent*. 1. Chron. 8. 5.

Sara — Sherah. *flesh*, *consanguinitie*, *seauen*, or *remayning*. 1. Chron. 7. 23.

Seera

Sarabia — Sherebiah. *the drought of the Lord*, *preuailing with the Lord*, or *singing with the Lord*. Ezra 8. 18.

Seraiah — Sheraiah. *a prince of the Lord*. 1. Chron. 4. 14.

Serug — Sherug. *a bough*, or *plant*. Gene. 11. 20.

Sezbazzer — Shesbazzar. *ioy in tribulation*, or *an affirming of ioy*, or *ioy of gathering grapes*. Ezra 1. 8.

Sesai — Shethar. *fixe*, *resoycing*, *merry*, or *fixe*. Num. 13. 23.

Sisai — Shesai. *a lilly*, or *rose*, or *ioyfulnesse*, or *saxe*. 1. Chron. 2. 34.

Sesan

Seth — Sheth. *set*, or *put*. The sonne of Adam. Gen. 4. 25. 1. Chron. 1. 1. looke Seth.

Sethar — Shethar. *searching out*, *a remnant*, or *hid*, or *putrified*. Ester 1. 14.

Setharbuzania — Shethar boznai. *despising me*, or *hee which searcheth out my despisers*. Ezra 5. 3.

Setrai — Shetarai. *a gatherer of money*: or after the Syrian, *a bindmg*, or *drawen together*. 1. Chron. 27. 29.

Seua — Sheua. *vanitie*, *a lifting vp*, or *tumult*. 1. Chron. 2. 49.

Sue

Sebah — Shibah. *an othe*, or *abundance*. A well. Gen. 26. 33.

Shiboleth. Iudg. 12. 6.

Shibboleth — Shibmah. *ouermuch captiuitie*, or *much sitting*. A citie. Numb. 32. 38.

Sibama

Sabama — Shichab. *the protection of the Lord*. 1. Chron. 8. 10.

Shachia — Shichemites, as Shechem Numb. 26. 31.

Shechemites — Shicron. *drunkennesse*, *a prace*, or *hoo wares*. A citie. Iosh. 15. 11.

Secron

Sechron — Shigaion. Psal. 7. in the title.

Zinor — Shihor. *blacke*, or *troublous*, or *morning*. A city. 1. chr. 13. 5. Iosh 13. 3.

Shihorlabanath — Shihor-libnah. A citie. Iosh. 19. 26.

Shilhi — Shilhi. *a sending*, *a bough*, *a weapon*, or *armour*. Syri. *spoyling*, or *spoyled*. 1. King. 22. 42. 2. Chron. 20. 31.

Silai

Selhim — Shilhim. *idem*. A citie. Iosh. 15. 32.

Silem — Shilem. *peace*, *perfect rasse*, or *retribution*. Gene. 46. 24. Num. 26. 49.

Salem

Silo — Shilo, or Shiloh, *dissoluing*, *putting off ones shoes*: or after the Syrian, *mocked*, or *deceiuing*. A citie. Iosh. 18. 1. Psal. 78 60.

Silo. Soloe — Shiloah, as Shilhi. A riuer at the foote of mount Zion. Isa 8 6 Iohn 9. 7.

Siloam

Siloni — Shiloni, *tarying*, or *he which tarieth*, or *a peacemaker*, or *abounding*: or after the Syrian, *mocking*, or *deceiuing*. 1. Chron 9. 5.

Silonite. — Shilonite, *idem*. 1. Kings 11. 29. 2. Chron. 9. 29.

Silla — Shilshah *three*, *the cheefe*, or *a captaine*. 1. chron. 3. 37.

Salusa

Shima — Shima. *hearing*, or *obeying*. 2 Sam. 21. 21.

Simah — Shimea. *idem* Mens names. 1. Chron. 3. 5. 8. 30, 39.

Simha. — Shimeah, *named*, *put to perdition*, or *desolation*. 1. Chron 8. 32.

Sima

Samaa — Shimeam. *the name of the mother*, *the name of feare*, *putting to feare*, or *put to him mother*, or *their feare*, or *there a mother*. 1. Chron. 9. 38.

Shemeis — Shimei. *hearing*, or *obeying*, *the name of a heape*, or *destroying the heape*. Numb. 3. 10. Also (not that cursed Dauid. 2. Sam. 16. 5, to 14. and 19. 18, to 24. 1. King. 2. 8. 9. 36.*

Simeon — Shimeon. *hearing*, or *obedient*, looke Simeon. Also another. Ezra 10. 31.

Shimon

Simina — Shimina *idem*. 1. Chron. 2. 13.

Simon

Shimeathites. — Shimeathites. A people diligent learners of prophecies. 1. Chron. 2. 55.

Simei

Shimei, as Shimei. 1. Chron. 3. 19.

Simon — Shimon. *pursuing*, *put*, or *a gift of prouiding*, or *fatnesse*, or *oyle*. 1. Chron. 4. 20.

Zimreth

Shimrah. *hearing*, or *obedient*. A mans name. 2. Chron. 8. 21. Also a womans name. 2. Chron. 24. 26.

Simeath

Shimri. *keeping*, *a throne*, or *dregges*. 1. Chron. 11. 45. 2. chron. 29. 13.

Semaath

Simri

Shimrith. *idem*. Mother of Iehozabad. 2. chro. 24. 26.

Simri

Shimron. *keeping*, *a throne*, or *dregs of him*. The sonne of Issachar, of whom came the Shimronites. Gen. 46. 13. Numb. 26. 24.

Simrith

Shimron-meron. *a keeper of bitternesse*, or *strong myrhe*. A citie. Iosh. 12. 20.

Semran

Semranites

Shimshon. *there the second time*. Because the Angel appeared the second time to his father. Iudg. 13. 24. looke Samson.

Simron-meron

Semeron

Shinab. *the teeth of the father*, *the father of changing*, or *the sleeping of the father*. Gene. 14. 2.

Samson

Sampson

Shinar. *the watchings of one sleeping*, *the making bare of a tooth*, or *the changing of a citie*. The countrey of Calnea. Gen. 10. 10 and 11. 2. Dan. 1. 2. Isa. 11. 11.

Sinab

Senaab

Sinar

Shion. *a sound*, *a noyse*, or *the wall of strength*, or *griefe*. A citie. Iosh. 19. 19.

Sennaar

Shinear

Shephei. *a multitude*. 1. Chro 4. 37.

Sion

Shiphrah, or Siphrah. *faire*, or *a pipe*: or after the Syrian, *doing well*, or *goodnesse*. Exod. 1. 15.

Scon

Siphi

Shiphtan. *a iudge*, or *iudging*. Num. 34. 24.

Shiphrah

Shirion. *a brigandine*, or *the plaine field*, or *the song of a Doue*. A hill. Deut. 3. 9. Psal. 29. 6.

Sephora

Shisha. *fixe*, or *of marble*, *pleasant*, or *the lifting vp of a gift*. 1. Kings 4. 3.

Siphtan

Syrion

Shishak. *thy flaxe*, *thy ioy*, or *thy fixe*. 1. kin. 11. 4. and 14. 25. Iere. 25. 26.

Sarion

Sisa

Shittah. *a thorne*. A tree. Isa. 41. 19.

Sesac

Shittim. *spreading out*, *turning aside*, *whippes*, or *thornes*. A kinde of cedar imputrible. Exod. 25. 5. Also a place. Iosh. 2. 1. Ioel 3. 18. Num. 25. 1.

Sisac

Shezza *thy gift*, or *sprinkling on a gift*. 1. Chro. 11. 42.

Shesach

Sesach

Shoah. *tyrants*. Ezek. 23. 23.

Sittim

Sitim

Shobab. *returned*. Syrian. *a sparke*. 1. Sam. 5. 14.

Sisa

Shobach. *a net*, *a lattise*, *thy captiuitie*, or *thy conuersion*. Syrian. *a doue house*. 2. Sam. 10. 16, 18.

Sizi

Shobai. *a turning captiuitie*, or *sitting*. Ezra 2. 42.

Sobab

Shobal. *a path*, *an eare of corne*, *the thigh*, or *vaine ancientnesse*. Gene. 36. 23. 1. Chro. 4. 1.

Soba

Zoba

Shobek. *made equall to vanitie*, or *put to emptinesse*: Syrian. *forsaken*. Nehe. 10. 24.

Sabach

Sobai

Sobal

Shobi, as Shobai. 2. Sam. 17. 27.

Sobek

Shobnah. *a builder*. 2 King 18. 18. looke Shebnah.

Sobec

Shocho. *a defence*, *a bough*, or *slacknesse*. A citie. 2. Chro. 11 7.

Sobi

Socho

Shochoh *idem*. A citie. 1. Sam 17. 1.

Socho

Shoham. *a precious stone called Onix*. Syrian. *a keeping backe*, or *the delay of them*. 1. Chro. 24. 27.

Soam

Soham

Shomer. *a keeper*, *an Adamant stone*, *a thorne*, or *dregs*. 2. Kings 12. 21. 1. Chro. 7. 32.

Somer

Shophach. *powring*, or *powred foorth*, or *a vaine well*. 1. Chron 19. 16.

Sophach

Shophan. *a conie*, *hid*, *laide vp*, *weaning*, or *a breaking*. A citie. Num. 32. 35.

Sophan

Shoshannim. Psal. 45. in the title.

Shua. *crying*, or *sauing*. Gen. 38. 2.

Sua. Suan

Shuah. *speaking*, *praying*, *intreating*, or *humiliation*, or *ditch*, or *a swimming*. A Hebrits sonne by Keturah. Gen.

Suah

Sua

85 2. Also Hebers daughter. 1. Chro. 7. 32.

Saul — Shual. *a foxe, a pathway, or a little fist.* A countrey. 1. Sam. 13. 17.

Subael — Shubael. *the returning captivitie, or feare of God.* 1. Chro. 24. 20. & 25. 20.

Suham — Shuham, *the talking, or thinking of those things, a pit or humiliation of those things, or a swimming, or budding forth of those things.* Num. 26. 42.

Sulamite — Shulamite. Cant. 6. 13.

Sumathites — Shumathite, *renowmed, or comfortlesse, or astonied.* 1. Chro. 2. 53.

Sunem — Shunem. *the sleeping of them, a changing, or vaine sleeping of them.* A citie. Iosh. 19. 18. 1. Sam. 28. 4. and 2. King. 4. 8.

Shuah Suah — Shunah. *a pit.* 1. Chro. 4. 11.

Suni — Shuni. *changed, or sleeping.* Gen. 46. 16. Num. 26. 15.

Supham — Shupham, *wearing out those, or the beard, or lippe of those, or the banke, or shore of them.* Beniamins sonne: of him came the Shuphamites. Num. 26. 39.

Suppim — Shuppim. *idem.* 1. Chro. 7. 12. & 26. 16.

Sur — Shur. *a wal, an oxe, or beholding.* A wildernesse towards Egypt. Gen. 16. 7. & 25. 18.

Simri — Shuri. *a keeping, an adamant stone, a throne, or the dregges thereof.* 1. Chro. 26. 10.

Susan — Shushan. *a lile, or rose, or ioyfulnesse.* The chiefe citie of Persia. Nehe. 1. 1. Dan. 8. 2.

Susanechae — Shushanchaie, *lilies, or roses, or the ioy of the lame.* Ezra 4. 9.

Shuthalah — Shuthelah. *a plant of greennesse, or moyst drinke, or putting moistnesse.* Num. 26. 35. 1. Chro. 7. 20, 21.

Siaa Sia — ¶ Siaha, *a missing, or after the Syrian, helpe.* Ezra 2. 44. Nehe. 7. 47.

Sibechai — Sibbecai, *a bough, or of springs, or a cottage.* 1. Chron. 11. 29 and 27. 11.

Sibma — Sibmah, *ouermuch captivitie, much hoarsenesse, or fitting.* A citie. Iosh 13. 19. Isa. 16. 9.

Sibbamah — Siccuth, *an idole.* Amos 5. 26.

Sichem, looke Shechem.

Siddim, *the laboured field.* A vale. Gen. 14. 3.

Zidon — Sidon, looke Zidon. A citie in Phenice, built by Zidon the sonne of Canaan. Matth. 11. 21, 22. Luke 4. 25. Ezek. 28. 21.* Their idole was Ashtaroth. 1. king. 11. 5. and 2. king. 23. 13.

Sehon — Sihon. *a plucking up by the roots, or a conclusion.* A king of the Amorites. Deu. 2. 1.* Num. 21. 21, to 29.

Silas — *considering, or marking.* He that was sent with Paul to Antioch. Acts 15. 22.

Sella — Silla. *an exalting, or a treading under foote: or* after the Syrian, *a basket.* A place. 2. kings 12. 20.

Siloe — Siloam, *sent, sending, a bough, a weapon, or armours.* A poole. Ioh. 9. 7. Also a towre. Lu. 13. 4. looke Siloah.

Siloah — Siloe. *idem.* A well or fishpoole on the west side of the citie of David, called also Gihon 2. Chron. 32. 30. and Shelah. Nehem 3. 15.

Sylvanus — Silvanus, *of the wood,* a companion of Pauls. 2. Corinth. 1. 19. 1 Thes. 1. 1. and 1. Pet. 5. 12.

Emalchuel — Simalcue. *the king God, or the kingdome of God, or messenger of God.* 1. Macc. 11. 39.

Simeon, looke Shimeon. Iaakobs second sonne by Leah. Gen. 29. 33. he and Leui kill the Shechemites, Gen 34. 25.* and are reproued of their father. Ge. 49. 5, 6, 7. he is left for a pledge in Egypt. Ge. 42. 24. and deliuered. Gen. 43. 23. his children. Gen. 46. 10. Exod. 6. 15. Num. 26. 12, 13, 14. his portion. Ios. 19. 1. to 10.

Also a iust man, who was assured by the holy Ghost, he should not die, before he saw Christ. Luke 2, 25, to 36. also a Prophet called Niger. Acts 13. 1.

Simon. *hearing, or obeying.* An Apostle of Christ. Matth. 4 18. looke Peter. Also a leper which receiued Christ into his house: Mat. 26. 6. Luk. 7. 40. Another, whom the Iewes compelled to beare the Crosse. Mat. 27. 32. mother, a coniurer, Acts. 8 9. to 25. Another, a Cainer. Acts 9. 43. & 10. 6, 32. Another, a Canaanite. Matth. 10. 4. also the sonne of Ontas the Priest. Eccius. 50. 1. also Iudas Maccabeus brother. 1. Mac. 2, 3 5. 21. & 10. 74.* & 13. 14, 15, 16. Chap. and 2. Mac. 14. 17. Also a Beniamite, who vttered the treasure of the temple to Appolonius. 2. Mac. 3. 4, 5, 6.

Sin. *a dart, or armour, or coldenesse.* A wildernesse. Exod. 16. 1. Num. 33. 11.

Sina, *idem.* A mountaine. Galat. 4. 25.

Sinai, *a bramble:* or after the Syrian, *enimitie.* A wildernesse. Exod. 16, 1. and 19. 1. Num. 33. 15. Deu. 33. 2.

Sini — *idem.* Gen. 10. 17. — Sinite

Sinim, *the South countrey.* Isa 49. 12.

Sippai — *a throst, old, a waterpot, a siluer cup, or an end.* 2. Sam. 21. 18. 1. Chro. 20. 4. — Saph, Saphai

Sirach, *a hissing, or a song of the brother, or an emptie gift.* The father of Iesus. Ecclus. 20. 27.

Sirian, looke Syrian.

Sisamai — *a house, or swallowe, of waters, or a moth of waters:* or after the Syrian, *blindnesse.* 1. Chron. 2. 40. — Sisamoi

Sisara — *seeing a swallowe, or seeing a moth, or horse,* Ezra 2. 35. Nehem. 7 55. — Sisera, Sisera

Sisera, *idem.* The king of Canaans chiefe captaine. Iudges 4. 2. — Sisara

Sitnah, *hatred, a well* Gene. 26. 21.

Sithri, *my secret, or my refuge, or hid, or trembling a-side.* Exod. 6. 22. — Zithri, Sethri

Siuan. Ester 8. 9. Baruch 1. 8. — Siban

¶ Smyrna, *myrrhe.* A citie in Asie. Reuel. 1 11. — Sua

¶ So, *a measure, or vasle.* 2. Kings 17. 4.

Socho, *a couering, or a bough.* 1. Chro. 4. 18, — Socho

Sochoh, *idem.* A citie. 1. Kings 4. 10. — Socho

Socoh, *tabernacles.* A citie. Iosh. 15. 48. — Socoth

Sodi, *my secrete.* Num. 13. 11.

Sodom, *their secrete, a heele, or their morter.* A city of Syria. Gene 10. 19. Sodom and Gomorah assaulted. Gene. 14. 11. Destroyed with fire and brimstone from heauen. Gen. 19. 24. according as was foretold. Gen. 18. 23. & 19. 13. The Sodomites exceeding sinners. Ge. 13. 13. The sinnes of Sodom declared. Ge. 19. 5. Eze. 16. 49, 50. Sodom & Gomorah turned to ashes. 2. Pet. 2. 6. Iude 7. which yet shall haue easier iudgement, then they that contemne the Gospel. Mat. 10. 15 The Iewes threatned to be destroyed as the Sodomites, if they obeyed not God. Deut. 29. 23. The Iewes vine, as the vine of Sodom & Gomorah. Deut. 32. 32. reade Isa. 1. 2, 10. and 3. 9. and 13. 19 Iere. 49. 18. Lam 4. 6. — Sodom, Sodomites

Solomon, looke Shelomoth. Dauids sonne by Bathsheba. Matth 1. 6. 2. Sam. 12, 24 as was promised. 2. Sam. 7. 11, 12. 1. Chro. 22. 9. 10. he is put to the Prophet Nathans gouernement. 2. Sam. 12. 25. he is loued of God. 2. Sam. 12, 24. he loueth the Lord. 1. kin. 3. 3. God promiseth him to performe his promise, if he walke in his wayes. 1. King. 6. 12. Dauid promiseth Bathsheba, that he should reigne after him. 1. King. 1. 13. What precepts Dauid gaue him before his death. 1. Kings 2. 3. Solomon craueth wisedome of God. 1. Kings 3. 5. 9. he marieth Pharaohs daughter. 1. King. 3. 1. his sentence on the two harlots. 1. Kings 3. 16. The number of his songs and prouerbs. 1. king. 4. 32. his princes and rulers. 1. king. 4. 2. The purueiance of his victuals. 1. kings 4. 22. The number of his horses. 1. Kings 4. 26. His bookes. 1. Kings 4. 33, 34. Peace in his dayes. 1. King. 4. 24, 25. His wisedome. 1. king. 4. 29, 30, 31. His workemen. 1. king. 5. 13. The forme of the Temple which he builded. 1. Kings 6. 2, to 11. He sendeth to the King of Tyrus for trees and workemen. 2. Chron. 3. 3, to 11. He brought into the Temple, the things that Dauid had dedicated.

1.king.7 51. he prayeth that all that should pray in the Temple, might be heard. 1.Kings 8 23. God willeth him to walke before him in pureneſſe of heart. 1.Kin 9.4. Salomons gift to Hiram. 1.King 9.11. which Hiram gaue him againe. 2.Chron. 8 2. His chareis, horſes and riches. 2.Chron. 1.14.* Why hee was called Salomon. 1.Chro. 22.9. God appeareth to him againe. 1.Kings 9.2. 2 Chron. 7.12. The Queene of Sheba came to heare his wiſedome. 1.King. 10.1, to 14. he exceeded all kings in riches and wiſedome. 1.King 10. 23.* he became an idolater. 1.kin. 11.1, to 9. God raiſeth vp enemies againſt him. 1.king 11.14. to 40. his death. 1.Kin. 11.43. his realme diuided. 1.Kings 12. 20. His prayer to obtaine wiſedome. Alſo 9.1. to the end of his booke. His praiſe and diſpraiſe. Eccl. 47. 13.* Solomons porch. John 10.23. Acts 3.11.

Sopater. *keeping his father without danger*, or *the health of the father*. One that accompanied Paul into Aſia. Actes 20.4.

Sopher *a ſcribe, hauing*, or *numbring*. Ier. 52.25.

Sophereth. *idem*. Ezra 2.55.

Sophonias, looke Zephaniah.

Sorai. *declaring, throwing forth*: or after the Syrian, *a cauldron*. 1.Chro. 5.13.

Sorek. *a vine*, or *vineyard*, or *hiſſing*. A riuer. Iudges 16.4.

Soſipater, as Sopater. Mens names. 2.Mac. 12, 19. Rom. 16.21.

Soſthenes. *a mightie*, or *ſtrong ſauiour*. The chiefe ruler of the Ieweſ Synagogues. Acts 18.17.

Soſtratus. *helping his armie from danger*, or *the health of his armie*. 2.Mac. 4.27.

Sotai *a concluſion in pleading*. or *a binding*. Ezr. 5.55.

Sparta. *ſowed*, or *ſowing*. The chiefe citie of Lacedemonia. 1.Macc. 14.20. and 15.23. the citizens called Spartians. 1.Mac. 12.2.

¶ Stachys. *an eare of corne*. One beloued of Paul. Rom. 16 9.

Stephanas. *a crowne*, or *crowned*. One whoſe houſhold Paul baptized. 1.Cor. 1.16. and 16.15.

Steuen. *idem*. A Deacon full of faith and of the holy Ghoſt. Acts 6.5,8.* and 7.1.*

Stoikes. A ſect Actes 17.18.

Storax. A ſweete gumme. Eccluſ. 24.17.

¶ Suah, as Shuah. Gen 38.12.

Suah. *reſting vp*, or *treading vnder foote*. 1.Ch. 7.36.

Sual, as Shaul. 1.Chro. 7.36.

Succoth. *Tabernacles*, or *tents*. A citie. Gene. 33.17.

Succoth. Ezra 2.47. Iudges 8.6. Pſal. 60.6.

Succoth-benoth. *the tabernacle of daughters*, or *the anointing of daughters*. An idole. 2.kings 17.30.

Sud. *my ſecret*. A riuer. Baruch 1.4.

Sukkiims. *ouning*, or *ainted, couered*, or *ſhadowed*. A people in Africa. 2.Chro. 12.3.

Suphanites, looke Shupham.

Sur. *a going backe*, or *rebellion*. A citie. Iudeth 2.28.

Suſanna. *a lillie*, or *roſe*, or *ioyfulneſſe*. Wife to Ioakim. Dan. 13.2.* alſo a woman that followed Chriſt. Luke 1.3.

Suſi. *a horſe, ſwallow*, or *moth*. Num. 13.12.

Suſis. *idem*. A citie. Eſt. 1.2. 3. looke Shuſhan.

¶ Sychar. *a concluſion*, or *finiſhing*. A citie. John 4.5. looke Shechem.

Sychem. Sychem as Shechem, looke Shechem. and Act. 7.16.

Sychim. Syluanus, looke Siluanus.

Synagogues, looke in the 2. Table, and Matt. 4.23.

Syntiches. Syntiche *commune*, or *telling a tale*. Phil 4.2.

Syracuſa. Syracuſe *drawing violently*. A citie of Silicia. Act. 28.12.

Syria. Syria (Hebr. *drawn*.) ſignifieth, *high deſcending*, or *the ſ. under of them*. A countrey in Aſia, hauing on the Eaſt the riuer of Euphrates: on the Weſt the middle ſea and Egypt: on the North Cilicia & Cappadocia: & on the South Arabia: which Cyreneus gouerned. Luke 2.2. the Syrians of Damaſcus ſlaine by Dauid, and their countrey tributary to him. 2.Sam. 8.5, to 9. A ſmall armie of them ouercame Iudah, for that they forſooke God. 2.Chro. 24 23.24. They ayding the Ammonites againſt Iſrael, were ſlaine by Ioab. 1.Sam. 10.6, to 15. They tooke a little maide of the land of Iſrael, that ſerued Naamans wife. 2. kings. 5.2. Eliſha foretolde the Iſraelites that the Syrians would aſſaile them, if they went whither they were determined. 2. king. 6.9. The Syrians beſieging Samaria, were chaſed awap by the Lord. 2. king. 7.6.* The Iſraelites in ſubiection to the Syrians. 2.king. 13.3. are promiſed to be deliuered by Ioaſh. 2.kin 13.17. Laban was a Syrian. Deut. 26.4. looke Aram. Syrophe-niſſa.

Syrophenniſſian. *redneſſe*, or *purple, drawen*, or *drawing vnto it*. An inhabitant of Syro, heniſſa. Mar. 7. 26.

Syrtes. *drawen*, or *a drawing vnto it*. quicke ſands, or ſhelues neere the Egyptians ſea, made by the drift of grauel and ſand, dangerous to paſſe by: they drawe violently vnto them all things that come nigh them: by which Paul ſayled. Actes 27.17.

T

Taanach. *breaking aſunder*, or *humbling thee*, or *anſwering to thee*. A citie. Iоſh. 12.21. Iudg. 5.19. 1.king. 4.12. Thaanach Thenac Thanach

Taanath-ſhiloth. *diſſolning*, or *breaking a figge tree, a little fig tree going aſtray*, or *a little fig tree of abundance*, or *peace*. A place. Iоſh. 16.6. Thaanath-ſilo

Tabaoth. *rings, circles, drowned, good time*, or *a good houre*. Nel. 7.46. Tebbaoth

Tabbaoth. *idem*. Ezra 2.43. Tabaoth

Tabbath. *good*, or *goodneſſe*. A place. Iudg. 7.22.

Tabeel, or Tabeel. *good God*. Iſa. 7.6. Tabel

Taberl *idem*. Ezra 4.7. Tabel

Taberah *a burning*. A place Num. 11.3.

Tabitha *a Roebucke*. Acts 9.36.

Tabor. *a cheuſing*, or *puniſhe*: Syrian, *contrition*, or *breaking aſunder*. A high mountaine in the middle fielde of Galile. Iоſh. 9.22. Iudges 4.6. Pſal. 89.12. Whereon Chriſt was tranſfigured. Matt. 17.1. Mar. 9.2. Luke 9 28. Thabor

Tabrimon. *a good pomegranate apple*, or *high goodneſſe*, or *a nauil prepared, numbred*, or *rewarded*. 1.Kin. 15.18. Tabremon

Tadmor. *confeſſion, praiſe of bitternes*, or *myrrhe of confeſſion*, or *praiſe*. Hebr. & Syr. *the praiſe of a maſter*, or *Lord*. A citie 2.Chro. 8.4. Thadmor Palmira

Tahan. *beſeeching, mercifull, full of grace*, or *pitching tents*. 1.Chro. 7.25. Of him came the Tahanites. Num. 26.35. Thaham Thahen Thehen

Tahapanes. A citie. Iere. 2.16. looke Tahpanhes. Taphnes

Tahath. *baſting*. Gene. 22, 24. Thahas

Tahath. *ſtare*, or *vnder*: after the Syrian, *a going downe*. A manſion. Numb. 33.26. Alſo mens names. 1.Chro. 6.24,37. Thahath

Tahrea. *anger*, or *wicked contention*, or *anger*, or *contention of the ſheepheard*. 1.Chro 9.41. Thahrea Tharaa

Tahpanhes. *the couer of confidence*, or *hidden confidence*. A citie in Egypt where Nilus. Iere. 43.7. looke Tahapanes. Thaphnis

Tahpenes. *hidden, tentation*, or *ſlights*, or *a couered banner*. The wife of Pharaoh. 1.Kings 11.19,20. Thaphpenes

Tahtim-hodſhi. 2.Sam. 24.6. Thahtim-hodſi

Talſhacumi. Marke 5.41. Talmai. *a furrow*, or *delaying waters*, or *the aſſembling together of waters*. Num 13.23. Iоſh. 15.14. Thalmai

Talmon. *dew prepared*, or *dewe numbred*, or *the gift of dewe*. 1.Chron. 9.17. Ezra 2.42. Telmon Thamah

Tamah. *blotting out*, or *ſhaking*, or *wiping away*, or *a* Thema

ter the Syrian. *smiting.* Mehe. 7. 55.

Thamar — Tamar, *a palme tree.* Gene. 38. 6.

Tamar. *idem.* Daughter to Dauid. 2. Sam. 13. 1, to 23. Also a citie. Ezek. 47. 19.

Thamor — Tamor. 1. Kings 9. 18. looke Tadmor.

Thammuz — Tammuz. *consumed,* or *a fire,* Jerome taketh it for Adonis, Venus louer. Other for Osyris, and idole of the Egyptians. Ezek. 8. 14.

Thanach — Tanach, as Taanach. A citie. Iosh. 21, 25.

Thanehumeth — Tahumeth, *consolation.* Ier. 40. 8.

Thapheth — Tanis. *a worke, mouing,* or *moued.* A city. Iudet. 1. 10.

Taphath. *a distilling from the head, a drop,* or *a little one.* 1. Kings 4. 11.

Taphnes, as Taphenes. A city. Iudet. 1. 9.

Thapuah — Tappuah. *an apple, a swelling in the body,* or *tying.* A citie. Iosh. 12, 17. & 15. 34 & 16. 8.

Tharath — Tarah. *an heare, a wretch,* or *a banished man.* A mansion. Numb. 33. 27.

Thara — Taralah. *the searching out of slander,* or *the searching out of strength,* or *the turtle birde of slander or strength.* A citie. Iosh. 18. 27.

Tharea — Tarea. *howling, doing euill, the chamber of guilefull dealing,* or *the chamber of a companion:* or after the Syrian, *chaunce,* or *earthly,* or *lesser* 1. Chro. 8. 35.

Tharelai — Tarpelaie. *theeues, diligent and painefull.* Syri and Heb. *the hill of wonder, the keeper of decay,* or *the leafe of labour.* A people. Ezra 4. 9.

Tharsis — Tarshish. *a beholding of the sword, a searching out of marble, the turtle bird of the sword, a Iasper stone,* or *the sea.* Iauans sonne. Gen. 10. 4. Also a region taken for Cilicia. 2. Chro 9. 21. Isa 66. 19.

Tharsus — Tarsus. *winged.* A citie of Cilicia. Acts 21. 39.

Tharthak — Tartak. *chained together,* or *shut vp.* An idole of the Auims. 2. Kings 17. 31.

Tharthan — Tartan. *searching out,* or *beholding a gift,* or *the gift of the turtle bird,* or *the law of the.* 2. kin. 18. 17. Isa. 20. 1

Thathanal — Tarnai. *rewarding,* or *a rewarder.* Ezra 5. 3.

¶ Tebah. *a cooke.* Gen. 22. 24.

Tebalia — Tebaliah. *the baptisme of the Lord,* or *goodnesse to the Lord himselfe,* or *the sauing of the Lord.* 1. Chro. 26. 11.

Tabelias — Tebeth. *good,* or *goodnesse.* A moneth. Ester 2. 16.

Thebez — Tebez, *an egge,* or *silken garment.* After the Syrian, *flaxe.* A citie where Abimelech was slaine. Judges 9. 50. * 2. Sam. 11. 21.

Thebes — Tehaphnehes, as Tanis. A citie. Ezek. 30. 18.

Tehaphanes — Tebinnah. *a beseeching, mercifull, praye:* or *very thankefull, fauour.* 1. Chron 4. 12.

Taphnis — Tekoa, as Tekoah. *a pipe, a noyse fastened.* A mans name. 1. Chro. 2. 24. & 4. 5. Also a towne 6. miles from Ierusalem. 2. Sam. 14. 2. Amos 1. 1. The inhabitant called a Tekoite. 1. Chro. 11. 28.

Tehinna — Tel-abib. *a heape of new graine.* A place where the Iewes were kept prisoners. Ezek. 3. 15.

Thehinna — Telah. *a moystnesse,* or *greennesse,* or *moystening,* or *making greene.* 1. Chro 7. 25.

Thecua — Telem. *a lambe,* or *the dewe of them:* or after the Syrian, *the shadow of them.* A citie. Iosh. 15. 24. Also a porter. Ezra 10. 24.

Tecoa — Telharsa — Telharsha. *a heaping vp of desolatenesse,* or *hanging vp of the plough.* Heb. & Syr. *the worde of doubtfulnesse.* A place. Ezra 2. 59.

Thecoite — Telmelah. *a heape of salt,* or *the doubtfulnesse of salt.* A place. Ezra 2. 29.

Thelabib — Telmelah

Thelah — Tema. *a marueiling at perfection,* or *the southwinde.*

Thale — Ishmaels sonne. Ge. 25. 15. Also a countrey. Iob 6. 19

Thelmelah — Teman *south, perfect.* Syri *there.* The sonne of Esiphaz. Gen. 36. 11, 42. Also a citie in Edom. Iere. 49. 7. Baruch 3. 22.

Themah — Temani. *moyst, perfect,* or *the south.* Syri, *ordeined.* A countrey. Gene. 36. 34. Temanite. *idem.* A man of that countrey. Iob 2, 11.

Thema — Temath. *noonetide.* A countrey Ezek. 48. 28.

Themani — Temeni as Temani. 1. Chro. 4. 6.

Themanite — Temnathah. *an image,* or *forme,* or *numbring:* or after the Syrian, *ordeined.* A citie. Iosh. 19. 43.

Thamna — Tepho. *a place.* A fort rectified by Bacchides. 1. Macca. 9. 50

Thamnata — Terah. *smelling, breathing,* or *driuing away.* Abrahams father. Gen. 11. 26. * 1. Chro. 1. 26. Iosh. 24. 2.

Thara — Teraphim. *images,* or *formes* Iudg. 17. 5. Hos. 3. 4.

Therabi — Terebinth. A tree whereout issueth the gum Turpentine. Ecclus 24. 18.

Theraphim — Tereth, as Terah. Ester 2. 21.

Therebinthus — Tertius. *the third.* Rom. 16. 22.

Theres — Tertullus. *declaring false things, a lyer,* or *wondrous.* An Oratour against Paul. Acts 24. 1, 2, 10.

Tertullus — Tetrarch. *gouernour of the fourth part of a realme.* Luke 3. 1. Mat. 14. 1.

¶ Thaddeus *praising,* or *confessing.* Surname of Lebbeus one of Christs Apostles. Mat. 10. 3. Marke 3. 18.

Taddeus — Thamnatha, as Temnathah. A fort rectified by Bacchides. 1. Mac. 9. 50.

Thamnata — Tharseas, as Tarshish. 2. Mac. 3. 5.

Tharsia — Tharshish. *idem.* A countrey. 2. kings 20. 22. looke Tarshish.

Tharsis — Tharsians. *idem.* a people. 2. Mac 4. 30.

Thahi — Thasi *forgetfull, forgetting,* or *a debtor.* 1. Mac. 2. 3.

Thau. Ezek 9. 4.

Thebes — Thebez, looke Tebez.

Thecua. *hope, a little rope, a line,* or *congregation.* A wildernesse. 1. Mac 9. 33.

Thelassar — Thelasar. *taking away, a heaping vp.* A region of Syria. 2. kings 19. 12.

Thelharsa — Thelersas. *a heaping vp of desolatenesse.* Heb. & Syri. *the wood of dolefulnesse.* A place. 1. Esd. 5. 36.

Theman, looke Teman.

Theodotius — Theodocius. *giuen to God.* One among others, sent to Iudas about a peace. 2. Mac. 14. 19.

Theodosius — Theophilus, *a friend of God,* or *a louer of God,* or *deuout,* or *louing God,* or *the beloued of God.* A worthy man, to whome Luke wrote his Gospel, and Acts of the Apostles. Luke 1. 3. Acts 1. 1.

Theodorus — Thessalonica. *the other victorie of God,* or *the putting of the other victorie.* A citie of Macedonia, where Paul preached the Gospel. Act. 17. 1. Reade Acts 17. 11. and 1. Thes. 1. 1.*

Theophilus — Theudas, *flowing with water.* A rebel. Acts 5. 36.

Theodas — Thomas. looke Tom. An Apostle of Christ surnamed Didymus, who exhorted the Apostles to die courageously. John 11. 16. He asketh Christ the way to the Father. John 14. 5 He would not beleeue Christs resurrection, vntil he put his finger into his side. John 20. 24, to 30.

Thracia. *a sparke,* or *stone.* A countrey in Europe. 2. Mac. 12. 35.

Thummim. *truth,* or *perfection.* Exod. 28. 30. Deut. 33 8. Ezra 2 63.

Thyatira. *a sweet sauor of labor,* or *sacrifice of contrition.* A citie of Lydia in Asia the lesse. Reu 1. 11. Act. 16. 14.

¶ Tiberias. *a good vision, a mantill,* or *a breaking asunder.* A citie of Galile by the sea Tiberias, taking name thereof. Joh. 6. 1. Sometime called (as Ioseph. Antiq. 4. cap. 18. noteth) Gennesareth: it was builded by Herode the Tetrarch in honour of Tiberius Cesar, and called after his name.

Thebharis — Tibertus. *idem.* An Emperour of Rome. Luke 3. 1.

Tebath — Tibkath *a killing,* or *a cooke, &c.* A city. 1. Chr. 18. 8.

Thebni — Tibni. *chaffe,* or *hay.* 1. Kings 16. 21.

Thidal — Tidal. *breaking the yoke,* or *the knowledge of lifting vp* Gene. 14. 1.

Thadai — Tiglath-Pileser. *he hath taken away a marueilous captiuitie.* Syri. *hee hath forbidden a marueilous captiuitie.* Looke Tilgath Pilneeser.

Theglathphalasar — Theglathphalasar

Tikua Tikuath. *hope, a little line, or congregation.* 2. kings 22. 14. called Tokhath. 2. Chro. 34. 22.

Thicuah

Thecuath Tilgath Pilneceser. *forbidding snow falling.* King of Thegla-thpilnesar Assiur. 1. Chro. 5. 6. called Tiglath Pileser. 2. kings 15. 29.

Thegla-thphalnasar

Thilon Tilon. *murmuring.* 2. Chro. 4. 20.

Thamnath Timnath, as Timnathah. A citie. Iosh 15. 57.

Thamna Timna. *a forbidding, perturbation, or a perfect perturbation.* Eliphaz concubine. Gen. 36. 12. Also a Duke. Gen. 36. 40.

Thimna

Thamna Timnath heres. *the image of the sunne, a fained figure, the number of an earthen pot.* Syri. & Heb. *the sun ordeined.* A citie. Iosh. 2. 9. looke Timnath Ierah.

Thimnath-heeres Timnath-serah. *a figure inlarged, an image remaining or a numbring the rest.* Syri. & Heb. *an ordeined stench.* A citie. Iosh. 19. 50. and 24. 30. called before Timnath-heres.

Thamnath-hares

Thamnath-serah

Thimnath-sara Timon. *honourable, or precious.* A deacon. Acts 6. 5.

Timothie Timotheus *the honour of God, or honouring of God, or perfect to God.* A captaine. 1. Mac. 5. 6. Also a Grecian, whom Paul circumcised, and wrote vnto. Acts 16. 1, 2, 3. 1. Tim. 1. 2. 2. Tim. 2. 2. Read 1. Cor 4. 17. and 16. 10. 11. 2. Cor. 1. 1. Phil. 2. 19, 23, to 25. Roma. 16. 21. 1. Thes. 1. 1. and 3. 2.

Thiphsah Tiphsah. *a passing ouer, a halting, or the passeouer.* That is a place where passeouer is kept. A citie. 1. Kings 4. 24 2. Kings 15. 16.

Thiras Tiras. *a destroyer.* Gen. 10. 2.

Thirathites Tirathites. *singing.* 1. Chro. 2. 55.

Thirhaka Tirhakah. *a dull searcher out, or beholder, a hinderance of the lawe, or the dulnesse of the turtle birde.* A king. 2. Kings 19. 9. Isai. 37. 9.

Tharaca

Thirhana Tirhanah *a searcher of mercie, or the turtle birde of mercie.* 1. Chro 2. 48.

Tharana

Thiria Tiria. *a search, or searching out, or beholding.* 1. Chro. 4. 16.

Hathirsatha Trishatha *dissoluing the foundation, beholding drinke or butler, or the foundation of the turtle birde.* Ezr. and Neh. 10. 1. looke Nehemiah.

Aterssatha

Athirsatha

Thirsa Tirzah *pleasing well, willing, pleasant, or running,* Zelophehads daughter. Num. 26. 33. and 27. 2. Also a King. Iosh 12. 24.

Tersa

Thesbite Tishbite. *taking captiue, turning sitting, or dwelling.* Elijahs surname of Thesbon a citie of Manasseth of þ East side of Iordan, neere mount Gilead. 1. kin. 17. 1.

Titus. *honourable.* A Greeke whom Paul circumcised not, and why. Gala. 2. 3, 4. Paul calleth him brother. 2. Cor. 2. 13. And naturall sonne. Tit. 1. 4. Paul leaueth him in Creta, and why. Tit. 1. 5. read. 2. Cor. 8. 6. Also an Ambassadour of the Romans, surnamed. Manilius. 2. Mac. 11. 34.

Titus Manlius

Tizite. *a scattering, scattered, or going out.* A citizen of Tizi. 1. Chron. 11. 45.

Thosaite

Thoah ¶ Toah. *a weapon, or a dart.* 1. Chro. 6. 34.

Thohu Tob *good, or goodnesse.* Iudges 11. 3.

Tob-adonia Tob-adoniiah. *a good gouernour, or a good Lord, or a good foote of the pillar of the Lord.* 2. Chro. 17. 8.

Tob-adonias

Tobia Tobiah. *a good Lorde, or the goodnesse of the Lorde.* Ezra. 2. 60. Nehe. 2. 10. Tob. 1. 1.

Tobias, and Tobit. *idem.* The name both of father and sonne. Tob. 1, 1, 9. Reade the whole booke. Also the father of Hircanus. 2. Mac. 3. 11.

Tobia Tobiah *idem.* A Leuite. 1. Chr. 27. 8. Also a captiue Zech 6, 10.

Tobiah

Thochen Tochen. *the middle, or betweene the middle, or prepared.* A citie. 1. Chron. 4. 32.

Thogorma Togarmah. *strong, or hony, or ouermuch inhabited, or a very stranger, or fearing greatly, or a doubtfull highnesse.* The sonne of Gomer. Genes. 10. 3. 1. Chro. 1. 6. Of him descended a people of Asia the lesse. Ezek. 27. 14. and 38. 6.

Thogarma

Thohu Tohu, *liuing.* 1. Sam. 1. 1. Thohu

Thoi Toi, *erring.* King of Hamath. 2. Sa. 8. 9. looke Tou. Thoi

Thecnath Tokhath. *taking vnto him a signe.* 2. Chro. 34. 22. 2. Kings 22. 14. Thecnath

Thicua

Thola Tola, *a worme.* Mens names. Gen. 46. 13. 1. Chron. 7. 1. Iudges 10. 1. Thola

Tholad Tolad. *a natiuitie, or generation.* A citie. 1. Chr. 4. 19. Tholad

Tholadites Tolaites, *wormes, or little wormes.* A familie descended of Tola. Num. 26. 23. Tholadites

Thomas Tolman *faithful, or that saith truely, or a workman, or vndermaster.* 1. Esd. 5. 27. Thomas

Tom. *swimme, or a deepenesse without bottome.* looke Thomas.

Topaz. *a precious stone.* Exod. 28. 17. Reue. 21. 20.

Thophel Tophel *decay, or foolishnesse.* A place. Deut. 1. 1. Thophel

Thophet Topher, or Topheth. *a timbrell, or tabret, a leading aside, or an enlarging.* A place in the suburbes of Ierusalem, where parents offred their children, halfe burned in fire, to Molech. 2. Kings 23. 10. Isa. 30. 33. Thophet

Thopheth

Thogu Tou, Thou, as Toi. 1. Chro. 18. 9.

Thochonites ¶ Trachonitis. *stonie, or cruell.* A region of Syria, Luke 3. 1. Thochonites

Troada Tripolis. *of three cities.* A citie. 2. Mac. 14. 1.

Troas *bored through.* A citie of Asia the lesse. 2. Cor. 2. 12. 2. Tim. 4. 13. Actes 16. 8. Troada

Thubal Trogyllium. A citie in the ile Samos. Acts 20. 15.

Trophimus. *nourished, or brought vp.* A companion of Paul. Acts 20 4. and 21. 29. 2. Tim 4. 20.

Tryphena, or Tryphosa. *delicious, or delicate.* Two godly women. Rom. 6. 12.

Tryphon. *idem.* 1. Mac. 11. 39. and 15. 37 & 12. 39.*

Thubal-cain ¶ Tubal. *borne, or brought, or worldly, or confusion, or slaunder.* Japhets sonne. Gen. 10. 2. 1. Chro. 1. 5. The Iewes called Italy by his name. Isa 66. 19. Eze. 27. 13. and 32 26.

Tubal kain. *worldly possession, a birds nest of the world, possessing confusion, or imitating slaunder.* The first brasse and Smith Gen. 4. 22.

Tubianei Tubieni. *strawe, or mixed with strawe, answering well, or gratifying well.* Iewes so called. 1. Mac. 12. 17.

Thubin Tubin. *measured well, or a good measure, or good wine.* A citie of the Gadites. 1. Mac. 5. 13.

Tychicus. *casuall, or happening.* Pauls fellow seruant. Acts 20. 4. Ephes 6. 21. Col. 4. 7. 2. Tim. 4. 12.

Tyro Tygris. *the sharpnesse of swiftnesse, or a sharpe sound, or voyce, or a merry sound, or a merry swiftnesse.* Heb. and Syri. *one voyce, or one onely swiftnesse.* A riuer or flood which compasseth Mesopotamia: of the which mention is made. Tob. 6. 1. Ecclus. 24. 29. called Hiddekel. Gen. 2. 14.

Tyrannus. *ruling, or a prince.* Hee in whose schoole Paul daily disputed. Acts 19. 9.

Tyro Tyrus. *a breaking with a saule, a siege, or binding, or a singing, or strength, or a rock.* A citie by Lybanus. The citizens called Tyrians. Ecclus. 46. 18. Of both the which mention is made 2. Samu. 5. 11. 1. King. 5. 1. Psal. 45. 12. Psal. 83. 7. Psal. 87 4. Isa. 23. 1. Ier. 47. 4. Eze. 26. 2. & 27. 3.* Ioel 3. 4. Amos 1. 9. Zech. 9. 2, 3. Matth. 11. 21. and 15. 21. Mar. 3. 8. Luk. 10, 14, 15. Acts 21. 3, 7.

V

Viazatha Vagezatha. *sprinkling the chamber.* Heb. & Syri. *we Olive trees.* Ester 9. 9.

Iezatha

Ouania Vaniah, *nourishment of the Lord, or weapons of the Lord.* Ezra 10. 35.

Vania

Vasni Vasthni. *second, changed, a tooth, or my yeere,* 1. Chro. 6. 20.

Vasteni

Vasthi Vasthi, *drinking, doubling, parting, or hempe.* King Ahashuerosh wife. Ester 1. 9.*

¶ Vel

¶ Vel. *defiring God.* Ezra 10.34.

¶ Vlam. *a porch,* or *gallerie,* or *ſtrength,* or *fooliſhneſſe of them.* Mens names. 1. Chro 7.19. and 8.39.

Olla — Vlla. *a liſting vp, a ſacrifice killed on the altar, an infant, a little one,* or *a leaſe.* 1. Chro. 7.39.

Amah — ¶ Vmmah. *darkened, couered, his people,* or *with him.* A citie. Joſhua 19.30.

Amma
Hanni — ¶ Vnni. *an anſwere,* or *ſong,* or *afflicted,* or *poore.* Certaine men. 1. Chro. 15.18, 20. Nehe. 12.9.

Ani
Vaphſi — ¶ Vophſi. *a thing broken,* or *parched, a portion, a diminiſhing,* or *diminiſhed.* Num. 13.15.

Vphaſſin. Dan. 5.15.

Ophaz — Vphaz. *pure golde.* A place. Jere. 10.9. Dan. 10.5.

Ophir — ¶ Vr. *fire,* or *light.* A citie. Geneſis 11.28.

Vrban — Vrbanus. *ciuill, courteous,* or *gentle in ſpeach.* Pauls fellow helper. Rom. 16.9.

Hur — Vri. *my light,* or *fire.* Mens names. Exodus 31.2. 1. Chro. 2.20. 1. kings 4.19. Ezra 10.24.

Vrias — Vriah, or Vriiah. *the fire of the Lord,* or *the light of the Lord.* Mens names. 2. Sam. 11.2, 6, 7. * 12.9. Ezra 8.33. Nehe. 3.4 Iſai 8.2. Jere. 26.10.2. kings 16.11. Matth. 1.6.

Vria
Ourias — Vriel. *light,* or *fire of God.* 2. Chro. 13.2. Alſo an Angel. 2. Eſd. 4.1.

Aurim — Vrim. *light.* Exodus 28.30.

Vthai. *mine iniquitie,* or *time,* or *frewardnes,* or *an houre.* 1. Chro. 9.4.

Huz — ¶ Vz *counſaile,* or *wood:* after the Syrian. *faſtened.* Mens names. Gen. 10.23 and 22.21. and 36.28. Alſo a countrey. Job 1.1. Lam. 4.28.

Hus
Vs
Vſai Ozi — Vzai. *then,* or *he.* Nehe. 3.25.

Vzal — Vzal. *wandring, ſailing, ſailing forward,* or *deſtilling from the head.* Geneſis 10.27.

Ozia — Vzia. *the ſtrength of the Lorde,* or *the bucke goate of the Lord.* 1. Chro. 11.44.

Azia
Oza — Vziah. *idem.* Nehem. 11.4.

Vzza, or Vzzah. *ſtrength,* or *a goate.* Mens names. 2. kings 21.18. 1. Chro. 6.29. and 8.7. 2. Sam. 6.3, to 9.

Ozen Seera
Oſen-ſara — Vzzen Sherah. *an eare lappe of fleſh,* or *an eare lappe remaining.* A citie. 1. Chro. 7.24.

Ozzi — Vzzi. *ſtrong, my ſtrength,* or *my goate.* Mens names.

Azzi — 1. Chro. 6.5, 51. and 7.2, 7. Ezra 7.4. Nehe. 11.22. and 12.19, 42.

Ozias — Vzziah, as Vzia. Mens names. 1. Chro. 6.24 2. Chr. 26.1. * Ezra 10.21. looke Azariah.

Ozi — Vzziel. *the ſtrength of God,* or *the buckegoate of God.*

Vziel — Moaths ſonne. Exod. 6.18. Leui. 10.4. 1. Chro. 6.2. Of

Oziel — him came the Vzzielites. Num. 3.27. Alſo mens names.

Eziel — 1. Chro. 4.42. & 7.7. & 25.4.2. Chron. 29.14. Nehe. 3.8.

Ozielites

Z

Sennim — Zaanaim. A plaine. Judges 4.11.

Zaanan. *a going foorth.* A citie. Micah 1.11.

Zaanannim. *mouings,* or *a mouing,* or *one ſleeping.* A countrey. Joſhua 19.33.

Zaanan. *trembling.* Geneſis 36.27.

Zabad. *a dowrie,* or *endowed.* 1. Chron 2.36. and 7.21. Ezra 10.27, 33, 43. 2. Chro. 24.26.

Zabadiah. *a dowrie,* or *endowed of the Lord.* 1. Ch. 8.15

Zabbai *flowing.* Ezra 10.28.

Zabdi, as Zabad. Joſhua 7.1, 17. Nehe. 11.17.

Zabdiel. *the dowrie of God,* or *endowed of God.* Certaine mens names mentioned. 1. Chro. 27.2. Nehem. 11.14. and 1. Mac. 11.17.

Zabud, as Zabad. 1. kings 4.5.

Zabulon, looke Zebulun. The ſonne of Iaakob. Ge. 30.20. and 35.23. Exo. 1.3 he is bleſſed. Gen. 49.13. Deut. 33.18. His portion. Joſh. 19.10. to 17. His children. Gen. 46.14. Num. 26.26, 27. They could not expel the Canaanites, but made them tributaries. Judges 1.30. Alſo the countrie where the tribe of Zabulon dwelt. Matth. 4.13, 15.

Zaccai, or Zacchai. *pure meate,* or *after the Syrian, iuſt,* or *made iuſt.* Nehe. 3.20. and 7.14. — Zachai

Zaccheus, *idem.* A man who lodged Chriſt. Luke 19.2, to 11. — Zacheus

Zacur

Zacchi, and Zaccur. *mindfull, remembring,* or *of the male kinde.* Mens names. Numb. 13.5. 1. Chron 4.26. and 24. and 27.25.2. — Zachur, Zacheus

Zacharias

Zachai, as Zaccai. Ezra 2.9. — Zachaie

Zachariah. *mindfull of the Lorde,* or *man of the Lord.* Ieroboams ſonne, who ſucceded him: ſlaine by Shallum. 2. king. 14.29. & 14.8, to 13. Alſo John Baptiſts father. Luke 1.5, to 23. his ſong. Luk. 1.67, to 80. Alſo a prieſt. Luke 11.51. Matth. 23.35. 2. Chro. 24.20, 21. Of this name reade 2. kin. 18.2. Ezr. 8.3. 1. Eſd. 1.1, and 5.8. 2 Eſd. 1.40. 1. Mac. 5.18. looke Zechariah. — Zachari

Zacher. *mindfull,* or *man.* 1. Chro. 8.31.

Zadok. *iuſtified,* or *iuſt.* Mens names. 2. Samuel 8.17. and 15.24. 1. kings 2.35. Ezra 7.2. — Zadoe, Sadok

Zaham. *deteſting,* or *vncleane.* 2 Chron 11.19. — Zoan

Zair. *little,* or *broken ſl. ſle.* A citie. 2 king. 8.21. — Seira

Zalaph. *a ſhadow,* or *ringing,* or *ſhakings.* Heb. & Syri. *a ſhadow ioyned together.* Nehe. 3.30. — Seleth

Zalmon. *darkenes,* or *his image,* or *the ſhadow of a gift.* A mount. Judg. 9.48. Pſal. 68.14. Alſo one of Dauids worthies. 2. Samuel 23.28. — Zelmon, Selmon

Zalmonah. *a gift of the ſhadow,* or *our image.* A manſion. Num. 33.41. — Zalmona

Zalmunna. *a ſhadow forbidden,* or *a ſhadow or image, of perturbation.* A king Judges 8.5. Pſal. 83.11. — Salmana, Zalmana, Salmana, Zalmuna

Zambri *ſinging,* or *a vine,* or *a thinking.* 1. Mac. 2.26. Num. 25.14. — Zamri

Zamzummims. *thinking wickednes,* or *wickednes, of wicked men.* A people. Deut. 2.20. — Zam-zommim, Zomzummims

Zanoah. *forgetfulneſſe,* or *caſting from,* or *that reſt,* or *that comfort.* A citie. Joſ. 15.34, 56. alſo a mans name. 1. Chro. 4.18. Nehe. 11.30. — Zanoa, Zanoe

Zanoah *idem.* Nehe. 3.13. — Zanoa

Zaphnath paaneah. *a man to whom ſecrets are reuealed,* or *in the Egyptian tongue, a ſauiour of the world.* The name, which Pharaoh gaue Joſeph Gen. 41.45. — Zaphnathpaaneah

Zaphon. *the north eaſt wande,* or *hid,* or *a beholder.* A place Joſhua 13.27. — Saphon, Zareth, Zarah

Zara, or Zarah. *riſing,* or *cleerneſſe.* Gene. 38.30. and 46.12 Num. 26 20.1. Chro. 2.4. — Sarah

Zarcah. *leproſie,* or *a hornet.* A citie. Nehem. 11.29.

Zared. *a ſtrange going downe,* or *power ſpread abroad.* A riuer. Num. 21.12. looke Zered.

Zarephath. *perplexitie of bread,* or *the perſwaſion of perplexitie.* A citie betweene Tyre and Zidon. 1 kin. 17 20. Obad. Luke 4.20, 26. — Sarepta, Zaraphah, Sarephtas

Zaretan. *tribulation,* or *perplexitie,* or *a binding,* or *giuing perplexitie* A place. Joſhua 3.16. — Zarthan, Sarthan

Zarhites. *cleare.* Two familes, the one came of Zerah Simeons ſonne. Num. 26.13. The other of Zerah Iudahs ſonne. Num. 26.20. — Zerahites, Zereites

Zartanah, as Zaretan. A place by Jzreel. 1. kin. 4.12. — Zarthana

Zattu. *an olive tree,* a man. Ezra 2.8. Nehe. 10.14. — Sarthana

Zaza. *belonging to all,* or *all maner of waye: a wilde beaſt,* or *ſhining bright, Syri. going backe.* 1. Chro. 2.33. — Zatthu. Zethua

¶ Zebadiah. *the dowrie of the Lord,* or *the Lord hath endowed.* Certaine men. 1. Chron. 8.17. and 12.7. and 26.2.2 Chro. 19.11. Ezra 8.8. — Zetha, Ziza, Zebadia

Zebah. *ſacrifice,* or *a beaſt killed in ſacrifice for victorie,* or *a beheading,* or *a killing.* A king of Midian Judges 8.5. Pſal. 83.11. — Zabadia, Zeba

Zebedeus. *a dowrie,* or *endowed.* Father of James and John. Matth. 4.21. his wife maketh requeſt to Chriſt for her two children Matth. 20.20, 21. — Zebedee

Zebina. *a flowing,* or *flowing now:* or after the Syrian. *a ſelling,* or *buying.* Ezra 10.43. — Zabina

Zeboim. *little Doe,* or *Goates,* or *faire,* or *chiefe.* Syri. — Seboim

willing. A citie Gene.10.19.& 14.2.a valley. 1.Sam. 13.18.a village. Nehe.11.34.

Zebuda — Zebudah. endowed, or an endowing. 2.king.23.36.

Zabulon — Zebulun. a dwelling, or dwelling place, or abiding. Iacobs tenth ſonne. Gen.30.20 looke Zabulon.

Zacharias — Zebul. idem. Iudges 9.28.

Zachariah — Zechariah, as Zachariah. A prophet. Zech. 1.1. Many of this name. 1.Chro.5.7.& 9,21,37.& 15.18,20,24. and 24,25.& 26.2,11.& 27.21.2. Chro.17.7. & 20.14. and 21.2.and 24.20.& 29.1,13.Ezra 8.3,11,16. and 10.26.Nehe.11.4,5,12.& 12.34,41.Iſa.8.2.1.Eſdr. 1.8.and 5.8.and 8.38.2.Eſdr.1.40.

Zedada — Zedad, or Zedadah, his ſide, his hunting, or his trappes, A citie.Ezek.47.15.Num 34 8

Zedechiah — Zedekiah, looke Zidkiah. The ſonne of Joſiah, ſo named of Nebuchad-nezzar made king of Iudah.2.kin. 24.17.* Jere.37.1. his deſtruction. 2.king.25.1, to 8. Jere.52.1,to 12.& 39.1,to 8. which was foretold. Jer. 37.8,17.Eze.12.3,to 21. and 17.12.* and 21.25,26, 27.2.Chro. 36.10.hee ſendeth to Jeremie to pray for him and his people. Jere.37.3.

Zedechias — Zie

Zeb — Zeeb, a wolfe. Iudges 7.25. Pſal.83.11.

Sela — Zela, a rib, a ſide, a halting. A citie. Joſh.18.28.

Zelec — Zelek, the ſhadow of one ſicking, or the ringing of one ſmiting. 1.Chro.11.39.2.Sam.23.37.

Selec — Zelophehad. the ſhadowe of feare, or the ringing of feare. Num.26.33.& 27.1,to 8.& 36.2.* Joſhua 17.3,4.

Zalphaad — Zelzah. noone tide. a village. 1.Sam.10.2.

Salphaad — Zemarim. woolle, or pith of trees. A citie. Joſh. 18.22.

Zelaphead — Zemari. idem. Gen. 10 18.1. Chro.1,16.

Samarim — Zemaraim, idem. A hill in mount Ephraim.2. Chro. 13.4.

Semari — Zemirath. a ſong, or ſinging, or a vine, or a palme, or a thinking. 1.Chro.7.8.

Semarim — Zenan, coldenes, or a target, or weapons. A citie. Joſh. 15.37.

Semeron — Zenas, living. Titus 3.13.

Zemira — Zephaniah the hiding of the Lorde, or the ſecret of the Lord, or the beholder of the Lord. A Prophet. Zeph.1.1.

Zamira — Other names. 1.kings 25.18. Jer.37.3.1.Chro.6.36. Zech.6.10.2.Eſdr.1.40.

Zenan — Zephat looking glaſſes, a couering, a looking for, or a hony combe. A citie called alſo Hormah. Iudges 1.17.

Saman — Zephi. a beholder, a couering, a looking for, or a hony combe. Genelis 36.11.

Zena — Zepho, the north eaſt winde, or hid, or a beholder. Num.26.15.called Ziphion. Ge.46.16. Of him came the Zephonites. Num 26.15.

Sophonias — Zer. perplexitie, tribulation, or a bond, or a bringing together of ſtrength, or a rocke. A citie. Joſhua 19.35.

Sophonia — Zerah, riſing, or cleerneſſe. Mens names. Gene.36. 13.33.and 46.12.1.Chro.2.4.Matth.1.3.

Sophoniah — Zeraiah, or Zerahiah. the Lords riſing, or the cleerneſſe of the Lord. Mens names. 1.Chro. 6,6,51. Ezra 7.4. 1.Eſdras 8.2.

Sophoni — Zered, as Zared, looke Zared, and Deut.2,13.

Zephania — Zereda. perplexitie. A citie. 1.kings 11.26.

Zephoniah — Zeredathah. idem. A place. 2 Chr.4.17.

Sephath — Zereth. A place. Iudges 7.22.

Sepho — Zereſh, ſcattering heritage. Hamans wife. Eſt. 5.10.

Sephon — Zereth, as Zer. 1.Chro.4.7.

Ser — Zereth'hahar. of the mourning, bringing together, or the forme of blackeneſſe. A citie. Joſhua 13.19.

Zer — Zeri. a bond, a bringing together, roſin, triacle, a rocke, or ſtrong. 1.Chro.25.3.

Zara Zarah — Zeror. a bond, or abiding, or a litle ſtone. 1.Sam.9,1.

Serah — Zeruah full of leproſie, or a horner. 1.kings 11 26.

Zarathasar — Zeruiah. perplexitie, or tribulation of the Lorde, or a bringing together, or forme of the Lord. Abiſhahs father. 2.Sam.26.6.Alſo Ioabs mother. 2.Sam.17.25. ſiſter to Dauid. 1.Chro.2,16. Of her children Dauid complaineth. 2.Samuel 16.10. and 19.22.

Zarathasar — Zerubbabel. repugnant to confuſion, or ſtrange from confuſion, or a diſperſion of confuſion, or a circle of confuſion, or a ſtranger at Babel. Sonne to Pedaiah. 1.Chr. 3.19. Nephew to Shealtiel. Ezra 3.2. Nehem.12.1. called Sheſhbazzar. Ezra 1.8.and 5.14. and Berechiah. Nehe.6.18. He reedifieth the temple in deſpite of all enemies. Ezra 3.2.* Zech.4.6,7.* Hee contended to proue what thing was ſtrongeſt. 1. Eſdr.3.4.* and 4.1.* and 5.5.reade Hag.1.1.* and 2.3,5,22.* Eccliu. 49.11. Matt.1.12. Luke 3.27.

Zorobbabel — Zorobbabel

Sorobabel — Sorobabel

Zethan — Zethan, their oliue, or a place where olive trees doe growe. 1.Chro.7.10.and 26.22.

Zetham — Zethar. that beholding, or ſearching out diligently, or the olive tree of beholding, or that turtle bird, An Eunuch. Eſter 1.10.

Zie — ¶ Zia. ſweet, or ſmelling. 1.Chr.5.13.

Siba — Ziba, an hoſte, or armie, or ſtrength, or a ſkippe coming. ſeruant of Saul, looke Mephibosheth.

Sibion — Zibeon, iniquitie, ſtanding, or ſwelling of ſinne: after the Syrian, dipped, or dipping in. The ſonne of Seir. 1. Chr.1.38.Ge.36,20. Alſo ꝑ father of Anah. Ge. 36.2.

Sebeon — Zibia, a litle Doe, or a litle Goate, or chiefe, or the Lord ſtanding: Syrian, willing. 1.Chro.8.9.

Sibia — Zibiah. idem. Mother of Iehoaſh. 2.kings 12.1,2. Chro.24.1.

Sebia — Zicri. a remembrance, or remembring, or mankinde. Mens names. Exo.6.21. 1.Chr. 8.19,23,27.& 9.15.& 26.25.2.Chr.17.16.and 23.1.and 28.7.Nehe.11.9.

Zechri — Ziddim, huntings, or treaſons: or after the Syrian, deſtructions. A citie. Joshua 19.35.

Zieri — Zidkiah. the iuſtice of the Lord, or the iuſt of the Lorde, the ſonne of Joſiah, looke Zedekiah.

Aſſedim — Zidkiiah idem. A falſe prophet. 1.kings 22.11,24. 2.Chro.18.20,23.Nehe.10 1.

Zedekiah — Zidon. a hunter, or hunting, or the ſkippe of iudgement Canaans ſonne. Gen.10.15. Alſo a citie on the ſea ſide in Phenice, in ꝑ border of Iudah, built by Z don. Ge. 10.19.Joſh 11.8. and 19.28. Luke 4.26. looke Sidon.

Zedekiah — Ziha bright neſſe, or whiteneſs, or drought. Nehe.11.21.

Zedekia — Ziim. Iſai 13.21. Jere. 50.39.

Sedecias — Ziklag, the powring out of water of a meaſure, or making narrow a meaſure. A citie Joſh.15.31. and 19.5. giuen vnto Dauid. 1.Sam.27.6. burnt by the Amalekites. 1.Sam.30.1.

Sedecia — Zillah, a ſhadowe, a roaſting, or a roaring: or after the Syrian, talke. Gen.4.19.

Zedekiah — Zilethai, my ſhadowe, my ringing, or my roaring: or after the Syrian, my talke. 1.Chro.8.20.

Sicelag — Zilpha. a diſtilling from the heade or the mouth, or good cheape, or contempt of the mouth. Labans handmaide, which he gaue vnto Leah. Gen.29.24. and ſhe to her huſband Iaakob. Gen.30.9,10.

Zikelag — Zimmah. thought, wickedneſſe, or diſhoneſtie. The ſonne of Jahath. 1.Chro.6.20. Alſo the ſonne of Shimei. 1.Chr.6 42.

Zelzah — Zimran, a ſong, or ſinging, or a vine, or a thinking. Ge. 25.2.

Selethai — Zimri. idem. Certaine men. Nu. 25.14. 1. kings 16. 9,to 18.Chro.2.6.and 8.36. and 9.42. Alſo a countrey. Jere.25,25.

Zilthai — Zin. weapons, a target, or coldeneſſe. A wildernesſe. Num.13.22.

Zelpha — Zina. belonging to all, or all maner of waies, or a wilde beaſt, or a ſhining bright: or after the Syrian, going backe. 1.Chro.23.10.

Zemma — Zion, a heape, a tombe, looking glaſſes, or drought. A fort in Jeruſalem, (called alſo the mount of the Lord, and the holy mount) on the top whereof was a tower, called the citie of Dauid. 2. Sa.5.7,9.1.Chr. 11.5,6, 7.Pſal.2.6.The heauenly Zion deſcribed. Pſ. 87.1.*

Zimma — Zamma

Zamram — Zimran

Zamri — Zimri

Zambri — Zambri

Zim — Zin

Sion — Sion

reade Isa 2 3. and 3.16,17.&c.

Sior — Zior. *little, or the skip of one watching.* A citie. Iosh. 15.54.

Ziph *that mouth, that cheeke.* Syr. *false, or falshoode.* A citie. Iosh. 15.24.55. Also a desart. 1. Sam. 23.14.

Ziphites — The Ziphims discouered to Saul where Dauid was. 1. Sam. 23.19 and he prayeth. Psal. 54.1.*

Sipha — Ziph and Ziphah. *idem.* The sonnes of Iehaleel. 1. Chro. 4.16.

Sephon — Ziphion, as Zephon, looke Zephon.

Zephron — Ziphron. Heb. and Syr. *the falshoode of a song, or reioycing.* One of the cities which boundeth the land of Cannan on the North. Num. 34.9.

Ziphor — Zippor. *a birde, or sparowe, or crowne, or desart.* Syri. *a kidde, or earely.* Num. 22.2,4,10,16.

Sipporah — Ziphorah. *a mourning. &c.* as Zippor. Daughter of Reuel, and wife of Moses. Exod. 2.21, who fearing Gods vengeance, circumciseth her sonne. Exod. 4.25. She and her two children meet Moses in the wildernesse. Exo. 18.2, to 6.

Sephora

Zilthai — Ziltai. *a shadowe, a ringing, or rosting: or after the Syrian, intreating.* 1. Chro. 12.20.

Salathi — Ziz, *a floure, a yong spring, or a bush of haire curled, or sighe.* Syri. *a wing.* A place. 2. Chro 20.16.

Sis

Sisa — Ziza. *belonging to all, or all maner of way, or a wilde beast, or shining bright.* Syri. *going backe.* Sonne of Shiphei. 1. Chro. 4.37. Also the sonne of Rehoboam. 2. Chro 11.20.

Zisa — Zizah *idem.* 1. Chro 23.11.

Soan — ¶ Zoan. *mouing, or moued.* A city in Egypt. Num. 13.23. Psalm. 28.12,43. Isai. 19.13. and 30.4. Ezek 30.14.

Soar — Zoar. *little.* A citie called also Bela. Gen. 13.10. and 14.2. and 19.22,23,30. Also a citie. Isa. 15.5.

Segor

Soba — Zoba, or Zobah. *an army, or warring, or a commandement in that, or a swelling.* A citie. 2. Sam. 8.5. and 10.6.

Zobebah. *an armie, or warfare in that, or swelling in that.* 1. Chro 4.8. — Zobeba, Soboba

Zohar. *white, or bright.* Father of Ephron. Gen. 23.8. Also the sonne of Simeon. Gen. 46.10. — Soar, Sohar

Zoheleth, *creeping much, or drawing.* A place. 1. Kin. 1.9.

Zoheth. *a separation, or that feareful, or amasing, or that broken asunder.* Heb. and Syr. *that going downe.* 1. Chro. 4.20.

Zophah. *a viole, or binding a commaundement, or a commandement of swelling.* 1. Chro. 7.35. — Supha

Zophai. *a beholder, or a honycombe, or a swimming, or a couer, or a looking for.* 1. Chro. 6.26. — Sophai, Zophad

Zophar, *the morning time, a crowne, a circle, or a sparow: or after the Syrian, a kid.* Iob 2.11. — Sophar

Zorah. *leprosie, or a horne.* A citie. Iosh. 19.41. Iudg. 13.2,25. — Zaraah, Sara

Zorobabel, looke Zerubbabel.

¶ Zuar. *little, or the commandement of the citie, or after the Syrian, a maker narrow* Num. 1.8. — Suar

Zuph. *a watch, or couering, or a honie combe, or a swimming, or looking for.* 1. Sam. 1.1.1. Chro 6.35. — Suph

Zur. *a rocke, or strong, or a former of any thing, or bounde, or binding.* A king of Midian. Numb. 25.15. and 31.8. — Sur

Zuriel. *the rocke of God, the strength of God, the forming of God, or the bond, the bonding of God.* Num. 3.35. — Suriel

Zurishadai. *the rocke, strength, fashion, or figure of the almightie, or of one wasting.* Num. 1.6. — Zurishaddai

Zuzim. *pesses, or lintels ouer a doore, or shining.* Syr. *departing, or money.* Calde. *strong.* A mightie people, which Chedorlaomer destroyed for rebellion. Ge. 14. — Suzims

Zuzims, to 13.

FINIS.

The second Alphabet of directions to common places containing all the English words, conducting vnto most of the necessariest and profitablest doctrines, sentences and instructions, which are to be found in the olde and newe Testament.

The further contents and vse whereof, more at large appeareth in the Epistle written vnto the reader, and placed before the first Table.

Abominable: abomination. Idolatry to be counted most Abominable. Deut. 7.26.

The punishment of the Abominable. Reu. 21.8,27.

What things are Abominable to the Lord. De. 7.25. & 27.15 Isa 41.24.

The true seruice of God counted Abomination with the wicked. Exo. 8.26.

The Abominations of the Gentiles not to be followed. Leuit. 18.22,23,24.

False waights and measures, and doing vnrighteously, Abominable. Deut. 25.16.

Iudah imitated the Abominations of the Gentiles. 1. King. 14.24.

That which is highly esteemed among men, is Abomination in the sight of God. Luke 16.15 Prou. 15.8.

The Abomination of desolation standing in the holy place. looke Matth. 24.15. Mark. 13.14. Luke 21 20 Dan. 9.27.

Israels Abominations. Eze. 8.6.* & 16.2.* Isa. 1.13,14.

The cuppe and mother of Abominations. Reue. 17.4,5.

Abhorre. Wee ought not to Abhorre any mans person. Deut. 23.7.

The slanderer and double tongued, to be Abhorred. Ecclus. 28.13. and two lottes of people. Ecclus 50.25.

The ministers wicked life causeth Gods word & sacraments to be abhorred. 1. Sa. 2.17

The wicked Abhorre them that reprooue their faults Amos 5.10. But Paul willeth vs to abhorre euill, and cleaue to the good. Rom. 12.9.

Abide. Except we Abide in Christ, wee can doe no good thing Iob 15.4,6,7 Luke 19 5. John 1.39. and 8.35.

Who Abideth in Christ. 1. John 2.6,10. and 3.6,24. And how God Abideth in vs. 1. Iob. 2.24,27,28.

Able. Laban not Able to hurt Iaakob, and why Gen. 13.29.

No man able to fulfill þ Law. Act. 15.10.

Abolish. Christ hath Abolished death. 2. Tim. 1.10 and abrogated the lawe of ceremonies. Ephe. 2.15. Colos 2.14. Gal. 3.10.* Gal. Rom. 7.24.*

Rom.7.24.* and al outward rites of Iudaicall ordinances. Isai.1.11,12,13. and 9.4. Jerem.31.31,32,33,34. Hose 6.6. Amos 5. 21. Mich 2.10.& 6.6. Zech.7 5,6,9 Baruch 2.35. 1.Sam.15.22. and the order of that priesthood. Heb.7.11,12.

Absence. The absence of a good magistrate from his gouernmēt, bredeth great harme. Nehe.13.6,to 10.

Absent. Paul Absent in body, and present in spirite. 1.Cor.5.3.Col.2.5.

To bee at home in the body, & absent from the Lord, what.2.Cor.5.6.

Absteine. To Absteine from fornication, & why.1.Thes.4.3. They that cannot, let them marie. 1.Cor.7.9.

To absteine from all appearance of euill. 1.Thess.5.22.

Abstinence. True abstinence is to absteine from sinne. Tob 1.10.1. Thes.4.3,4.1.Pet. 2,11,12.

Unto those that vse abstinence, wisedome is giuen. Dan.1.17. and bodily health. Eccl.37.30.

Of the abstinence of John Baptist. Mat. 3.4. Luke 1.15. Mark. 1.6. Of Moses. Exo. 34.28.& 24.18. Of Eliah. 1.kin.19.8. looke Fasting.

Abundance. Abundance of all things commeth of God, and shalbe giuen to the thankful. Deut.8.7.& 18.1. & 30.9.2.Chro.32.29. And taken away from the unthankful. Deu. 28.47. Wans life consisteth not in abundance of temporal commodities. Luk.12.15. looke Store and Plentie.

Abunden. God is abundant in goodnesse and trueth. Exo.34.6.

Abuses. Abuses in the Church to bee redressed by good princes according to Gods worde. Rom.13.1,to 7 Examples. 2.Kings 18.4.2.Chro.17.6. 2.Kings 23.4.* Ezra 6. 11,12. looke Princes.

Gods ministers ought alwayes to preach against abuses. Examples. Mat.14.4. Mar. 6 18. Luk.3.11,12,13,14,19.1.Cor.1,10.* & 5.1.* & 6.1.to 12.& 8.1.* & 10.6,7.* & 11. 17.* & 14.4.* &c.

Abuse of Gods gifts reproued. Matt.25. 28. Luke 15.13.

Ministers ought not to abuse their authoritie in the Gospel. 1.Cor.9.18. looke Traditions.

¶ *Acception* of persons. looke Persons.

Accesse. Both Iewes and Gentiles haue accesse to God through faith, by Christ. Rō. 5.2. Ephe.2.18.& 3.12.

Account to bee rendred of all at the last iudgement. Eccles.11.9. and 12.15. Rom. 14.12. Yea of euery idle word. Matt.12.36. 1.Pet.4.5.

Accursed, looke Curse, and Execration.

Accuse: Accusation. Mephiboseth falsely accused to Dauid by his seruant Ziba. 2. Sam.16.3.

No accusation to be heard against an Elder, vnder ii.or iii. witnesses. 1.Tim.5.19.

Satan accuseth mankind before God. Job 1.10 & 2.5. and is cast downe. Rene.12.10.

Our wickednes accuseth vs before God. Jer.2.19. James 5.3. & doe our consciences. Rom.2.15.

Moses accuseth the Iewes. John 5.45.

Accustomed. Accustomed to doe or speake euil, hardly won to goodnes. Jer.13.13. Eccl. 23.15. looke Custome.

¶ *Adde.* Nothing to be added, or substracted to or from the worde of God. Deut.4.2. & 5.22.& 12 32. Josh.1.7. Pro 30 5,6. Mat. 28.20. Gal.3.15. Reue.22.18,19.

Administrations. Diuers gifts and administrations of the spirite in the Church. 1. Cor.12.4,5.

Admonish. Preachers should admonish their flocke. 1.Thes.5.12. and shew them the right way. 1.Sam.12.24. Looke Exhort, Teach, and Preachers.

Adopted. God hath predestinated the Elect for his Adopted children, before the worldes creation. Ephes.1.5. for that cause Christ came into the worlde. Galat.4.4,5. Rom.8.15,23.

To the Iewes appertaineth the adoption of being a peculiar people vnto God. Rom. 9.4.

Aduersaries. The Lords aduersaries shall be destroyed. 1.Sam.2.10.

Aduersaries which the Lord stirred vp against Salomō for his idolatry. 2.ki.15.37.

The deuill is our aduersarie. 1.Peter 5.8. looke Enemie.

Aduersitie commeth of the Lorde. Job 1. 21.& 2.10. Pro.3.12. Eccius. 11.14. Not to faint therein. Pro.20.10. That yoke to bee borne in youth. Lam.3.27. Of Aduersitie, looke Prosperitie.

Adulterie forbidden. Exo.20.14. Deut 5. 18. We ought to flee from it, and why. Pro. 6 24.* The punishment of it. Deuter.22.22. Leuit.20.10. Which if man neglect, God himselfe will execute. Jerem.5.7,8,9.& 7.9, 15,16,20.* Ez.22.11,13,14,15. Example. 2.Sam.12.18.*

Susanna had rather die then commit adulterie. Dan.13.23.* Joseph likewise. Gen. 39.7.*

Adulterers in heart, who Mat.5.28.

The intent punished, though the act bee vncommitted Gen.12.17. and 20.3,4.

Adulterers, buggerers, & fornicators shall not inherite heauen. 1.Cor.6.9,10. Ephes. 5.5.1.Tim.1.10 Heb.13.4.

Adulterie the occasion of murther. 2.Sam. 11.15.* Matth.14.3,10. Marke 6.18,19, 27.*

Adulterie destroyeth the soule. Pro verb.6. 32.* the cause of many euils. Eccius. 23. 17.*

Christ calleth the Scribes and Pharises an adulterous generation. Mat.12.39.

Onely adulterie separateth man and wife. Mat.19.6,9.

God will be a swift witnesse against adulterers. Mal.3.5.

An old doting adulterer is to be abhorred. Eccius 25.2.

Diuers kindes of adulterie. Jer.23.10.2. Pet.2.14.Ez.20.10,11.*Hose.4.2,10,11.

Spiritual adulterie. Psal.73.27. Jer.3.1, 2,9.* & 13.27.Ez.16.17,60.* Hos.2.2.

The triall of suspected adulterie. Num.5. 12.13.* reade more Gene.26.10. Judg.19. 2.* Job 24.15.* and 31.1,6,10,11. Pro. 5.3,to 21. and 7.5.* Wisd.3.13.* John 8.3, 4,5 Matth.5 27,32. and 15.19 Marke 10. 11. Rom 7.3. and 13.9. Galat.5.19 James 4.4. looke Fornication and Whoredome.

Aduocate towards God the Father is only Jesus Christ. 1.John 2.1,1.

Affiance. looke Hope and Trust.

Affinitie. looke Kinred and Tribe.

Affliction. God threatneth afflictions to those that turne to other gods. Deut.31.16, 18.Josh.24.20. and to those that transgresse his lawes, till they confesse their sinne. Leuit.26.40. The Israelites cruelly afflicted by the Egyptians, yet would they not obey Moses. Exod.6.9.

God afflicted the Iewes, that they might learne the malice of their owne hearts, and so conuert. Deut.8.2,3. for thereto affliction tendeth. Psal.119.71.

The Israelites afflicted for their sinnes, by true repentance and prayer obtained deliuerance. Judg.10,13,15,16. and 11,32.

The wicked citizens of Beth-shemesh being afflicted, confesse the Lord. 1.Sam.6.20

God succoureth the afflicted. Genes.16.7. and 21,17.

God deliuered Israel out of their affliction by wicked Jeroboam. 2.King.14.26,27.

Dauid bare his afflictions patiently, as iustly sent of God. 2.Sa.16,10,11,12,13. Psal.119.75.

James exhorteth vs to suffer afflictions, and in them to pray. Jam.4 9. and 5.13.

Wee must through many afflictions enter into the kingdome of God. Acts 14.22.

Hannah for her barrennesse, sore afflicted in mind. 1.Sam.1.7,8,10. yet ceaseth not to pray to the Lord to become fruitful. 1.Sam. 1.13.

To afflict and humble the soule for a day, what. looke Isai. 58.5. Leuit.23.27,29,32. and 16.31. Numb.29.7.

Who so seeketh God truely in affliction, findeth him. 2.Chro.15.4.15.

By affliction wee are made like the sonne of God. Heb.2.10.

We ought to succour the afflicted. Eccius. 7.34,35.

God seemeth to be vexed for the affliction of Jerusalem. Jere.8.21.

God doeth not afflict man aboue measure. Job 34.23.

The studie of Gods Law preserueth vs in affliction. Psal.119 92.

No man sorie for the affliction of Joseph. Amos 6.6.

All the afflictions of this life are not worthie of the glorie that shalbe shewed. Rom.8. 18.

The Apostles afflicted for Christes sake. Actes 4.3. looke Tribulation, and Persecution.

¶ *Against* God no wisedome preuaileth. Pro.21.30.

Hee that is not with mee, is against mee, Mar.12.30.

Age not honour make men wise, but the spirit of God. Job 32.8,9.

Josiah at xvi yeres of Age, was zealous of Gods glorie. 2.Chro.34.3.

Honourable Age not measured by yeeres, but

but by wiſedome and good life. Wiſd. 4. 8, 9.
Age is a crowne of glory, and how. Prou. 16. 31.
Agree with thine aduerſarie quickly, and why. Matth 5. 25, 29.
Of agreement of brethren, Matth. 23. 8. Ioh. 20. 26. Acte 2. 44, 46. God and man pleaſed with the well agreeing of man and wife. Eccluſ. 25. 1.
Agonie, looke Anguiſh.
A lone. Not good to be alone. Eccleſ. 4. 8, to 13. looke Onely.
All lie in waite for blood: euery man hunteth his brother with a net. Mich. 7. 2, to 7. Habak. 2. 12, 15, 19.
Chriſt is All in All. Col. 3. 11.
We ought to doe good to All men, but ſpecially to the houſhold of faith. Gal. 6. 10.
All men but earth & aſhes, Eccluſ. 17. 33. Ge. 2. 7. & 3. 19. & 18. 27. All ſinners by Adam 2. Eſd. 3. 21, 22. & 7. 48. and 9. 19. Rom. 5. 18.
God will that all men ſhalbe ſaued & come to the knowledge of the trueth. 1. Tim. 2. 4.
Chriſt died for all men. 1. Tim. 2. 6.
Al that beleeue ſhalbe ſaued. Mar. 16. 16. Ioh 3. 15. All haue not faith. 2. Theſſ 3. 2.
All put for many. Act. 9. 35. & 10. 38. Phi. 2. 21. for the elect. Ioh 6. 45. Epheſ. 1. 22, 23. for the wicked. Luke 6. 26. for all ſorts. Matth 8. 16.
All, not alwayes vſed vniuerſally, as Luk. 6. 26. Rom. 11. 32. 1. Cor. 6. 12. and 10. 23. and 13. 7. and 15. 22. Phil 2. 21. Col. 3. 10. 1. Tim. 2. 4. 6. Tit. 2. 11. Reue. 13. 16.
That all ſorts of men ought to know the Scriptures. Deut. 6. 6, to 10. Num. 11. 29 Joſ. 1. 8. Pſal. 1. 2. Pſa. 19. 7 to 12. Pſal. 118. 9. and 16. 105. Pro. 30. 5. Luk. 11. 52. Joh. 5. 32. Act. 17, 11. and 18 24. Rom. 15. 4. Col. 3. 16. 1. Tim. 4. 13. 2. Tim. 3. 17. Reue. 22. 18.
All things created, vpholden & gouerned by God onely Pſal 7. 3. Pſalm. 104. 8, &c. Pſal. 145. 14, &c Pſal. 107. 5, &c. Col. 1. 16, 17. Hebr. 1. 2, 3.
All things neceſſary to ſaluation reueiled by Chriſt. Joh 15. 15. Actes 20. 27. in the ſcripture. 2. Tim. 3. 16, 17.
Allegorie. Pauls allegorie of Hagar and Sarah. Galat. 4. 22, 32. An allegorie is one thing ſpoken and another meant. Gal 4. 24.*
Almes. acceptable ſacrifice to God. Phil. 4, 18. not to be giuen grudgingly, and why. 2. Cor. 9. 6.*
Chriſt commandeth vs to giue almes, and why. Luke 12. 33.
All things cleane to them that giue almes richly. Luke 11. 41.
How to giue almes. Mat. 6. 2, 3, 4. Eccluſ. 18, 14, 15, 16. and 35. 2, 9, 10, 11, 15, 19. Tob. 4. 7, to 12 and to whom. Gal. 6. 7, to 10.
Of almes, & miniſtring to the poore, with examples thereof. Ex. 22. 21, to 28. & 23. 9, 10. 21. Leu. 19. 13. & 23. 22 & 25 35, 36.* Deut. 15 7 & 16. 11, 14 & 24. 10.* 1. Ki. 17. 9, to 17. 2. kin 4. 1, to 8 Nehe. 8. 10 Eſt. 9 22 Job 29 12, to 18 Pſa. 41. 1. 2 3. Pſa. 82. 3, 4. Pſ. 112. 9. Pro. 3. 3, 9, 27, 28. & 11. 17, 29. & 14. 20, 21, 31. & 19. 17. & 22. 13, 27. & 22, 9, 16, 22, 23. & 28. 27 & 21. 20 Iſa. 5. 8 13, 23. & 58. 7. Ezek. 16. 49. Dan. 4. 24. 1 Eſdr 9 52, 54. Tob. 1. 3, 7, 8, 16, 17. and 12, 8, 9. Eccluſ 3. 33. and 4. 1, to 10. and 7. 22, 34, 35. and 12. 1, to 8. and 14. 13. and 7. 12, 30, 31. & 29. 11, 12, 13, 14, 22. & 34. 18, to 24. Mat. 10. 44. & 19. 21. & 25. 35.* Lu. 6. 31, to 39. and 11. 41, 42. & 12. 33, 34. & 14. 12, 13, 14. & 16. 9. & 11. 8. & 21. 1, to 5. Acts 2. 45, 46, 47. & 3. 2, 6. and 6 1, 2. 3 9. 36. and 10. 2, 31. & 11. 29, 30. and 20. 35. and 24. 17. Roma 12. 13, 20. and 15. 26, 27. 1. Cor. 16. 1, 2. and 2. Cor. 1. 4, 14.* Epheſ. 4. 28, 32. Heb. 13. 1, 2, 3, 16. 1. John 3. 17, 18. looke Mercifulneſſe.
Altar. God commandeth the Iſraelites to ouerthrow the Altars of the Gentiles. Exod. 34. 13. And Gideon to deſtroy the Altar of Baal. Iudges 6. 25.
Abraham builded Altars to God. Gen. 12. 7, 8. and 13 18. and 21. 33. and 22 9. and Iſhak. Gen. 26. 25. and Iaakob. Gen 33. 20.
God commanded Iaakob to build him an Altar at Beth el. Gen 35. 1, 2, 3, 7.
Offerings (in witneſs of the couenant) byon the Altar which Moſes let vp at the foote of mount Sinai. Exod. 42. 3, 4, to 9.
God commaded Moſes to make him both an Altar of earth and of ſtone, and how. Exodus 20 24, 25, 26.
Aarons Altar to the golden calfe that he had made. Exod 32. 4, 5, 6.
The foome of the Altar for burnt offrings, with his appurtenances. Exo. 27 1, to 9. and 30. 1 to 8. and where it ſtoode. Exo. 40 6, 29. Alſo of the Altar of incenſe. Exod. 37. 25 and 40 26, 27. Alſo of the Altar of Salomons Temple. 2. Chron. 4 1.
The diſcription of the Altar by reuelation. Eze. 43. 13.*
How the Altar ſhall be cleanſed. Exod. 29, 36, 37. Leui. 16. 18, 19.
No offrings to be made, but on the Altar. Ioſh. 22 29.
The offerings of the Princes of Iſrael at the dedication of the Altar. Num. 7. 3, 10.*
Moſes built an Altar, in memorie of the deſtruction of Amelek Exo. 17. 15. And Joſhua another, after the Iſraelites paſſing ouer Iorden, with the Law grauen thereon. Ioſh. 8. 30. as Moſes had commanded. Deu. 27. 2.* which altar Ieſhua builded in mount Ebal accordingly. Ioſh. 8 30 *
Reuben, Gad, and halfe Manaſſeth, built a great Altar, and to what ende. Ioſh. 22. 10, 22, to 32. and Gideon another. Iudg. 6 24, 26. and Samuel. 1. Sam. 7. 17. and Saul. 1. Sam 14 35.
After Dauid had built an Altar to the Lord, and offered ſacrifice, the plague ceaſed. 2. Sam. 24. 18, 25.
The Altar of burnt offerings made by Beſaleel, remained vntill Salomons time. 2. Chron. 1. 5.
Adonijah taken from the Altar by the commandement of Salomon. 1 king 1. 50. to 54.
Joab ſlaine before the Altar, and why. 1. kings 2. 28, to 35.
Aſa renueth the Alcar before the porch. 2. Chro. 25. 8.*
Eliiah offended that the Altar of God was broken downe, repaired it, and ſacrificed thereon to God, before Baals prieſts 1. kings 18. 33. to 41.
Ajaz defaced the braſen Altar, and placed thereby an Altar framed after the paterne of the heathen, contrary to Gods will. 2. kings 16. 10, to 19.
Joſiah deſtroyeth the Altars of Idoles, and ſacrificeth the Prieſts vpon them. 2. kin. 23. 12, 15, 20.* Zerubbabel with Joſhua the the prieſt, reedified the Altar for burnt offrings, Ezra 3. 2, 4.
Iudas Maccabeus deſtroyed the Altar of burnt offering polluted by the heathen, and builded another. 1. Macc. 4 44, 45, 46, 47.
Chriſt the Altar of the faithfull. Iſa. 56. 7. and 60. 7. Hebr. 13. 10, to 17. Reue. 6. 9.
They that waited of the Altar, were partakers thereof: and they that preach the Goſpel ought to be prouided for. 1. Cor. 9. 13, 14. how, and why. 2. Chro 31. 4.
Ambaſſadours. Preachers are Chriſtes Ambaſſadors, praying vs by the Goſpel to be reconciled to God. 2. Cor. 5, 20. Epheſ. 6 20.
Ambition ſometime ioyned with hypocriſie. Luke 18. 9, 10. &c.
Ambition to be auoyded. Matt. 18. 1, 2 3. and 23 8, 10, 11, 12. Luke 14 7, to 11. John 3. 27. Rom. 12, 10. and 1. Cor. 13. 4. Jam. 3. 1. Examples of Ambition. Mat. 20. 20, &c. and 23. 5 Joh. 19. 10. Acts 8. 18, 19, &c. and 23. 9. and 3. John 9.
Ambition the mother of enuy. Acts 1. 45 1. Tim. 6. 4.
Ambition a great plague to the Church. 1. Tim. 3, 6. and 3. John 9. A cauſe of the end of vnbeliefe. John 5. 44
Amendement. God winketh at our ſinnes, becauſe we ſhould amend. Wiſd. 11. 20.
Gods ſcourges are ſent for our Amendement. 2. Eſ. 16. 15, 16. looke Repentance.
Amiſſe Remember the end of what thou doeſt, and thou ſhalt not doe amiſſe. Eccluſ 7. 36.
Angel, ſignifieth a Meſſenger: commonly taken for ſpirites celeſtial which ſerue God to accompliſh his heauenly will, and are of the nature of fire. Hebr. 1. 7. God the Father created Angels, by his ſonne Jeſus Chriſt, Col. 1. 15, 16. Angels ſent either to comfort and defend vs, or to diſmay, and puniſh vs, Mat. 4. 11. and 18. 10. Gen. 19. 11, 13.
The appearing of an Angel to Manoahs wife, was fearefull. Judges 13. 3, 6.*
An Angel appeared to Moſes in a flame of fire. Exod. 3. 2. Acts 7. 30.
The Law giuen by the ordinance of Angels. Acts 7. 53. Gal 3. 17, 18, 19 Heb. 2. 2.
Iaakob ſaw Angels going vp and downe by a ladder. Gen. 28. 12.
The Angels deſire to beholde Chriſt. 1. Pet. 1. 12.
Hagar comforted by an Angel. Gen. 16. 7, 9, to 15. and 31. 14, 17, to 20.
Abraham harboureth three Angels. Gen. 18. 2, to 16.* and Lot harboureth two. Gen. 19. 1, 2, to 26.
By a viſion of Angels God comforted Iaakob Gen. 32. 1.
The Angel conducted the ſeruant of Abraham to finde a wife for Iſhak. Gene. 24, 7, 12. 27. 40.*
God ſpake to Iaakob by an Angel in a dreame Gen. 31. 11.
Iaakob wreſtling with an Angel preuailed.

Gen.32.24.25.* He called vpon the Angel that deliuered him from all euil, to confirme his blessing to Iosephs children.Ge.48.16.

Eliah comforted by an Angel.1.king.19.5,6.and willed to go to Ahaziah.2.kin.1.15.

Abrahams sacrificing of his sonne stayed by an Angel.Genesis 22.11.12.*

God promiseth the Israelites the protection of his Ang.l.Exodus 23.20.and 32.2.

An Angel went before the hoste of Israel. Exodus 14.19.and 32.34.

An Angel comforteth Ioshua. Iosh.5.13, 14.15.

An Angel appeareth to Gedion. Judg.6. 11,to 28.

An Angel with a sword in his hand,in the way resisted Baalam. Nu.22.22,23,to 36.

An Angel reproueth the Israelites, and why.Judges 2.1.to 6.

The Angel Raphael, guide to Tobias. Tob 5.6.to chapter 13.

An Angel protector of Iudeth and her. Iudeth 13.11.*

By an Angel, 185000. of Saneheribs hoste slaine in one night.2.king.19.35. Isai 37.36.and 2.Chron. 32.21.Ecclus.48.22. 1.Mac.7.41.2 Mac 8 19.3 7000 Israelites stricken with the pestilence. 2.Sam.24.15, 16,17. and three preserued in the fiery fornace.Da.3.23,24,25.* and Daniel fed and preserued from the lyons.Dan.6.16,to 23.* Cha.14.31,32,33,34 *and the vision of the 70. Weekes declared. Dani.9.21,25.* and Zacharie promised a sonne.Luke 1.13.

The Angels minister to Christ in the desart.Matt.4.11.Mark.1.13.An Angel comforteth him in the garden. Luke 22.43 Hee could haue had legions of Angel. to haue deliuered him,but he would not.Matth.26 53. and why.Matt.26.24.

The Angels shewe the women that Iesus is risen.Mat.28.5.6.Marke 16.5,6.*Luke 24.4,5,6,to 11.John 20.12,13.

Herod stricken by an Angel, died miserably.Actes 12.23.

The Apostles deliuered out of prison by Angels.Actes 12.7,to 12.

Peters Angel.Acts 12.15.

An Angel willed Philip to preach to an Eunuch.Actes 8 26.

An Angel sheweth Paul that none of them with him in the ship should perish.Acts 27.23,24.*

The Angel declared to the shepheards the birth of Christ.Luke 2.9,10,11.

The Angels reioice at the conuersion of a sinner.Luke 15.7,10.

Christ farre more excellent then Angels, and why.Heb.1.4.yet inferiour in some respects Heb.2.7,9.

Christes Gospel disobeyed, more worthie punishment,then that giuen by Angels. Hebrewes 2.2.

An Angel from heauen preaching any other saluation, then Christ, not to be beleeued.Galat.1.8.

An Angel refuseth worship.Rev.9.10.and 22.8,9.and would not let Manoah offer sacrifice to him,but to God. Judges 13.16.and Paul exhorteth to beware of superstitious worshipping of Angels.Col.2.18.

The wife ought to couer her head for the reuerence of Angels.1.Cor.11.10.

Angels appointed gardeins of children. Matth.18.10. their nature is to comfort.2. Esd.5.15.Luke 1.13,30.and 22.43.

Christ shal come to iudgement with al the Angels.Matth.25.31.2.Thess.1.7.

The children of God shall liue an Angels life.after the resurrection.Mat.22.30.Mar. 12.25.Luke 20.35,36.

Angels foode.what.Psal.78.25.

Diuers visions of Angels.Reuel 7.1. and 8.2.and 10.1.and 14.6.and 15.1.and 18.20.

Christ tooke not on him the nature of Angels,but of men.Heb.2.16,17,18.*

Satan can transforme himselfe into an Angel of light.2.Cor.11.14.

God spared not the Angels that sinned 2. Pet.2.4.Jude 6. Of alluding to the fall of Angels.Looke Job.4.18,and 15.15.Isa.14. 12,to 22.Ezek.28.2,to 20.John 8.44.Christians shall iudge the Angels that fell. 1. Cor.6.3.

Dauid compared to an Angel, and why. 1.Sam.29.9.2 Sam.14.17,20.and 19.27.

Paul receiued of the Galatians, as an Angel,and as Christ himselfe.Gal.4.14.

Angels called the children of God. Iob.38. 7.Psal.34.7 Psal.91.11.Psa.103,20.and Gods armies.Iob 25.3.Gene.32.1.2.Iosh. 5,13,14,15.2.kin.6.16,17.and 2.Macc.11, 6,to 14 and one,a watchman Dan.4.10.

The Angel of Gods presence.whose name is wonderfull.counsellour,&c. is Christ Isai 9.6.and 63.9.The same Iohua worshipped Iosh.ua 5 14.

Angels for preachers, or ministers.Reue. 1.20.

The Sadducees denie, that there are Angels.Actes 23.8.9.

Of Angels,reade Isa.6.1,2,3. Ezek.1.5. Da.8,15,16.and 10.5,to 8.and 12.5.*Baruc.6 6.Matt.1.20,to 24.Acts 1.10,11.and 5.19.and 10 3.Rom.8.38.

Of good Angels, looke Archangels, Seraphim,and Cherub.

Of euill angels, looke Deuil, and Spirits, and Psal.78.49.

Anger. to bee banished from Christians. Ephe.4.31.Jam.1.21.Col.3.8.

God angry with the Israelites, and why. Deu.32.31.Judg.2.12,13.with Moses.and why.Exod 4.14 Deu.1.37.with Aaron, and why Deut.9.20. with Salomon, and why. 1.kings 11.8.*

God being angry for our sinnes deliuereth vs into captiuitie. Judges 2.14. 1.kings 8. 33,46.

Gideon praieth God not to be angry with him,and why.Judg.6.39.

Christ looked on the Pharises angerly, and why.Marke 3 5.

Wee ought not to prouoke God to anger, and why.1.Cor.10.22.

If Gods anger bee once kindled, hee sendeth vs no seasonable weather. Deut.11.17. and 1.kings 8 35.

True loue is not prouoked to anger.1.Corinth.13.5.

Haue no familiaritie, neither strine with an angry man,and why.Prouerb.22.24.25. Ecclus.8.15,16.

Meekenesse appeaseth anger.Prouer.15. 1.18.

To be angry with thy brother, is damnable.Matth.5.22.

Be angry, but how.Ephe.4.26.

A mans anger is according to his power and riches.Ecclus 28.10.

Jonah angry with God,& why.Jona.4.9.

God is the Lord of anger, and slow to anger.Nahu.1.2.3.Num.14.18.looke Wrath, Ielousie,Prouoking,and Zeale.

Anguish. The Israelits hearkned not vnto Gods message for anguish of spirit. Ex 6.9.

Christs anguish and agonie,at the mount Oliuet Matt. 26.27,28. Marke 14.33,34. Luke 22.44.

Answere. put for to speake.Matth.15.15. and 17.4.and 28.5.Mar.11.14.and 12.35. Luke 13.14. and 14.3. Euery Christian ought to giue an answere to any that aske of his hope,and how.1.Pet.3.15,16.

A soft answere asswageth wrath.Pro.15.1.

What it is to answere a matter before we vnderstand the trueth.Prou.18.13.Ecclus. 11.7.8.

Antichrist. Looke in the first Table.

Anoynting. With the anointing oyle, not lawfull to anoint mans flesh. Exodus 30. 23,24,25 Leuit.30,31,32,33. Looke Oynting.

Anoynting, a signe that the Priesthoode should be euerlasting.Exod.40.15.

Saul anointed king.1.Sam.9.16. * and 10.1.and Dauid,first by Samuel. 1.Sam. 16.13. then by the men of Iudah.2.Sam.2. 4.and afterward by the Elders. 2.Sam.5. 3. and Salomon by Sadok, Dauid then liuing.1.kings 1.39.

Dauid washeth and anoynteth himselfe, and why.2.Sam.12.20.

Notwithstanding the plentie of Oliue trees,the wicked shall not enioy the anoynting of themselues with the oile.Deu.28.40.

Dauid would not harme Saul the Lords anoynted.1.Sam.24.5,7.* Hee that layeth hande on the Lordes anoynted, is worthie death.2.Sam.1.14,15,16.Psal.105.15.

Ruth washeth and anointeth her selfe,and why.Ruth 3.3. so did Iudith. Judith 10.3.

Cyrus called Gods anoynted, and why. Isa.45.1.

Anoint thy head when thou fastest.Matt. 6.17.

The holy Ghost.the anoynting of the faithfull. Joh.2.27. Of which anoynting, reade Psal.45.7.Psa 89.20.Isa. 61.1.Da.9.24. Luke 4.18.Heb.1.9.

The Apostels anointing the sicke,healed them.Marke 6.13. This ceremonie, why it is left looke James 5,14.note i.

Of Apostles. What is meant by the worde Apostle,and how they were chosen out of the Disciples.Luke 6.13.

The Apostles the light of the world Mat. 5.14.the salt of the earth. Mat.5.13.Marke 9.50.Luke 14.34.35. dispolers of Gods secrets.1.Cor.4.1. Ambassadours. Ephel.6. 20.Ministers of Christ, 1.Cor.3.5.and 4.1. Gods labourers. 1.Corinth.3.9. witnesses of the passion and resurrection of Iesus Christ,

and

and prepoyntment to preach the same to all nations. Luke 24.47,48. Acts 1.8,22. & 2.32. Mat.16.15. Mat.28,19,20.

Paul tearmeth himselfe the least of the Apostles, and why. 1. Cor. 15.9.

The Apostles faith proued by a tempest. Mat.8.24,25,26. Mat.4.37,38.* Lu.8.23, 24. They are reproued that they did not fast. Mat.9.14. mar.2.18. Luk.5.33. Christ foresheweth that they shall fast after his ascension. Mat.9 15. mar.2,20. Lu.5.33. The power that Christ gaue to the. Mat.10.1. Christ commandeth them to preach the Gospel for nothing. Mat.10.8. They are sent to preach the Gospel onely to the Iewes. Matt.10.6. They trauel without money, staffe, &c. Mat. 10.9,10. Luke 9.3. Mar.6.8,9.

The Apostles forbidden to salute any man by the way. Lu.10.4. Their iourney & preaching. Mar.6.12 and the returne. Luke 10. 17. Christ foresheweth them the troubles they should suffer for the Gospel. Matth.10. 16.* Mar.13.9. Luke 12.11,12. & the griefe whilest he was in the graue. John 16.16,20. They confesse that during their preaching, they wanted nothing. Lu.22.35. Christ praieth for them, & for those that should beleeue by their preaching. John 17.9,15,20. He taught them his fathers will. John 17.8. He foreshewed them y they should be dispersed, and leaue him alone at his passion. John 16. 32. He speaketh plainely to them. Joh.16.29. And therefore they beleeue. John 16.30.

The Apostles reaped that which the Prophets had sowen. John 4.38. Iesus manifesteth himselfe vnto the Apostles, as they were fishing. Joh.21.3,4 Hauing receiued the holy Ghost, they speake diuers languages. Act. 2,4,6. They preach in the Temple and in the houses. Acts 5.42.

The Apostles put in prison, and beaten for preaching Christ: and commanded to speake no more in that name. Act.4.3,5,18. and 5.40. They reioyce that they were counted worthy to suffer for Christ. Actes 5.41. Their epistle to ỹ Gentiles. Act. 15.23,to 30

Apostles and diuers sorts of functions ordeined in the Church, to deliuer the Gospel, both to helpe our infirmities. 1. Cor.12. 28. and to confound the wisedome of the world. 1. Cor.1.27,28.

The Apostles had the true vnderstanding of the Prophets. 2. Peter 1.19.

Christ the foundation of the Prophets and Apostles. Ephe. 2.20.

The 11. Apostles saw Christ after his resurrection. 1. Cor. 15.5. & so did 500. brethren at once. 1. Cor. 15.6.

The Apostles commanded to preach the Gospel to all men. Mat.28.19. Mar.16.15. Joh.15.8.* & 20.22. Acts 1.8 & 10.34. Their preaching spread throughout ỹ world, therefore none can pleade ignorance. Rom. 10.18.*

The Apostles shal iudge the twelue tribes of Israel Matt.19.28.

Iesus Christ is our Apostle, sent by the Father Heb.3.1.

Paul the Apostle of the Gentiles. Rom. 11.13. 1. Tim.2.7. 2. Tim.1.11. He vsed not alway the libertie of his Apostleship, as he might, 1. Cor. 4.5,15.* looke Paul.

Of false Apostles & markes to know them by. Rom. 16.17,18. & 2. Cor. 2.17. & 11.13.

Apparell. Women ought to be comely and not collily Appareiled, and why. 1. Tim. 2,9, 10. 1. Peter 3.3, to 7. Isa. 3.16.*

No man to bee better regarded for his goodly Apparel. James 2.1,2,3.

Gorgeous Apparel and delicate fare, meeter for Courtiers, then preachers Lu.7.25. Looke Excesse, Garment, and Raiment.

Appearance. Man looketh on the outward Appearance: but the Lorde beholdeth the heart. 1. Sam. 16.7. looke Likelihoode.

Appeare. How the Lorde Appeared to Abraham, Izhak, & Moses, looke the 1. table.

How Christ shall Appeare in iudgement. 2. Thes. 1.7,8.

Of Appearings, visions, strange sights and hearings, reade Iob. 5.13,14,15. 2. kin. 7.6, 7. 2. Mac. 3.24.* & 5.2,3. & 10.29,30. & 11.8.

Apple. God kept the Israelites as ỹ apple of his eye. Deu. 32.10. He that afflicteth the faithful, toucheth ỹ apple of his eye. Zec 2.8.

Arke. Noah commanded of God to make an Arke, that he & his family should enter into it for their preseruatio. Ge. 6.14.* & 7.1,7.

The Arke rested on the mountaines of Ararat. Gen. 8.4.

Arke. Moses at Gods commandement made an Arke of wood, wherein he put the tables of the ten commandements. Deu. 10. 1, to 6. Exod. 34.1, 24, 28. Exod. 31.18.

The fourme of the Arke of couenant Exod. 25.10. the situation. Exod. 36. 30, 31, 32.

The booke of the Law put in the side of the Arke, & why. Deu. 31.26.* It stoode still in Iordan, vntil the Israelites were gone ouer. Iosh. 3.14,17. The order of the carying thereof described. Iosh. 3.3,4 & 4.16,20.*

From Gilgal the Arke is caried to Shiloh. Iosh. 18.1.

The Arke taken from the Israelites. 1. Sam. 4.3,4, 10, 11.

The Arke being placed of the Philistiims by the idole Dagon, he fel down broken, and they were plagued. 1. Sam. 5.1, 2, 3, 4. from Ashod it was remoued to Gath. 1. Sam. 5. 8. from thence to Ekron: but the Ekronites tasting like inconuenience there by. 1. Sam. 5.10.* returned it to the Israelites with giftes, and so it stayed at Beth-shemesh. 1. Sam. 6.3, 5, to 14. from whence some being slaine for looking into it. 1. Samuel 6.19, 20, 21. It was brought into Abinadabs house. 1. Sam. 7.1, 2. Where it stayed with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed Edom, whom God blessed by meanes thereof. 2. Sam. 6.3. to 12. 1. Chron. 13.5.* wherefore from thence hee brought it to his owne citie Zion. 2. Samuel 6.12. to 20. and 1. Chron 16.1. from whence when Zadok and Abiathar would haue remoued it, hee commanded them to returne therewith. 2. Samuel 15.24, to 30. Last of all, Salomon brought it with great solemnitie, & placed it in the Temple. 1. King. 8.1, 6. 2. chron. 5.2, 7.

What things were in the Arke before Gods enemies had it in possession. Exo. 16. 33, 34. Deu. 10.2, 3. & 31.26 Heb. 9 4. Numb. 17.10, and what after, 1. King. 8.9, 2 Chron. 5.10.

Moses wordes at the going forward of the Arke, and when it rested. Numb. 10.35.36.

Arme. The stretched out Arme of God heard of through the world. 1. Kings 8.42.

God foresheweth Eli, the cutting off of his Arme and his fathers house for euer. 1. Sam. 2.31, 32.

Arme, for strength or power. Exod. 15.16. Zech. 11.17. Luke 1.51. John 12.38.

An Arme of flesh for mans power. 2. Chron. 32.8.

Armour. Faith Dauids chiefe armour against Goliath. 1. Sa. 17.45, 46, 47 He contemned not the worldly armour which Saul would haue giuen him. 1. Sam. 17.38, 39.

What armour Christ will vse at his coming. Isa. 59.17, 19.

Not onely the Armour of righteousnesse, and light. 2. Cor. 6.7. Rom. 13.12. but also the whole Armour of God is to bee put vpon vs. Ephe. 6.11, to 19.

Arrogancie, looke High minded, and Presumption.

Arrowes. Gods Arrowes sharpe. Psal. 45. 5. Isa. 5.28. 2 Sa. 22, 15. Iosh. 6.4. Arrowes of famine. Ezek. 5.16.

The shooting of three Arrowes a signe betweene Ionathan & Dauid. 1. Sam. 20.20.*

Of shooting Arrowes, looke 2. Kin. 13.15, to 20.

God threatneth the Israelites, that hee would bellow his Arrowes vpon them, and make them drunken with bloud, if they forsake him. Deut. 32.23, 24.

¶ *Ascend.* No man Ascended to heauen, but Christ. Iohn 3.13.

Christ being not Ascended, forbiddeth Marie to touch him. John 20 17.

Of Christs Ascension, looke Christ.

¶ *Ashamed.* Adam and Heua being naked, were not Ashamed, before they disobeyed God, Gen. 2.25.

The wicked more Ashamed of men then of God. 2. Sam. 13.9.

Not to be Ashamed of Christ & his Gospel, or the professours of them. Luke 9.26. Rom. 1.16. 2. Tim. 1.8. ne yet of any affliction ỹ may happen therby. Psa. 69.6. 2 chron. 1.5.6. but rather reioyce. 1. Pet. 4.13, 14.*

The hope of saluation maketh Christians not Ashamed of any thing that happeneth for Christes sake. Rom. 5.5.

Christ not Ashamed to call vs brethren, and why. Heb. 2.11. Nor God the Father to be called the God of the faithful. Heb. 11.16. We ought to be Ashamed of our former wicked conuersation. Rom. 6 21.

Sound doctrine & vpright life make the aduersaries of the trueth Ashamed Matth. 5.16. and why. Tit 2.7, 8. 1. Peter 3.16.

Whereof not to bee Ashamed. Eccius. 4. 11, to 27. & 22.25. & 42.1. to 9. And whereof to be Ashamed, looke Eccius. 41.17.*

He that hopeth in God, shall not be Ashamed. Psal. 25.2, 20 and 119.46.

The disobeyers of Gods worde, to be reckoned the godlies company, that they may be Ashamed 2. Thess 3 14, 15.

Ashes. Tamar put Ashes on her head, after she was deflowred. 2. Sam. 13.19. A ceremonie

monſe in token of ſorow. Joſh. 7.6. 2. Sam. 4.12. Eſt. 4.1. Job 42.6 Jere. 6.26. & 25.34. Iudg. 4.10, 11.39 1. Eſt. 14 2. Jonah 3.6.

Man is but earth and Aſhes. Eccluſ. 17. 33 looke Duſt and Earth.

Aske. God graunteth whatſoeuer we aske, according to his will. 1. Ioh. 5. 14, 15. If our heart condemne vs not. 1. John 3. 19, 20, 21, 22. And if we Aske in faith in Chriſtes name, & to his glory. Matth. 21. 21, 22. John 14. 13, 14. He willeth vs to aske, and we ſhal haue. Mat. 7. 7, 8. Mar. 11. 24. Luk. 11. 9, 10. John 16. 23 24, 26. For whatſoeuer two or three faithful gathered together ſhall deſire in the name of Chriſt, it ſhalbe giuen them. Mat. 18. 19, 20.

The wicked obtaine not what they Aske, and why. James 4. 3.

Whatſoeuer wee Aske of God, it muſt be done in prayer. Phil. 4. 6.

Hanna Asketh a ſonne of God, and obtaineth. 1. Sam. 1. 17, 19, 20.

Salomon wiſhed of God to Aske what he would, aſketh wiſedome, and obteineth that he Asked and more. 1 Kings 3. 5, to 14.

Eliſha asked of Eliah, to haue his ſpirit double. 2. Kings 2. 9.

God Aſketh nothing at our handes, but feare, obedience, and loue. Deut. 10. 12.

Aſſes. The children of Iaakob vſed Aſſes. Gene. 43. 18.

Balaams Aſſe ſpeaketh. Numb. 22. 28. & 2. Peter 2. 16.

Saul ſeeketh his fathers Aſſes. 1. Sam. 9. 3. and 10. 2.*

The 30. ſonnes of Iair, rode on 30. Aſſecoltes, Iudg. 10. 4. and the 40. ſonnes & 30. nephewes of Abdon on 70. Aſſecolts, Iudg. 12. 14.

Samſon with a Iawbone of an Aſſe, ſlew 1000 Philiſtims. Iudges 15. 15.

The Aſſe and Lyon ſtoode by the Prophets body, ſlaine by the Lyon for diſobedience. 1. Kings 13. 24.

In the great famine of Samaria, an aſſes head ſold for 80. pieces of ſiluer. 2. Kin. 6. 25.

The Midianites left the Iſraelites neither fruit, foode, ſheepe, oxen, nor Aſſe. Iudg. 6. 4.

Chriſt rideth vpon an Aſſe to Ieruſalem. Zech. 9. 9. Matth. 21. 2, 5, 6, 7. Marke 11. 7. Luke 19. 35.

Aſſiſt. No man aſſiſted Paul at Rome at his firſt anſwering, but God. 2. Timothie 4. 16, 17.

Aſtoniſhment at Chriſts doctrine. Matt. 7. 28. and 13. 54 Mar. 1. 27. Luke 4 22, 23. at his miracles. Matt. 9 8, 33. & 12. 23. & 15. 31. Mar 1. 27. & 5 1. & 7. 37. and at his anſweres. Mat. 2. 22. Marke 12. 17.

¶ Atonement. Wee haue receiued by Chriſt Rom. 5. 11.

¶ Auarice, looke Couetouſneſſe.

Authoritie of Scripture. Acteſ 1. 16.

Authoritie of a Paſtour 1. Cor. 9. 18, 2. Cor. 10. 8. 2. Theſſ 3. 9.

Authorikie of Magiſtrates, looke Kings, Iudges, &c.

Auenge. Luke 18. 3 looke Vengeance.

Auoide. What company to Auoide. Rom. 16. 17, 18.

Awake. 1. Cor. 15. 34. looke Watch.

Audience. No words to be vſed, where there is no audience. Eccluſ. 32. 4.

¶ Axe. The Axe not to boaſt it ſelfe againſt him that heweth. Iſa. 10. 15.

The Axe taken for Gods vengeance. Luk. 3. 9.

¶ Ayde, Looke Helpe, or Succour.

Ayre. Satan is the prince that ruleth in the Ayre. Epheſ 2. 2.

Signes in the Ayre fourty dayes. 2. Mac. 5. 2, 3. looke Appearings.

B

¶ Babes in Chriſt. 1. Cor. 3. 1. 1. Pet. 2. 2.

Babblers. Againſt Babblers, prattlers, & buſie bodies. Eccluſ. 10. 11. Eccluſ. 20. 5. 1. Tim. 5. 13.

Backebitings. Eccluſ 21. 28. Pſa. 140. 11. looke Talebearer, Tongue, Slander, and Speaking euill.

Backparres of God, what. Exod. 33. 23.

Balances, looke Weights.

Bald. God forbade the Iſraelites to make themſelues balde Deut. 14 1.

The 42 children that called Eliſhs baldpate, are deuoured of Beares 2. Kings 2. 23, 24.

Binkers, Eccluſ. 18, 33. looke Feaſtes.

Banning, looke Curſing.

Baptiſme, by interpretation, *waſhing*, or *wetting*. Iudeth 12. 7. Matt. 3. 6. Mar. 7. 4.

Noahs Arke a figure of Baptiſme. 1. Pet. 3. 21.

Baptiſme ſucceeded Circumciſion, looke Circumciſion.

The Iſraelites Baptized in the cloude, and in the ſea. 1. Cor. 10. 2.

John Baptized with water to repentance of life. Mat. 3 2, 6, 8. Mar. 1. 4, 5. Luke 3. 8.

Chriſt Baptized by John. Matt. 3. 15, 16. Mar. 1. 9. Luke 3. 21. John 1, 31, 33.

Not Chriſt but his diſciples Baptized. Joh. 4. 1, 2. They are commanded to Baptize all þ beleeue in him, & how. Mat. 28. 19, 20.

Whoſoeuer ſhal beleeue and be Baptized, ſhalbe ſaued. Marke 16. 16.

There is but one Baptiſme. Epheſ. 4. 5.

By Baptiſme we are cleanſed and ſanctified. Ephe 5. 26, 27. and united in one body. 1. Cor. 12. 13.

The inuiſible grace by faith, and not the outward ceremonie of Baptiſme, iuſtifieth. Roman. 3. 22, to 29. and 4. 1.* Epheſ. 2. 8, 9. Gal. 2. 16.* and 3. 1.*

Lydia beleeued before ſhe was Baptized. Acts 16. 14, 15. and Paul. Act. 9. 17, 18 and the Eunuch. Act. 8. 38. and Cornelius. with the Gentiles in his houſe Acts 10. 47, 48.

By Baptiſme we put on Chriſt. Gal 3. 27. We are dead and riſen with him. Rom. 6. 3, 4. In which places the Scripture attributing to the ſigne of Baptiſme that which is proper to faith it ſelfe, is well expounded. 1. Peter 3. 21.

The Apoſtles Baptized in the Name of Jeſus Chriſt. Acts 2 38.

Baptized vnto Johns baptiſme. Act. 19. 5.

Paul not chiefly ſent to Baptize, but to preach the Goſpel. 1 Cor. 1. 17.

He Baptized but Criſpus. Gaius. and the houſhold of Stephanus, Acts 14, 16. & why. verſe 15.

The Samaritanes Baptized. Act. 8. 12. & many of the Corinthians. Act. 18. 18. and the Iaylor. Acteſ 16. 33, 34.

Chriſt was Baptized with the holy Ghoſt. Mat. 3. 16, 17.

Chriſt Baptized with the holy Ghoſt and with fire. Luke 3. 16. Mat. 1. 8. Matth. 3. 11. John 1. 33. Act. 1. 5. looke Act. 2. 18, 33. & 6. 6. and 8. 15, 16, 17. and 9. 17. and 10. 44.

Baptized for dead. 1. Cor. 15. 29.

Baptiſme, one of the firſt principles of Catechiſme. Heb. 6. 1, 2.

Infants not to be denied Baptiſme. Gene. 9. 9 and 17. 7, 8. Mat. 10. 14, 15, 86. Rom. 3. 3. and 4. 21, 22.*

To be Baptized with Baptiſme. Mar. 10. 38. Luke 12. 50.

Barly. Ruth carieth home the barly which Boaz gaue her. Ruth 5. 15, 17.

The Dreame of the cake of Barley expounded. Iudg. 7. 13, 14. looke Bread.

Barren. No woman ſhould be barren, if we could keepe Gods commandements. Exod. 23. 26.

Sarah was Barren, and God made her fruitful. Gene. 11. 30. and 21. 1, 2. and Rebekah likewiſe. Gene. 25. 21. and Manoahs wife. Iudg. 13. 3, 24. and Eliſabeth holleſſe. 2 King. 4. 16. and Elizabeth. Luke 1. 7. 13. and Hannah. 1. Sam. 1. 5, 9, 20. when Peninnah was Barren. 1. Sam. 2. 5.

Leah fruitful, and Rahel Barren. Gene. 23 31.

Barrenneſſe and fruitfulneſſe not in man or womans power, but in God. Gene. 16. 2. and 20. 18 and 30. 2.

Barrenneſſe a great reproch among the Iewes Luke 1. 25. looke Wombe.

Baſes of braſſe in Salomons Temple. 1. Kings 7. 27. to 38.

Basket. Paul conueied from his enemies out of a window by a Basket. Acteſ 9. 24, 25 2. Cor. 11. 32, 33.

Baſtard. A Baſtard ſhall not enter into the congregation of the Lord. Deut. 23. 2. Ezra 10. 44.

Baſtards plants ſhal take no deepe roote, and why. Wiſd. 4. 3, 4, 5, 6.

¶ Beards. Prieſtes forbidden the ſhaming of their Beards. Leuit. 19. 27. and 21. 5. Iſa. 15. 2.

Dauids ſeruants Beards halfe ſhauen off by Hanun in reproch. 2. Sam. 10. 2, 3, 4.

Beare. Dauid ſlewe a Lyon and a Beare. 1. Sam. 17. 34, to 38.

To beare his ſinne, what. Leuit. 24. 15.

Beaſtes. The creation of Beaſtes. Gene. 1. 24. and 2. 19.

Adam gaue names to all Beaſts. Geneſis 2. 20.

God prouided foode, both for man & beaſt. Gen. 1. 29, 30.

God puniſheth alſo the Beaſt, for ſhedding mans blood Gen. 9. 5.

The male and female of euery Beaſt, taken into the Arke. Gen. 7. 8, 9.

Death threatned to man and Beaſt, that approched nigh Sinai, whileſt God ſpake to Moſes Exod. 19 13. and 34. 3.

Beaſtes cleane and vncleane. Leuit 11. 2

to 13.& Deut.14.4,to 22.

The citie being accursed, men, women, children and Beasts are destroyed. Iosh̃ua 6. 17.

All the Beasts in Egypt dyed. Exod.9.3, 4,6.

The harme of any mans Beast to another man, how to be recompensed. Exo 22.5.

The vision of foure Beasts. Reue.4.6.

Euery man a Beast by his owne knowledge. Ier.10.14.and 51.17.

God calleth princes or gouernors kine or Beasts. Amos 4.1.

The condition of man and beast. Eccles. 3.19,20.

Paul fought with beasts.1.Cor.15.32.

Beaten. Paul & Silas beaten with rods. Act.16.22,23,37.

Paul thrise beaten with rodes. 2.Corin. 11.25.

The Apostles beaten. Acts 5.40.

The officers of Israell Beaten vniustly. Exo.5.14,16.

Offenders beaten. Deut.25.2,3.

The seruant that knoweth his masters will and doeth it not, shalbe beaten with many stripes: and he that knoweth it not, with fewe. Luke 12.47,48.

Beautie. looke Faireneſſe.

Bed. Ogs Bed described. Deut.3.11.

A woman of good estimation made a Bed, a table, &c. for Elisha. 2.King.4 8,9,10.

At our going to Bed, at our vprising, &c. to thinke vpon Gods lawes, & teach them our children. Deu.11.18,19.& 6.7,8,9.

Bees. Samson founde a swarme of Bees with hony in the body of a Lyon. Iudg.14. 6,8.

Before. Solemne feasting Before the Lord. Exod.18.12.and offring. 1.Sam.11.15.and 1.19.and couenant making. 1.Sam.23.16, 18.2.Sam.5.3.

Beggers. A Beggers life miserable, though sweet with shameleſſe creatures. Eccl̃us.40. 28,29,30 looke Poore.

Beguile. looke Deceiue.

Beginning. The world had a Beginning by God, who is without Beginning. Gene.1,1. Iohn 1.1,3.

Kings haue no better Beginning nor ending then other men. Wis.7.1,to 7.

The beginning of wisdome is the feare of the Lord. Psal.111.10.

Beleeue. They that come to God must Beleeue that God is. Heb.11.6.

None can Beleeue in Christ, that haue not heard of him. Rom.10.14.

Those beleeue who are borne againe from aboue, of God, which haue that gift of God. Matth.16.17.Iohn 6.65. for it is his onely gift. Matth.3.11.to 18.to whom God hath giuen a minde to know him. 1 Iohn 5.20.to whom the Father hath giuen the sonne who are drawen by him, and haue heard of him. Iohn 6.39,44. Whose heart is opened by the Lorde,to attend to his preaching. Acts 16.14.who are ordeined of God to Beleeue vnto eternal life. Act.13.48.who are planted by him. Mat.15.13.who are taught of God. Iohn 6.45. and to whome the doore of faith is opened. Act.14.27.

The end of the Euangelists care & paines in writing was, that we should beleeue, and be saued. Iohn 20.30,31.1.Iohn 1.2,3.

He that shal beleeue, and be baptized, shal be saued: but hee that will not beleeue, shall be damned. Marke 16.16.

To beleeue in the light, that wee may bee the children of light. Iohn 12.36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darkenes. Iohn 12.44,46.

They blessed, that haue not seene, and yet beleeued Christ. Iohn 20.29.

Abraham beleeuing, was reputed righteous. Gen.15.6.

By beleeuing in Christ, we ouercome the world. 1.Iohn 5.55.1.Cor.15.57. we receiue remission of our sinnes Act.10.43. He is the perfection of the Lawe to iustifie beleeuers. Rom.10.4.

He that beleeueth that Iesus is the sonne of God, ouercommeth the world. 1.Iohn 5.5. and 1.Cor.15.57.

The raising of Lazarus from death, caused many Iewes to beleeue in Christ. Iohn 11,40,44,45. and 12.11.

Christ knewe from the beginning, who should beleeue. Iohn 6.46.

The Iewes beleeue not Christ, because they are not of his sheepe. Iohn 10.26.

After Christ had turned þ water into wine, his disciples beleeued in him. Iohn 2.9, 11.

Mary blessed, because she beleeued Gods message. Luke 1.45.

Why the Apostles beleeued. Iohn 16.30.

To beleeue with the heart vnto righteousnesse. Rom.10.10.

The Eunuch beleeuing with all his heart, that Iesus Christ was the son of God, was baptized. Acts 8.37,38.

Hee that beleeueth in Christ, confesseth that God is true. Iohn 3.33. and receiueth the record that God witnessed of Christ at his baptisme, and transfiguration. 1. Iohn 5. 10. Matth.3,17. and 17.7.2. Peter 1.17.

Whosoeuer beleeueth not God, hath made him a liar. 1. Iohn 5.10.

Beleeuers are the children of God, Iohn 1. 12. and borne of God. 1. Iohn 5.10.

All things possible to him that beleeueth. Marke 9 23.

What tokens followed them that beleeued. Marke 16.17,18.

Hee that beleeueth in Christ, shall neuer hunger nor thirst. Iohn 6.35. nor perish, but haue eternall life. Iohn 3.15,16,36.

The vnspeakeable ioy, and glory reserued for beleeuers. 1.Pet.1,7,8. Isa.35. 1. They entred into Gods rest. Heb 4.3.* They shall not be ashamed. 1.Pet.2.6. Roma.9.33 At the comming of Christ, they shall rise againe with him. 1.Cor.15.23.

They that beleeued confessed their sinnes, and shewed their workes. Acts 19.11.

Paul beleeued, and therefore spake boldly 2.Cor.4.13 Ephe.3.12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1.Pet.2.7.8.

Albeit we beleeue not, yet abideth God true in his promises. 2.Tim.2.13.

Who so beleeueth in the Lorde, keepeth his commandements. Eccl̃us.32.24.and he that beleeueth not, cannot be established in the trueth, nor please God. Isa.7.9. Heb.11. 6. Sundry sorts of beleeuing Luk.8.12,13. Acts 8.13. looke Faith and Vnbelief.

Beloued. Christ the beloued sonne of God, in whom hee is well pleased. Marke 1.11. Matt.3.17.& 17.5.2.Pet.1.17.Luke 9.35.

Dearely beloued. Luke 7.2.1.Pet.2,11. 2.Pet.3.1. 1.Iohn 4.1,3. Iohn 2.5,11. Iude 3.Col.3.12.

Benefits. Gods Benefits on man, to what ende. Deu.4.32,to 41.& 8.2.* & 29.2, to 10. 2 Sam.7 8,21. Ierem.2 2.* Isai.63.12.* Mat.8 4.Mar.1.44.Luke 5.14. Act.14.17.

Benignitie, looke Kindenesse and Bountifulnesse.

Beneuolence shewed for charities sake. Ruth 2.8, to 18. Rom.9.3. and 10.2,3. In these words, looke Loue, Almes, & Bountifulnesse. Almes called a beneuolence.2.Cor.9.5.

Beseech, looke Pray.

Beware of dogges, and of concision. Phil. 3.2.

Bewayling, looke Burial, Dead, and Mourning.

& Byworde, looke Prouerbe.

Bigamie, or hauing two wiues together. Gen.4.19.and 26.34.&c.

Bill of diuorcement. Deu.24.1. Matth.5. 31. and 19.7.

Binde. Samson bound and deliuered to the Philistims Iudges 15.10,12,13.

Of Binding and Loosing, looke Keyes.

Binde not two sinnes together. Eccl̃u.7.8.

Bond. Loue the Bond of perfectnesse. Col. 3.14.

Paul in bonds for the Gospel. Col.4 3.

Remember them that bee in Bonds, as though ye were bound with them. Heb.13.3.

Bound in spirit, what. Actes 20.22.

Albeit Paul was bound; yet Gods worde was not bound. 2. Tim. 2.9.

Birdes. Birdes created by God, and power giuen them to ingender. Gen. 1.21,22.

How Birdes and foules should be offered in sacrifice. Leuit. 1.14.*

What they ought to doe that finde a birds nest. Deut.22.6. looke Beastes.

Birthright. Esau selleth his birthright to Iacob for a messe of pottage. Gene.25.29, 33.*

Birthday. Herod solemnizeth his birthday. Mat 6.21.Mat.14 6. and Pharaoh. Gene. 40.20.

Bishoppe, signifieth one watching ouer, or superintendent, who is called in Scripture by diuers names, as an ouerseer. Act.20.28. A watcher ouer Gods people. Isa.62.6. one that hath charge of soules. Act. 1.20. A shepheard. Iohn 21.15,16,17. 1.Pet.2.25. A minister of the Gospel. Rom.15.16. A dispos ser of Gods secrets. 1.Cor.4.1. A worker. 2. Cor.6.1. A labourer. Mat.9.37. an embassadour. Ephe.6 20.

Of the institution of Bishops. 1.Tim.4. 14. Titus 1.5. Acts 14.23.

Bishops called Elders and Ministers indifferently. Acts 20.17. Tit.1.5. Rom.15. 16. 1.Cor.3.5. 2.Cor.3.6.& 4.1. Ephe.3.7. Col.1.23. 1.Tim 3.1.& 4.6.& 5.1. 1.Pet.5.1.

What

What maner of men should be elected Bishops. 1. Tim. 3. 2, to 8. Tit. 1. 6, to 10. Ac. 6. 3

A Bishop should be an ensample to others. 1. Tim. 4. 12. 2. Tim. 1. 13. Tit. 2. 7, 8.

A Bishops lips should preserue knowledge. Mala. 2. 7.

What is to be required in a Bishop. Tit. 1. 9, 10, 11. 2. Tim. 2. 2. He must not be carefull for worldly things. 2. Timot. 2. 4. What should be his exercise 1. Tim. 4. 7, 8.* What order of discipline he should vse. 2. Cor. 2, 1, to 12. and 1. Tim. 5. 20, 21.

Bishops to vse a moderation in rebuking such as goe astray. 1. Tim. 5. 1, 2.

A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5. 22.

Many Bishops in Philippi. Phil. 5. 1.

Bishops authorizitie. Ephe. 3. 2. Col. 1. 25.* 2. Thes. 3. 9. Tit. 1. 5, 13. looke Keyes.

Christ the Bishop of our soules. 1. Pet 2. 25 looke Pastor, Elder, Preacher, & Minister.

Bitternesse. Anger &c. not to be in Christians. Ephe. 4 31.

Bitternesse of vexation of soule. 2. kin. 4. 27.

Bitter waters made sweete. Exod. 15. 25. Eccius. 38. 5.

¶ Blameless. Paul liued Blameless. 1. Thess. 2. 10. so would he haue all Christians to noe. Phil. 2. 15.

Blasphemie is the iniurie, slander, or opprobrie that is done against God. The blasphemie of the Pharises. Matth. 12, 31, 32. Mar. 3. 28, 29, 30. Luke 11. 15. Of Pharaoh. Exod. 5. 2. & 10, 10, 20. Of Sancherib. 2. Kin 19. 3, 6. Of Holofernes. Judeth 6 2, 5. Of Nebuchad nezzar Daniel 3. 15. Of the high Priests. Mat. 27. 25, 29, to 44 reade 2. King 18. 19, 32. & 19 10, to 14 Matth 3. 8. Num 16. 2, 32.* 2. Sam. 12. 14. 1. Kin. 20. 23. 2. King. 1 2, 10 1. Chron. 20. 7. 2. Macca. 35. 5, to 14 1. Job. 5. 16, 17. Reu. 13. 5. Zech. 5. 3, 4. Actes 26. 11.

The Blasphemer stoned. Leuit. 24. 14, 15, 16.

Blasphemie against the holy Ghost shall neuer be forgiuen. Matth 12. 32. Mar. 3. 29. Luke 12. 10.

Paul was a Blasphemer 1. Tim. 1. 13.

The name of God daily blasphemed. Isa. 5. 25. and for that cause God punisheth the world. Isa. 5. 18.* Numb. 11. 10, 33. Psalm. 98. 3, 7 Reue 16. 17.

All blasphemie should bee banished from Christians. Ephe. 4 30.

The names of blasphemie are in the crowne of Antichrist Reue. 13. 1.*

Blessing of come, Wildewine &c. sent vs of God for sinne. Amos 4 9. Hagg. 2. 17, 18. 1. King. 8. 37.

Blemish. Nothing that hath Blemish, to be offred to the Lord. Leuit. 22. 21, 22.

Bless. To Bless, put for to praise. 2. Cor. 1. & Luk. 1. 68. and to giue thankes. 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16 and to curse & blaspheme. 1. King. 21. 10. & Job 2. 5.

God blessed man and wife. Genes. 1. 28. and 5. 2.

God blessed the seuenth day and halowed it. Gen. 2. 3. Exod. 20. 11.

God blessed Noah & his sonnes. Gen. 9. 1.

Shem and Japhet are blessed, Genesis 9. 26, 27.

God blesseth Abraham. Gene. 24. 35. and promiseth to blesse Izhak. Genes. 26. 3. and blesseth Laban for Jaakobs sake. Gene. 30. 30.

God blesseth Jaakob. Gen. 35. 9. and Sarah. Gen. 17. 16. and Putiphar for Josephs sake. Gen. 39. 3, 6. and the Leuites for slaying the Idolaters. Exo. 32. 28, 29. and Samson. Judges 13. 24, 25.

God blesseth him that taketh no vsurie of his brother. Deut. 23. 20. and that grudgeth not to lend that may doe him good. Deut. 15. 9, 10.

God blesseth the Israelites in all things. Deut. 2. 7.

The maner of blessing the people prescribed to the Priest. Num. 6. 23.*

Christ blessed yong children. Mar. 10, 16. and his Apostles, ascending vp to heauen. Luke 24. 51.

The Angel blessed Jaakob. Gen. 32. 29.

Izhak blesseth Jaakob and Esau. Gene. 27. 27, to 41.

Ismael blessed at the request of Abraham. Gene. 17. 20.

Rebekah blessed of her parents. Genesis 24. 60.

Laban blesseth his daughters at their departing. Gene. 31. 55.

Jaakob gaue euery of his children a seuerall blessing. Gene. 49. 3.* and blessed the children of Joseph, and how. Gen. 48. 15.

Moses blessed euery tribe of Israel. Deu. 33. 2.* and the tabernacle, and all that Bezaleel and Aholiab had done. Exod. 39. 43.

Aaron blessed the people, after hee had made oblation. Leuit. 9. 22.

The Leuites separated, to blesse their brethren in the name of the Lord Deu. 10 8.

Joshua blesseth the Rubenites, Gadites, and halfe Manasseth. Josh. 22. 1, 6. and Caleb. Joshua 14. 13.

David blesseth the people. 2. Sam. 6. 20.

The house of Obed-edom, blessed for the Arkes sake. 2. Sam. 6. 12.

Salomon blesseth all the congregation of Israel 1. kings 8. 14, 15.

Abrahams seruant blessed the Lorde, for his prosperous iourney. Gen. 24. 27.

Melchisedech blessed God for Abrahams victorie. Gen. 14. 19, 20.

Blessings to those that keepe Gods commandements. Exo. 23. 25. Leu. 26. 2, to 14. Deu. 7. 11, 12, 13.* Deut. 11. 13, to 16. & 28. 1, to 15. and to those that feare God. Psa. 128. 1.*

Blessings pronounced vpon mount Gerizzim. Deut. 27. 12.

The Lord blesse thee: a maner of salutation Ruth. 2. 4 or blessed be he or thou of the Lord. Ruth. 2. 19, 20 and 3. 10 Gene 47. 7.

David desireth God that his house might be blessed. 2. Sam. 7. 29.

Wee ought to blesse the Lorde after our meales. Deut. 8. 10.

Samuel blessed the sacrifice before the people did eate thereof. 1. Sam. 9. 13.

Paul blessed God 2. Cor. 1. 3, 4. and so did Peter. 1. Peter 1. 3.

Iael blessed, and why. Judges 5. 24, to 28.

Saul blessed those that betrayed Dauid vnto him. 1. Sam. 23. 21.

Dauid confirmed the peoples blessing of Salomon. 1. Kings 1. 47, 48.

The Queene of Sheba blessed the Lord. 1. Kings 10 9. and 2. Chron. 9. 8.

Jaakob tearmeth his present to Esau, a blessing. Gen. 33. 10, 11.

To blesse a mans selfe in his heart, is to flatter himselfe. Deut. 29. 19.

Izhaks blessing to Jaakob, irreuocable. Gen. 27. 33.

God promiseth to blesse Abraham. Gene. 12. 2, 3. which he performed. Gen. 13. 2. and 21. 2, 3. Matt. 1. 2, 16. Act. 2. 18, 22, 25.

Blessed be the Lord, a terme sometime vsed of the wicked. Zech. 11. 5.

The faithful are blessed with faithful Abrahams. Gal. 3. 9.

The kingdome of heauen is prepared for the blessed. Matt. 25. 34.

Wee ought to blesse those that curse vs. Luke 6. 28. 1 Cor. 4. 12. & 1 Pet. 1. Pet. 3. 9.

Blessing and cursing ought not to proceede out of one mouth. James 3. 10.

The Blessed of God are called sheepe. Matth. 25. 33, 34.

The description of a blessed man. Psal. 1, 1, 2. & 119 1.* Matth 5. 3, to 13.

A blessed thing to giue, rather then to receiue. Acts 20. 35.*

Blessed bee the man that trusteth in the Lord Jere. 17 7, 8.

Iudge none blessed before his death. Eccius 11. 28.

Blessed are they that are not offended at Christ. Luke 7. 23.

Blinde. Two blinde men healed. Matt. 9. 27, to 32. Mar 10. 46.* Luke 18 35.*

Christ healeth the blinde with his spettle. Matt. 8. 22, 23, to 27. John 9. 6.

The blinde borne for the glory of God. John 9. 1, 3.

If the blinde leade the blinde, both fall into the ditch. Matt 15. 14.

We ought to lay no stumbling blocks before the blinde. Leuit 19. 14. Deut. 27. 18.

God punisheth with blindnesse those that obserue not his commandements. Deut. 28. 28, 29. Examples. Gen. 19. 11. & 2. kin. 6. 18. 2. Mac. 3. 27. and 10. 30. Luke 24, 16. Act. 9. 8. and 13. 11.

Of the blindnesse of heart. Isa. 6. 9, 10. and 59. 10. Hose 2. 6. Psal. 69. 23. John 12. 40. Mat. 13. 14, 15 Mar. 4. 12. Lu. 8. 10. Act. 28. 26. Rom. 11. 7, 8, 10. and 1. 21.* 2. Cor. 4. 4. Ephes. 4 18.

The cause of the blindnesse of the Jewes is vnbeliefe. Rom. 11. 20.

Vnlearned pastours called blind guides. Matt 15. 14.

Rewardes blinde the eyes of the wise. Exod. 23. 8. Deut. 16. 19. Eccius. 20, 28.

Blisters. looke Scab.

Blocke. looke Stumble.

The stumbling blocke of iniquitie. Ezek. 14. 3.

Blood. The life of the flesh is in the blood. Leuit. 17. 11. and therefore God forbade the Jewes to eate blood. Deut. 12. 16. Gene. 9. 4. Leuit. 7. 26, 27, and 19, 26. Deut. 15, 23.

The

The Israelites did eate blood. 1. Samu. 14.31, to 35.

The Iewes might not offer blood with leauened bread. Exod. 23, 18.

The blood stricken vpon the Israelites houses. Exod. 12.7, 13.

The atonement of our soules was made with blood. Leuit. 17.11. and without shedding of blood is no remission. Heb. 9.22.

Blood of bulles and goates could not take away sinnes. Heb. 10.4 and 9.13.

The olde Testament was dedeined with blood of beastes, but the new with Christes blood. Heb. 2.9.12, 19, 23.* Christes Blood speaketh better things then that of Abel. Heb. 12.24.* for thereby we haue remission of sinnes, & are sanctified. Mat. 26.28. Heb. 10.10, 18.* 1. Pet. 1.2. & 1. Ioh. 1.7. Reu. 1.5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10.29. and 6.4, 5, 6. and 1. Iohn 5.16.

Water and Blood issued out of Christes side. Iohn 19.34.

God punisheth those that shed the Blood of his seruants Deut. 32.41, 42.

Shedding of mans blood reuenged both on man and beast. Gen. 9.5, 6.

The blood of Abel cryed to God for vengeance. Gen. 4.10.

Manasseh shedde innocent Blood exceedingly. 2. Kings 21.16. which was the cause of the destruction of Ierusalem afterward. 2. Kings 24.2, 4.* and 25.1.*

Of water conuerted into Blood. Exod. 7. 17, 19, 20.

Blood taken for murther, for sinne, concupiscence, and all that is not of the spirite. Iosh 20.5. Psal. 5.14. Iohn 1.13.

Blood for the redde licour of the grape. Deut. 32.14.

To take away the Blood, for appeasing of Gods wrath by punishing the murtherer. 1. Kings 2, 31, 32. 2. Sam. 1.16.

The Moabites seeing water as redde as blood, & thinking it to be the blood of their enemies, were emboldened to their owne destructions. 2. Kings 3.17, 22, 23.

Flesh and blood cannot inherit the kingdome of heauen. 1. Cor. 15.50.

Woe to them that builde vp Sion with Blood, and Ierusalem with iniquitie. Mic. 3.10. and 7.2. Heb. 2.12.

& Boast. Many will boast of their owne goodnesse, &c. Pro. 20.6.

We ought not to boast of to morow. Pro. 27.1. Iames 4.13, 16.

Loue boasteth not it selfe. 1. Cor. 13.4.

We ought not to boast of other mens labours. 2. Cor. 10.15.

Boast not thy selfe against the branches. Rom. 11.18.

Bodie. The Church is the Body of Iesus Christ. Ephes. 1.22, 23.

All the faithful are one body in Christ, & one anothers members. Rō. 12.5. eph. 4.1, 4.

Our Bodies are the members of Christ. 1. Cor. 6.15. The temples of the holy Ghost consecrated to God, & not to fornication. 1. Cor. 6.13, 19. The vessels of our bodies to be kept in holinesse and honour. Ephe. 4.4. that God may be glorified thereby. 1. Cor. 6.20.

Hee that committeth fornication, sinneth against his owne body. 1. Cor. 6.18.

Before wee can beare the image of the heauenly body, we must beare the image of the earthly. 1. Cor. 15.35, to 50.

Paul calleth his body the body of death. Rom. 7.24.

Sinne must not reigne in our mortall bodies. Rom. 6.12.

Our bodies called earthen vessels. 2. Cor. 4.7. earthly houses. 2. Cor. 5.1. and tabernacles. 2. Pet. 1.13.

Being at home in the body, we are absent from the Lord. 2. Cor. 5.6.

Paul chastiseth his body, & why. 1. Cor. 9.25, 26, 27.

Our corruptible bodies shall rise incorruptible. 1. Cor. 15.53, 54. The glory of the heauenly bodies differeth from the earthly. 1. Cor. 15.40.

Bodily exercise profiteth little. 1. Tim. 4.8.

Bold. By Christ we may be bolde to enter into the holy place. Heb. 10.19. and are willed to goe boldely to the throne of grace for mercie. Heb. 4.16.

Bondage. It is a bondage to liue vnder the ceremonies of the Law. Galat. 2.4. & 4.1, 3.

Bond, looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of the rib of man, is called Bone of mans bones. Gen. 2.22, 23.

The Israelites are cōmanded not to breake a bone of the Paschal lambe. Exod. 12.46.

[illegible]bs bones caried out of Egypt. Exo. 13.19.

The bones of two Prophets, saued from burning with others. 2. Kings 23.18.

The king of Edoms bones burnt in despite. Amos 2.1.

Bookes. The booke of the Law found in the Temple. 2. Kings 22.8, 10.

Fiue men wrote in 40. dayes 204. bookes. 2. Esd. 14.42, 44.

The bookes of the law burnt and cut in pieces. 1. Mac. 1.59, 60.

Many bookes and much reading wearieth the flesh. Eccles. 12.13.

To be registred in the booke of life, what. Phil. 4.3. Luke 10.20. Reuel. 3.5. & 20.12. and 21.27. and to be put out of the booke of life, what. Exod. 32.32, 33. Psal. 69.28.

Mans conscience a booke, wherein is registred his sinnes. Reue. 20.12.

2000 Markes worth of bookes of curious artes burnt. Acts 19.19, 20.

Borne of God, who. 1. Iohn 5.1.

Wee must be borne of water and of the spirite. Iohn 3.3, 4, 5.

The faithful are borne anew by the word of God. 1. Pet. 1.23. Iohn 1.12.

Hee that is borne of God, sinneth not, and why. 1. Iohn 3.9.

As new borne babes wee must desire the sincere milke of Gods word. 1. Pet. 2.1, 2.

Boundes. Those are cursed that remoue the ancient boundes. Deut. 27.17. & 19.14. Pro. 22.28. and 23.10. reade Hos. 5.10.

Bountifulnesse. Those that haue true loue are bountifull. 1. Cor. 13.4.

Gods bountifulnesse toward man. Tit. 3. 4, to 8. Ezek. 18.30, 31, 32. and especially to the Gentiles. Rom. 11.22.

Bowes, looke Arrowes and Swords.

Bow. Wee ought to bow our hearts vnto the Lord. Iosh. 24.23.

Bath-sheba bowed her selfe vnto her husband Dauid. 1. King. 1.16. and Salomon to her. 1. Kings 2.19.

God bowed the heauens, & came downe. 2. Sam. 22.10.

The children of Israel bowed downe and worshipped God. Exod. 4.31.

Abraham bowed himselfe vnto the Hittites. Gen. 23 7.

Bowels of mercy, looke Tender & Mercie.

& Branches. The Iewes the naturall branches of the Oliue tree. Rom. 11.17, to 28.

Brasen serpent, looke Serpent.

Bread, for al things necessary to this present life. Ge. 18.5, 6, 7, 8, & 21.14. Iudg. 19.5. 2. kin. 6.22, 23. Mat. 4.4. & 6.11. Mar. 6.36

The heart is strengthened with bread. Psal. 104.15.

Man ought to eate bread, in the sweate of his face. Gen. 3.19.

Man liueth not by bread onely, but by God. Deut. 8.3. Mat. 4.4. Luke 4.4.

The Lord rained bread from heauen. Exodus 16.4, 15.

God will blesse our bread, and our water, if we obey him Exo. 23.25. and we shal eate our bread in plentifulnesse. Leuit. 26.5.

The staffe of bread. Leuit. 26.26.

The Canaanites were but as bread for the Israelites, and how. Num. 14.9.

The bread of affliction 1. Kings 22.27.

The bread of teares. Psal. 80.5.

The bread of sorow. Psal 30.20.

The bread of aduersitie. Isa. 30.20.

Want of bread in all the land of Egypt and Canaan. Gen. 47.13.

An offering of bread. Leuit. 2.2.

The shew bread. Leuit. 24.5, to 10. whereof 1. Sam. 21.6.

Elisha with twenty loaues of barly bread in time of dearth fed eth 100. men. 2. Kin. 4. 42, 43.

The bread of life is the flesh of Christ. Iohn 6.48, 51.

The bread of the Lordes Supper doth declare vnto vs, that we are made one bread with him. 1. Cor. 10.16, 17.

Vnleauened bread, looke Passeouer.

Vnleauened bread of sincerite & trueth, looke 1. Cor. 5.8.

Of breaking of bread from house to house. Actes 2.42, 46.

The bread of the Gospel was the Iewes first. Matt. 15.26.

Iaakob desireth of God onely bread and clothes. Gene. 28.20. and so should Christians. Prou. 27.24.* Mat. 5.25. 1. Tim. 6.8.

Breath of God taken for his wrath, power, and spirite. Psal. 18.15. Iob 33.4. Psal. 33.6.

Brethren dying without issue, the next to marrie his wife, and why. Deut. 25.5. Mat. 22.24. Mar. 12.19.

Vnitie of brethren acceptable to God and man. Eccles. 25.1. Psal. 133.1, 2, 3.

The 7. brethren & the mother tormented vnder

vnder Antiochus. 2. Mac. 7. 1.*

The princes heart not to bee liked by a-bone his brethren. Deut. 15. 20.

Of Ioseph̄s brethren. Gen. 37 4, 11* and 42. 3, 6.* and 43. 3.* and 44. 14.*

Iaakob called those of his housholt, brethren. Gene. 31. 32. and strangers also brethren. Gene. 29. 4.

Dauid calleth his men of warre, brethren. 1. Sam 30. 23.

The Apostles and the elect, Christ calleth brethren. Matt. 28 10. Heb. 2. 11, 12.

Christ made like his brethrē in al things, except sinne, and why. Heb. 2. 17. and 4. 15.

All Christians are brethren. Matth. 23. 8. Rom. 1. 13 & 8. 29. 1. Cor. 6. 6. & 8. 11. Eph. 6. 21. Col 4. 15. and 1. Thess. 5. 14.

Christ the first borne among many brethren. Rom. 8. 29.

We ought to lay downe our liues for the brethren. 1. Ioh̄n 3. 16.

Brethren for kinsfolkes of Christ. Mat. 12. 47. Ioh. 7. 3. 1. Cor. 9. 5. Gal. 1. 19. They beleeued not in him. Ioh̄n 7. 3, to 6. Luk. 8. 20.

False brethren. 2. Cor. 11. 26. Galat. 2. 4. and 2. Sam. 20. 10. looke Brother.

Bribes. Against bribes and extortion. Ier. 22. 13. Micah 3. 10.

Samuel was no bribe taker. 1. Sam. 12. 3, 4, 5. looke Gifts and Rewards.

Bridle of bondage, looke 2. Sam. 8 1.

Brimstone. Burning with brimstone and salt threatned. Deut. 29. 23.

The Sodomites destroyed with fire and brimstone. Gen 19. 24.

The torment of the wicked in ẏ lake that burneth with fire and brimstone. Reu 21. 8.

Brother. Not to defraude or oppresse our brother, and why. 1. Thess 4. 6, 7, 8.

How often our brother repenting is to be forgiuen. Mat. 18. 21, 22. Luk. 17. 3, 4 & how he is to be corrected Matt 18. 15, 16, 17.

Not to destroy our brother for meats sake. Rom 14. 15. but rather neuer to eate meate, then to offend him. 1. Cor. 8. 12, 13.

Who is hateth his brother, is in darknesse. 1. Ioh̄n 2. 11.

Brotherly correction. Eccius. 19. 13, to 18. looke Correction.

Brotherly kindenesse to bee embraced. 2. Pet. 1. 7. looke Fruits of Faith.

Of brotherly loue. Rom. 12. 10. 1. Thes. 4. 9 1. Pet. 1. 22. Heb. 13. 1.

Buckler. God promised Abraham to be his buckler. Gen. 15. 1. looke Protector & Shield.

Buffeted. Christ buffeted. Mat. 26. 67.

To be buffeted for our faults. 1. Pet. 2. 20.

Buggerers, looke Incest and Adulterie.

A threwes of buggery in Iury 1. kin. 14. 24.

Build. Those that disobey God shall build an house, and not dwel therein. Deu. 28. 30.

None building an house, forced to the warre vntil he had dedicated it. Deut. 20. 5.

Salomon built many cities and houses. 1. Kings 9. 17, to 20.

To build, for to make. Gen. 2. 22.

To build, for to beare children. Gen. 16 2. Ruth 4. 11 looke House.

Christ hath builded his Church, as it was foretold. 2. Sam. 7. 13.

Building vsed for teaching. Matth. 21, 42. 1. Cor. 14, 17. Gal. 2, 18.

The faithfull are Gods building. 1. Cor. 3. 9.

The Gospel is the foundation of Christes building. 1. Cor. 3. 11, 12.

The stone which the builders refused, is made the head of the corner. Matth. 21. 42. Mar. 12. 10. Luk. 20. 17. Act. 4. 11. 1. Pet. 2. 7.

To build, for to exalt or preserue. Iere. 12. 16 and 31. 4.

Building vp Zion with blood. Micah 3. 10.

Bundle. The bundle of life. 1. Sam. 25. 29.

Burdens. The Pharises ouerlade other men with burdens. Matt. 23. 4.

We ought to beare one anothers burthen. Gal. 6. 2.

Euery one shall beare his owne burthen. Gal. 6. 5.

Christs yoke easie, and his burthen light. Matth. 11. 30. 1. Ioh̄n 5. 3.

No burden to bee caried on the Sabboth day. Iere. 17. 21.

Burden, for great calamitie. Isa. 13. 1.

Burie. Wee are buried in Christ by baptisme into his death Rom. 6. 4.

Sara buried. Gen. 23. 19, and Abraham. Gen. 25. 8, 9. & Iaakob. Ge. 50. 13. & Moses, Deu. 34. 6. & Samuel. 1. Sam. 25. 1. & Saul and his sons. 1. Sā 31. 13. & Ahabel. 2. Sā. 2. 23. & Abner. 2. Sā. 3. 32. & the disobedient prophet which was slaine of ẏ lion. 1. kin. 13. 28, to 31. and Iohn Baptist. Mat. 14. 12. and Christ by Ioseph of Arimat. Mat. 27. 59, 60.

Abraham purchased a fielde to burie in. Gen. 23. 4.*

Burned. Al ẏ cities of the Beniamites burned for committing whoredom. Iudg. 20 48.

Ai burned. Ios. 8. 28. & Hazor. Ioh. 11, 11. & Iericho Ios. 6. 24. & the tower of Shechē, with aboue 1000 men & womē. Iudg. 9. 49.

The priests daughter ẏ plaied the whore, was to be burnt with fire. Leuit. 21. 9.

Achan stoned, and after burned with all that he had. Ioh̄ 7. 24, 25.

Murmurers against God burned. Nū. 11. 1.

Zimri burned himselfe. 1. King. 16. 18.

Idolatrous groues commanded of God to be burned. Deu. 12. 2, 3. which Asa obserued. 1. kin. 15. 12, to 15. & Iehu. 2. kin. 10. 11, to 36

The Gentiles in burning their children to idoles, not to be followed. Deut. 12. 31.

Samsons wife and her father burned. Iudges 15. 5, 6.

Castil thenes was burnt for setting the holy gates on fire. 2. Macc. 8 33.

Burnt offerings, looke Offrings & Sacrifice.

Busibodies. Against busibodies & pratlers. 1. Tim. 5. 13. looke more Light huliwiues.

Butter, looke Milke.

Abraham set butter and milke before the three Angels. Gene. 18. 8.

Buy We must buy as though we possessed not. 1. Cor. 7. 30.

Of buying & selling. Gene. 23, 15.* & 33. 19. Leuit. 19. 11, 35, 36. & 25. 14.* Deut. 15, 12. & 25. 13, to 17. 2. Sam. 24. 21.* Pro. 11. 1, 24, 26. & 16. 8, 11. & 20. 10, 14, 23. Isa. 23. 2, 8, 18. & 58. 9, 13 Ier. 9. 3. to 6 Eze. 45. 10, 11, 12. Mic 6. 10, 11, 12.* Eccius. 7. 13. and 26. 30. and 27. 2. Matt. 7. 2. Luke 14, 18, 19. 1. Cor. 7. 30. 1. Thes. 4. 6.

C

Cake, looke Barley.

Caldron. Ten Caldrons for the Temple. 1. Kings 7. 38.

Calfe. The Israelites honor ẏ golden calfe. Ex. 32. 4. which Moses abolished. Ex. 32. 20.

Ieroboam and Hoshea, made two calues of golde. 1. Kings 12. 28.

The Calfe honoured of the Israelites at Beth-auen, transported into Assyria. Hose. 10. 5, 6.

The Calues of our lips the best sacrifice. Hos. 14. 3. Heb. 13. 15.

Call. The Lorde called Samuel foure times. 1. Sam. 3. 4.

Christ came not to call the righteous, but sinners to repentance. Mat. 9. 13. Mar. 2. 17 Luke 5. 32. 1. Tim. 1. 15.

As many as God shall call, shall be saued. Acts 2. 39, 41.

Many called, but few chosen. Matth. 20. 16. and 22, 14.

Many called to saluation both of Iewes and Gentiles. Rom. 9. 24.

Wherevnto we are called. Ephe. 1. 1, 18.* 1. Thes. 4. 7. 1. Pet. 2. 9.

Wee are not called for our workes sake, but according to his eternal purpose. 2. Tim. 1. 9. 1. Pet. 1. 1, 2, 3. we are called to saluation by ẏ preaching of ẏ Gospel. 2. Thes. 2. 13, 14.

Let vs endeuour our selues to atteine the reward of our high calling in Christ. Phil. 3. 13, 14.

Of the calling of the Iewes. Hose. 3. 4, 5. Rom. 11. 25, 26. & 2. Cor. 3. 16. & Gentiles. Zech. 3. 9. Rom. 15. 8.*

Of calling to euerlasting saluation. Rō. 8. 29, 30. & 11, 29. 1. Cor. 1. 9, 24. Eph. 4. 1. 1. Tim 2. 12. & 5. 24. 1. The. 5. 24. 1. Pet. 5. 10.

Of calling to preach. Mat. 4. 18, 19. Mar. 3. 14 Luk. 6. 13. Rom. 1. 1. 1. Cor. 1. 1. Gal. 1. 15. to follow Christ. Matth. 8. 22. and 9 9. Ioh̄n 1. 43.

Call on God in trouble, and he will heare thee. Psal. 17. 6. 2. Sam. 22. 4, 7. for hee is nigh to all that call vpon him faithfully. Psal. 145. 18.

Such as call on the Lord with pure heart, are to be followed. 2. Tim. 2. 22.

They that called vpon Baal, scorned. 1. Kings 18. 24, 26, to 30.

Whosoeuer shall call on the Name of the Lord, shalbe saued. Rom. 10. 13. They that beleeue not in him, call not vpon him in trueth. Rom. 10. 14.

Abraham called vpon ẏ Name of the Lord. Gen. 12. 8. & 13 4. & 21. 33. & Iaakob. Gen. 33. 20. and Moses. Exod. 34. 5, 9. and Samson. Iudges 15. 18. and 16. 24. looke Name.

Candlestick. The forme of ẏ Candlestick of the Tabernacle. Exod. 25. 31. & 37. 17. the situatiō thereof. Num. 8. 4. Exo. 26. 35. & 40. 24. The visiō of ẏ golden candlestick. Zec 4. 2.

The golden candlestickes that Salomon made. 2. Chro 4 7.

The vision of the seuen golden candlestickes. Reue 1. 12, 20.

By the Candlestick is vnderstoode the office of a pastour. Reue. 2. 5.

Canticles, looke Songs.

Captiue. How to take a captiue woman,

to wife. Deut. 21.10, to 15.

Naamans captiue maye put him in mind of Elisha. 2. Kings 5.1, 2, to 5.

Our naturall inclination leadeth vs captiue to sinne. Rom. 7.23.

Captiuitie threatned to those that disobey Gods commandements. Deu. 28.47, 48. and deliuerance when they turne to him. Deut. 30.1, 2, 3, to 11. Isai foretold Hezekiah of the captiuitie. 2. Kings 20.16, to 19.

Jeremie foretold the Jewes of þ 70. yeres captiuitie, and why. Jere. 25.1, 11, 12.* looke Bondage, Egypt, and Babylon.

Care, or carefulnesse. God careth for his people. Lev. 26.3, to 14. Examples. Gen. 12. 17.* and 31.24, 29. Looke Affliction.

Wee must not be carefull for any worldly thing. Matth. 6.25.* Luke 12.22. Phil. 4.6. but onely cast our care vpon God, for hee careth for vs. 1. Pet. 5.7. Psal. 55.22.

Our hearts must not bee oppressed with cares of this life, and why. Luke 22.34.

Christs care ouer his Apostles and ministers. Matth. 10.1, 2.*

Paul had care for all Churches. 2. Cor. 11.28.

The cares of this worlde choke vp Gods word. Marke 4.19.

Against worldly carefulnesse and trusting in any thing but God. Exo. 7.4, 5, 6. Leuit. 25.2, to 22. Deu. 8.1, 2, 3. Job 7.4, 5, 6. Psa. 145.15.* Pro. 10.3, to 6. Pro. 13.25. Mat. 13. 22. Mat. 16.2, 3. Luke 8.14. and 12. 11, 12. and 14.12, 15. 1. Cor. 7.21, 32. Heb. 13.5, 6.

Of godly care. Matt. 6.33. Lu. 11.28. and 2. Cor. 12.10.

Of fleshly care. Mat. 6.19, 20, 21. and 20. 21. and 26.51. Luke 9.33, 55, 56. and 11. 38. Rom. 8.6.

Careles people be soone conquered. Judg. 8.11. and 18.10, 27. Looke Securitie.

Caried. God caried the Israelites vpon Egles wings out of all dangers. Exo. 19.4. Deut. 32.11, 13.

Of being caried vp into heauen. looke Ascending.

Carnall. Paul calleth the Corinthians carnall, and why. 1. Cor. 3.1, to 5.

Temporall goods called carnall things. 1. Cor. 9.11. looke Flesh and Fleshly.

Carpenter. Jesus Christ was a Carpenter. Mar. 6.3.

Cast off. The Israelites cast off God, by erecting a King. 1. Sam. 10.19.

Cattel and vnreasonable beasts ought not to be ouer hardly dealt withall. Gen. 33.13. Exod. 23.11, 12. Num. 22.33, to 34. Deu. 5. 12. and 22.10. Pro. 12.10. Eccles 7.22.

Caue. Abraham bought a caue to burie in. Gen. 23.9, to 19.

Elijah fleeing from Jezebel dwelt in a caue at Horeb. 1. Kings 19.8, 9.

The Israelites so plagued for their idolatrie, that they were forced to dwell in caues. Judges 6.2.

Cause. God iudged Dauids cause, in punishing Nabal. 1. Sam. 25.35, 39.

of Celebrate, looke Feastes, Palleouer, and Sanctifie.

Censers, looke Num. 16.6, 18, 38.*

Centurion. A Centurion is a captaine ouer 100. souldiers: such Moses constituted. Exodus 18.21, 25. Deut. 1.13, 15.

Christ healeth the Centurions seruaunt. Matth. 8.5, to 14. Luke 7.2, 11.

The Centurion, and those who watched with him, confessed Jesus to be the sonne of God. Matth. 27.54.

Ceremonies. All the Jewes ceremonies, but a shadow of the spirituall seruice. Exod. 33.2, 3, to 17. Num. 15.31.* Deu. 16.1. Ezek. 20. 7, 8. & 1. Cor. 10.1. Heb. 7.12. & 8.5. and 9.8.

And therefore being ordained to continue but til the manifestation of Christ. Heb. 9. 10, 11, are now iustly abrogated by him. Hebrewes 10.5, 6, 7.

God reiecteth the faithles ceremonies of the Jewes. Is. 1.11, to 16.* & 43.23, 24. and 46.1.* & 66.3, 4. Jer. 3.13. Pl. 50.8.* Jer. 7 4.* and 14.12. Hos. 6.6. Amos 5.21, 22, 23.* Mic. 6.6, 7, 8. Mal. 1.8. & 2.2.* Ze. 3.7, to 8.* Mat. 9.13. & 15.2, 3, 4, to 12. Joh. 4.20, 21, to 27. Acts 13.38, to 42. Rom. 8.1, to 9. Ephe. 2 8 & Col. 2.8, 14.* look Tradition.

Chaffe. As chaffe and wheate ought not to bee mingled together, no more ought fables with trueth. Jere. 23.28.

of Changed. Those whom Christ shal finde aliue at his comming, shall bee changed. 1. Cor. 15.51, 52, 53.

Chare. Elisha calleth vnto Eliah, my father, my father, the Charet of Israel. 2. king. 2.12.

Sisera warred against the Israelites with 900. charets of yron. Judges 4.3, 13. Salomon had 1400. charets. 1. kings 10.26.

Charets of yron were in vse among the Canaanites, as appeareth Judges 1.19.

Chargeth. Ahab chargeth Michaiah to tell him troth. 1. kings 22.16.

Paul chargeth the Thessalonians, that þ's Epistle sent to them, should not be kept secret from any brother. 1. Thess. 5.27. Hee chargeth also Timothie to bee feruent in his vocation. 2. Tim. 4.1, 2.

Chargeable. Paul laboured, because hee would not be chargeable to any. 1. Th. 2.6, 7.

Charmes, looke Magicians, and Sorcerers.

Charitie, looke Loue.

Chaste. Men chaste three maner of wayes. Mat. 19.12. looke Eunuche.

Chasten. As many as the Lord loueth, hee chasteneth. Heb. 12.6. Reuel. 3.19.

Blessed is the man whom the Lorde chasteneth. Job. 5.17.

Children should be chastised betime. Pro. 13.24. and 19.18. and 22.15. & 23.13. looke Correction and Childe.

Chastitie. Example of Chastitie in Joseph. Ge. 39.7, 12.* in Sarah Tobias wife. Tob. 1.13.* In Judeth. Judeth 8 & 8. In Anna. Lu. 2.37. In Susanna. Dan. 13.20, to 26.*

Example of chastitie in marriage, looke Tob. 8.4, to 9.

We must auoyde all things that corrupt chastitie. Ecclus. 9.3, to 12.

Of chastitie, looke more. Wisd 4.1, to 7. Judet. 15.11, 12, 13. and 16.21, 22.* 1. Cor. 7.8, 9, 27, 29, 34, 38, 40.

Chance, looke Happe.

Chaines. Of chaines of Gold. Exod 28.14. and yron. 2. kings 25.7. Ezek. 7.23.

Chaire, looke Seate.

Cheere. Dissembling prophets and such as commend wine or good cheere, be meete for the wicked. Micah 2.11.

A ioyfull heart maketh a cheereful countenance. Pro. 15.13. & causeth good health. Pro. 17 22.

Chiefest Jewes, looke Confesse.

Chiefe shepheard, looke Shepheard.

Child and women with child. The punishment of him that hurteth a woman with childe. Exod. 21.22.

The wife of Phinehas being with child, hearing of the taking of the Arke, fell in trauel immediatly 1. Sam. 4.19.

Women with child ript vp. 2 Kin. 15.16.

Woe foretold to the women with child at the destruction of Jerusalem Mat. 24.19.

The Angels haue charge of litle children. Mat. 18.10.

We must be children concerning malicious nes, but not in vnderstanding. 1. Cor. 14. 20. Mat. 18.2, to 7.

Children being brought to Christ, hee receiued them, and blessed them. Mat. 19.13, 14, 15. Mar. 10, 13, 14, 15, 16.

Litle children were deuoured of beares. 2. Kings 2.23, 24.

Wherein the duetie of parents and children consisteth. Psal. 78.5, 6, 7.

Woe to that land whose gouernor is a child in wisedome and counsel. Eccles. 10.16, 17.

The childe shall not be punished for the fathers offence. Jerem. 31.29, 30. Ezek. 18. 4, 5. Lamen. 5.7.

Litle children, who. 1. John 2.12.

The captiuitie of the children of Israel, and their deliuerance out of Egypt is foreshewed by God. Gen. 15.13, 14.

The 12. children of Jaakob. Gen. 35.22.

Jaakob sendeth his children into Egypt to buy corne. Gen. 42.1, 2.

The children of Jaakob knewe not their brother Joseph. Gen. 42.8.

The names of the children of Israel and their children. Gen. 46.7, 8, to 28.

Jaakob foresheweth the deliuerance of the children of Israel. Gene. 48.3, 4, 21. and so doeth Joseph. Gene. 50.24.

The names of the children of Israel which entred into Egypt, are rehearsed. Exod. 1.1, to 7.

The children of Israel oppressed with burdens, to the end they might not multiply. Exo. 1.9, 10, 11. The more they were oppressed, þ more they grew. Exo. 1.12. They complaine to God of their bondage, & are heard. Exo. 2.23, 24, 25. They depart out of Egypt with Josephs bones. Exo. 12.37. and 30.19. After they had dwelt there 430. yeres, Exo. 12.40. they passe dry foote through the red sea. Exod. 14.22.

Why God led not the children of Israel by the land of the Philistims, but another way. Exod. 13.17, 18.

The voyage of þ children of Israel in the wilderness, to mount Sinai, and Gods goodnes in feeding them, and fighting for them. Exo. 15.22.* and 16. and 17. & 19. chapters.

The children of Israel meete for warre, are numbred. Num. 1 2, 3.*

The

The children of Israel lothe Manna, and are punished. Numb. 11.4,6,31,33.* They commit whoredome with the daughters of Moab. Num. 25.2,3.*

The children of Israel being ready to enter into ꝑ land of Canaan, are againe numbred. Num. 26.2.* They fight against the Midianites. Num. 31.2, to 13. They are loued of God by meanes of election, and not for any goodnesse in them. Deut. 7.6, to 12. They passe vpie foote through Iordane. Ios. 1.16,17. They haue an ouerthrowe at Ai. Ios. 7.5.

The children of Israel serue Eglon the king of Moab 18 yeres. Iudges 3.14. They commit idolatrie. Iudg. 3.7. And are oppressed for their wickednesse seuen yeeres of the Midianites. Iudg. 6.1, to 7. Their idolatrie and repentance. Iudg. 10.6, to. Their ruine for their incredulitie. Iudeth 5.6,7.

How children ought to be brought vp. Eccles. 30.1, to 14. With what instruction, and to what ende. Deut. 4.9, 14. ℭ 32.46. as the children of Abraham. Gene. 18.19. Not as the sonnes of Eli. 1. Sam. 2.22.* or of Dauid. 1. Kings 1.6,7.

God punisheth the children that imitate their fathers in wickednesse. Deu. 4.25,26, 27. Lam. 5.7.

Samuels children imitated not their father in godlinesse. 1. Sam. 8.3.

Saneherib murdered by his owne children. 2. Kings 19.36,37.

Gideon had 70 children of diuers wiues. Iudg. 8.30. all but one slaine by Abimelech. Iudg. 9.5.

Ibzan Iudge of Israel had 60. children. Iudges 12.8,9.

Abdon Iudge of Israel had 40. men children. Iudges 12.13,14.

Children eaten looke Women.

Burning of children in the honor of idols forbidden Deuter. 12.30,31. 18.10, to 15. Leuit. 20 2, to 6. and yet vsed. 2. Kings 16.3. and punished. 2. Kings 17.7.*

The true children of Abraham are those that imitate him in true faith. Rom. 9 8.

God hath predestinated vs to be his adopted children by faith in Christ. Ephes 1.5. Gal. 3.26. Iohn 1.12,13.

We are the children of God, and therfore ought to be holy. Deut. 14.1,2,1. Pet. 1.15. 16.

Those are the children of God, that are led by his spirit. Rom 8.14.*

The children of the resurrection, are the children of God. Luke 20.36.

The children of God, are heires of God, and coheires with Christ Iesus. Rom. 8.17.

The worlde knoweth not the children of God, and why 1. Iohn 3.1.

The prodigall childe. Luke 15.11.*

The parable of two children, by which Christ teacheth that the Iewes promised to doe the wil of God, and yet did not. Mat. 21. 28, to 33.

Children to bee reserued at the winning of certaine townes. Deut. 20 14.*

To children in malice, &c. the kingdome of God appertaineth. Matt. 19 14.

As a childe is trained vp in youth, so shall ye haue him in age. Pro. 22.22.6.

A law to punish disobedient children. De. 21.18, to 22. Pro. 20.20 looke Chasten.

Of the ductie of children, yong folke, and parishioners towarde their father and mother, pastour, and other superiors, looke Gen. 4.7. and 9.23. and 21.1, to 14. ℭ 27.3.* and 28 1, to 11. and 37.2.* Exo. 20.12, and 21.1, to 16. and Leuit 19.3,32. and 20.9. and 21. 9. Num. 30.3,4. Deut. 5.16. and 21. 18. and 27.19. Iudg. 14.2.1. Sam. 2.11.* and 3.1.* 8.3.2. Sam. 18.6. and 1. king. 2.3.2. king. 2. 15. and 12.1,2. and 21.1,2. ℭ 22.1,2,3. Chr. 34.1,2. Iob 1.5,18. and 7.1,2,3. and 32.1. Pro. 1.3,4,5. and 4.1. and 6.20. and 10.1. and 13.1. and 15.1,20. and 19.25, 27. ℭ 20. 20.* and 42.6. and 23.20,21,22. and 28.7, 14. and 30.11,17,19. Iere. 35.6.* Ezek. 22. 7,10,11. Tob. 1.4. and 4.3, to 6.* ℭ 14.12.* Eccius. 3.1,2, to 19. and 6.18.* ℭ 7.29. and 8.1,7,9, to 13, and 22.3. and 23.18,19. and 25.1, to 6. and 32.9.10,11,12. Mat. 4.18, to 23. and 5.44.* and 10.21. and 15.4. Marke 10.7,13,14,15,16,19. Lu. 2.49,51. ℭ 18.15 16,17. Acts 7.14. and 22.3. Ephes 6.1,2,3. Col. 3.20. and 1. Tim. 6.1,2. and 2. Tim. 3. 2. ℭ 1. Pet. 5.5. looke more in Sonnes, Daughters, and Parishioners.

Chosen God hath chosen vs to saluation before the beginning of the world. Ephes 1. 4.2. Thess. 2.13.

God chose the Iewes, onely because hee loued them. Dt. 4.37. and 7.7, to 12. and 10. 15. to the ende they should be a holy & precious people to himselfe. Deut. 7.6. and 14.2.

Many are called, but fewe are chosen. Mat. 20.16. as appeareth by the Israelites. Heb. 3.16,17.*

God iustifieth his chosen in Iesus Christ. Rom 8.33, &4.

Saul and Dauid chosen of the Lorde, to be kings ouer Israel. 1. Sam. 10.24. and 2. Sam 6.21.

Paul a chosen vessel of Christ. Act. 9.15. How Gods enemies haue preuented his chosen, contrary to their expectation, looke Iere. 37.21.

God hath chosen the fooliſh things of the world, to confound the wise. 1. Cor. 1.27.

Christ. is as much to say, as anointed: yet that name is proper to our Sauiour, because that by spirituall unctiō, he was consecrated of God to be the onely priest, king, and prophet, which should appease his wrath by his onely sacrifice. Heb. 9.13, 14. and 10.12, 14. reigne ouer all things Iohn 11, 37. ℭ 2.10. Colos. 1.20. and declare his fathers will vnto his Iohn 8.26,40. Acts 7.37.

Christ God eternal Iohn 1.1.2. and 5.19. Pro. 8.22, to 32. begotten before all creatures. Col. 1.15. whereunto the father, and the holy Ghost beareth witnesse in heauen. 1, Iohn 5.7. and the spirit, water, and blood in earth. 1. Iob. 5.8. which witnes also was by voyce from heauen by God the father at his baptisme and transfiguration confirmed. Matth. 3.17. and 17.5.

Christ the image of God the father. Wisd. 7.26. and 2. Cor. 4.4. Col. 1.15. Heb. 1.3.

In Christ are hidden all the treasures of wisedome and knowledge. Col. 2.3.

In Christ dwelleth all the fulnesse of the Godhead bodily. Col. 1.19.

All things were created by Christ. Iohn 1.3.

God purposed from euerlasting, not onely to create heauen and earth, but also in time by Christ to gather together in one, all things that were in them. Eph. 1.9, 10, 11.

Christ is promised to Adam to dissolue all the power of the deuil. Gen. 3.15.

Christ promised to Abraham. Gene. 12.3. and 18.18. and 22.18. to Izhak. Ge. 26.3,4. to Iaakob. Gene. 28.15. and to Dauid. 2. Sam. 7.16.

Christ is to be heard. Deut. 18.15,18.

Christ was prophesied to bee borne of the virgin Marie. Isa. 7.14. and 9.6. Ierem. 31. 22. Isa. 49.8.

The comming of Christ was foreshewed of Balaam. Num. 24.16,17. and of Isaiah. Isa. 40 9.

Hannah prophesied of the comming of Christ. 1. Sam. 2.10.

Of the comming of Christ, and of his victory against death, sinne, and hell. Isa. 35.8. and 35.5.* Hose. 13.14. Hab. 3.3. Rom. 6.9. 1. Cor. 15.54, to 58. 2. Tim. 1.10. Heb. 2.14. 1. Iohn 5.4,5,11,12 Reuel. 7.17. and 21.4.

The brasen serpent bare a figure of Christ. Num. 21.8,9.

Izhak, in that he should haue bene offered of his father, bare a figure of Christ. Gene. 22.8. to 15.

Christ descended of the seede of Dauid, whose kingdome endureth for euer. 2. Sam. 7.11,12,16. Luke 1.32,33.

The Prophet Isaiah very greatly desired Christ his comming. Isa. 62.1,2,3.

Many Prophets & righteous men haue desired to see the comming of Christ. Matth. 13.17. Luke 10.24.

Prophesies of Christes kingdome, his Church, & of the worde of God. Mic. 4.1,2.* Hag. 2.10. Zech. 3.6.* Obad. 1.7,21.

Christ descended of Iudah. Gene. 49.8,9, 10, to 13. Deut. 18.15. Matth. 1.3,16. Luke 3.33,33.

The nativitie of Christ coueredly foretold. Iere. 33.14,15, to 19. Isa. 8.3,4. Eze. 44.2.

Christ is conceiued by the holy Ghost. Mat. 1.18, to 24. Luke 1.35,38. borne of the virgin Marie. Mat. 1.24,25. Luke 2.7. Iohn 1.14. Galat. 4.4. in Bethlehem. Matth 2.1. Luke 2.4, to 8. according to the prophesie. Mich. 5.2.

The incarnation of Christ brought ioy to the faithful. Isa. 4.2.* Baruc. 3.34,37.

Christ like his brethren, looke Brethren.

Christ was circumcised, and named Iesus. Mat. 1.2,25. Luke 2.21. He is presented in the Temple. Luke 2.22, to 24. he came of the Iewes. Matth. 1.1, to 17. Luke 3.23.* Rom. 9 5.

The wise men came to worshippe Christ, and offered presents. Matth. 2.1,2,11.

Christ fleeth into Egypt. Matt. 2.14. and after Herods death returneth againe. Mat. 2.19, to 22. is brought vp at Nazareth, and therefore called a Nazarite. Matt. 2.22.23.

Christ at the age of xii. yeeres, disputed with the Doctors. Luke 2.46. Was subiect vnto

vnto Marie and Ioseph. Luk. 2. 51. went neuer to schoole. Ioh. 7. 15. was baptized. Matth. 3. 16. Mar. 1. 9. Luke 3. 21. Hauing fasted 40. dayes & 40. nights, he was tempted of the deuil, and comforted of Angels. Matth. 4. 1, 2, 11. Marke 1. 12, 13. Luk. 4. 1, 2. 13.

The Nazarites coulde not beleeue that Christ was the true Messias, because he descended of so base a stock. Mat. 13. 54. * Mar. 6. 2, to 7. Luke 4. 22, to 31.

Christ was sent to saue al men by ỳ preaching of the Gospel. Isa 60. 1, to 8. Luke 2. 32.

Christ was not sent to cal the righteous, but sinners to repentance. Mat. 9. 13 Mar. 1, 32, to 40. & 2. 17. Luke 5. 32. to the end hee might loose the works of the deuil in them. 1. Ioh. 3. 8. and might saue them. 1. Tim. 1. 15. finally that they by beleeuing should be made righteous by him, waiting for eternal life. Titus 2. 11. * Isa. 42. 6, 7, 16. Psalme 69. 6. *

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinnes. Psal. 40. 7, 8.

Christ came to deliuer vs from the power of the deuil. Luk. 1. 71 and from the darknesse of this world. Ioh 12. 46.

Christ is not come to destroy, but perfectly to accomplish the Law. Mat. 5. 17.

Christ was made a little inferiour to the Angels, by suffering of death, that he might bee crowned with glory farre aboue them. and destroy death for al men. Heb. 2. 9. * and 1. 2, 3, 4. *

Christ more worthy of glory then Moses, and why. Heb. 3. 3, to 7. Greater then Dauid. Mat. 22. 34, 44. Mar. 12. 36. Lu. 20. 42, or Salomon. Mat. 12. 42.

Christ constituted by God, Lord ouer all things in heauen and earth, and head of his Church. &c. Ioh 3. 35. & 17. 2. 1. Cor. 15 25, 27. Eph. 1. 20, 21, 22. & 4. 8. & 5. 23. Col. 1. 18. Heb 2. 8. Hos. 1. 11.

God is the father of Christ. Ioh. 8. 16, 18, 19, 28. the head of Christ. 1. Cor. 11. 3.

Christ knoweth his father, and keepeth his word. Ioh. 8. 55. & none knoweth the sonne, but the father. Mat. 11. 27.

The father is alwayes with Christ. Ioh. 8. 29.

Hee that hath knowen and seene Iesus Christ, hath knowen and seene God. Ioh. 14 7, 9, to 12.

Christ speaketh the words of the Father. Ioh. 3. 34.

The Father willeth vs to heare Christ. Mat. 17. 15. Mar 9 7.

Who so heareth not the Gospel of Christ, shal perish euerlastingly. Acts 3. 23. Heb. 2. 2, 3.

Christ was replenished with grace and truth. Ioh 1. 14.

Christ preacheth and healeth diseases. Mat. 4. 17, 23. Mar. 1. 14, 15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Mat. 11. 1.

Christ prayeth in mount Oliuet by night, and preacheth in the Temple by day. Luke 21. 37.

Christ preacheth out of a ship. Mat. 13. 1, 2, to 10. Mar. 4. 1, 2, to 35. Luke 8. 4, to 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4. 16. &c.

The people are astonied at his wisdome. Luke 2. 47. Mat. 7. 28, 29. Mark. 6. 2. Mat. 13. 54. Lu. 4. 22. and 8. 25. Luke 4. 32. Ioh. 7. 46.

Christ spake nothing but parables, and why. Mat. 13. 34, 35.

Great multitudes follow Christ. Mat 8 1. His comming and preaching was in great humilitie. Mat. 18. 4, 11. & 11. 29.

Christ was demanded by whose authority he did those things that he did. Mat 21. 23. Mar. 11. 28. Lu. 20. 2.

Christ preferred not the obedience of his eternal mother, before the commandement of his heauenly Father. Lu. 22. 48, 49. Neither could the care that hee bare vnto her, withdraw him from preaching the Gospel. Mat. 12. 46, 47, 48, 49, 50. Mar. 3. 31, 32. * Lu. 8. 20, 21.

Christs will is, that his should bee partakers of his glory, and kingdome. Ioh 17. 24.

Where Christ first preached the Gospel. Isa. 9. 1, 2. Mat. 4. 13, to 17. Lu. 4. 14. * Ioh. 2. 1, to 22.

Christ sighed to see the Iewes infidelitie. Mat. 8. 12.

Christ had compassion on the multitude, to see them dispersed like stray sheepe. Mat. 9 36.

Christ is wearie. Ioh 4. 6. is hungrie. Mat. 4. 2. doeth weepe for Ierusalem. Luke 19. 41. wept and groned, when he raised Lazarus. Ioh 11. 33, 35, 38.

Of Christ his pouertie. Matth. 8. 20. Lu. 9. 58.

Christ became poore, that we might bee made rich. 2. Cor 8. 9.

Women ministred of their substance to relieue Christs necessitie. Lu. 8. 2, 3.

It was prophesied in how great meekenesse and humilitie Christ should liue. Isai. 42. 1. &c. Mat. 12. 18, 19, 20.

Matthew maketh Christ a banquet. Mat. 9. 9, 10. Mar. 2. 14, 15. Luke 27. 29.

Christ bidden to a banquet by a Pharisee, refuseth not to go. Lu. 14. 1.

Christ and his mother, and his disciples dined at a wedding. Ioh 2. 12.

Christ supped with Lazarus. Ioh 12. 2.

Christ dined with a Pharisee Lu. 11. 37.

Christ termed a glutton, and a drinker of wine. Mat. 11. 19.

Christ eateth with publicanes & sinners, and is reproued of the Pharises. Mat. 9. 11. Mar. 2. 15, 16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus. Lu. 24. 25, to 52.

Christ reputeth that which is done vnto his afflicted members, to be done vnto himselfe. Mat. 25. 35.

Christ payed tribute. Mat. 17. 27.

Sundry opinions of Christ. Mat. 16. 14. Mar. 8. 28. Luk. 9. 19. Ioh 7. 12, 40, 41, 42, 43, 46.

The Pharises are asked whose sonne Christ was. Mat. 22. 42.

Christ asked his Apostles whom they thought him to be. Mat. 16. 15, 16. Mar. 8. 9. Luke 9 20.

The people tooke Christ for a Prophet. Mat. 21. 46.

Christ published openly that he was sent of God, and that he was the sonne of God. Ioh. 5. 18. & 7. 29 & 8 18. Proouing the same by the testimonie of Iohn Baptist and the Scriptures. Ioh 5. 32, 33, 39. *

Many that were present at Lazarus raising from the dead, beleeued on Christ. Ioh 12. 10, 11. Ioh 11. 45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Lu. 1. 47, 54, 55. and so did Simeon. Lu 2. 25, to 36. and Anna confessed that Christ was come. Lu. 2. 36, 37, 38.

The Samaritanes came to see Christ, and beleeued in him, confessing him to be the sauiour of the world. Ioh 4 28, 29, 41, 42.

The miracles that Christ did, testified that he was come. Mat. 11. 5.

Officers sent to fetch Christ, but they brought him not, and why. Ioh 7. 42, 46.

The Iewes sought meanes to take Christ, but could not, before his houre was come. Ioh 7. 30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Iewes, because he knewe them to be hypocrites. Ioh 2. 24.

After Christ had raised Lazarus vp from the dead, he walked not openly among the Iewes. Ioh 11. 54.

Christ hid himselfe, for feare of being stoned by the Iewes. Ioh 8. 59.

Christ ascended to Ierusalem at the feast of tabernacles. Ioh 7. 10.

Christ deliuereth himselfe very miraculously out of the handes of the Nazarites. Lu. 4. 28, 29, 30.

Christ healed all maner of sicknesses, both corporall and spiritual. Matth. 4. 24. Ioh 7. 23.

Both winds and sea obeyed Christ. Mat. 8. 26, 27. Mar. 4. 39, 41. Luke 8. 24, 25.

There can be no concord between Christ and the Deuil. 2. Cor. 6. 15. Christ stronger then Satan. Mat. 12. 28, 29. Mar. 3, 24, 27. Luke 11. 20, 21, 22.

Christ of his owne wil layde downe his life for his sheepe. Ioh 10. 15.

Caiaphas prophesied that Christ should die for the people. Ioh 11. 49, 51.

Christ deliuered to death, by the determinate counsel of God. Acts 2, 23.

Christ right heartily longed to be baptized for vs, with the baptisme of his death. Luke 12. 50. for the loue he bare towardes vs. Ephe 5 2. Phil. 2. 8.

Peter would haue disswaded Christ from death. Mat. 16. 22. and Pilates wife would haue had her husband not to deale with him. Mat. 27. 19.

The chiefe Priestes consult howe they might put Christ to death. Matth. 26. 3, 4. Mar. 14. 1. Luke 22. 2.

Iudas selled Christ for 30. pieces of siluer. Matt. 26. 14, 15. Mat. 14. 10, 11. Luke

22,3,to 7.Zech.11.12.
Christ his soule was heauie,euen vnto the death.Mat.26.28.
Christ through his manhoode, feareng death,sweat water and blood.Lu,22.44.
Christ prayng against death, willingly condescendeth vnto his fathers wil.Mat.26.39.42,44,45.
Christ offereth himselfe vnto Iudas.John 18.4.is apprehended by the Iewes.Matth.26.50 craueth that his disciples might escape free, and why.John 18.8,9.
Christ very mildely reproueth him that smote him.John 18.23.Isa.50.5,6.*
Christ answered not one word to his false accusers.Mat.26.59,60,63. and 27.12,14. Psal.38.13,14.
Christ confesseth that he is the Christ promised.Mat.26.63,64.
Pilate beareth witnesse of Christs innocencie.John 14.4.Mat.27.24.Lu.23 4,22 His innocencie is prophesied of Psal18.23. Isai.53.* and his wounds. Psalm.22.16. Zech.13.6.
The people being perswaded by the high Priests,asked Christ to be crucified. Mat. 27 20,22,26.
Christ is mocked.Mat.27.29.
Pardon is promised to the enemies of Christ,if they repent.Isa.30.10.
Christ is led vnto his death. Mat.27.31. and suffered without the gate of Ierusalem. Heb.13.12.
Pilate in þ superscription affirmed Christ to bee the King of the Iewes: albeit the priests gr.vertified it not. Mat.27.37.Mar. 15.26.Luke 23.38.John 19.19,to 22.
Christ was crucified concerning his infirmitie.2.Cor.13.4.
Christ crieth to God on the crosse. Mat. 27.46.Psal.22.1.*
The Iewes reuiled Christ. Mat.27.39, to 45.
The ignomie and glory of Christ is prefigured in Ioshua the high Priest. Zech. 3.1.*
The passion of Christ is foreshewed.Dan. 3.26.Zech.3.7.Isa.53.1.* Mat.26.28. and 20.18,19.
Christ was obedient vnto the death.Phil. 2.8.
Christ died & was buried.Mat.27.50,59, 60.Mar.15.37,46.Luk.23.46,53.John 19. 30.40.*Rom.5.6,8. and 6,3. and 8.32. and 1.Cor.15.3.and 2.Cor.5.15.and 1.Thes.5. 8,10.whole death argueth Gods great loue towards vs miserable sinners.Rom.5.6,8.
Christ by his owne oblation, once for all, hath purchased full satisfactiō for our sinnes. Rom.4.25.Heb 9.12.*Isa.53.8 & through faith in him, we should enioy eternall life. John 3.15.and that thence forth,we should not liue vnto our selues, through sinne, but vnto him through righteousnesse.2.Corinth. 5.15.
The Iewes crucified Christ through ignorance.Luke 23 34.Acts 3.17.
Of Christ his descending into hel, read Psal.16.10. Isa.53.10,11,12. Acts 2.27, 31.Ephesians 4 9.and 1.Peter 3.18,19*
Christ rose againe the third day from the dead.Mat.28.6.Mar.16.6.Lu.24.2,5,6,7. John 20.5,7,8.Actes 2.24.31,32. and 10. 40,41.and 13.29,30,33.Rom.4.24,25.and 8.11.and 14.9.1.Cor.15.3,4.* 1.Thes.4.14 2.Tim.2.8 according as it was prophesied. Psal.3.5.and 16.9,13 and 49.15.Ionah 2. 2.Mat.12.40.and 16,21.and 17.22,23.and 20.19 Mar.8.31.and 9.31.and 10,34.Lu. 21.30.and 18.33.John 2.19,21,22.
Of the vertues of Christ his resurrection, looke Hol.6.3.1.Cor. 15.20, 21,82, Col.1. 18.Reu.1.5.Rom.4.25.Acts 26.23.
Of whom Christ was seene after his resurrection.Mat.28.9.Mar.6.19.1.Cor.15. 5,6,7.8.
Of Christ his triumph. Psal.68.18.Hose. 13.14.Col.2.15.
Of the exaltation and abasing of Christ. Isa.52.13,14.
Christ ascended into heauen. Mat.16.19. Lu.24.51.Acts 1.9,10,11.Ephe.4.8,9,10. sitteth at the right hand of God the father. Mar.16.19. Actes 7.55. Col.3.1.Heb.1,2, 13.and 10.12.and 12.2.1.Peter 3.22.
Albeit Christ filleth all in all things, yet counteth he himselfe not perfect without his Church,which is his fulnesse.Ephe.1.23.
Christ shal appeare the second time.Heb. 9.28.with whom wee shal appeare in glory. Col.3.4.
How Christ shal appeare, and of the maner of his iudgement, looke Mat 3.12. and 16.27,28. and 24.30,31.* and 25.31,32.* Lu.21.27.John 5,22,23.Acts 1.11.2.Cor. 5.10.1.Thes.4.16.Looke Comming.
Christ ordeined of God to bee iudge of quicke and dead.Acts 10.42.1.Cor.15,51, 52.1.Thes.4.15,17.2.Tim.4.1.
God hath giuen vs victorie by Christ ouer sinne,death,and hell.1.Cor 15.57.
The father hath reconciled all things vnto himselfe by Christ.Col.1.20.
Iohn auoucheth that Christ is come, 1. Iohn 1.1,2.
What ioy those that beleeue in Christ doe purchase.Isa.35.1.*
An exhortation to come to Christ with an vpright heart,and assured faith Hebr.4.11, 12.*Isa.11.1,2,3.
Those that craue any thing of God by Christ,shall be heard. Isa.65.25.John 14. 13.
Christ is set forth vnto vs for an example of life.Ephe.2.5,6,7,8.1.Pet.2.21.and also that we should be clothed with his righteousnesse,and follow his steppes. Rom.13. 14.
An exhortation to moue vs to folow Christ. Heb 13.13 17.* & to haue no confidence in worldly things.Mat.8 19,20,21,22. Luke 9.57,58,59.*and as he did when the people would haue made him king.John 6.15.
If we remaine in Christ,wee must walke as he walked.1.John 2.6.
Christ foresheweth his Apostles that hee should not alwayes bee with them corporally. Mat.26.11.but by vertue of his spirit hee would to the ende of the world. Mat. 28.20.
Christ receiueth the charge of the faithful of God his father.Zech.11.4.
The kingdome of Christ is euerlasting. Psal.72.5.Isa.9.7. and 32.17. and 33.10, & 65.20.Ierem.33.20.* Dan.2.44. & 7.27. Luke 1.33.Gen.49.10.
The Gentiles shalbe called to the kingdome of Christ by the Gospel. Mich 4.3. Acts 26.23.
Christ his power shalbe farre spread & broad.Zech.9.14.
The wicked are not able to hurt either Christ or the faithful Psal.91.1.* 92.9.
Christ confesseth to his father that he hath executed his charge, and taught those that he hath commanded him.John 7.4,6,8.
Christ hath so taught the Gospel vnto al, that if any perish,hee perisheth through his owne negligence.John 3.16,to 22.
Whosoeuer loueth not Christ,accursed be he.1.Cor.16.22.
Christ was a minister to the Iewes, to declare his fathers trueth in his promises: to the Gentiles,to declare his fathers mercy.Rom.15.8,9,10,11,12.
As wel Gentile as Iewe hath accesse to God the father,through Christ by one spirit. Ephes.2.18.
The names of Christ.Isa.9.6.
Christ our aduocate 1. John 2.1. entred into heauen to appeare in the sight of God for vs.Heb.9.24.alwayes maketh intercession for vs Rom.8.34.
Christ the Lambe of God offered for a redemption.John 1.29.36.Reu.5.8,9.
Christ our Apostle and high Priest.Hebr. 3.1.
Christ the head of euery man, and God Christs head. 1.Cor.11.3.
Christ Lord of the Sabbath. Matthew 12.8.
Christ the ruler of Israel.Micah.5 2.
Christ was the desire and expectation of the Gentiles.Isa.51.5.
Christ is a sanctuarie,a light, a glory, a stone,a tried stone,a precious corner stone,a sure foundation,a rising against the godly, a stumbling blocke, a rocke of offence to fal on,a snare,a net,a fal,& a signe, which shall be spoken against by the wicked. Isa 8.14, 15.and 18.16 Lu.2.32,34. 1.Pet.2.4,6,7, 8.Mat.21.42,44.Lu.20.17,18. 1.Cor. 3.11,12.Ephe.2.14,21.
Christ is the saluation of God.Luk.2.30. the sonne of man. Matt.8 20.and 12.8,32, & 20.18.28.Mar.2.10. looke Sonne of man.
Christ the fountaine of grace and vertue. Zech.13.1.the heire of all things,the brightnesse of Gods glory,and the ingraued forme of his person Heb.1.2,3.the portion of our inheritance. Psalm.16.5. our righteousnes, wisedome,sanctification and redemption, 1. Cor.in 3.30.Isa 43. 13. and hope of glory. Colos.1.27.the true light of men. John 1. 4.9.and 8.12 and 1.John 2.8. our master. Matth.10.24.Luke 6.40,46. John 13.13, 16,and 15.20 our mediatour. Heb.8.6. and 9.15.Hebr 12.24.and 1.Tim.2.5. the phisition of sicke sinners Matth.9.12.Marke 2. 14,17.Lu.5.27,31,32.the doore, by which the faithful enter into life euerlasting.John 10.7,9.the good sheepheard. John 10.1,11. spirituall meate,drinke, and Rocke.1.Cor.

10.3,4. the first borne among many bre-thren Rom 8.29.

Christ is the chiefe shepeheard. 1. Pet. 2.15, and 5.4. the Prince of the kings of the earth. Reuel 15.5. and the one Lorde and King ouer all the earth. Zecha. 19.9. the husband or bridegroome of his church Matth. 19 15. and 25.1,5,6,10. John 3.29. Mar. 2. 19,20. Reuel. 21.9. the attonement and reconciliation for our sinnes. Rom. 3.25. and 5. 10,11.1. John 2.1,2. and 4.10.

Christ hath power and authoritie to forgiue sinnes. Matt. 9.2,5,6. Mar. 2.10. Luk. 5.20,24.

Christ confesseth that he is the king of the Iewes. Matt. 27.11. Mar. 15.2. Luke 23 3.

Christ is the Sauiour of the world. Luke 2.11.1. John 4.14. the saluation and light of the Gentiles, and all beleeuers. Isa. 40.6. the word of life. John. 1.1,4,14. and 1. John 1.1. the way, the trueth and the life. John 14 6.

Christ was a graft of the roote of Ishai, and borne of the virgine Marie Isa. 11.1. Matth. 11.16. Luk. 3.23,31.

Christ is the vine, and we are the branches. John 15.4,5,6.

Christ was anointed. Psal. 45.7. Isa. 61.1.

Adam a figure of Christ. Rom. 5.14.

To proue that Christ in his humane nature did increase in wisedome & stature, and was ignorant of the last day: but his diuine nature did not increase, but knew all things, these directions may satisfie. Isai. 7.14, 15, 16. and 8.4. and 53.3.* Psal. 139.6, Marke 11.12,13. and 12.32. Luk. 2.40,52. Matth. 26.39 and 27.46. Marke 10.40. Matt. 20. 23. John 5.19,30. and 11.33,34. and 14.10, 27. Phil. 2.5,6,7. Heb. 2.16,17,18. and 4. 15, and 2.13. and 5.7,8. and 1. Pet. 2.24. Reue. 29.12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ or the anointed of the Lord. 1. Sam. 26.11. and 2. Sam. 1.14. and so was Dauid. 2. Sam. 23 1. so was Cyrus. Isa. 45.1.

False Christs foretelled. Mat. 24.23,24.

Christians. The professors of the Gospel first called Christians in Antioch. Act. 11.26.

Christians are taught of God. Isa. 54.13. John 6.45. Iere. 31.33.

The puritie of Christians, by meanes of the knowledge of the Gospel. Isa. 11.6. to 11

The ioy of Christians, by reason of their deliuerance by Christ. Isa 9.3. Isa 61.10,11.

A thankesgiuing of the Christians for Gods great mercie shewed them by Christ. Isa. 12.1.*

Christians are a chosen generation, a royal priesthoode, a holy nation, a peculiar and precious people vnto God. Titus. 2.14.1. Pet. 2.9.

We ought not to be ashamed to suffer as a Christian. 1. Pet. 4.16.

Christians are Gods workemanship, ordayned to good workes. Ephes. 2.10.

What the exercise of Christians ought to be. Acts 17.11.

Christians are free, and bow. 1. Pet. 2.16. John 8.32,36.

Christians hated of the world. Matth. 10. 22. Lu. 21.17.

Church signifieth a Congregation: it is taken in the newe Testament, for the compasse of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1. Tim. 3.15. the body of Christ. Eph. 1.23. Col. 1.18.

The Church of God is holy. Isa. 4.3. the spouse of Christ. Psal 45.10.* Reu. 21.9,10.

Head of the Church, looke Christ.

Christ gaue himself vnto the death for the Church. and why Ephe. 5.25,26,27,29.

The Church is free from sinne, death, and hell Isa. 11.8,9.*

The Church is confirmed in faith by the hope of Gods promises. Mich. 7.20.

The Church tooke his beginning at Ierusalem. Isa. 2.3. and so became the ioy of the whole earth. Psal. 48.1,2.

The Church of God should bee gathered of all nations, and therein receiue remission of sinnes. Psal. 56.1,2,5.* Isa. 33.23,24. and 60.1,22.*

Christ vnder the name of Pies, speaketh to the Church gathered of the Gentiles. Isa. 49.1.* looke Christ. 1. Chro. 3.11,12.

The gates of hel shal not preuaile against the Church and faith which is in Iesus Christ. Matth. 16.18.

Christ prayeth for the Church. John 17. 9,20.*

In the Church are good and bad vessels of gold, and vessels of earth, hypocrites mingled with the saints. Matt. 13.24, to 31. and 47. to 51. 2. Tim. 2.20.*

Diuers giftes, administrations and operations in the Church. 1. Cor. 12.4,5,6,10.*

Women ought to keepe silence in the Church. 1. Cor. 14.34.

The Church of God is not contentious. 1. Cor. 11.16.

One maner of doctrine ought to bee in all Christian Churches. 1. Cor. 14.34.

Phebe was a sister, and minister of the Church of Cenchrea. Rom. 16.1.

Church discipline. Matth. 18.15,16,17. Zech. 14.20,21.

Who were forbidden to enter into the congregation of the Church by Moses law. Deut. 23.1,2,3.

The Church described vnder the figure of Ierusalem. Psal. 123.2.* Eze. 48.31.* her preseruation described vnder the same figure. Zech. 14.1,2.

The new name of the Church, wherin the will of God shall be perfourmed. Isai 62.2.

The complaint of the Church for her reiection. Psal. 89.38, to 52. Isa. 49, 21. looke Persecute.

Christ being the protector of his Church, threatneth the enemies, and comforteth his. Zech. 14.12. Michah 4.11,12,13.

The restauration of the Church is prophecied. Amos 9.11.*

Many good gifts and blessings, were promised to the Church after the preaching of the Gospel. Isa 61.1,2.*

The ioy of the Church, for the hope of Gods promises Isa. 61, 10,11.

The felicity of the Church is foreshewed. Isa 33.20.* and the eternitie thereof. Ioel 3.20.

The Church of the faithfull are the children of God, borne through his worde and made saints by his spirit. Dio 9.1. John 1, 1,4,12,13. and 3.1,3, to 12. Rom. 8.16. and 9.9. Gal. 3.7,8. and 4.6 Ephe. 1,1,10 to.

The Churches members, are both Iewes and Gentiles. Isa. 43.9. John 10.16,1. Cor. 12.13,14. Ephes. 3.6.

God euermore a defender of his Church. Exod. 13.21. and 29.45,46. Leu. 26.4. Nu. 25.13. Deut. 7.19, to 25. and 23.14. and 13. 3,6,8. also 1. Kin. 6.23. Psal. 90.1,2. Isai. 43.2. Iere. 46.27,28 Matt. 18, 20. and 28. 20. John 14.14,26. 2. Cor. 6,16,17.

The Church ought to finde her ministers necessaries, and not oppresse them. Deut. 12. 19. and 14.27,29. and 25.4. Ezra. 7.24. Matth. 10.10. Lu. 10.7, 12. Rom. 15,27. 1. Cor. 9 7,11,14. Galat. 6.6.

The Church ought to pray for her preachers. Acts 4.24, to 31. and 12.5. Rom. 15. 30. Collos. 4.3,4. Ephe. 6.18,2. Thess. 3,1,2. Heb. 13.8.

The faithfull that dwell together in one house called a Church. Rom. 16.5. Col. 4.15.

Satan doeth what he can to hinder the Church. Zech. 3 1.

The Church is knowne by Gods worde, looke Matth. 7.24. and 16.13, to 19. John. 6.68. and 8.47. and 10.27. and 5.39. Actes 2.42. Rom. 10.17. 1. Cor. 3.11,12,13. Ephes. 5.25,26. 1. Tim. 3.15.

The Church once sanctified ought not to defile herselfe againe. Can. 5.3.

Eight seuerall vocations in the Church. 1. Cor. 12.18.

One praying and the rest consenting thereto was vsed in the primitiue Church. 1. Cor. 14.16.

Lysimachus the wicked Church-robber slaine. 2. Mac. 4.42.

Of the materiall Church, and the vse thereof. looke Synagogue, Temple, and House of God.

Chuse life. Deut. 30.19. looke Choses, Free will, and free Choise.

¶ *Circumcision*, is sometime taken for the people circumcised. Gal. 2.7. Tit. 1.10. but most commonly for a sacrament of Gods couenant with Abraham, vntill the comming of Christ, that God would be the God of him and his seede, that should trust in him. Gen. 17.9.* Leuit. 12.3. John 17.22,23.

Whosoeuer neglected or despised circumcision, was not counted any of Gods people. Gen. 17.14.

Abraham and all his houshold Circumcised. Gen. 17.13.*

Isaak circumcised. Gen. 21.4.

God commanded circumcision the second time, and why. Iosh. 5.2, to 10.

The Shechemites are by a wile procured to be circumcised. Gen, 34.13,14,15.*

John Baptist circumcised. Lu. 1.59.

Christ circumcised. Luke 2.21.

The Apostles thought it not meete to burden the Gentiles with the lawe and circumcision. Actes 15.10,19,24,28.

Paul Circumcised Timothie, and why. Actes 16.1,2,3.

Paul Circumcised not Titus who was a Gentile, and why. Gal. 2.3,4.

False apostles constrained the Galatians to be cercumcised, and why. Galat. 6.12,13.

Circumcision is bondage. Galat. 2.4.

In Christ Jesus, neither circumcision nor vncircumcision, availeth any thing. 1. Cor. 7.19. Gal. 5.6. and 6.15.

Moses wife circumcised her sonne in a time of necessitie. Exod. 4.25.

Of the Circumcision of the heart, & eares of the faithfull. Deut. 10.16. and 30.6. Jere. 4.4. and 6.10. Actes 7.51. Rom. 2.29. wherwith Christ hath circumcised the faithfull. Col. 2.11,12,13. and in steade of the other, hath instituted Baptisme, looke Baptisme.

The Jewes did circumcise themselues, and became Apostates. 1. Mac. 1.1,16.

Children newe circumcised, slaine with their Mothers. 1. Mac. 6.10.

Circumcision maintained in the Apostles time. Titus 1.10. notwithstanding their Edict to the contrary. Actes 15.24.28. Looke Concision.

Circumspect. By meditating Gods Lawe, we are made circumspect. Psal. 19.11.

Cities. The first Cities before and after the flood, were builded by the wicked. Gene. 4.17. and 11.4.

Cities and Suburbes giuen to the Leuites, and why. Num. 35.2, to 9.

Cities of refuge, looke Refuge.

God commanded the idolaters and their cities to be vtterly destroyed and burnt. De. 13.12, to 17.

The fort of Zion became the citie of David. 2. Sam. 5.7.9.

God is the defender of cities. 2 kin. 19.34. and 20.6. Psal. 127.1.

The portion of the Citie of Jerusalem. Eze. 45.6.

If God spared not the Citie where his name was called vpon, hee will not let other goe free. Jere. 25.29.

No euill in the citie, which the Lord hath not appointed. Amos 3.6.

A citie that is set on a hill, can not be hid. Matth. 5.14.

We haue here no continuing citie. Heb. 13.14.

The discription of the new and heauenly citie Jerusalem, of which God is the founder. Heb. 11.10. & 12.22. Re. 3.12. & 21.10.*

Cities threatned by Christ. Matth. 11.21. and 23.37. Luke 19.43.44.

Citie, for the people of the citie of Jerusalem. Matth 21.10.

¶ *Clay.* God is our father, and we are the clay. Isa. 64.8. Job 10.9. looke Man.

Cleane beasts, &c. looke Beastes.

None cleane that is borne of a woman. Job. 35.4.

The Scribes and Pharises made cleane the vtter side of vessels: but their harres were full of bziberie and excesse. Mat. 23.25.

The Apostles were made cleane onely by giuing credite to Gods worde. John 15.3. and 13.10.

Those that bee pure and cleane in heart, shall see God. Matt. 5.1.

Cleaue. God commandeth vs to cleaue vnto him by faith. Deut. 13.4. and 11.22.

Those that cleaue vnto the Lord shall bee preserued, but idolaters shall bee destroyed. Deut. 4.3,4.

Wee ought to cleaue vnto that which is good, & abhorre that which is euill. Ro. 12.9.

Clarkes and *Clergie*, looke Elders.

Cloake, looke Mantell.

Cloake, and *Clothes.* God clothed Adam and Heua. Ge. 3.21. see Foode.

The Israelities being sanctified, washed their clothes. Exo. 19.14.

The high Priest ought not to rende his clothes for the dead. Leuit. 21.1,10,11.

Gideon clothed w Gods spirit. Judg. 6.34.

We ought to clothe the naked. Matth. 25.36.43.* Isa. 18.7. looke Tearing.

Cloude. The Temple is filled with a Cloude. 1. Kin. 8.10,11.

God rideth in the cloudes in his glorie. Deut. 33.26.

The glory of God appeared in a Coulde. Exod. 16.10.

The Israelites were guided in their iournies by a cloude. Exod. 13.21,22. Numb. 9.1.22. Exod. 14.19,20.

God spake vnto Moses in a cloud. Num. 11.25. Deut. 31.15.

A cloude rising out of the West is a signe of raine. Luke 12.54.

The vision of a white cloude. Reu. 14.14.

Cluster. A cluster of grapes of exceeding bigneese and weight Num. 13.24.

¶ *Coadiutors*, in the Gospel. Ro. 16.3. Col. 4.11.1. Cor. 3.9.

Coales of fire were kindled at the Lordes wrath. 2. Sam. 22.8.9.

We ought to heape coales of fire vpon our enemies head Rom. 12.20. Pro. 25.21,22.

Coate. Josephs coate dipped in goates blood. Gen 37.31.32,33.

He that hath two coates, let him part with him that hath none Luke 3.11.

Of Aarons coates. Exo. 20.39,40.

Samuels coate. 1. Sam 2.19.

Christ his coate was without seame. Job. 19.31.

God made Adam coates of skinnes. Gen. 3.21. looke Raiment, Garment, and Apparell.

Cockatrice. Isa. 11.8.

Cold. God will spue out of his mouth, those that are neither cold nor hot. Reu. 3.16.

Collections, looke Gatherings and Almes.

Colledge. There was a Colledge in Jerusalem. 2. kin. 22.14.2. Chro. 34.22.

Combred, looke Care. 2. Cor 11.28.

Comelineese, looke Faireneese.

Come neere. When God will come neere vnto vs. Deut 4.7. and 33.3.

Comfort. Christ willeth vs to bee of good comfort, and why. John 16.33.

Dauid comforteth himselfe in the Lorde. 1. Sam. 30.1,6.

Moses comforteth the Israelites in the Lord. Deut. 31.6.

God is the God of Comfort, and comforteth vs, and maketh vs able to Comfort others in al tribulation. 2. Cor. 1.3,4 Example in Iaakob. Gene. 29.25.

Examples of comforting one another in Joseph. Gen. 15,19,20,21. and 45.3, to 16. in Dauid. 2. Sam. 12.24. in Jonathan. 1. Sam. 23.16,17. in Paul. 1, Thes. 4.18 and 5.14. and 2.11,12.2. Thes. 2.16,17. and in Christ. Joh. 14.1.3.* John 15.1,19.

Comforter. Christ promiseth vs the holy Ghost to be our Comforter. John 14.16. and 15.16. and 16.17.

Jobs wife was a wicked comforter vnto him. Job 2.9. and his friendes, miserable comforters. Job. 16.1,2.

Commandements. All men ought to feare God, and keepe his commandements. Deu. 6.2, to 7.

How diligent the faithfull ought to be in the studie of Gods Commandements, and teaching their children the same. Deut. 6.7, to 16.* Deut. 11.18,19.20.

Sinne tooke an occasion by the commandement, and reuiued Rom. 7.1,9.

The newe commaundement of Christ is mutual loue. John 13.34,35. and 14.21.23, 1. John 3.23. where by the lawe is fulfilled. Rom. 13.9,10 Matt. 22.37,38,39,40. Keeping the commandements, obtaineth life. Matth. 19.17.

The obseruation of Gods commaundements, profiteth vs where circumcision doth not. 1 Cor. 7.19. Jewish fables, and commandements of men to be auoyded. Titus. 1, 14.

To feare God and keepe his commaundements, is the whole duetie of man. Eccles. 12,13.

The Commandements of God ought to be done in charitie. 1. John 3.14,15,17.18. and 1. John 5.2.

He that keepeth Gods commandements, dwelleth in God, & God in him. 1. John 3.24

Hee that loueth God, keepeth his Commandements. 1. John 5.3.

Who so beleeueth in the Lorde, keepeth his commandements. Eccles 32.24.

The newe commandement of Christ, the olde commandement of God. 1. John 2.7.8.

God will not forsake those that keepe his commandements. 1. kings 6.13.

Dauid exhorteth Salomon to keepe Gods commandements, and why. 1. Kin. 2.3,4.

Paul affirmeth that the commaundements, which hee had taught, were of the Lord, and not of himselfe. 1. Cor. 14.37. and Moses likewise. Exod. 20.1,22.

Blessings or cursings to those that obserue or breake the commandements. Deut. 11.16,17,21,26,27,28. Exod. 23.22,26.* Looke Blesse and Curse.

Commyng. Of the first comming of our Sauiour Jesus Christ. Mala. 3.1,2.

Of the great neede that the Prophets haue had for Christ his comming Isa. 62.1.

Of the comming of Christ, and the tokens thereof, looke Christ.

Christ foreshewed that his comming should shortely bee published throw all the worlde: by preaching of the Gospel, and the vertue of Miracles. Matth. 16.28.

Of the second comming of Christ. Reue. 6 16. which shal be sudden. Matt. 24 27,38. Luke 17.26,27. 2. Pet. 3.10. Reuel. 3.3.

Matth.

Matth.24.27. Of the terriblenesse thereof, looke more Mals.4.1,2,3.* Zeph.1.14,15, 16.* Mat.16,17.& 24.30,31.& 25.31.* Lu. 17.24.* and 21.27.1.Thes.4.16.

Christ shal come from heauen as hee ascended thither. Acts 1.11.

The faithfull waite for the comming of Christ. 1.Cor.1.7.Heb 9.28.

Christ shal not come before there be a departing first, and the man of sinne be disclosed. 2.Thes.2.1.to4.

The comming of the Lord draweth neere. James 5.8.

Why the Lord slacketh his comming. 2. Pet.3.9. looke Iudge and Iudgement, & Day of the Lord.

Commit. An example, that we ought not to commit our selues into the handes of the wicked, if wee may conueniently shunne it. Nehe.6.3.

- Of committing sinne, looke Transgression, Trespasse, and Sinne.

Commodities. Three commodities come vnto vs by prophecying: that is, by reading, preaching and expounding the Scriptures vnto vs in our mother tongue: where but one is reaped otherwise. 1.Cor 14.3.4.

Common, for polluted or vncleane. Acts 10.14 Mat.7 2.

All things were common among the faithfull in the primitiue Church, and how. Acts 2.44. and 4.32.

The common people be neuer long pleased with any superiour. Eccles.4.15.

The common wealth prospereth when godly princes haue the gouernment. Pro.28.2, 10,12,28. and 29.2,4.7,8,14. by good counsell, and not by oppression. Pro.11.14,18.

Commotion. A commotion in Ierusalem, at Christs comming thither. Mat.21.10.

Communicate, for to be a partaker with the faithful in Gods worde and Sacraments, whereof, and of the communion of Saints, looke 1.Cor.12.12, to 26.* Ephes 4.4,5,6. and 5.30. Col.2.19. Rom.12.5. Phil.2.1,2. looke Fellowship, and Supper of the Lord.

Communication. In profitable and honest communication, the faithful ought to be occupied. Exod.18.7,8.& 22.28. Psal.15.2.* Pro.13.2,3,5 & 24 28,29.* & 25.11,12. and 29.11. Eccle.5.1,2,5.6 Eccle.7.14. Mat.5. 37.& 12.31.to 38. Eph.4 25.29,31.& 5.3,4, 22,19,20. Col.3 8,17 1. Pet.3.9,10,14,16.

Euill communication, looke Tongues.

Companie. Good companie wee ought to embrace. Gen.19.17 Psa.25.4,5.& 31.6.7. Pro 13.20. Amos 3.14,15. Eccius. 6 35, 36,37,38. Eccius.8 8,9 & 9.16,17,18,19. and eschew & abhorre the contrary. Leui 7. 21. Num.16.26.& 25.1.* Iosh.22.12 and 2. Chro.19.2. Iob 31.3. Psal.36.1,to 5. Pro. 2.10. and 4.14 and 6.12. and 20.26. and 22. 26. and 23.3,6. and 24.16. Eccles 4 1. Jere. 16.3,5. Eccius 20 7.& 13 1 Matt.7.13,14. Acts 19.9.2 Cor.6.14 Ephe.5.7,2. Thess. 3.14,15.2 Tim.4 15 Rom.16 4.

Vnlawful companying ought to bee punished by death looke Leui.18.20.& are cursed. Deut.27.20. Ezr.22.19.

Compassion. God had compassion of the Israelites groninge. Iudges 2.18.

Of Gods mercifull compassion towards man. Ionah 4.11. Exod.33.19 Deu.32.36. Gen 39.2.2. Kin.13.4,5. Iudg.2.18. looke Mercie.

Compelled. Iosiah compelled his subiects to serue the Lord. 2.Chron.34.33 looke Discipline.

Competent. The wise man desired of God but a competent liuing, & wisp. Pro.30.8,9.

Complaine. Moses complaineth to God for that hee had not deliuered Israel out of captiuitie so soone as hee would haue had him. Exo.5.22,23.

Iosua complaineth to God, because his people were put to flight at Ai Iosh.7 7,8,9

Gideon complaineth to God, for that the Israelites were afflicted by the Midianites. Iudges 6.13.

Complaints of the Prophets for want of righteous men Micah 7.1,2,3. Psal.53.3.

God heareth the complaints of the distressed. Exo.2.24. Psa.9.12. Psa.18 9. Nehe. 9. Looke Crie and Mourne.*

Conceite. Wee ought not to be wise in our owne conceit. Iob 37.24. Pro.26.12. Rom. 15.1.

There is a generation pure in their owne conceite, & yet are not washed from their filthines. Pro.30.12.2. Pe.2.10. looke Flatter.

Conception and fruitfulnesse the gifts of God. Gen 4.1,17. and 16.4,19,36.& 20.18. and 21.2. and 25.33. and 29.32.* and 30.5, to 25 Exod 2.2. Iudg. 17.3. 1. Sam 1.20. 2. Sam.12,24. Hosh.1,3,6,8. Luke 2.24.

Concision. Paul calleth the doctrine of circumcision concision. Phil.3.2,3.

Concord betweene man and wife, and also betweene brethren is agreeable to God and man. Eccius.25.1.

Paul exhorteth to vnitie and concorde. Rom.12.2. and 15.6. and declareth that the Spirit hath distributed to euery man seuerall gifts, that concord might be nourished. 1.Cor.12.11.

Concord of the faithfull preferred before all sacrifices. Mat.5.24. Looke Vnitie.

Concubine, for a maried wife. Iudg.19 1,2, 24. but they had not the superioritie of controlling the household, as the wife had Ge.25.1,6.

Dauid had both wiues and concubines. 2.Sam.5.13.

Dauid left ten concubines at Ierusalem, which Absalom lay withall. 2. Sam.15.16. and therefore Dauid afterward neuer accompanied with them. 2.Sam 20.3.

Salomon had 700 wiues and 300. concubines. 1.Kings 11.3.

Concupiscence is that euil inclination that is by nature in man sithence his fall, which traineth him vnto euil. Gen 8.21. which we had not knowen to haue bin sinne, if the law had not forbidden it Rom.7.7.

Concupiscence ought to be resisted & mortified, and how. Galat.5 16,18. Colos.3 5.2. Peter 1.4 and 2.10.& 3.3. Eccius 18.30, 31 Rom.13.14.

Euery man is drawen vnto sinne, by his owne concupiscence James 1.14,15.

Of the fruits of concupiscence. Iam.4.1, 2. looke more of concupiscence in Couet, Desire, and Lust.

Condemne. Hee that is mercifull will not condemne innocents. Mat.12.7.

Who can condemne Gods chosen. Isai. 50.9. Rom.8,33,34.

As all men are condemned by Adam, so are they iustified by Christ. Rom.5.18.

The Ninenites and Queene of Sheba shal condemne the Iewes. and why. Matth. 12.41,42. Luke 11 31,32.

He that beleeueth in Christ, shall not bee condemned Ioh.5.24. and he that beleeueth not is condemned already. John 3.18. looke Iudge.

No condemnation to the faithfull, which waike after the Spirit. Rom.8.1.

We are here chastened of the Lord, to the ende we should not bee condemned with the world. 1.Cor.11.32.

The law is the ministerie of condemnation. 2 Cor.3.7,8.

A condemned person ought to giue God glory, & humbly confesse his faults. Iosh.7.16.

Blessed is hee that is not condemned in his conscience, and fallen from his hope in the Lord. Eccius.14.2.

Condition. The condition of all men is alike. and how. Eccles.7.1,to7.

The condition of men & beasts alike, and how they differ. looke in the margent. Eccle. 3 19.20.

The lawe of God giuen vpon condition, how, looke in the margent. Roms.3.27 and 8.1,2.

Confesse. Pharoh confessed that God was righteous, and that hee and his people were wicked. Exod.9.27.

Iethro confessed the God of Israel to bee the true God, and why. Exod.18.11.

Naaman being healed of his leprie, confessed that there was no God but in Israel. 2.Kings 5.13.

God punisheth the faithfull, vntill they confesse their sinnes. Num.21.7.

Achan confessed his sinne vnto Ioshua. Iosh.7.20.

Moses confesseth vnto God the sinne of his people, and by his feruent prayer mitigateth Gods wrath Exod.32.31,32.*

The high Priest was commanded to confesse his and the peoples sinnes, vpon the head of the Scape goate. Leui.16,18,22.

God requireth at our hands confession of our sinnes. before we can bee purged. Num. 5.6,7,to 11. Leui.5.5.*

The Israelites confesse before the Lorde in Mispeh. 1.Sam.7.6.

Of confessing of sinnes before God. 1. Kings 8.46,to49 Psal.32.5.

How to confesse our sinnes truely. Jere. 14.20,21,22 Dan.9.4,to 20. Psal. 41.4. & 51.3. and 25.7.& 19.12.1. Esdr.9 8. Lu.15. 18,19. and 18 13. Looke Prayer.

Those that were baptized of John, confessed their sinnes Matth 3.6.

Many that beleeued, came and confessed and shewed their workes. Acts 19.18.19.

If we confesse & acknowledge our sinnes, God is faithfull to forgiue vs our sinnes, according to his promise 1 Iohn 1 9.

We ought to confesse our sinnes one to another. James 5.16.

God dwelleth in him, that by true faith confesseth Christ to be the sonne of God. 1. Ioh. 4 15. which confession is the gift of God. Mat. 16. 16, 17.

We ought not to bee ashamed to confesse our sinnes. Ecclus. 4. 26.

Many of the chefe of the Iewes durst not confesse Christ publikely for feare of the Pharises. Ioh. 7. 13. & 12. 42.

Christ will not confesse those before his father, that are ashamed to confesse him before men. Matth. 10 32, 33. Luke 9. 26. and 12. 8. Marke 8. 38.

It was foreshewed that the Gentiles shoulde after their receiuing of the Gospel, confesse one God, and yeeld due prayses vnto him. 2. Sam 22. 44, 45. 49, 50.*

To confesse and forsake sinne, obtaineth mercy, but he that hideth his sinnes shal not prosper. Pro. 28. 13.

Of Christians is required confession with mouth, and faith in heart to iustification. Rom. 10 9, 10.

To confesse, put for to prayse or giue thanks. Lu. 2. 38 & 10. 21.

We ought not to bee ashamed to confesse Christ. 2. Tim. 1. 8 Heb. 4. 14.

Fasting, prayer, confession of sinnes, and willingnesse to heare Gods word. Nehe. 9. 1, 2, 3 Looke Faith.

Confidence, looke Trust and Hope.

Confirmeth. God confirmeth his promises to them y walke in his wayes. 1. Kin. 2. 3, 4.

God will confirme his in the truth vnto the ende. 1. Cor. 1. 8.

Conformable. Paul was conformable to all indifferent things, and why. 1. Cor. 9 22. and 10. 23, 24. 33.

Confusion God is not the author of confusion, but of peace. 1. Cor. 14. 33.

Confusion of tongues. Gen. 11. 9.

Congregation, Looke Church.

Conturation, Looke Rebellion.

Conurers, Looke Witches.

Conscience. The conscience of the wicked is alwayes feareful. Wis 17. 10. but y righteous is as bold as a lyon Pro. 28. 1.

The praise of a good conscience. Pro. 15. 13. and 17. 22.

Our consciences are redressed by the Gospel. Pro. 12 25.

Saint Paul reioyced that hee enioyed a quiet conscience. 1. Cor. 1. 12. & exhorted Timothie, to seeke to enioy ſ like. 1. Tim. 1. 19.

The faith of Iesus Christ quieteth a godly conscience. Rom. 5. 1.

Who so doth any thing against his conscience, is condemned, & why. Ro 14. 21, 22, 23.

We ought not to wound the conscience of our weake brethren, & why. 1. Cor. 8. 7, to 13.

Albeit S. Pauls conscience did not condemne him, yet durst he not iustifie himselfe. 1. Cor 4 3, 4.

The fruits of a quiet conscience. Luke 2. 29. Act. 20 26. Rom 9. 1. 1. Pet 3. 15, 16, 21.

We ought to court to enioy a quiet conscience, both toward God and man. Act. 23. 16

True repentance purchaseth a quiet conscience. Iob 11. 13. to 19.

Mardocheus refused not to honor Haman of pride, but for conscience sake. Est. 3. 2, 3, 4

Blessed is hee, that is not condemned in his owne conscience. Eccles. 14. 2.

The booke of a mans owne conscience, shalbe his accuser at the last day. Reue. 20. 12. Rom. 2. 15, 16 Iohn 8 9.

Consecrated. The Leuites consecrated their handes to God by slaying the Israelites. Exod. 32. 29.

The lawe of the consecration of Nazarites. Num 6. 2, 13, 18, 21.

Of the consecration of Aaron & his sonnes. Exod 30. 19, 20, 30 * Leui 8 9. looke Aaron.

How the high Priests were consecrated, Looke Priests.

Of the consecration and purifying of the Leuites Num. 8. 6.*

Consolation. Christ the consolation of Israel. Luke 2. 25 Looke Comfort.

Conspiracie. Looke Treason.

Constellation. Looke Signes of heauen.

Consule. The wicked consult against the godly. Psal. 83 5.

Consuming. To whom God is a consuming fire. Deut 4. 24. Heb. 12. 29.

Contemne. God will punish those that contemne his word, lawes, and preachers. Isai. 28. 14.* Eze. 33. 30, 31, 32, 33. Hose 5. 10. Example in Manasseh. 2. Chron. 33. 10, 11. looke Despise, and Mat. 7. 6.

Content. To be content with foode & rayment, and to couet no riches but godlinesse, and why. 1. Tim. 6. 6, to 10.

To be content with the state whereto we are called. without grudging. Phil. 4. 11.

Contention. Nothing to be done through contention or vaineglory. Phil. 2. 3.

A contentious man apt to kindle strife Pro. 26. 21.

The lot causeth contentions to cease. Pro. 18. 18.

Concupiscence, a work of the flesh. Gal 5. 20.

The Lord hateth them that raise contentions. Pro 6. 19

Hatred stirreth vp contentions, but loue couereth all trespasses. Pro. 10. 12.

To the wicked the godly seeme contentious. Iere. 15. 10. Looke Quarelling, Debate, Dissention, Strife, and Roma 13. 13. and 1. Cor 1. 11.

Continencie. a speciall gift of God. Mat. 19. 11. and 1. Cor 7 7.

Continue. We ought to continue in goodnesse for many causes. Gen. 19. 17. Iob 2 3. Pro. 3. 27, 28. & 37. 37. Eze. 18 17, 19, 20.* & 33. 7, 12. Eccl. 2. 1, 2.* & 11. 20.* Mat. 24. 13. Lu 9. 62. Iob 8. 31, 32, 61. Act 2. 42. and 11. 23. & 13. 43 & 14. 22. 2. Tim. 3. 14. Heb. 3. 12.* 2. Pet. 2. 20, 21, 22. 1. Ioh. 2, 19. Reu. 2, 25, 26. Looke Perseuere.

Controuersies decided by the Iudge. Deut. 25. 1, 2, 3.

Conuersation. The conuersation both of Iew and Gentile, before they knew Christ. 1. Pet. 4. 3. Ephe 2. 1, 2, 3. Rom. 1. 24.*

Christ hath redeemed vs from our vaine conuersation. 1. Peter 1. 18.

Good conuersation the sacrifice of faith. Phil. 1. 12, to 18.

The summe of Christian conuersation. Phil. 4. 8, 9.

The conuersation of Christians ought to be in heauen. Phil. 3. 20. It ought to be holy & honest especially among ſ ignorant & enemies of the word. 1. Pet. 2. 12. 2 Pet. 3. 11.

Considering the end of the Apostles conuersation, wee ought to followe their faith. Heb. 13. 7.

Conuersion. To shewe our conuersion, whiles we may sinne. Eccles. 18. 20.

An exhortation to true conuersion. Ioel 2. 12.*

God is mercifull to such as conuert vnto him. 2 Chr. 30. 9.

Except we conuert, we cannot enter into the kingdome of God Mat 18. 3.

Hee that feareth the Lord, conuerteth in heart Eccles. 21. 6.

Coppersmith. Looke Alexander.

Coarde. A threefolde coarde not easily broken. Eccles 4. 12.

Cornehoorders. Against cornehoorders, looke Amos 8. 4, to 8.*

Correct. God correcteth the faithfull for their wealth, and triall of their faith. Iob. 1, 11, 12. and 42. 11, 12. Looke Chasten.

Of brotherly correction, exhortation, and warning, reade Gen. 37. 21, 22. Leu. 19. 17. Pro. 2. 22, 23, 24, 25.* Pro. 9. 7, 8, 9. & 10. 17. & 12. 1. & 15. 31. Pro. 17. 10 & 22. 15. & 25. 8, 9, 10, 12. & 27. 5, 6. & 28. 23. & 29. 1 Eccle 7. 7. Eccl. 19 13, to 18. & 20. 1, 2. & 21. 6, 7. and 31. 31. Matt. 18. 15, to 18 Luke 17. 3. Gala. 2. 11.* & 6. 1. 1. Tim. 2. 24, 25, 26 Heb. 3. 7, 8, 12, 13. Iam 5. 9, 10, 11 Looke Discipline.

The correction of the wicked a warning for the godly. Deut. 13. 10, 11. & 17. 12, 13 & 19. 19, 20. & 21. 18, 19, 20, 21. Prou. 19. 25. & 21. 11. Eccl. 23. 18, 19, 20, 21, 22. Act. 5. 3, 4, 5, 6, 10, 11, 13. 1. Tim. 5. 20.

The corrector or rebuker ought to bee blamelesse himselfe. Est 7. 3. 4. 5. Lu. 6. 39. Iohn 8. 7, 9. 1. Tim 3. Tit. 1. 6, 7.

Of correction of children, looke Chasten.

Corrupt. The earth was corrupt before God. Gen 6 11.

All mankinde through Adams fall corrupted. Eccl 9 19 & 7. 48. & 3. 21. Gene. 3. 6, 7. Rom. 5. 12.*

The meane of corruption, why so called. 2. Kings 13. 13.

Couenant. God maketh a couenant with Noah. Gen. 6. 18.* & 9. 9, to 18. and with Abraham. Gen. 15. 18 & 17. 2, to 22.

Abraham maketh a couenant with Abimelech. and why. Gene. 21. 23, to 33.

The Israelites make a couenant with God. Exod. 24. 3, 7, 8. & God with them. Exodus 19. 5, 6.

Ezekiah grieued, that the Israelites had forsaken Gods couenant. 1. King. 19. 10, 14.

Ieheiada maketh a couenant betweene the Lord, the king, and the people. 2. King. 11. 17.

Isaaks couenant with Abimelech. Gene. 29 28. 31. And Iaakobs with Laban. Gen. 31. 44, to 49.*

Dauids couenant with Ionathan. 1. Samuel 20. 16. for the which he well entreateth Mephibesheth. 2. Sam 9. 7.

God promiseth a newe couenant to the faithfull. Ier. 31. 31, to 34. Isa. 42. 5, 6. & 49. 8. Luke 2. 31.

The godly ought not to make any couenant with the wicked, and why? Exo. 23. 32, 33. and 34. 12, 15, 16. looke Marriage.

Ahab maketh a couenant with Benhadad king of Syria. 1. Kings 20. 34, 42.

The Israelites for making Couenants with the wicked, are punished. Iudg. 3. 6, 8.

The Fathers couenant with God, binded the children. Deut. 29. 14, 15. * 31. 13.

The people make a couenant with the Lord, and seale it. Nehe. 9. 38.

The couenant of salt, what. Num. 18. 19. looke Testament.

Couet. We ought not to couet our neighbours wife, nor any thing that is his. Exod. 20. 17. Deut. 5. 21.

Paul couered no mans siluer, gold, or apparel. Acts 20. 33 looke Desire.

Couetous. The miserable state of the couetous rich man. Eccles. 6. 1, 2, 3.

Couetousnesse is vnsatiable. Prou. 27. 20. the roote of all euill. 1. Tim 6. 10.

Idolatrie. Ephes. 5. 5. Col. 3. 5. not to be named among Christians. Ephe. 5. 3. where of Christ willeth vs to take heede and beware Luke 12. 15, to 35. Heb. 13. 5.

Iudges ought to hate couetousnesse. Exo. 18. 21.

An exclamation against couetous magistrates. Isa. 3. 14.*

Woe to those that are couetous. Isa. 5. 8. Habak. 2. 6, 9, 12.

We ought to pray that our hearts may be inclined to Gods testimonies, and not to couetousnesse. Psal. 119. 36.

Couetousnesse infecteth all sorts of people. Jere. 6. 13 and 8. 10.

Nothing worse then a couetous man, and why. Eccles. 10. 9.

The couetous man enuieth himselfe. Eccles. 14 3, 4, to 17. and whereunto hee is resembled. looke Partridge.

The children of Eli, being couetous, peruerted iudgement. 1. Sam. 2. 12, to 18.

The couetousnesse of Gehazi punished. 2. kings 5 20, 27.*

Against couetous preachers, which make marchandile of Gods people. 2. Peter 2, 3.

The couetous Pharises mocked Christ, for reproouing their couetousnesse. Lu 16. 14.

Paul vsed no coloured couetousnesse, or flattering words. 1. Thess 2 5.

The couetous, &c shall not inherite the kingdome of God. 1. Cor 6. 10.

Couetous wretches, in steade of releeuing Gods children, vse to reuile them. 1. Samu. 25. 10, 11.

Of Couetousnesse, and the punishment thereof, looke more. Iosh. 7. 1. 1. Sam. 8, 3. 1. king. 21. 1, 2, 3.* Psal. 37.* Prou. 1. 10, to 20. and 11. 1, 24, 26, 28, 29. and 28. 1. 20, 22. and 30. 8, 9, 14, 15. Eccles 2. 26. and 4. 8. & 5. 9, 10, 12, to 17. Isa. 32 6. & 56. 11. Amos 8. 4, 5, 6.* Mich. 6. 10.* Eccli. 31. 3, 5, 6, 7, 24. 2. Mac. 4. 7, to 36. Matt. 16. 19, 20, 21, 24.* Matt. 26. 14, 15, 16. and 27. 3, to 11. Ioh. 12. & Acts 5. 1, 3, to 11. and 8. 18, to 25. and 24. 26, 27. 1. 1. Tim 6. 17 and 3. 3, 8. Tit 1. 7.

Out of the heart proceede euill thoughts, couetousnesse, &c. Marke 7. 22.

Counsell. Danis prayeth that Ahitophels wicked counsell might bee turned to foolishnesse. 2. Sam. 15. 31. which came to passe. 2. Sam. 17 1, 7, to 15.

Those that disobey Gods commaundements, shall be without counsel. Deut 32. 28.

No counsell can resist God. Prou. 21 30.

The counsell of God is beyond mans reach. Rom. 11. 33, 34.

The difference betweene aged and young mens counsell. 1. kings 12. 6 7. 9, 10, 11.

Ruth followed the counsell of her stepmother Naomi. Ruth 3. 1, to 6. In doubtfull matters we ought to aske counsell of Gods word, and prophets. Gene. 25, 22, 23. Leuit. 24. 12. Numb 9. 8. and 15. 34, 35. and 27 5. Deut. 17 8, to 14. and 21. 5.* Iudg. 1. 1. and 20. 18, to 24. and 20. 2, 3, 4. 1. Sam. 2. 9. and 10. 22. and 23. 2, 11, 12. and 30. 7, 8. 2. Sam. 2. 1 and 5. 19. and 21. 1. and 1. king. 14. 2, 3. and 22. 3, 8, to 36. 2 kin. 3. 11, 13. and 8. 8 to 16 and 22. 13, 14 Psalm. 119 9. Prou. 3. 1, to 7. Isa 8. 19, 20. and 9. 13 and 25. 1, 9. and 45. 11. Isa. 30. 1, 2, and 37. 1, 2. Eze. 14. 1, 2. Zec. 7. 2, 3. Tob 4. 19 Ecclus 8, 9. and 9. 16. and 37. 15, 16. Luke 16. 29.

At the dead, sorcerers, and false prophets, wee ought not to aske counsel. Leuit. 19. 31. and 20. 6. Deut. 18. 10, to 15. and 1. Sam. 28. 7, 15.* and 2 kin. 1. 2, 3. 2. Chro. 18 5, 21. Isa. 8. 19. Dan. 2. 27. and 4. 4. and 5, 7, 8.

Good counsell of whomsoeuer, not to bee disdained. Prou. 18. 13, 24.

God confoundeth wicked counsels. Psal. 33, 10, 11. Gene. 11. 7, 8. and 37. 21. and 50. 20. Num. 22. 4, 12, 20.* and 23. 8.* and 24. 5.* and 2. Sam. 15. 2, 32.* and 17. 14. Neh. 4. 15 Est. 7. 4, 8.* Iob 5. 12. Psa. 2 1, 2, 3, 4. Psal. 20 8. Psal. 21. 8, 9, 12. Isai 7. 4, 5, 7. and 2. 3. Matth 27. 62.* and 28. 2, 3, 4. Acts 5, 17, 27. 38, 39.* and 9. 23, 24, 25. and 22. 30. and 23. 1. and 27 42.*

God worketh all things after the counsell of his owne will. Ephe. 1. 11.

The reward of following euill counsell. 1. kings 12. 13, to 16.

Paul reuealed to the Elders of the Church, the whole counsell of God. Acts 20. 27.

The Pharises, and Herodians take counsell against Christ. Matt. 12. 14. and 25. 15, 16. Marke 12. 13. and 3. 6.

Jeroboam taketh counsell to withhold the people from the true seruice of God. 1 king. 12. 27, 28, 29.

Jezebels wicked counsell against Naboth. 1. kings 21. 5, 7. to 11.

We ought not to be guided by our owne counsels. Prou. 23. 2.

God threatneth them that leane to their owne counsell. Eze. 11. 21.

Of generall counsels, looke in Doctours and Doctrine.

Counsellers. Euil counsellers purchase hatred to their prince, where good might happen. 2. Sam. 10. 3.

Wicked counsellers make a wicked king. 2. Chro. 22. 3, 4, 5.

Countenance. A mans countenance, gaiments, and gestures, doe bewray his disposition Eccles. 19. 27, 28.

Counterfet. The wicked can counterfet Est. 5. 10. looke in Dissemblers, and Painting.

Country, looke Nations.

Court. The forme of the Court of the Tabernacle. Exod. 29. 9, 10, to 20. and 38. 9, to 21. and of the situation thereof. Exod. 40. 33.

Courtiers should reade the Scriptures. Acts 8. 28.

The Court of the Temple of Salomon. 2. Chron. 4 9, 10.

Courteous. Christians ought to be courteous one to another. Ephes 4. 32.

Cowardnesse. God will punish those that transgresse his commaundements, with cowardnesse and faint hearts. Leuit. 29 36, 37. Deut. 28. 65, 66, 67. and 32. 25.

Cowards or faint hearted might not goe to warre, and why. Deut. 20. 8.

Craft, looke Subtiltie.

Create. God created all things of nothing. Genes. 1. 1.* by Christ. Col. 1. 16. for his will and pleasure, and for mans sake. 2. Esd 6. 55. Reue. 4. 11. looke Man.

Creator and Creatures, God is our Creator. Deut. 32. 18.

The Creator may bee knowen by his workes. Wisd. 13. 5. Rom. 1. 19, 20.

Gods power declared by his Creatures. Iob 12. 7, 8.

The creation of Gods wonderfull workes commended. Ecclus. 42. 15.* and 43. 1. 27.*

Gods creatures must conforme themselues to his will. Isa. 45 9

Those that trust in creatures, are deceiued. Ier. 30 16.

Christ was begotten before all creatures. Col. 1. 15, 17.

Euery creature of God is good. 1. Timot 4. 4, 5.

Euery creature gaue glory to the Lambe, Iesus Christ Reue. 5. 13.

Creatures subiect to vanitie: howe, and why. Rom. 8. 19, 20, to 24.

Christ commanded his Apostles to preach to euery creature. Mar. 16. 17. which commandement they haue fulfilled. Colos. 1. 23. Rom 10. 18.

The regenerate ought to become newe creatures. 2 Cor. 5. 17. Gal. 6. 15.

Creeples from their mothers wombe, healed by Peter and Paul Act. 3. 2, 7. & 14. 10.

Cry. The crie of the Chronites went vp to heauen. 1. Sam 5 10, 12.

Habels blood cried vnto God for vengeance. Gen 4. 10.

The crie of Sodome and Gomorah ascended to God. Gen. 18 20, 21.

The Lorde heareth the crie of the afflicted. Deut. 26. 7. Exod 3. 2.

The Israelites crying to the Lorde, were deliuered. 1. Samu. 12. 10, 11. Judg. 10. 10. and 11. 2, 3.

Moses crying vnto the Lord for Israel against Pharoah, was heard. Exo. 14. 15, 16.* and Samuel, against the Philistims. 1. Sa. 7 8, 9.

Dauids enemies cryed to the Lorde, but he answered not. 2. Sam. 22 42.

The hyred seruant oppressed, crying to God, shall be heard. Deut 24 14, 15. Jam. 5. 4.

Christ will auenge his elect that crie to him perseuerantly. Luke 18. 1, 7.

Sith God heedeth the crying rauens that cry

to him, much more his chosen. Luk 12.23, to 25. Psal. 147.9.

He that stoppeth his eare at the crying of the poore, shal cry himselfe, and not be heard. Pro. 21.13.

All crying, euil speaking, &c. to bee banished from Christians. Ephe. 4.31.

Crosse. Christ is led with his Crosse to be crucified. Matth. 27.31, 33. Mar. 15.20, 22. Luk. 23.26, 33. Ioh. 19.16, 17. He erreth on the crosse, that he was forsaken Mat. 17.46. Psal. 22.1, 2. What anguish he endured on the crosse. Psal. 22.14.

To beare the crosse of Christ. Mat. 16.24. Mar. 8.34, 38. Luke 9.23, 24, 25, 26. else not to enter into Gods kingdom. Marke 10.21, 23, 24, 38. Matt. 20.16, 20, to 24.

He that taketh not his crosse, to follow after Christ, is not worthy to be Christes disciple. Matt. 10 38.

The crosse or affliction is commended, and why. Mat. 5.3, to 12. Iob 5.7. Prou. 10. 17. and 12.1. Eccius. 2.1, to 6.

Crosse, put for preaching of þ Gospel. Phi. 3.18. for the benefit of redemption. 1. Cor. 1. 17. and for Christ crucified. 1. Cor. 1.18, 23.

Paul reioyced in nothing more then in the crosse of Christ Gal 6.14.

The crosse of affliction is laid on all true beleeuers. Gen. 4.8. and 27.41.* and 37.18. Exod. 2.15, 1. kin. 19 2 Matt. 10 9, 10, 16.* and 24.9. Mar. 13.9, 13. Luke 13.26. and 21.17. Iob. 15 18. and 16.2 Act. 9 14. Ga. 4. 29. 1. Thessal 3.3, 4. 2. Tim. 3.12. 1. Pet. 4. 12. and that by the prouidence of God 1. Sam. 3 37. for their wealth and profite. 2. Samu. 7.14, 15, 16. Iob 5.15, 16, 17.* and 33.16, 17. Prou. 3.12. Ieremi. 46.27, 28. 1. Cor. 11, 19, 32. Heb 12.6, to 12 1. Pet. 4.13. Reu. 3. 10, 12. to traine them thereby to the knowledge of God. Exod. 1.12.* 2. Chro. 32.20.* Prouer. 6.23. Iudeth 8. 9.* Matth. 7.13. Luke 24.19, 25, to 33. Iohn 12.25, 26. Acts 14 19, 20.* Rom. 5.17. 2. Chron. 4.8, to 13. and 5.1, 2, 3.* Phil. 2.8, to 12. 2. Thess. 1.5. 6. Heb. 2, 9, 10. and 12.2, 3. and so to preserue them till the comming of Christ. Prouerbs 17.3 and 27.21. Eccius. 27.5. 8. 2. Thessal. 1.7. 1. Peter. 1.7.9. and therefore is not only to be borne patiently. Matth. 5.5. and 10. 28, 38. Iohn 15.11. Luke 21.19 Iohn 16. 20 Actes 5.41. and 16. 25. 2. Cozinth. 8.2. Coloss. 1.11, 12. Heb. 10.36. James 1.2, 3. 1. Peter 4.13, 16. 2. Thessal. 1.4. but also most ioyfully to bee embraced of them. Iob 5.17.* Psal. 89.33 34, to 38. Prouerb. 33. 18. Isa. 26.1.* Ierem. 3.24, 31, 32.* Matth. 5.4. 6, 10, 11, 12. Iosh. 15.2, 7, 8. 11. Iob. 16. 20. 22, 33. 1. Cozinth 10.10, 13 2. Cor. 1.4, 5, to 8.

The crosse was layd vpon Dauid for his aduulterie. 2. Sam. 12.10. to 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1.23. is the power of God to saluation, in those that beleeue. 1. Cor. 1.18.

How the crosse of Christ is made of none effect. 1. Cor. 1.17. looke Affliction Persecution, and Tribulation.

Crowne. The crowne of life is promised to those þ endure tentation. Iam. 1.12. Re. 2.10

The crowne of Gods ministers are those whom they winne vnto Christ by their preaching. Reue. 3.11. Phil. 4.1. 1. Thes. 2.19.

The crowne of righteousnes shalbe giuen vnto all that loue the appearing of Christ 2. Tim 4 8.

Crowne of glory. 1. Peter 5.4.

The crowne of thornes, put on Christes head. Matth. 27.29.

Of Dauids crowne which he tooke from the heade of the king of the Ammonites. 1. Chron. 20.2.

¶ *Crucifie.* true Christians crucifie the flesh Gal 2.19. and 5.24.

Paul preached Christ crucified. 1. Cor. 1. 23. In respect whereof he esteemed not the knowledge of any thing. 1. Cor. 2. 2.

Saint Paul was crucified to the worlde, and the world vnto him. Galat. 6.14.

Christ was crucified. Matth 27.35. Mar. 15.24. Luke 23.33. Iohn 19.18. 1. Cor. 2.8.

Cruelties. The earth was full of cruelties. Genesis 6.11 looke Tyrannie.

¶ *Cubite.* Albeit a cubite is counted but for one foote and a halfe, yet some thinke the common cubite of the Hebrews did containe 2. foote and a halfe, whereof two doe make a Geometricall cubite, that is fiue foote by the standard: after which measure it is thought the Arke was made. Genesis 6.15, 16.

3000. cubites, or a mile, a distance betweene the Arke and the armie, when they should passe Iordan. Iosh. 3.4.

Cup, for the wine of the Lordes supper. Matt 26.27. 1. Cor. 11.15.

The Cup and bread signifie that wee are ioynt partakers of the fruits of Christs passion: that is, one body, and coheires with him of euerlasting saluation. 1. Cor. 10.16, 17.

Cup, taken for the death of Christ. Mat. 20. 22.23. and Mar. 10.38. and for the wrath of God. Matt. 26.39. Mar. 14.36. Luke 22.42.

Curious questions. 1. Tim. 5.13. Luke 12. 29. 1. Tim. 6.5. Matth. 24.36 Iohn 9.2. and 14.11. and 21.20, 21, 22. Acts 1.6, 7, 8. Acts 17.19, 21. Rom. 9. 22. and 11 33. Coloss. 2. 16.* 1. Thess. 5.1 2. Tim 2.14. and 1. Peter 4.15. looke Disputation.

Wee ought not to bee curious in Gods workes, and why. Eccius. 3.23. Deut. 29.29.

Curious artes are to be auoyded. Col. 2.8. Acts 19.19.20.

Curse. Rebekah refused not to take vpon her the curse of Izhak. Genesis 27.13.

The curse which Iotham alked to fal vpon the Shechemites came to passe. Iudges 9.19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Iudges 21.1, 18.

Of the curses of God on the transgressors of his commandements. Leuit. 26.14, to 43. Deut. 28.15.* and 11.28. Iob 27.13.*

Of the maner of cursing. Deuter. 27.13. 14, 15.*

Dauid deserueth Gods curses to fall on Ioab for slaying Abner. 2. Sam. 3 9.

God turneth the curse of Balaam, into a blessing. Num. 23.5, 11. Iosh. 24 9, 10.

God cursed the earth, when he sent the deluge. Genesis 8.21.

The earth was cursed for mans sinne. Ge. 3 17. the serpent for enticing Heuah. Gene. 3.14 Cain for killing his brother. Genesis 4.8, 11.

God promiseth Abram to curse those that curse him. Genesis 12 3.

Cursed be he that curseth Iaakob. Genesis 27.29.

Balak sendeth for Balaam to curse Gods people. Num. 22.5, 6.

Goliah cursed Dauid. 1. Samuel 17.43.

Ioshua cursed þ Gibeonites. Ios. 9.23, 24.

The Shechemites cursed Abimelech. Iudges 9.20, 27.

Dauid cursed those that stirred vp Saul against him. 1 Samuel 20, 11.

Cursed is he that fulfilleth not all the commandements of the law. Galat. 3.10, Deut. 27.26.

Cursed is he that hangeth on a tree. Deu. 21.23.

Christ was cursed for vs, and why. Galat. 3.13, 14.

We ought not to curse. Leu. 19.14. Rom. 12.14. but blesse, euen those, that curse vs. Matth 5.44 Luke 6.28.

Dauid cursed not Shimei, who cursed him. 2. Samuel 16 5, to 14.

Those that shall stand on Christes left hand, shall be accursed. Matt. 25.41.

The Pharises called those cursed that beleeued in Christ. Iohn 7.49.

Whosoeuer cursed the name of the Lorde, was stoned to death. Exod. 21, 17. Leuit. 20. 9. Matth. 15.4.

Cursed bee the man that trusteth in man, &c Iere. 17.5, 6.

Cursed be hee that doeth the worke of the Lord negligently. Iere. 48.10.

Of cursing, looke more. Gen. 9.25. Num. 5.18.* Ioth 8.34 Prou. 26. 2. Ierem. 29, 17, 18. and 49 13 Zech 8.13.

The godly haue cursed, and how. Iere. 21, 14, 15. Iob 3.1.*

Curtaines of the Tabernacle. Exod. 26.1, to 15. and 36.8, to 20.

Customes of the Hebrewes. Genes. 32.32. and 43.24, 25. Iudg. 11.34, 37, 39, 40. Ruth 4.7. and 2. Chron. 35.24.

Custome is a lawe to the wicked. Wisd. 14.15. looke Accustomed.

Custome is an ill president. Iohn 18 39. Matth. 27.15.

Against custome contrary to the truth, looke Exod. 23.2. Leuit. 18, 30. Deut. 12.32. 2. kings 17.39, 40. Matth. 15.9. Mar. 7.8, 9. 1. Cor. 11.16. Iere. 10.3.

A good custome. Actes 25.16.

Cutting our selues, looke Balde.

Baals Priestes cut themselues. 1. kings 18.28.

D.

Daintie, looke Wanton, Diet, and Apparel.

Damnation, looke Condemne, and Hell.

The Damned are called Goates. Matth. 25.33.

Danger. He that loueth danger shall perish therein. Eccius. 3.27.

No man ought rashly to put his life in danger. Eccles. 8.8.

God deliuereth the Israelites out of great danger. Exod. 14.2, 3, 4, 16.*

Darkenesse.

Darkeneſſe vpon the deepe. Gen. 1. 2.
The ix. plague of Egypt was palpable darkeneſſe. Exod. 10. 21, 22. and why. Wiſd. 18 4.
Darkneſſe ouer all the land of Iurie, when Chriſt dyed. Mat. 27. 45. Mar. 15. 33. Luke 23. 43.
In God is no darkeneſſe. 1. John 1. 5.
We Gentiles were darkneſſe. Ephe. 5. 8. but now are light. 1. Theſ. 5. 5.
The light ſhineth in darkeneſſe, and the darkeneſſe comprehended it not. 1. John 1. 5.
The workes of darkneſſe. Rom. 13. 12, 13.
God will lighten things that are hidde in darkeneſſe. 1. Cor. 4. 5.
If we walke in darkneſſe, we haue no fellowſhip with Chriſt. 1. John 1 6.
Whoſoeuer hateth his brother, is ſtill in darkeneſſe. 1. John 2. 9.
There is no communion betweene light and darkeneſſe. 2. Cor. 6. 14.
The Lorde will lighten the darkeneſſe. 2. Sam. 22. 29.
The dayes of darkeneſſe. Eccles. 11. 8.
Darkeneſſe put for ignorance of God. Iob. 3. 19. Mat. 4. 16. for the whole corruption of mans nature. Ephe. 5. 8. for ſinne. Rom. 13. 12. Ephe. 5. 11. 1. John 5. 6. for blindneſſe of minde. Mat. 4. 16 Luke 1. 79. Iob 8, 12. and 12. 46. Actes 26. 18. Col. 1. 13. 1. Theſſ. 5. 4. 1. Pet. 2. 9. 1. John 2. 8.
Vtter darkeneſſe. Matt. 8, 12. and 25. 30.
Of darke ſpeaches, looke Parables, and Riddles.
Dare. Who dare ſtand againſt God. Wiſdome 12. 13.
Daughter. What care an honeſt man ought to haue of his daughter. Eccius. 42. 9, 10, 11. and 26. 10.
Like mother like daughter. Ezek. 16. 44.
Daughter of Zion, for all the number of the faithfull. Cant. 3. 11. reade Iſa. 3. 16.
Daughters for cities. Ezek. 16. 46. Matth. 21 5. for citizens. Luke 23. 28.
A wiſe daughter is an heritage to her huſband. Eccius. 22. 4.
The daughters of Princes, ware a garment of diuers colours. 2 Sam. 13. 18.
Of the daughter ſold to be a ſeruant, reade Exod. 21. 7, to 12.
No man ought to perſwade his daughter to whoredome. Leuit. 19. 29.
Iphtah offered his onely daughter in ſacrifice. Iudg. 11. 31, 39. looke Children and Women.
Dauncing. The Iſraelites daunced before the golden calfe. Exo. 32. 18, 19.
The Beniamites tooke of the daughters of Shiloh, when they kept their ſolemne feaſts of dauncing. Iudges 21. 21, 22, 23.
Dauid daunced before the Arke. 2. Sam. 6. 14, 16. 1. Chro. 15. 29.
To ſhun the woman that is a dauncer & a ſinger: & why. Eccius. 9 4. reade Exo. 15. 20. Iudg. 11. 34. 1. Sam. 18. 6. & 29. 5. Eccles. 3. 5. Matt. 14. 6. Marke 6. 22. Luke 15, 25. looke Piped.
Day The day was created by the word of God. Gen. 1. 3. 5.
Two great lights to diuide the Day and the night. Gen. 1. 16, 17, 18.
Day and night ſhal not ceaſe to the worlds ende. Gen. 8. 22.
God is the life and length of dayes to the faithful. Deut. 30. 20.
The longeſt day that euer was or ſhal be, in Iohuahs time. Ioſh. 10. 13, 14.
God will prolong their dayes that obſerue his lawes. 1. Kings 3. 14.
The Lord the Iudge be Iudge this day: a kinde of the. Iudges 11. 27.
How a man may ſee good and long dayes. 1. Pet. 3. 10.* Pſal. 34 12.*
Redeeme the time, becauſe the dayes be euil. Ephe. 5. 16.
Superſtitious obſeruation of Dayes reproued. Gal. 4. 10. Col. 2. 6, 16, 17.*
All dayes ought to be alike among Chriſtians. Rom. 14. 5, 6. Mat. 12. 1, to 9. Mar. 2. 27. Luke 13. 15, 16. John 5. 10, 11.
One day with the Lorde is as a thouſand yeeres. 2. Pet. 3 8.
A day for a yeere. Ezek 4. 6.
The day of ſaluation. 2. Chro. 6. 2.
The day of the Lord is at hand. Rom. 13. 12. it is vnknowen. Mat. 24. 36, 43. & 25. 13. 1. Theſſ. 5. 2. it will be fearefull. 2. Cor. 5. 10, 11. Mal. 4. 1, 5. Amos 5. 18. reade 2. Theſſ. 2. 1, 2, 3 Zech. 14. 7. looke Iudgement.
The great day of Gods wrath is come. Reue. 6. 17.
Sunday called the Lordes day, and why. Reue. 1. 10.
The day of death vnknowen. Eccle. 9. 12.
Dayly bread, looke Foode.
Widowes neglected in the dayly miniſtring. Acts 6. 1.
Wee ought to releeue our brethren deſtitute of dayly foode. James 2. 15.
The dayly ſacrifice of Chriſtians. Malac. 1. 11.
Chriſt taught dayly in the Temple. Mat. 26. 55. Luke 19. 47.
Scriptures ſearched dayly. Actes 17. 11.
Paul dyed dayly. 1. Cor. 15. 31.
& Deacons. Of Deacons, and what men they ought to be. 1. Tim. 3. 8. to 15.
Deacons ordeined in the Church by the Apoſtles, and why. Act. 6. 2, 3, to 7. of their office. Rom. 12. 8.
Dead. The dead raiſed vp by Eliiah. 1. Kin. 17. 22. by Eliſha. 2. Kin. 4. 35. by Chriſt. Mat. 9. 15. & 22. 52, 53. Mar. 5. 41. Luke 7. 12, 15. by Peter. Act. 9. 36.* by Paul Acts 20. 9, 10, 11, 12, to 40. & by touching the dead bones of Eliſha. 2 Kings 14 21.
The dead is not to be ſought vnto. Deut. 18. 11. Iſai. 8. 19, 20. looke Praying for the dead.
The Iewes ought not cut or make themſelues balde for the dead, and why. Deut. 14. 1, 2.
The high Prieſt might not be preſent at the burial of the dead. Leuit. 21. 1, 2, 3, 4.
Faſting and prayer with teares, cannot profit the dead. 2. Sam. 12. 22, 23.
The dead ſhal heare the voyce of the ſonne of God, and liue. Ioſh. 5. 25.
Dead mens bones burned. Amos 2. 1.
To be dead to ſinne, how Rom. 6. 2.
The faithful ſeeme dead vnto the world, when they before God, doe liue in Chriſt Ieſus. Col. 3. 3, 4.
Chriſt riſing from the dead, was made the firſt fruits. 1. Corinth 15. 20. and firſt borne of the dead. Col. 1. 18.
We are buried by baptiſme as dead with Chriſt. Rom. 6. 4.
Being dead with Chriſt, from the ordinances of the worlde, wee are not burdened with traditions. and why. Col. 2. 20.*
Widowes that liue at pleaſure are dead being aliue. 1. Tim. 5. 6.
Of the burial and bewayling of the dead, looke Mourning.
Deafe. God maketh dumme and Deafe, Exod 4. 11.
Curſe not the deafe. Leuit. 19. 14.
Chriſt healed a deafe man. Mar. 7. 32.
Dealing plainely. looke Simple.
Deare. Luk 7. 2. Act. 20. 24. looke Beloued and Precious.
Dearely beloued, looke Beloued.
Dearth, looke Famine.
Death. God foretolde Adam, that whenſo euer he did eate of the tree of knowledge, he ſhould die the death. Gen. 2. 16. 17.
Death followeth the breach of Gods commandements. Deut 30. 17. 18, 19.
The death of Adam and all his poſteritie vnto Noah. Geneſis 5. 5.* Of Noah. Gene. 9. 29. Of Terah Abrahams father Geneſis 11. 32. Of Abraham Gen 25. 8. Of Sarah. Geneſis 23. 2. Of Deborah Rebekahs nourſe. Gen. 35. 8. Of Iſhak Gene. 35. 29. Of Iaakob. Gen 49 33. Of Ioſeph and all his brethren. Exo. 1. 6 Of Aaron. Num. 20. 28. and 33. 38. Deut. 10 6 & 32. 50. Of Moſes. Deut. 34. 5. Of Iohua. Ioſh. 24. 29. Of Gedeon. Iudg. 8 32. Of Iphtah Iudg. 12. 7 Of Samſon. Iudg. 15 30. Of Saul and his children. 1. Samu. 31. 6. as was foretelde vnto him by the Deuil. 1. Sam. 28. 19.
The death of Saul and Ionathan, is told vnto Dauid. 2. Sam. 1. 4.
The death of the ſonne of Dauid, begotten in adulterie. 2. Sam. 12. 18.
The death of Dauid. 1. Kings 2. 10. Of Salomon. 1. Kings 11. 43.
The death of beaſtes the firſt plague of Egypt. Exod. 9. 3, 4 6. Death of the firſt borne, the tenth. Exod. 11. 5. and 12. 29.
We muſt ſtriue for the truth, and defend iuſtice to the death. Eccius, 4. 28.
The remembrance of death is very bitter to ſome, and acceptable to other. Eccius 41. 1, 2.
Death is better then a bitter life. Eccius. 30 17.
Iob deſireth death. Iob 6. 8, 9.
The day of death is vncertaine, and therefore we ought to watch. Luke 12. 39, 40, 45, 46. Mar. 13. 33, to 37 Ia 14 13, 14, 15. Eccles 9. 12.
Dauid deliuered from the ſentence of death, which he pronounced againſt himſelf, was yet puniſhed for his offence 2. Sam. 12. 11. 13, 14.* and 16 21, 22.
Death is ſwallowed vp in victory Iſai. 25. 8. 14. and 1. Cor. 15. 54. by Ieſus Chriſt. 1. Cor. 15. 57. Heb. 2 14, 15.
The woman of Zarephath imputed the cauſe of the death of her childe, to be her ſinnes.

sinnes. 1. Kings 17.18.

Christ goeth to the Father by suffering death. John 14.2.*

God is glorified by the death of his saints. John 21.19. Phil. 1.20.

Paul would gladly receiue death, to confirme the doctrine which he taught. Phil. 2. 17.18.

Paul foresaw that his death was at hand. 2. Tim. 4.6.

Paul willingly conformed himselfe to Christs death, that he might attaine to the glory of the resurrection by him. Phil. 3.10, 11, 20.

Pauls death brought fruite to the Colossians. 2. Cor. 4.12.

Christ foresheweth his Disciples of his death. Matth. 16.21. and manner thereof. John 12.32, 33. and how moe should be leese the Gospel after his death, then if he had bene alway present John 12.24.

Christ his sonle beastie, euen to the death. Matt. 26.38. Mar. 14.34, 35, 36.

Christ condemned to death. Matth. 27.22, 23, 26. Mar. 15.13, 14, 15. Luke 23.23, 24. deliuered to death for our sinnes. Rom. 4.25. Heb. 9.15.

God hath reconciled vs to himselfe by the death of his Sonne. Col. 1.20, 21, 22.

Death is the wages of sinne. Rom. 6.16, 23. James 1.15.

The sting of death. 1. Cor. 15.56.

The death of Iesus Christ hath saued vs from death. Rom. 5.6, 7, to 19.

Peter proueth the death and resurrection of Christ. Acts 2.23, 24. 40.

Second death. Reu. 20.14. & 21.8. Joh. 5. 24, 25.

Christ compareth his death vnto baptisme. Luke 12.50.

Death, and the time thereof is appointed for all men. Deuteronomie 31.14. Iosh. 23.14. 1. Samuel 26.10. Job 14.5. Psal. 89.48. Ecclesiastes 3.2. and 8.8. Ecclesiasticus 17.2. John 7.30. and 8.20. Rom. 5.12. Heb. 9.27.

Death of the faithfull, called a sleepe. Deu. 31.16. Matt. 9.24. & 27.52. John 11.11, 12, 13. Acts 7.60. & 13.36. 1. Cor. 7.39. and 11. 30. 1. Thess. 4.13.

Playing vpon instruments, vsed at the death or burial of any. Matt. 9.23.

Sudden death, or euerlasting damnation, or both prepared for the wicked. Gen. 7.21. and 14.15. & 19.24, 25. Exod. 15.21. Num. 26 31, 32, 33, 49.* Esther 7.8, 9. and 2. Kin. 2, 10, 12, &c. Mat. 9.55, 56.

Wee ought rather to suffer death, then commit idolatrie. Dan. 3.16, 17, 18.

Precious is the death of Saints. Psal. 116.15.

After death commeth the iudgement. 2. Esd. 14.35. Heb. 9.27.

Through enuie of the deuil came death into the world. Wisd. 2.24. by Gods sufferance. Eccles. 11.14. None is to be iudged before his death, and why. Eccles. 11.28.

Of death and of those that be the occasion of their owne deaths, looke Die, and Kill.

Dearth of the Manna. Exo. 16.13, 14.

The heauens dropped the deawe into Gods people. Deut 33.28.

Izhak prayed God to giue Iaakob the deaw of heauen Gen. 27.28.

God gaue neither deaw nor raine in three yeeres together. 2. Kings 17.1.

Moses blesseth the tribe of Ioseph with the deaw of heauen. Deut. 33.13. and prayeth, that his doctrine may drop as the raine, and his speach as the deaw. Deut. 33.2.

Debate betweene Abrams & Lots heardmen Gen. 13.7, 8. looke Contention.

Debtes. The widowes debtes paid by the encrease of the ople. 2 Kin. 4.1, 2, to 8. looke Lending.

Deceiue our brethren we may not. Leuit. 19.11. looke Defraude.

Michal deceiued her father with an image. 1. Sam. 19.12.

A lying spirit in the mouth of all Ahabs prophets, to deceiue him. 1. kin. 22.20, 22, 23.

Iaakob deceiued Esau. Gene. 37.36. and Laban Iaakob. Gen. 31.7.

Dauid deceiued Saul. 1. Sam. 20.1, 5.* and Achish King of the Philistims. 1. Sam. 27.8, to 12.

Let no man deceiue vs with vaine words. Ephes 5.6.

How mans heart may deceiue him. Deut. 11.16, 17. through pride. Obad. 3.

Men are deceiued, for want of the knowledge of the Scriptures. Matt. 22.29. Mar. 12.24. looke Erre and Errour.

Euil men and deceiuers shall waxe worse and worse. 2. Tim. 3.13.

Christ counted a deceiuer, and those that beleeued in him, deceiued. Matth. 27.63. John 7.47.

Gods preachers also are counted deceiuers. 2 Cor. 6.8.

Who be in deede deceiuers, looke 2. John 7. 2 Tim 3.1, to 10.

Decrees, looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8.63, 64.* confirmed by God. 1. Kin. 9.3.

Of the dedicating of a new house. Deut. 20.5.

Of the dedicating of the Temple in the time of Ezias Ezra 6.16, 17.

Of the dedication of the wall at Ierusalem. Nehe. 12.27.

Of the dedication of the altar vnder Iudas Maccabeus. 1. Mac. 4.56.

Feast of dedication. John 10.22. looke Sanctifie.

Deedes. Good deeds are tokens of amendment of life. Mat 3.8, 9, 10. Luke 3.8, 9. Act. 26.20. looke Doe, and Workes.

Deepe. The deepe. Gen. 1.2. is a masse or lumpe of earth without forme, mingled confusedly with the waters.

The deuils craue that they may goe out into the deepe. Luke 8.31.

Defend, looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to Put off.

Defile. How the name of God is defiled. Leuit. 18.20. and 19.12.

How the Priests of the Law were defiled. Leuit. 21.1. Ezek. 44.25. looke Pollute.

Deflowre, looke Rauish.

Defraude not one another. 1. Thess. 4.6. looke Deceiue.

Degrees, looke Estate.

Deliuer. God deliuereth his out of aduersitie. 2. Sam. 4.9. & 22.1, 4.*

God sent Gideon to deliuer the Israelites. Judges 6.14, 16.

Iosiph foretolde the deliuerance of the Israelites. Gen. 50.24.

God sheweth Moses, how the deliuerance of Israel should be brought to passe. Exo. 3. 20, 21, 22.*

The Israelites are commanded to celebrate the day of their deliuerance. Exod. 12. 2, 14.

Moses sheweth Iethro how God had deliuered Israel from Pharaoh. Exo. 18.8.

God deliuered Paul out of the mouth of the Lyon. 2. Tim. 4.17.

Christ hath deliuered vs from sinne, the deuill, and the law. Luke 9.56. 2. Tim. 1.9. and being deliuered, we are become seruants to righteousnesse. Rom. 6.16, 17, 18.

Samson called his victorie, a great deliuerance. Judges 15.18.

God promised Ahab to deliuer the hoste of Benhadad, into his hand. 1. Kings 20.13.

Delight. God deighteth in Christ and his chosen. Mat. 3.17. and 17.5.

Delusion. God sendeth strong delusions to vnbeleeuers. 2. Thess. 2.11.

Denie. A stone pitched on ende, for a witnesse against the Israelites, that afterward should denie their God. Iosh. 24.26, 27.

Peter stoutly promiseth that he would neuer denie Christ, and yet did. Matth. 26.45, 70, 72, 74.

If wee denie Christ, hee will denie vs. 2 Tim. 2.12. Luke 12.9.

He is an Antichrist that denieth that Iesus is Christ. 1. John 2.22.

Depart. All that call on Christ must depart from iniquitie. 2 Tim. 2.19.

We ought not to depart from God, to serue idoles Deut. 11.16. 1. Sam. 12.20, 21.*

Samson being departed from God, his strength departed from him. Judg. 16.19, 20.

Paul and Barnabas departed asunder. Acts 15.36, 37, 38, 39.*

Depose. Asa deposed his mother, and why. 2. Chro. 15.16.

Descend. God descended to see the affliction of his people. Exod. 3.8. and to see the tower of Babel Gen. 11.7.

Of Christ his descending into hell, looke Christ.

Desert, looke Merite.

Desire, looke Concupiscence.

Despaire. The children of Israel despaire Exod 5.21.

Comfort for such as despaire. Ezekiel 33. 11, to 20. Psalme 103, to 19. Looke Comfort.

The 4. lepers despairing to be famished, declare Gods prouidence to the Samaritanes 2 Kings 7.3, 4, 8.*

The punishment of desperate wicked men. Jere. 16.12.* and 18.12.*

Despise. The wicked despise gouernment. June 3.

Who so despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Pro. 13. 13.

God hath chosen the despised things of the worlde, to confound the mightie. 1. Cor. 1. 27, 28.

He that despiseth the faithfull minister of the Gospel, despiseth God. 1. Thes. 4. 8. looke Contemne.

Destroy God destroyeth dumme creatures for mans sinne. Zeph. 1. 3.

God destroyed Sisera and al his charets. Judg. 4. 15.

Destruction threatned to the Israelites. Deut 28. 48, 51, 53.

Pride goeth before destruction. Pro 16. 18.

Covenant making with Idolaters, bringeth destruction. Judg. 2. 2, 3.

Devils. God forbiddeth to offer to devils. Leuit. 17. 7.

Devil, signifieth a cursed speaker or an accuser. Jude 9. Reue. 12. 9, 10.

The Israelites consecrated their children vnto idoles and deuils. 2. Kin. 17. 16, 17. De. 32. 17.

Deuils cast out, looke Fasting, and Matt. 17. 20, 21.

Deuil in the mayde. Looke Diuination.

Deuils know and confesse Christ. Matth. 3. 11. Luke 4. 41. Acts 19. 51.

The Iewes said that Christ had the deuil, Mat. 12. 24. Mar. 3. 22.

We ought not to reioyce that deuils are subdued vnto vs, but rather, &c. Luk. 10. 20.

The Gentiles sacrifice vnto deuils. 1. Cor. 10. 20.

Those that sacrifice to deuils are deuils fellowes. 1. Cor. 10. 20.

Doctrine of deuils, looke Doctrine.

Christ healed the possessed, and chased out the deuils. Mat. 8. 33. & 9. 32, 33. & 12. 22. & 17. 18. Mar. 1. 25. & 5. 1, to 14. Luk. 8. 26, to 34. and 11. 14.

The deuill possessing the serpent seduceth the woman. Gen. 3. 1, to 7. and is vanquished by Christ. Gen. 3. 15.

The deuil cannot hurt when he will, nor so much as he would. Mat. 8. 31, 32, 33. Marke 5. 12. Luk. 4. 13 Reue. 2. 1, 2, 13. & 7. 2, 3.

The deuil called the prince of this world. Joh. 14. 30. & 16. 11. and of darknes. Ephes. 6. 12. and that ruleth in the ayre. Ephes. 2. 2.

The deuil is our aduersarie. 1. Pet. 5. 8. Mat. 13. 39.

The deuil is a murtherer, liar, and father of lies & liars. Joh. 8. 44. & the king of pride. Job 41. 25.

The children of the wicked are the seede of the deuil. Mat. 13. 25, 38, 39. and his detained captiues 2 Tim. 2. 26.

Christ hath destroyed the deuils power ouer vs. Hebr. 2. 14. and therefore hee appeared. 1. John 3. 8.

We may ouercome the deuil with faith, and the word of God. 1. John 2. 14.

We ought not to giue place to the deuil. Ephes. 4. 27.

Christ calleth the Iewes the children of the deuil. John 8. 44.

Iudas betrayed Christ by the prouocation of the deuill. John 13. 2.

Euerlasting fire prepared for the deuill and his angels. Matth. 25. 41.

The deuill labaureth continually for the destruction of men. Zacha. 3. 1, 2. Matth 4. 3, to 12. Luke 8. 12. and 22. 13. Reue. 2. 10 his power is of God. 2. Chron. 18. 21. Job. 1. 12. and 2. 6, 7. Matth. 8. 32. Marke 5. 13. Col. 1. 16. 2. Tim. 2. 26.

Deuilish wisedome, what. Jam. 3. 15, 17.

Deuices. God confoundeth the deuices of the wicked. Job 5. 12, 13 Dan. 6. 8, 15, 24.* and 13. 62. and 14. 31, 42.

Desert, looke Wildernesse.

¶ *Die* Moses died vpon mount Abarim. Deut. 32. 49, 50.

Gideon feared to haue died, because hee had seene an Angell. Judges 6. 22. so did Manoah. Judges 13. 22. 23.

Aaron died on mount Hor. Num. 20. 23, 24, 25, 26, 28.

How Samson died. Judges 16. 30.

The children of Israel wish to die. Exod. 16. 3 Num. 14. 2, 3, 4. so did Moses. Nu. 11. 14. 15. and Elijah. 1. Kin. 19. 3, 4.

Whether wee liue or die, wee are the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exhorteth his fellowes to die with Christ. Joh. 11. 16.

Christ earnestly desired to die for vs, that the Gospel might the sooner bee preached throw the world. Luke 12. 46. 50, 51.

Christ died for our sinnes, and rose againe for our iustification. 1. Corin. 15. 3, 4. Rom. 4. 25.

To eate any thing that dieth alone, forbidden, and why. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his loue. 1. John 3. 16. that wee might enioy the grace of God Heb. 2. 9.

We must be readie to die for our brethren by Christes example. 1. John 3. 16.

Those that beleeue not in Christ shal die. John 3. 36. as contrariwise. John 6. 40.

To die in the Lorde, and die the death. Reue. 14. 13. Mar. 1. 10.

Bee good to thy friende before thou die. Eccles. 14. 13, to 16.

The soule that sinneth shal die. Eze. 18. 4.

Herod died miserably. Actes 12. 23. so did Antiochus. 2. Mac. 5. 6.*

To goe to the fathers, and enter into the way of all the worlde, is for to die. Genesis 15. 15. Joshua 23. 14.

Diet. Moderate diet commended. Prou. 15. 16, 17. and 27. 27. Dan. 1. 12, to 17. Eccles. 31. 19, to 31. and 37. 28.

Difference betweene man and beast, looke condition.

Difference betweene a body and a spirit. Luke 24. 39.

Difference of meates. Matth. 15. 11. Acts 10. 13, 14, 15. Rom. 14. 14, 17.

Digge. A lawe for him that diggeth, or openeth a well. Exodus. 21. 33.

Who so diggeth a pitte, shall fall therein. Eccles. 27. 26. Pro. 26. 27. Psal. 57. 6. Eccles. 10. 8.

Howe the pseudo elders pits for the godly. Looke Psal. 119. 85.

Dinner. Better is a dinner of greene heardes with loue, then a stalled ox with hatred. Prou. 15. 17.

Direct. We ought to direct our hearts vnto the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Pro. 16. 1, 9. 33. & 9. 12. looke Prepare.

Dissensions ought not to be among Christians. 1. Cor. 1. 10, 11. & 3. 10, 11. looke Contention, Debate, and Strife.

Disciple. The Pharises in scorne willed him that was borne blinde and healed, to be Christs disciple. John 9. 28.

The disciples were afraid on the sea. Mat. 14. 26, 30 Mar. 6. 48, 49, 52.

The disciples of Christ would haue dissuaded him from going to Judea, and why. John 11. 8.

Christs disciples being an hungred, plucked the eares of corne to eate on ỹ Sabbath day. Matt. 12. 1, 2.

Christes disciples forbade one to cast out deuils, and why. Mar. 9. 39.

The disciple offended at the waste of ointment. Matt. 26. 7, 8, 9. Mar. 14. 3, 4, 5. John 12. 3, 4, 5, 6.

Christ foretolde his disciples, ỹ they would forsake him Matt. 26. 31 Mar 14. 28. John 16. 32. & so they did. Mat. 26. 56 Mar. 14 50

Some of the disciples doubted of Christes resurrection Mat 28. 17.

Christ came among his disciples, ỹ doores being shut. John 20. 26.

Christs disciples knowen by mutual loue. John 13. 35.

Who so loueth any thing more thē Christ, cannot be his disciple. Mat. 10. 37.

Who so giueth a cuppe of drinke to a disciple of Christ, shall not lose his rewarde. Mat. 10. 42. looke Apostles.

Discipline. Of the commoditey of discipline, and discommoditie of the contrary Pro. 13. 13, 14, 18. Wisd. 6. 17, 18, 19.*

Fooles despise discipline. Pro. 15. 5.

An order of discipline described in Ezra. chap. 7. 11, to 27. 1. Esd. 8. 25.

Discipline of the Church. Mat. 18. 17.

Discord, looke Contention.

Disdaine. Wee may not disdaine to bee taught, nor of our inferiour. Exod. 18. 24. Actes 18. 27. 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of ỹ breach of Gods commandements. Exodus 15. 16. Deut. 7. 12, 15. & 28. 35, 59. & 29. 22. Mat. 9. 2. John 5. 14. 1. Cor. 11. 30.

Intemperance breedeth diseases. Ecclus. 31. 19, 20. and 37. 29.

Christ healed a man that had bene diseased 38. yeeres. Joh. 5. 5, to 10. looke Sicknesse and Infirmities.

Disguising raiment forbidden both man and woman. Deut. 22. 5.

Disobedient to God, and his word, subiect to many curses. Deut. 28. 15.* Jere. 26. 4, 5, 6. Deut. 30. 17, 18.

Achan for disobedience stoned to death. Josh. 7. 11, 14, 15, 18, 25.*

The Israelites for disobedience, were caried captiue into Syria. 2. King. 17. 6, to 24.

A prophet

A prophet for his disobedience was slaine by a Lion. 1. Kings 13. 24.

All men for þ disobedience of Adam, were subiect vnto sinne, death, and damnation. Rom. 5. 12.

Disobey. Whosoeuer disobeyed the priests or Iudges was put to death. Deut. 17. 9, 10, to 14.

Of disobedience & the punishment therof, looke more. Gene. 3 2.* & 19. 14.* Leui. 10. 1.* & 26. 15.* Num. 14. 10.* & 16. 1, 2.* and 20. 2.* Deut. 11. 28. & 27, 15.* 1. Sam. 12. 9. and 13. 9, to 15 & 15, 23. & 28. 7.* 2. Sam. 6. 6, 7. 1. King. 11. 1, to 14. & 13. 1, to 25 & 14. 7, 8, 10 19. & 20 31.* 2. Chr. 7. 19.* & 26. 16.* Isa 24. 5, 6.* Iere. 11. 3.* & 13. 11.* and 17. 23.* & 35. 13, 17. Ionah 1. 3.* Matth. 14 28, 29 30. & 17. 8, 14. Act 7. 39, to 43. Rom. 2. 1, to 10. Gal. 3. 10. Looke Rebellion.

Disposers. The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifold graces. 1. Pet. 4. 10. and ought to be faithful distributers of the same. 1. Cor. 4. 1, 2. Looke Apostles, Bishops, and Ministers.

Disputation. Vaine disputations, foolish questions, & brawlings about the law, ought to be auoyded, and why. Tit. 3. 8, 9, 10, 11. 1. Tim. 6. 3, 4, 5, 20, 21.

Dissemble. Peter, Barnabas, & the Iewes dissembled. Gal. 2. 11.*

Saul dissembled as though hee heard not what the wicked spake against him, and why 1. Sam. 10. 27.

Dissemblers can thinke one thing & speake another 2 Sam. 13. 20, 22, 26, to 29. and 16. 16, to 20.* and 17. 15 *

Dissembling prophets be meet for the wicked. Micah 2. 11.

Dissimulation ought not to be vsed among Christians. 1 Pet. 2. 1.

Ieremie dissembled, and why. Ier. 38. 26, 27. Looke Counterfaite.

Distrust. Looke Vnbeliefe.

Diuination or sooth saying ought to be punished with death. Leuit. 20. 17. it ought not to be vsed. Isa 8. 19.

Saul dispossessed a spirite of diuination. Acts 16. 16, 17, 18. Looke Soothsayers.

Diuine. Ioseph counterfaited himselfe to diuine and prophesie. Gen. 44. 15.

Diuision looke Strife, and Contention.

Diuision of tongues, Looke Tongues.

Diuorced. None ought to be diuorced 1. Cor. 7. 27. except for fornication. Matt. 19 9. Moses suffred a bill of diuorce. Deut. 24. 1. to 5. Mala. 2. 16. Matt. 19. 7, 8. Mar. 10. 4, 5 contrary to the first institution. Mat. 4, 5, 6, 9 Mar. 10 6, 7, & 9, 11, 12.

of Doe. God doe so to thee, and more also: a kinde of adiuration, vsed of the Hebrewes. 1 Sam. 3 17.

The obseruers of Gods commandements, shall prosper in all their doings. Deu. 29. 9.

We must doe, as wee would bee done to. Mat 7. 12 Luke 6 31. Tob. 4. 15.

We are commanded not onely to heare, but also to doe Gods cõmandements Deut. 4 1, 5, 6, 10. 13, 40 & 5. 1, 27. 31. and 6. 1, 2, 3, 24. 25 and 7. 11, 12 & 8. 1. & 29. 12. Iosh 22, 5. Iere. 7. 3, 4. for, Not euery one that saith, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the Fathers will. Matth. 7. 21. For, not the hearers, but the Doers of the Law shall be iustified Rom. 2. 13. Luke 6. 46. Acts 26. 19, 20. and 1. Joh. 2. 4. and 1. 6. for those that heare Gods worde and doe it not, are like vnto. James 1. 22. and are foolish builders Matth. 7. 26, 27. Luke 4 49. but the doers are wise builders. Matth. 7. 24, 25. Luke 6. 48. and are blessed. John 13. 17.

Good doers commended. Matth. 25. 34.* called Christs friends. Joh. 15. 14. S. Lukes Gospell conteineth all that Iesus did and taught. Acts. Actes 1. 1.

We ought to doe all things to the glorie of God, and in Christs name. Matth. 5. 16. 1. Cor. 10. 31. Col. 3. 17. and 1. Pet. 1. 11.

Doe good to all, but chiefly to them of the housholde of faith. Gal. 11. 6. 20.

The glorie of well Doing, pertaineth to God. 1. Samu. 25. 34. looke Workes and Well doing.

Dore. Christ is the Dore. Joh. 10, 1, 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Reu. 3. 20.

Dore of vtterance. Col. 4. 3.

Doctors. The holy Ghost is the Doctor of the Apostles, and all the faithfull. John 14. 25. Sal. 51. 10, 12, 13.

Paul the doctor of the Gentiles, in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1, 11.

Christ ordeined Doctors in his Church. 1. Cor. 12. 28. and why. Ephe. 4. 11, to 17.

Doctors and such as turne men to righteousnesse, shall shine as the starres for euer. Dan 12. 3.

Doctors ought to be guided by the rule of the same worde they preach. Rom. 12. 6, 1. Pet 4. 10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4. 1, 2. 2. Pet. 2. 2. looke Disputations.

Doctrine is the gift of God. Rom. 12. 7.

Wholesome doctrine. Tit. 2. 1.*

Doctrine of Deuils. 1. Tim. 4. 3. 2. Pet. 2. 1, 3. Jude 4.

The Iewes call the Gospel new doctrine. Marke 1. 27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. John 10. 11.

We ought not to bee caried about with strange doctrines. Heb. 13. 9.

The Scriptures are written for our doctrine Rom. 15 4.

The forme of doctrine which God hath giuen is charite. Rom 6, 17.

They that followed Christ, were astonied at his doctrine, Marke 11. 18.

Paul exhorteth to attend to reading, exhortation, & doctrine. 1. Tim. 4. 13, 15, 16.

An idole or flocke, is a doctrine of vanitie. Ier. 10. 8.

True doctrine ought to bee taken out of the Scriptures. Acts 28. 23.

True doctrine chiefly maintained by humilitie. Phil. 2. 1, 2, 3, to 9.

No doctrine but Christs ought to bee receiued. Col 2. 8, 9.

We must hearken to the word of God, and not to the doctrine and precepts of men. Exodus 23. 13, 21, 22. Deu. 4. 2. & 12 30, 31. 32. & 13. 1, 2, 3, 8. Iosh. 1. 7, 8. Psal. 12. 4. Prou. 5. 1, 2, to 15. & 30. 5, 6. Isa 8. 19, 10 & 29. 13, to 17. Iere. 2. 8, 11, 13, 17, 18.* & 23. 16, 17, 18.* Eze. 13. 2, 3, 6, 7. Mat. 5. 19. & 7. 15, 16, to 21 & 15. 9. & 16. 6, 12. & 17. 5. & 24. 4, 5, 11, 23, 24. Mar. 7. 6, to 14 Luke 16. 13, 15. Joh. 13. 16, 20, 35. Actes 15. 5, to 30 Acts 20. 32. Rom. 16. 17, 18. 1. Col. 1. 12, 13. & 3. 5, 6, 7, 18, 21, & 7. 12, 25, 35. Gal. 1. 8, 9, 10. Eph. 4. 14, 15. Philip. 3. 2, 16, to 19. Col. 2. 4, 6, to 9. 1. Tim. 1, 3, to 7. & 4. 1.* & 6. 3. 2. Tim. 1. 13, and 2. 14, 15, 16.* Heb. 13. 7, 9. 1. John 2. 18, 19.* and 3. 7. and 4. 1, 2, 3, 6. 2. Joh. 7, to 11. Jam. 2 1, to 4. & 2. Pet. 3. 16, 17, 18. Reue. 22. 18, 19.

Dogges. Iezebel was eaten with dogges. 1. Kings 9. 36.

Dogges or whelpes put for the Gentiles. Mat. 15. 16. Mar. 7. 27.

Dogges also for stubburne enemies of the Gospel. Matth. 7. 6. and for false Prophets. Phil. 2. 3.

The dogge is returned to his owne vomit. 2. Pet. 2. 22. Pro. 26. 11.

Hazael asked Elisha, if he were a dogge, and why. 2. Kings 8. 13.

A dead dogge, for a despised person. 2, Sam 9. 8.

Vnpreaching pastours called dumbe and greedie dogges. Isa. 59. 10, 11.

Of dogges 2. Sam. 3. 8. Iob 30. 1. Psal. 22. 16, 20 Eccles 9. 4. Tobit. 5. 16. and 11. 4. Luke 16. 21. Reue. 22. 15. looke Hire.

Domage. looke Hurt.

Dumbe. God maketh eloquent, dumbe and deafe. Exod 4. 11.

The dumbe healed, looke Deuil.

Zacharie becommeth dumbe, for his incredulitie Luke 1. 18, 19 20.

Heliodorus suddenly stricken dumbe, is healed againe at þ prayer of Onias. 2. Mac. 3. 29, 33.

Dumbe creatures spoken vnto. Ezek. 6, 23. & 36. 1. Mic. 6. 1, 2.

Dumbe creatures punished for mans sake. Zeph. 1, 2, 3.

Dominion. Christs dominion endureth euer. Psal. 145. 13. is far aboue all principalitie, power, &c Ephe. 1. 21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to be abhorred, and why Eccles. 28. 14.*

Double hearted. Eccles. 2. 13. & 3. 28.

Doue sent out of the Arke. Gen. 8. 8.

Doues doung solde for fuel. 2. Kings 6. 25.

Dough. The Israelites caried vnleauened dough for haste out of Egypt. Exod 12. 39.

Dowrie. Leahs dowrie. Gen. 30. 20.

Dowrie of virgins Exod. 22. 16, 17.

Shechem offereth Iaakobs daughter a large dowrie. Gen. 34, 11, 12.

of Dragon. The Dragon Satan bound for 1000. yeeres. Reue. 20. 2.

Of the Dragon that fought with Michael and his angels Reue. 12. 3, 7.

Daniel slayeth the Dragon without sword or staffe. Dan. 14. 26, 27.

Dragons taken for great and monstrous

Ellyes

kines. Psal. 148.7.

Drawe. None can beleeue in Christ, except the Father draw him. John 6.44.

Dread, looke Feare.

Dreame. Iaakob dreamed he saw a ladder. Gen. 28.12.

Abimelech by a dreame kept from touching Sarah to defile her. Gen. 20.6.

Laban warned by a dreame, to speake well to Iaakob. Gen. 31.24.

God willeth Salomon by a dreame, to aske what he would. 1. Kings 3.5.

God spake to the Prophets by dreames. Num. 12.6. 1. Sam. 28.6.

Ioseph rehearseth his two dreames to his brethren. Gen 37.5,9, to 12.

Of the dreames of Pharaoh, looke Gene. 41.1, to 8.

A souldier expounded his fellowes dreame. Iudges 7.13,14.

God is the interpreter of dreames. Gene. 41.16. Dan. 2.28.30.*

Of dreames, reade more Gen. 31.3, to 14. and 40.5.* and 46.2, to 5. 1. Sam 3.4.* 2. Sam. 7.4. to 18. Iob 7.14. and 33.15, to 18. 2. Macc. 15.11, to 18. Mat. 1.20, to 24. & 2.12, 13, 19, 22.* Acts 16.9.

Dreames that doe leade from God, ought not to be regarded. Deu. 13.1, 2, 3, 5. Ier. 23.16, 25, to 28.* & 27.9, 10. Eccius. 32.2, to 8.

Dreames make fooles to haue wings. Eccius. 34.1.

Pilates wife was troubled in her dreame, for Christ. Mat. 27.19.

Dreames come by the multitude of busnesse. Eccles. 5.2.

Yong men shal see visions, and olde men shal dreame dreames. Acts 2.27.

Dresse. God put Adam in paradise to dresse it, and keepe it. Gen. 2.15.

Drinke, Drunkennesse, & Drunkards. The Israelites murmured, and contended with Moses for lacke of drinke. Exod. 15.24. and 17.1, to 8.

Eliah being fed by rauens, dranke riuer water. 1. Kings 17.5.6.

God willeth Gideon to take none to warre with him, that kneeled downe to drinke water. Iudges 7.4, to 7.

Strong drinke was forbidden Aaron and his sonnes. Leuit. 10.8,9.

Strong drinke is raging. Pro. 20, 1.

A Prophet is commanded not to drinke nor eate in Beth el. 1. Kings 13.9.

Dauid being very drie, would not drinke of the water, which the three worthies fetched 2. Sam. 23.15, 16, 17.

The Israelites dranke of the red liquor of the grape in the land of promise. Deut. 32.14.

What drinke was to bee accounted vncleane Leuit. 11.32, 33, 34.

The Iewes did drinke the spiritual drinke that we drinke of. 1. Cor. 10 3, 4.

The Apostles filled with the holy Ghost, counted drunke. Acts 2.13.

Christ also called a drinker of wine. Mat. 11.19.

Eli iudged Hannah to bee drunke, when he saw her lips moue, and heard no voyce. 1. Sam. 1.12, to 19.

Noah being drunke, was mocked by his sonne Ham. Gen. 9.21, 22.

Lot being drunke, committed incest. Gen. 19.32, 35, 36.

Dauid would haue made Uziah drunke. 2. Sam. 11, 13.

Amnon being drunke, was slaine by his brother Absalom. 2. Sam. 13.28.

Benhadad being drunke, was discomfited by Ahab 1 Kings 20.16, 20, 34.

Elah being drunke, was slaine by Zimri. 1 Kings 16.8, 9, 10.

Nabal was drunke. 1. Sam. 35.36.

Holofernes being drunke, was slaine by Iudeth. Iudeth 13.2, 8.

Princes ought to abhorre drunkennesse, and why. Pro. 31.4, 5.

Chiliians must abhorre drunkennesse. Luke 21.34. Eph. 5.18. Rom. 13.13. 1. Cor. 6.10 & 11.21. 1. Pet. 4.3. Mat. 24.49.

Drunkennesse condemned. Pro. 30.1.

Wee ought not to keepe company with drunkards, and gluttons, and why. Pro. 23.20, 21. 1. Cor. 5.11.

A woe against drunkards. Isa. 5.11, 12, 22 & 28.1. Ioel 1.5. Hab 2.15.

A drunken woman is a great plague. Eccius. 26.8.

A labouring man, giuen to drunkennesse, shal not be rich. Eccius. 19 1.

Drunkennesse a worke of the flesh. Galat. 5.21.

Gods arrowes drunke with his enemies blood. Deut. 32.41, 42.

Dropsie healed on the Sabboth day. Lu. 14.2, 4.

Dust. Man is dust, and to dust he shal returne. Gen. 3.19. & 18.27. Eccles. 12.7. looke Man.

The Hebrewes in token of sorow, vsed to cast dust or ashes on their heads. 2. Sam. 1. 2. looke Ashes.

Paul and Barnabas shooke the dust from their feete against the vnbeleeuing Iewes. Act. 13.15. as Christ willed his Apostles to doe. Mat. 10.14, 15. looke Earth, and Tearing of Clothes.

Duetie. Wherein the whole duety of man consisteth, looke Eccius 12.13.

Dwell. Moses foreshewed that the Israelites should dwell in safetie. Leuit. 26.5. Deut. 11.29, 30.31.

God dwelt with the Israelites vpon mount Sion. Exod. 15.17.

Paul dwelt in Rome by himselfe two yeeres. Acts 28.19, 30, 31.

The dwelling of Israel in Egypt, was 430 yeeres. Exod. 12.40. 41.

What it is to dwell in Christ. 1. John 2. 6. John 6.56.

The Spirite of God assureth vs that hee dwelleth in vs. 1. John 3.3, 24.

We dwell in Christ Iesus, if we confesse him to be the Sonne of God. 1. John 4.12, 13, 15, 16.

Christ assureth vs, that in his Fathers house are many dwelling places. Ioh. 14.2.

E.

Eare. The eare of seruats which would not be set at libertie, bored with an awle. Exod. 21. Deut. 6. Deut. 15.17.

All eares hearing of Eli his punishment, shal tingle. 1. Sam. 3.11.

He that hath eares to heare, let him heare. Mat. 13.9 Mar. 4.9. Luke 8.8.

God giueth to those that loue him, eares that can and wil hearken to his word. Deu. 29.2, 3, 4.

Rebels haue neither eyes, nor eares to see or heare withal. Ezek. 12.2.

Rose and eares taken for Princes and Pitchs. Ezek. 23.25.

It was lawful to gleane eares of corne vpon necessitie. Deut. 24.25. Mat. 12.1.

Early. Elkanah and his wiues rose early, and worshipped. 1. Sam. 1.19.

Of early rising. Gene. 19.27 & 20.8. & 21. 14. & 22.3 & 28.18. Exo. 8.20. & 9.13. 1. Sa. 17.20. Isa. 37 36. and 50.4. 2. King. 3 22. Ier. 32.33. Mat. 20.1. Mar. 6.2.

The murtherer riseth early to kill the poore, and needie. Iob 24.14.

Earnest. Gods Spirite the Earnest of our inheritance. 2. Cor. 1.22. & 5.5. Ephes. 1.13, 14. and 4.30. Rom. 8.15, 16, 17. Gal. 4.6, 7.

Earth. God separated the earth from the waters which first were mingled together. Gen. 1.2, 9.

God gaue the earth vertue to bring forth herbes and trees. Gen. 1.12.

The earth cursed, looke Cursed.

Adam was driuen out of Paradise to til the earth. Gen. 3.23.

The earth corrupt before God. Gen. 6.11. Noah got his liuing by tilling the earth. Gen. 9.20.

By whom the earth was ouerspread. Gen. 9.19. and 10 32.*

All the earth is the Lords. Exo. 9.29. and all that is therein Psal. 24.1.

The earth and fruits thereof cursed to the disobedient. Deuteron. 28.15, 16, 17, 23, 38, to 43.

Moses calleth heauen and earth to witnesse Deut. 32.1.

Naaman craueth that hee might carie of the earth of the land of promise, to sacrifice thereon to the true God. 2. Kings 5.17.

The earth and all that is therein, shal burne at the day of iudgement, and afterward there shal be a new earth, wherein righteousnesse shal dwel. 2. Peter 3.10, 13. Reue. 21.1. Isa 65.17. & 66.22.

Why art thou proud, O earth and ashes? Eccius. 10.9. looke Dust.

Earthquake. The earth trembled at the deliuery of the Law. Exo. 19.18. Psa. 68 8. Heb 12.26. and when God spake to Eliah. 1. Kings 19.11, 12.

Earthquakes foreshewe that God is angry, and wil punish the vngodly. 2. Sam. 22.8. Psa. 18.7. Isa. 13.13. & 24.18, 16, 20. & 29.6. As appeared by Korah, Dathan, & Abiram. Num. 16.1, to 36. and Uzziah. 2. Chro. 26. 16.* Amos 1.1. Zech. 14.5.

The earth quaked at the death of Christ. Mat. 27.51, 54. when he rose againe. Mat. 28.1. and after the Apostles prayers. Act. 4. 31. and 16.27.

Earthquakes precede great alteration of Religion. Reu 6.12. & 8 5. & 19.18. and also are signes of Christ his speedie comming vnto

vnto iudgement. Ioel 12,30. Matth.24.7. Mar.13.8. Luke 21.11.

Earthly. The first man is of the earth, earthly. 1.Cor.15.47,48.

Easter, looke Passeouer.

Eate. He that will not worke, must not eate. 2.Thes.3.10,11,12.

The Apostles had no leasure to eate. Mat. 6,30,31.

The faithfull are forbidden to eate no meate, so they doe all to Gods glory. 1.Cor. 10.25,31.

To eate the flesh of Christ, Looke Supper of the Lord.

The Israelites sate downe to eate and drinke, and rose vp to play. Exod.32.6.

The minister may eate and drinke, at his Churches charge. 1.Cor.9.4,7,to 16.

We ought not to eate any thing that dieth alone. Deut.14.21.

What the Iewes should eate & offer, and where. Deut.12,11,12,13,14,15,16.

God sendeth plentie of foode to eate, to those that loue him. Deut.11.13,14,15.

Hannah so vexayed with barrennesse, that she could not eate. 1.Sam.1.6 7.

Samuel blessed the sacrifice before the people did eate. 1.Sam.9.13. looke Fasting, Fat, Foode, and Women.

& *Ebrewes* might not eate bread with the Egyptians, Gen.43.32.

Abram called an Ebrewe. Gene.14.13. and Ioseph. Gen.39.14.

Paul boasteth of his being an Ebrew, and why. 2.Cor.11.16,17,18,22.* Phil.3.5.

& *Edge*, looke Garment.

Edifie. Christians ought to exhort & Edifie one another. 1.Thess.5.11. with that which is good to Edifie withal. Rom.15,21. 1. Tim.1.3,4,5.

& *Effeminate*, looke Wantons.

& *Egle.* The Iewes forbidden to eat of an Egle. Deut.14.12.

The properties of an Egle. Deut.32.11. 2.Sam.1.23. Ier.4.13. Lam.4.19. Hos.8.1. Psal.133.5. Ier.49.16. Obad.1.4. Pzon. 33.19. Exod.19.4. Mica.1.16. Mat.24.28. Luke 17.37.

The parable of the two Egles, and the signification. Ezek.17 2,3,7.

Elders ordained by election throwe all Churches. Acts 14.23. Tit.1.5.

Pauls exhortation to the Elders of Ephesus Acts 20.17.*

What maner of men Elders ought to be. Titus 1.9,to 10.

What Elders are worthy of double honour. 1.Tim.5.17.

Receiue no accusation against an Elder vnder two or three witnesses. 1.Tim.5,19. looke Bishops.

Elect. The elect are few in number. Mat. 7.14,& 20.16.& 22.14.

Elected to saluation from the beginning of the world. Ephe.1.4. 1.Pet.1.2. Reue. 17.14.

The Elect of God cannot be condemned. Rom.8.33,34.

Gods purpose is by his election. Rō.9.11

S.Paul knewe that the Thessalonians were Elect. 1.Thess.1.4.*

Those that are Elect depart from iniquitie. 2.Tim.1.19.

The Elect onely beleeue. Acts 13.48.

The Elect feare God, and be mindfull of pleasing him. Mal.3.16.

Election. Israel hath obteined by free Election, that which hee could not by woorkes. Rom.11.5,6,7.

Election proceedeth from grace, and not of woorkes. Rom.9.11,12,13.

The Iewes being enemies to the Gospel for our sake touching the Election, are beloued for their fathers sake. Rom.11.28.

Election lieth in God & not in vs. Rom.9. 11,16.

We must make our Election sure by good woorkes. 2.Pet.1.10. looke Chosen, and Predestination.

Eloquence Aaron appointed to assist Moses in stead of eloquence. Exo.4.10,14,16.

Elements. The Elements shall melt with heate. 2.Pet.3.10.

The powers of the Elements were knowen to Salomon. Wisd.7.17.

All the Elements serue the will of God. Wisd.19.17. looke Rudiments.

& *Embrace.* Esau Embraced his brother Iaakob. Gen.33 4. So did Ioseph both his brother Beniamin, Gene.4.14.& his father Iaakob. Gen.46.29. and Iaakob embraced Iosephs children. Gen.48.10.

There is a time to embrace, and a time to abstaine. Eccles.3.5.

Wisedome will bring them to honour that Embrace her. Pzo.4.8.

The right hand of Christ Embraceth his Church. Cant.2.6.

King Eupator Embraceth Iudas Maccabeus. 2.Mac.13 25.

& *Embawming*, looke Gene.50.2,26.

& *Enchaunter*, looke Finger.

The punishment of Enchaunters, Reuel. 21.15. Looke Sorcerers, Soothsayers, and Witches.

Enclined. God is more Enclined to mercy, then to wrath. Mich.7.18.&c.

God *Encourageth* Iosua vnto the Israelites. Ios 1.6.7.11. Deu.31.6,7,8.& 9. Peter and Paul Acts 10.16.& 8.9.& 33.11.

The godly haue neede of encouragement in their faith Mat.9.22. Luke 1.36. Act.11. 23. and 14.22. and 15.26. and 16.5. & 18. 23,27. and 20.1,2,6,17.*

The *Encrease* of the doctrine of Christ ought to bee attributed vnto God onely. 1. Cor.3.6,7.

Ende. When the Ende of all transitorie things shal come. 1 Cor.15.24.

The ende of all things is at hand. 1.Pet. 3.7.

The wise will consider their end. Deu.32. 26.& so shal they not do amisse. Eccius.7.36.

The ends of the world are come vpon vs. 1.Cor.10.11.

Ending, looke Beginning.

Endued. Christ willeth his Apostles to abide in Ierusalem, till they were endued with the holy Ghost. Luke 24.49.

Endure, looke Continue and Persеuere.

Enemies. God deliuereth the disobedient into the hands of their enemies. Deu.28.25.

God threatneth to take vengeance of his enemies. Deut 32.42,43.

If wee feare God, hee will make our enemies to feare vs. Leui.26.7,8. Deu.6.2,13, 14.& 11.13,22,25. and 28.1,7.

God made Iaakobs enemies afraide of him. Gene 35.5,6.

God deliuereth Lots enemies into Abrahams hands. Gen.14.20.

God deferreth to afflict, lest the enemie should swell. Deut.32.27.

If wee loue God, he will lay his curses on our enemies. Deut.30.6,7.

God sold the Israelites into the hands of their enemies. Deut.32.30,41. Judg.2.14. and 3 7,8,12,14. and 4.2.& 6,1. and 10.7.8. looke Aduersarie.

Saul became Dauids enemie, because he saw that God was with him. 1.Samu.18, 11,12,15.

Dauid fled to his enemies, and there liued in more safetie then among the Israelites. 1.Sam.21.10 * & 1.2.*

We ought both to loue our enemies, & doe them good. Mat.5.44. Luke 6.27.2.King.6. 22,23. (& not to reioyce at their hinderance. Pzo.24.17.) that we may winne them to amendment. Deut.23.4,5. Pzou.25.21,22. Rom.12.20,21. Examples in Dauid toward Saul. 2.Sam.1.17. 1.Sam.24.5,to 8.& 26.8.* & toward Shimei. 2.Sam.26.5, 10,11,to 15. Example also in Christ. Luk.3. 24. and in Steuen Act.7.34. And God hath reconciled vs to himselfe, euen when wee were his enemies. Col.1.21.

Christ hath many and diuers enemies. Iohn 15,18. Acts 20.30.

Christes enemies compared to woolues. Matt.10.16. Act.20.29. They are not to be feared. Matt.10 26. for they fall into great destruction. Mat.10.15.& 22.7,44. Luk.19. 27. 1.Cor.15.25. Heb 1,13.

Who be the enemies of Christ his crosse. Phil.3.18.

Gods enemies constrained to speake wel of God & the godly, sometimes against their conscience. 1.Sam 24.17,18.* & 26,21,22, 25. Exo.9.27.& 10.16.17. 2.Mac.9.12.

Emprisonment, looke Prison.

Ensample, looke Example.

Ensifing, looke Flattering.

Ensue of the Philistims, looke Wells.

Rachel enuied Leah. Gen.30.1.

The Egyptians enuied the increase of the Israelites. Exod.1.12.

Labans sonnes enuied the prosperitie of Iaakob. Gen.31.1.

The brethren of Ioseph enuied him. Gen. 37.4,8,11.

Dauid foreth not of the enuie of his brother Eliab. 1.Sam.17.28.

Saul enuied Dauid, because the chiefe prayse of the victorie was ascribed to him. 1.Sam.18.8.9.

Enuious folkes ought to be shunned. Pzo. 23.6.

Christ was deliuered vnto Pilate through the enuie of the hie Priests. Mat.27.18.

He that is endued with charitie, enuieth no man. 1.Cor.13.4.

Enuie is forbidden Christians. Gal.5.21. 1.Pet.

1.Pet.2.1.Pſa.14.13. Mat.7.1. Lu.5.30. Rom.1.29.and 13.13.Phil.1.5. 1.Timoth. 6.4.Tit.3.3 Iames 4.5.

Through enuie of the deuill came death into the world. Wiſ.2.24.

Examples of enuie. Mat.20,24. Lu,15. 25.* Acts 7.9. and 17.5.

Where enuie & ſtrife is, there is ſedition and all maner of euil workes. Iam.3.14,16.

What ſhould an enuious man doe with money. Eccius.14.3.

The wicked enuie the godly. Daniel 6.4. Looke Hate.

¶ *Epicures* and Stoicks diſputed againſt S. Paul. Acts 17.17,18.

Epicures and Atheiſts are deſcribed. Wiſ. 2.1,to 23.2. Pet.3.3,4. Ephe.2.12. Rom.1. 21.*Of their puniſhment. Rom.2,8,9,12. Reue.20.15. and 22.15.

Epiſtle. The Corinthians are the Epiſtle of Jeſus Chriſt, and of Saint Paul. 2.Cor. 3.2,3.

Peter warneth vs to beware of the difficultneſſe in Pauls Epiſtles. 2.Pet.3.16.

Pauls Epiſtle to the Romans, was written out by one Tertius. Rom.16.22.

¶ *Equall.* Jeſus Chriſt being in the forme of God, thought it no robberie to be equall with God. Phil 2.6.

Equalitie among Chriſtians, how to be vſed. 2.Cor.8 14.

¶ *Erre.* Why the Iſraelites erred in their hearts. Pſal.25.10.

Couetouſneſſe cauſeth many to erre from the faith. 1.Tim.1.6. and 6.10.

They erre that imagine miſchiefe and wil not be reformed Pſa.14.22. Eccius.17.1.

God cauſeth no man to erre. Eccius 15. 12.

Who ſo conuerteth him that hath erred from the truth, doth ſaue a ſoule from death. Iames 5.19.

The wicked thinke it not enough to erre themſelues, except they drawe others with them. Wiſ.14.21.* Iſa 30.10,28.

Errour and darkeneſſe are appointed for ſinners. Eccius.11.16. Rom.1.27.*

In the latter dayes men ſhall giue heede to ſpirits of errour. 1.Tim.4.1.

The laſt errour ſhalbe worſe then the firſt. Mat.27.64.

How to diſcerne the ſpirit of errour from the ſpirit of trueth. 1 John 4.6.

¶ *Eſtate* No eſtate exempted from the reading and expounding of the ſcriptures. Deut.8.8,13.

Eſchewe. We ought to eſchew euil, and doe good. Eccius.4.20. and 1.Pet.3.11.

Eſteeme. Paul eſteemed not to know any thing ſaue Jeſus Chriſt, and him crucified. 1.Cor.2.2.

¶ *Eternall* life. Matt.19.16,17.& 25.35, 36,46. Mar.10.17,to 32. Luk 18.18,to 31. John 4.36. and 5.39. and 6.68.& 10,28. and 12,15. 1.Tim.1.16. and 6.12. Looke Life.

Eternall iudgement. Heb.6.2.

Eternall redemption. Heb.9.12.

Eternall inheritance. Heb 9 15.

Eternall glory. 1.Pet.5.10.

Eternall fire. Jude 7.

¶ *Euer*, Taken for the continuance of this world. Eccles.2.4. for fiftie yeeres. Exod.21. 6. for the time till Chriſtes firſt comming. Exod.12,14,17,1. Chr 17.12. for ſo long as a promiſe is kept. Exod.32.13. and for many times or often. John 18.20. but ſimply for a time without ende, as 1.Theſſ.4.17.

Of euerlaſting life, looke Life.

Euidence hidden in the ground, and why. Jere.32.14.

Euill. All the imaginations of the thoughts of mans heart are euil continually. Gene.6. 5. and 8.21.

How wee may take the euill fourth of the midſt of vs. Deut.13.5.

No euil can come to thoſe whom God fauoureth Pſal.23.4. and 91.13. and 121.7.

Euill ſhall hunt the cruel man to deſtruction. Pſal.140.11.

Hee that followeth euill, ſeeketh his owne death. Pro.11.19.

The feare of the Lord cauſeth man to depart from euil. Pro.6.16.

Woe to them that ſpeake good of euil, and euil of good. Iſa,5.20. Mich.3.2.

Of the two euils which Gods people committed. Jere.2.13.

Euery man ought to turne from his euill way, &c. and why. Jere.25.5.

All prouocation to euil, is infectiue. Pro. 6.27,28,29. and to bee ſhunned. 1.Theſſa. 5.22.

Adam eating the forbidden fruite, knewe good and euil. Gen.3.5,7.

We ought not to render euil for euil. Pro. 20 22. and 24.29. 1.Pet.3.9. Rom.12,17. 1.Theſſ.5.15.

Nabal rendred Dauid euill for Good. 1. Sam 25.7,to 11.

The euil pretended againſt Joſeph, in ſelling of him, turned to good. Genes.50.20. Rom.8.28.

We ought not do doe euil, that good may come thereof. Rom.6.1.

Jeroboam acknowledgeth that the euil of Samaria came by Gods prouidence. 2 kin. 6.27,30,33.

We are euil by nature. Matth. 7.11. Lu. 11.13. 48. Gene.6.5.

We ought not to follow a multitude to do euil. Exod.23.2.

The Jewes accuſe Chriſt for an euil doer. John 18.30.

The worſhipping of Idoles is the beginning, the cauſe, and the end of all euil. Wiſ. 14.16.*

To put farre the euil day, for being careleſſe of Gods wrath, and liuing in all voluptuouſneſſe. Amos 6.3.

Worldlings are wiſe to doe euil, but not to doe well. Jere 4.22.

The wicked proceede from euil to worſe. Jere.9.3.

No euil in a citie, looke Citie.

We muſt not company with euil men, nor enuie them. Pro.24.1.

Ceaſe from doing euil. Iſa 1.16. Looke Good.

Euill gotten goods purchaſe ſhame. Actes 1.18.

Eunuches or geſded men, might not enter into the congregation of the Lord. Deut.23. 1,2,3. Leuit.11.18.

Eunuches were chiefe officers vnto Princes. 1.Sam.8.15. Act.8.27 looke Chaſte.

¶ *Exalt.* Who ſo exalteth himſelfe ſhal be brought low. Lu.14.11. he that humbleth himſelfe ſhalbe exalted. Phil.2.8,9. Luk.18.14.

God exalted the kingdome of Dauid. 2. Sam.5.12.

Examine. Wee muſt Examine our ſelues, whether we be in the true faith, or no. 2.Cor. 13.5. and not to come to the Lords Supper before. 1.Cor.11.28,29.* Looke Trie and Prooue.

Exemplar, looke Faſhion.

Example. God by his owne example, proueth vs to be holy. Leuit.11.44. and 19.2. and 20.7. and 21.8.

Chriſt gaue vs an example. John 13.15. Phil.2.5,to 9. 2.Pet.2.21.*

Biſhops example, looke Biſhops.

Paul willeth vs to followe his example. Phil 3.17. 1.Tim.1.16. 2.Theſſ.3.9.

The old Teſtament was a paterne or example to be accomplished in the new. Heb.8. 5. and 9.23.

The new Teſtament is an example or paterne of things to bee performed in the euerlaſting kingdome of Chriſt. Heb. 9.24.

An example of Gods compaſſion toward man. Jonah 4.10,11.

The euil example of men in authoritie, cauſeth inferiors to ſinne. Jere.30.6.

The afflictions of the Jewes are written for our example. 1.Cor.10.6,11.

Exceſſe of wine breedeth drunkenneſſe. Ephel.5.18.

Exceſſe was one of the ſinnes of Sodom. Ezek.19.49.

Incommodities growing by exceſſe. Eccius.31.16.* & 37.29,30.

Againſt exceſſe of apparel and fare. Eccius.11.4. Act.12.21,22,23. Luke 16,19.* 1.Pet.4.3,4. looke Apparel, Drunkenneſſe, and Gluttonie.

Excommunicate. Thoſe ꝑ profeſſed Chriſt, excommunicate out of the Synagogue. Joh. 9.22,34 & 12.42. and 16.2.

The maner how Paul did excommunicate. 1.Cor.5.4,5.

Paul excommunicated Hymeneus and Alexander. 1.Tim.1.20.

The faithfull ought to excommunicate from their fellowſhip all that liued diſorderly. Pro.22.10. Matth.18.8,9,17. Rom.16. 17,18.2 Theſ.3.6. 1.Tim.6.5.2.Tim.2,19. and 3.5. Titus 3.10,11. 2.John 10.

How a diſordered perſon Excommunicated, ſhould bee entreated of vs. 2.Theſſa. 3. 14,15.

An excommunicate thing, what? Joſh. 7.1.

Excuſes of the vngodly. Eccius.32,18, will not preuaile. Mat.8.21.& 25.44.& 27.24.

Exerciſe of wiſe men, and the commodity thereof. Eccius 39.1, to 12.

The dayly exerciſe of Chriſtians ought to be in meditating in Gods Law. Act.17.11. Pſal.1.2.

The Exerciſe of an Elder or Biſhoppe. 1.Tim.4.7. to 17.

Execrable. An Execrable thing, what? Joſh.

Iosh. 6.17.
Who so loueth not Iesus Christ, let him be had in execration, that is, excommunicate to death. 1. Cor. 16, 22.
Exhort. God exhorteth Salomon and his people. 1. Kings 9.3, to 10.
Moses exhorteth all men to obey God, for that he is bountiful vnto such. Deu. 4.1, to 14.*
Exhortation must follow doctrine. Col. 3. 16. 1. Tim. 6.2. & is necessary in the Church. Act. 2.40 and 11.23 and 13.15. Rom. 12.8. 1. Tim. 4.13. 2. Tim. 4.2. Tit. 1.9. & 2.15. Heb. 13.22.
Before wee can exhort and admonish one another effectually, we must be replenished with goodnesse and knowledge. Rom. 15.14.
How diligent Paul was to exhort to take heede of false prophets. Acts 20.31.
We ought to exhort or admonish one another. 1. Thes. 5.11, 14. Heb. 3.13.
Exorcists. Looke Witches.
Experience. He that hath good experience can talke of wisedome. Eccles. 34.9. & 25.6.
Miserable experience was mans destruction. Gen. 3.7.
Patience bringeth experience: and experience hope. Rom. 5.4.
Extortioners compared to the horseleach: 3 two daughters. Pro. 31, 15. looke Oppression.
Eye. The eyes of God were alwayes vpon the land of promise, that is, he made it fruitful. Deut. 11.12.
The Philistims put out Samsons eyes. Iudges 16.21.
Nahash the Ammonite demanded ỳ right eyes of the men of Iabesh. 1. Sam. 11.2.
Zedekiah hath both his eies put out. 2. kin. 25 7.
The eyes of Adam and Heuah were opened. Gen. 3.7.
The woman seeing the tree pleasant to the eyes, ate thereof contrary to Gods commandement. Gen. 3.6.
God opened the eyes of Hagar to see the well of water. Gen. 21.19.
God opened the eyes of Baalam to see the angel. Num. 22.31.
Gods eyes are vpon the hautie to humble them. 2. Sam 22.28.
Such as disobey God, shal looke in vaine for comfort, till their eyes fail out. Deut. 28. 65.
Eyes able to see Gods benefites, looke Bares.
: may not doe what seemeth good in our owne eyes. Num. 15, 39. Deut. 12 8.
Saul being little in his owne eyes, was made King. 1. Sam. 15.17.
He that hideth his eies from the poore, shal haue many curses. Pro. 28.27.
All things are naked and open vnto Gods eyes. Heb. 4.1.
God promiseth that his eyes and heart should be perpetually in the Temple. 1. kin. 9.3.
Of the single eye and wicked eye. Mat. 6. 22, 23. Luke 11.34.
Of the euil eye, that is grieued to looke on his needy brother. Deut. 15.9. Also the euil eye, put for enuie. Mat. 20.12.
The light of the body is the eie. Lu. 11.34
An eye for an eye. Matth. 5.38. Exod. 21. 24. Luke 24.20.
The eye hath not seene, &c. 1. Cor. 2.9.
Iob was the eyes of the blind. Iob. 29.12.
Rebels haue no eyes, looke Eares.
Whence are red eyes. Pro. 23.29.
Euery eye shall see Christ at the day of iudgement. Reu. 1.7.
God shall wipe away the teares from the eyes of all the faithfull. Isa. 25.8. Reuel. 7. 17. and 21.1.
Lust of the eyes, looke Lust.
Paul prayeth for the illumination of the eye of the faithfull. Ephe. 1.16, 18.
Dauid prayeth God, to turne away his eyes from vanitie. Psal. 119.37.
Iob made a couenant with his eyes, and why. Iob 31.1.
Of prohibition of eyes, looke more, Gen 6. 2. and 24.1, 2. and 39.7. 2. Sa. 11. 2. and 13. 1. Isa 3.16. Pro. 23.30, 31. 33. Eccles 9.5, 7, to 10. and 20.28. and 25. 23. and 42. 11. 12, 13. & 26.11, 12. 2. Pet. 2.14. Matt. 5.29.
Eyes lift vp in prayer towardes heauen. Iohn 11.41. and 17.1.

F.

Fables. Prophane and olde wiues Fables. 1. Timo. 1.4, to 8. and 4.1, 2, 7. 2. Tim. 4.4. looke Doctors.
The Apostles in their doctrine were not directed by deceinable Fables. 2. Pet. 1.16.*
Face. The Israelites appeared before the face of the Lord. Deut. 31.11.
The Face of presence of God, went with the Israelites Exod. 33.14.
Moses hid his face, for he was afrayde to looke on God. Exod 3.6.
Moses could not see Gods face, and liue. Exod. 33.20.
Moses spake to God face to face. Exo. 33. 11. Deut. 5.4. and 34.10.
The Lord passed before Moses face. Exodus. 34.5.6.
We shall see God face to face, after this life. 1. Cor. 13 9, 10, 12.
Gideon saw an Angel face to face, Iudg. 6.22, 23.
God will hide his face from those that for sake him. Deut. 31.16, to 19.
We must pray feruently, that Gods face may shine vpon vs. Numb. 6.25.
Seeke the face of God. Psal. 27.8 9.
God will set his face against, &c. Leu. 17. 10. and 20.2, to 7. and 26.17.
The face of God hidden. Iere. 33.5.
Faileth. God neuer faileth those that trust in him. Deut. 14.38.
Faining. Christians ought to loue without faining. 1. Pet. 1.22.
Dauid fained himselfe mad, and why. 1. Sam. 21, 11, 12, 13.*
Faint-hearted, looke Cowardnesse.
Fairenesse. Saul was a goodly young man and a faire. 1. Sam 9.2.
Dauid was faire, and of a comely visage. 1. Sam. 16.12.
Absolom excelled in fairenesse, and comely proportion. 2. Sam. 14.25.
The sonnes of God saw the daughters of men, that they were faire. Gen. 6, 2.
Abraham and Isaak feared to bee slaine for their wiues sakes, because they were faire. Gen. 12.11, 12, 13. and 20.2. & 26 7.
Rahel was a faire woman. Gen. 29.17. so was Abigail. 1. Sam. 25 3. and Bathsheba. 2. Sam. 11.2. and Tamar Absaloms sister. 2. Samuel 13.1. and Tamar, his daughter. 2. Sam. 14.27. and Abishag. 1. King. 1.3, 4. looke Fauour.
Faith. The definition of Faith Heb. 11.
The faith of God put for his trueth in accomplishing that which hee hath spoken. Rom. 3.3.
Faith put for ỳ gift of working miracles. 2. Cor. 12.9. and 13.2.
Such as haue faith of God, shal prosper. 2. Chro. 20.39. and 1. Sam. 12.20.*
Except the worde of God be mixed with faith, the hearing thereof doeth profite nothing. Heb 4 2.
Without faith, it is impossible to please God. Heb. 11.6.
God doeth vnto vs according to our faith. Mat. 9.29.
Faith commeth by hearing the worde of God. Rom. 10.17. and it is the worke of God in vs. Ephe. 1.18, 19. of the which Christ is the authour and finisher by the holy Ghost. 1. Cor. 12.5, 9, 11. it is giuen vs for Christes sake. Phil. 1 29. 2. Pet. 1.3, 4. and therefore commeth not of our selues. Mat. 16.17. Mar. 9.24. Ephes. 3.17.
Wee ought not in matters of faith, to bee led by mans wisedome, but by Gods trueth. 1. Cor. 2.3, 4, 5.
The efficacie of faith, which onely iustifieth. Isai 5.3, 11, 12. Hab 2.4. Mar. 5.36. and 16.16. Luke 1.45. & 7.50 & 8.48. Iob. 5. 24. Act. 10.43. and 13.39. & 16.31. Rom. 3. 23, 24, 28. & 4.5. and 5.5. Gal. 2.16, 21. & 3. 11, 22. & 3.6. Ephe. 2.8. Phil. 3 9. 1. Pet. 2. 6, 7. Heb 4.2.
Faith was counted vnto Abraham for righteousnesse. Gen. 15.6.
The readines of Abraham to offer vp his sonne, declared his faith. Gen. 22.2, 11.
Elisha endued with strong faith, feared not those that were set to apprehend him. 2. Kings 6.16, 17, 18.
The faith of Gideon strengthened by the fleece of wooll. Iudges 6.36 to 41.
Ionathan with his armour bearer discomfited the Philistims through faith. 1. Sam. 14 6, to 24.
Dauid by faith, feared not to fight with Goliah. 1. Sam. 17.26, 32.*
The faith of Daniel and his companions. Dan. 3.17.
Of the faith and constancie of seuen brethren and their mother. 2. Mac. 7.1.*
Of the faith of Iesus Christ, and his hope in tentation. Psal. 3.4, 5, 6.*
God confirmeth the Israelites faith by recording to them his benefites. Deu 8.2, 3.*
God reneth our faith by signes and wonders, &c. Deut. 13.1, 2.
Abrahams faith proued. Gen. 22.1.
Of the faith of Eliah. 1. Kings 17.1, 22. 2. Kings 4.1, 42.
Faith is necessarie for him that will come to Christ. Heb. 11.6.

Faith purifieth the hearts. Act. 15.9.
Of Faith proceedeth the obseruation of Gods commandements. Eccl. 32,23,27.
We ought to pray in the holy Ghost, to be edified in faith and loue. Iude verse 20,21.
True faith is that, that worketh by loue, and bringeth forth good workes. Galat. 5.6. 2. Pet. 1.5, to 16.
Against the faith of the Church, the gates of hel shal not preuaile. Mat. 16.16,18.
All the chosen are regenerated by faith, and freely iustified. Rom. 3.24,25, to 29. *2. Cor. 5.17.
The end of our faith is the saluation of our soules. 1. Pet 1.9.
Those that are iustified by faith, are at peace with God. Rom. 5.1,10.
Paul by faith waited for the hope of righteousnesse. Gal. 5.5.
Wee are raised vp from sinne by faith. Col. 1.12.
Wee are by grace saued through faith in Christ Ephe. 2.8,9. 2. Tim. 3.15.
We know God by faith 1. John 2.3.
Wee haue boldnesse, and free accesse to God by faith in Christ. Ephe. 3.12.
By faith we resist the deuil, and ouercome both the world and him 1. John 5.4. 1. Pet. 5.9.
We are blessed of God by faith. Gal 3.14
We are preserued vnto saluation by faith. 1. Pet. 1.5*
Christians see God by faith, not with their bodily eyes. 2. Cor 5.7.
Faith maketh vs to reioyce in tribulation. Rom. 5.2, to 5.
The holy Ghost is receiued by faith, looke Holy Ghost.
By our inclination to good workes, wee learne whether wee haue true faith or no. Phil. 1.1. John 2.3,4,5.
The brestplate and shielde of faith and loue. Ephe. 6.6.1. Thes. 5.8.
The true knowledge of faith, the summe Christianitie. 1. Thes. 3.5 *
Faith vnfeined is knowen by loue. 1. Tim. 1.5.
Faith, hope and loue continue: other gifts cease. 1. Cor. 13.8,13.
What things the fathers attempted and what they endured by faith. Heb. 11.4.*
Of Abrahams faith. Rom 4.17.*
Of the faith of John Baptist John 1.31, 33,34. Of Andrewe verse 37.40. Of Philip and Nathanael verse 43.45.* and of Peter. Matt. 16.16.
The faith of the Thessalonians. 1. Thess. 1.8.
Let vs followe the faith of the Apostles, Looke Conuersation.
Christ prayed that Peters faith should not faile. Luke 22 32.
The theefe saued by faith. Luke 23.43.
The faith of the Centurion and those that watched Christ. Mat. 27.54.
Peter and John by faith healed a creeple borne. Acts. 3.2,6,7.
A sinful woman for her faiths sake, is forgiuen. Luke 7.47,50.
By faith we receiue forgiuenes of sinnes Acts 26.18.
Felix and Drusilla his wife, instructed in the faith. Acts 24.25,26.
The godly glorified God for Pauls conuersion to the faith. Gal. 7.22,23.
The faith of the leper. Mat. 8.2. of blinde men. Mat. 9.27,28,29. and 20.30.* Marke 10.46.* Lu. 18.35.* Of the ruler of the Synagogue. Matth. 9.18,19. Of the woman with the issue of blood. Mat. 9.21,22. Of the father of him that was possessed. Mar. 9.24. Of the Canaanitish woman. Matt. 15.22, to 29. Mat. 7.24, to 31. Of the ruler in Capernaum. John 4.50. Of the Samim Centurion. Mat. 8.9, to 14. Lu. 7.2, to 11. Of a man lame borne. Acts 14.8,9,10. Of the sicke of the palsie. Mat. 9.2. Mar. 2.5. Lu. 5.20. Lu. 7.2, to 11.
Sicknesses are healed by faith. Mat. 14. 36. Marke 6.56.
Christ tried the Apostles faith by a tempest. Mat. 8.24,25,26.
Peter walketh vpon the water by faith. Mat. 14.28,29.
Faith as much as a graine of Mustard seede. Matth. 17 20. and 21.21. Luke 17.6. John 15.7,8.
Christ reproueth his Apostles for want of faith. Mar. 4.40.
The Apostles desired Christ to increase their faith. Luke 17.5.
Whatsoeuer we aske in faith shalbe granted Mat. 21.22. Mar. 11.24
The doore of faith opened vnto the Gentiles Acts 14 27.
The Pharises neglecting faith, iudgement, &c. tythe mint, rue, &c. Matth. 23.23. Luke 11 42.
We ought to draw neere to Christ with a true heart in assurance of faith. Heb. 10. 22,23.
Moses exhorteth the people to haue faith, in the victorie promised them. Deut. 20.3.
Paul exhorteth to be stedfast in faith. 1. Cor. 15.1,2. Acts 14.1,3,22.
An exhortation vnto faith and good workes. Psal 37.3,4,5.
All men haue not faith. 2. Thes. 3.2.
When the sonne of man commeth, shal he finde faith on the earth? Luke 18.8.
Of trying and examining our faith. looke Examine.
We must fight the good fight of faith. 1. Tim. 6.12. and perseuere therein. Col. 1.23. John 15.4. and growe from faith to faith. Rom. 1.17.
Whatsoeuer is not of faith, is sinne. Rom. 14.23. Matth. 12.33,34. Rom. 10.14. Heb. 11.6.
Faith taken for the doctrine of the Gospel. Acts 6.7. 1. Tim. 3.9. and 4.6. and for a full perswasion of Christian liberty in things indifferent. Rom. 14.22.
Reuolters from the faith. Heb. 2.6.4, to 9. and 2. Pet. 20.21,22.
Good instructors in the faith. 1. Tim. 4.6.
God will performe in vs his worke of faith. Psal. 138.8.
Of faith, hope and loue. 1. Cor. 13.13.
We must doe good to all, but specially to those of the houshold of faith. Gal. 6.10.
By no worldly thing can man assure himselfe of Gods fauour but onely by faith. Eccl. 9.1,2,3.
Fruits of faith, Looke Fruits.
Faith obtained that which the sacrifices prefigured. Gal. 3.23.
The lawe of faith giuen vpon condition. Rom. 3.27. and 8.1. Looke Beleeue, workes, and Iustifie.
Faithfull, Samuel was a faithfull Prophet. 1. Sam. 3.19,20.
God foretold that hee would stirre vp a faithfull Priest. 1. Sam. 2.35.
Moses was a faithful seruant of the Lord. Num. 12.7. Heb. 3.5.
God is faithfull. 1. Cor. 1.9. 2. Thess. 3.3. 1. John 1.9.
All the faithfull are one body in Christ. Rom. 12.4,5.
The faithfull are called the house of God. 1. Peter 4.17. a chosen generation borne of God, a royal and holy Priesthood, an holy nation, a peculiar people, and a spirituall house, and whp. 1. Pet. 2.2,5,9. The Temple of the liuing God. 2. Cor. 6.16. beloued of God. Iude 3,21. children of God. Joh 3. 1,10. made free by Christ. Joh. 8.36. Ephes. 1.1. and coheires with Christ of his euerlasting kingdome. Tit. 3 7. Rom. 8.17.
The faithfull in afflictions humble themselues to God. Job 1.20,21.
God promiseth to be a father to the faithfull. 2. Cor. 6.18.
God is careful for the faithful. Psal. 101. 6,7,8.
The Prophet exhorteth the faithfull to godlinesse and patience. Psal. 37.28.*
God exhorteth the faithfull vnto faith and patience by the example of Abraham. Isai. 51.2.*
The confession of the faithfull. Isai. 25.9.
The faithfull put their trust in God only. Psal. 146.3,4,5,6.*
The faithfull acknowledge their persecutions to come by Gods prouidence. Psalme 38.1.*
The ioyes of the faithfull, and torments of the vnfaithful. Isa. 65.13,14.*
Prayers of the faithfull against persecuters, Looke Persecution.
God spareth the faithfull for their great profit. Mal. 3.17,18.
The faithfull praise God, by whose grace they serue not idoles. Wis. 15.1,2.*
A comparison betweene the faithful and the infidels. Psal. 37.1,34.*
The faithful and vnfaithful mingled together in the Church. 2. Tim. 2.20.
The faithful ought not to haue felowship with an infidel. 2 Cor. 6.14,15,16.
Vnto the faithfull all things are pure. Titus 1.15.
The faithfull ought to bee stedfast in the doctrine which hath bene taught them. 2. John 2.27.
The faithful desire to bee remooued from the body, and to dwell with God. 2. Cor. 4.5,8.
The faithful bee strangers in this world. Heb. 11.13,16.
The faithfull ought to bee ready alwayes to render a reason of their hope. 1. Peter 3. 15,16.

The congregation of the faithful, to be gathered by the preaching of the Gospel, is prophesied of. Isa 11.12.

The faithfull ought to be united in Spirit. Acts 2 44.* and 4.32.

Among the faithful of þ primitiue Church, there was none that lacked any thing necessarie. Acts 4.34,35.

The Lorde knoweth how to deliuer the faithful out of affliction. 2. Pet. 2,5,6,7,9.

Life promised to the faithful. Prouerbes 10.16.

The faithfull hope onely in the mercie of God. Psal. 52,9.

The faithful are the children of Abraham by promise. Rom 9.8.

The faithful shall not come into condemnation. John 5.24 looke Beleeuers, Children of God, Church, Saintes, and Conuersation.

Faithfulnesse is required in the disposers of the secrets of God. 1. Cor. 1, 2. Matth. 28. 19,20.

God will reward euery man according to his faithfulnesse. 1. Sam. 26,23.

Of the faithlesse, Looke Infidelitie.

False. We are forewarned of false prophets, who are knowen by their fruits. Matt. 7.15, 16. 2 24.4,5.11,25 Acts 20.31. Phil. 3.18. Deut. 13.1, to 6. Jere. 23.9,16,25, to 35.*

False witnesses. Exod. 20.16. and the punishment. Deut. 19.16,21.

We ought not to be false witnesses, or credite a false tale. Exod. 23,1.

False prophets termed wolues. Act. 20.29. and deceitful workers. 2. Cor 11.13. who vnder the colour of the Gospel, serue their owne bellies. Rom. 16.18.

How a false prophet may be knowen. Deu. 18 22.

Foure hundred false prophets assembled before Ahab. 1. Kings 22 6. 2. Chr. 18.5.

Of the doctrine and couetousnesse of false prophets. Eze. 22.25. Jerm. 23.9,25. to 35.*

False prophets flatter Gods people. Jer. 6,14. and 14 13,14.

Of false friends. Eccle. 37. 1, to 7.

No degree but dealeth falsely. Jere. 6.13. and 8.10.

Fall. We ought not to reioyce at our neighbours fall, and why. Pro 24.17,18.

The righteous shal see the fall of the wicked. Pro. 29.16. and 11.5.

Christ the fal and rising againe of many in Israel. Luke 2.34.

We must take heede we fall not from the grace of God. Heb. 12, 15.

It is better to fal into the handes of God then man. 2. Sam. 24.14.

It is better to fal into the handes of the wicked, then to sinne before God. Dani. 13. 23.

It is a feareful thing to fal into the hands of God. Heb. 10,31.

Saul fel downe with the Prophets and prayed God. 1. Sam. 19.24.

Abraham did fal on his face and laughed. Gen. 17.17.

Ruth fel on her face before Boaz. Ruth. 2.10.

Moses and Aaron fel on their faces before the Lord. Nu. 20.6. so did Ioshua. Josh. 7.6.

Moses fel downe before the Lorde, praying for the Israelites. Deut. 9.18.

Wee ought to helpe vp an oxe or an asse that is fallen. Deut. 22.4.

To fal taken for to die. 2. Samu 3.34. to be deceiued. Eccles. 23.1 Luke 6 39. and to be dishonoured. Ester 6.13.

Eye iust man falleth seuen times, and riseth againe, but the wicked fal into mischiefe. Pro. 24.16.

He that thinketh that he standeth, must take heede least he fal. 1. Cor. 10.12.

A man may fal with his tongue, and not with his wil. Eccl. 19 16.

Where the tree falleth, there it lyeth. Eccles 11.3.

To fal on the necke Gen 45.14.

Famile, Looke Flocke.

Familiar. Saul sought vnto a witch that had a familiar spirit. 1. Sam. 28.7.

Famine threatned to the disobedient. Leu. 26.26. Deu. 28.23. & 32.24. looke Amendement.

Famine sent by reason of our sinnes. 1. kin. 8.35.

Abraham to auoyde famine in Canaan, went into Egypt. Gen. 12.10. Izhak for the same cause, sojourneth among the Philistims. Gen. 26.1.6.*

Seuen yere of famine in Egypt and al lands thereto toyning. Gen. 41.30,54.

How Joseph did in the time of famine. Gen. 47.11, to 27.

Three yeres famine in the time of Dauid. 2. Sam. 21.1. Another great famine in the time of Ahab. 1. Kings 18.2. An other in the time of Jehoram. 2. Kings 6.25, to 29.

Famine prophecied. Jere. 14.1, to 7 Ezek. 9.10,11.* and 12,16,18,19. Hos 9.2.*

In the famine God enriched Izhak with plentie. Gen. 26.1.12,14,15,16.

The widow of Sareptah relieued in the famine. 1. Kings 17.12,14,15,16.

Elisha foretolde the Shunammite of the famine of seuen yeeres. 2. Kings 8.1,2.

Elimelech fleeing the famine sojourned in the land of Moab. Ruth 1.1,2,3.

Eliiah foretolde the famine vnto Ahab. 1. Kings 17.1.

In the famine Elisha maketh the bitter pottage sweete. 2. Kings 4.41.

A famine in Jerusalem in the time of Zedekiah. 2 Kings 25.3.

Agabus foretolde of an vniuersal famine. Acts 11.28.

A famine of the word of God. Amos 8.11.

The arrowes of famine. Ezek. 5.16. looke Hunger.

Fanne. The fanne of Christ is the Gospel. Matth. 3.12. Luke 3.17.

Fashion. God commanded Moses to make the tabernacle according to the fashion shewed him in the mount. Exod. 25.9,40.

The fashion of this world goeth away. 1. Cor 7.31.

Fasting. How we should fast. Matth. 6.16, 17,18.

What fasting the Lord requireth. Isai. 1, 16,17, and 58.6,7.

Fasting and sacrifice doe not profite the obstinate. Jere. 14.12.*

Fasting without the true works of mercie, vnprofitable. Zech. 7.9,10,11.*

A question concerning fasting. Zech 7.3, 5,6,7.

Lunatike deuils are not cast foorth but with prayer and fasting. Matth. 17.15,18, 20,21. Mar. 9.29.

Daniel prayed vnto the Lord with fasting. Dan. 9.3.

After fasting & prayers, handes were layne on Paul and Barnabas. Acts 13.3.

Prayer and fasting at the ordaining of Elders. Acts 14.23.

Pauls often fastings. 2. Cor. 11.27. and 6,6.

Anna fasted and prayed foure score and foure yeres continually. Luke 2.37.

Sarra Raguels daughter fasted & prayed to God with teares. Tob. 3.10.

The children of Israel fasted before þ Lord. Judg. 20.26. Againe they fasted, confessing their sinnes. 1. Sam. 7.6. looke Confession.

Jehoshaphat proclaymed a generall fast throughout al his dominion. 2. Chro. 20.3.

Elozas proclaimed a fast. Ezra. 8.21.

Turne to the Lord with fasting & mourning. Joel 2.12, to 18.

The Ninevites proclaymed a generall fasting Jonah 3.5,6,7.

Moses fasted forty daies and forty nights. Exod. 34.28. so did Eliiah. 1. Kings 19 8. & Christ likewise. Mat. 4.2. Of whose fasting reade Psal. 35.13. and 69.10 and 109.24.

Dauid and his men wept, and fasted vntill euen. 2. Sam. 1.12.

The inhabitants of Jabesh Gilead fasted seuen dayes. 1. Sam 31.13.

Dauid fasted, and prayed vnto God, for the childe. 1. Sam. 12.16.

Ahab fasted, and lay in sackecloth, and God pitied him. 1. Kings 21.27,29.

Judeth (sauing a few dayes) fasted al her widowhood. Judeth 8.6.

Ester fasted and prayed three dayes and three nights. Ester 4.16.

A generall fast proclaymed. Jere. 36 9.

Christs disciples reproouned, because they fasted not, and excused. Mat. 9.14,15.

Fasting a ceremonie appertaining to burials. 1. Sam. 31.13.

The wicked Elders obey Jezebel in proclayming a fast. 1. Kings 21.9,11,12.

The hypocrites cast God in the teeth with their fasting. Isa. 58.3.

An example of true and false fasting. Lu. 18.11, to 14.

Of fasting more for feare, then for deuotion. Jere. 36.6.

Fastings, not prayers of the wicked regarded. Ecclus. 34.18,27.*

Of measurable abstinence, the daily fast of Christians. Ecclus 31.12.* and 37.28, 29,30. Mat. 15.11,18,19,20. Luke 21.34. Rom. 13.13,14. 1. Corin 7.5. Gal. 4 16, to 20.* Phil. 3.18, 19. 1. Thes. 5 5, to 9. 1. Tim. 4.8. Col. 3.5,8,12,13. 1. Pet. 1. 13. to 17. & 5.5,6,8. 2. Pet. 1. 5, to 9. 1. John 2.16,17. Ephe. 5.3,4,5,18. Looke Abstinence.

Fathers ought not to prouoke their children to

to wrath. Ephe. 6. 4. Col. 3. 21.

Fathers are charged to teach their children the law of God. Deut. 11. 19.

God commandeth the childe to honour his Father and mother. Matth. 15. 4 Mar. 7. 10. looke Children.

Curſed be hee that honoureth not his Father and mother. Deut. 27. 16.

He that ſmiteth his Father or mother ſhall die the death. Exod. 21. 15.

Of them that curſe Father or mother. Leuit. 20. 9. Pſa. 20. 20 and 30. 11.

Fathers and mothers muſt not bee loued more then Chriſt. Matth. 10. 37. Luke 14. 26. Neither muſt they bee followed in euill. Matth. 15 2, to 12. Acts 7. 51. and 1. Pet. 1. 18.

The childe ought not to die for his Father, nor the Father for the childes ſinne. Deu. 24. 16. Jere. 31. 29, 30.

The childe ought to aſke his Father what God had done for him. Deut. 32. 7.

Jeſus Chriſt onely knoweth the Father and reueleth him to whom it pleaſeth him. Matth. 11. 27.

The ſpirit of God imboldeneth vs to call God our Father. Gal. 4 6.

Chriſt willeth vs to call no man Father in earth, and why. Matth. 23. 9.

Joſeph was the ſuppoſed Father of Chriſt. Matth. 13, 35. Luke 3 23.

God is our Father. Deu 32. 6. Iſa. 63. 16. 2. Eſdras 12. 29. 1. Cor. 6. 18 and him muſt wee honour and feare. 1. Peter 1. 17, 18.* Mala. 1, 6.

He that knoweth Chriſt knoweth the Father. Iohn 14. 7.

Job was called the Father of the poore, and why. Job. 29 61.

Father taken for a chiefe gouernour, or prince. 1. Chron. 2. 24. For Preachers and Prophets. 2. king. 2. 12. and 13. 14. 1. Cor. 4. 14, 15. Gal. 4. 6, 19. Phil. 10. For aged men. Leuit. 19. 32. 1. Tim. 5. 1, 2, 3, &c. for magiſtrates. Exo. 22 28. Deu. 16. 18. Rom. 18. 5. and for predeceſſors. Matt. 23. 30, 32. Acts 15. 10. Heb. 1, 1.

Father leſſe, God doeth right to the Fatherleſſe. Deut. 10, 18.

We ought to be a father to the Fatherleſſe Eccliu. 4. 10. after the example of God. Pſa. 61. 5. and 146. 9.

The Jewes are ledde captiue for vexing the Fatherleſſe and widow. Eze. 22. 7.

Of oppreſſing or relieuing of the Fatherleſſe, looke Widowe.

Fat. Iſrael beeing waxed Fat with ſtore, forſooke God. Deut. 6. 10, 11, 12. and 8. 7, 8, 9, 10 and 31. 20, 21. and 32. 15.

God commaunded the Iſraelites, not to eate the Fat of the beaſts offered. Leu. 7, 23. 24, 25. and 3. 17.

The Fat of Lambes, Rammes, Goates, wheate, &c. were Gods bleſſings on the land of promiſe. Deut. 32. 14.

Fat for plentiful. Eccuſ. 38. 11. for wealthie. Pſal. 22, 29. Pro. 28, 25.

The Fatte of the land, what. looke Gene. 45. 18.

Fatneſſe, for the ſpirite of wiſedome, knowledge, and zeale. Jere. 31. 14.

Izhak bleſſed Jaakob with the Fatneſſe of the earth. Gen. 27. 28.

Fauour. Whoſo is mindefull of mercie and trueth, ſhall finde Fauour in the ſight of God and man. Pro. 3. 3, 4.

Louing Fauour is better then ſiluer or golde. Pro. 22. 1.

Grace & Fauour of men commeth of God. Gen. 39. 4. Exod. 11. 2, 3. and 12. 35, 36.

Ruth found Fauour in the ſight of Boaz. Ruth. 2. 2, 9, 10, 13. reade 2. Kings 25. 27.* Pſal. 105. 19, 20, to 23. Jere. 40. 2, 3, 4. Dan. 1 9. Nehe. 1, 11. and 25, to 9.

Gideon craueth a ſigne of God, to knowe whether hee were in his Fauour or no. Judg. 6, 17.

Such as Fauour the wicked, are woorthie death as well as they Rom. 1. 31.

Fauoured. Joſeph was a well Fauoured perſon. Gen. 39. 6. looke Faire.

& Feare in affliction is expreſſed by calling to minde Gods benefites, power, and promiſes. Deu. 7, 18, 19.

We muſt make an ende of our ſalnation, with Feare and trembling. Philip. 2. 12. 2. Pet. 1. 17.*

We ought to Feare God. Deut. 4. 10. and 14 23. Reue. 14. 7. Exod. 20, 18, 20.

Whom we ought to Feare, and whom not. Matth. 10. 28. Luke 12. 5. and 1. Pet. 2. 17.

Whoſoeuer Feareth God, and woorketh righteouſneſſe, is accepted with him. Acts 10 35.

The mercie of God is alwayes on them that Feare him. Luke 1. 52.

Princes and Judges muſt Feare God. Deut. 17. 19. Exod. 18. 21.

God delighteth to haue his people to feare him Deut. 5. 29.

Joſhua exhorted the Jewes to Feare the Lord. Joſh. 24. 14.

The Iſraelites hauing ſeene the mightie power of God Feared the Lord. Exod. 14. 31 and 20. 16. Deut. 5. 5, 23, to 28.

Moſes Fearing the wrath of God, prayed vnto him for the Iſraelites. Deut. 9. 18, 19.

The prayſe and commodities of the Feare of God. Pſal. 103. 13, 8 128. 1.* Pro. 10. 27. and 14. 27. and 19 23. and 22. 4. and 28. 14. Eccluſ. 1 11, to 34. and 2.* and 34 13, to 18.

Of the Feare of God. Mal. 1. 6.

He that Feareth God, will neither ſpeake nor doe euil. Leuit. 19, 14.

Adam after hee had ſinned, was afraid of God. Gen. 3. 7, 10.

Joſeph feared God. Gen. 42. 18. ſo did the midwiues in Egypt. Exod 1. 17, 20, 21.

The ſeruants of Pharaoh that feareth God were preſerued from the haile. Exod. 9. 10.

Obadiah feared God. 1. king. 18. 3, 12.

Euery man ought to feare his father and mother. Leuit. 19. 3.

Let vs feare, leſt by forſaking Gods promiſes, we periſh through infidelitie. Heb. 4. 1, 3.

Thoſe that obſerue not Gods commandements, ſhall feare their life day and night. Deut. 28. 66.

The brethren of Joſeph feared him. Gen. 45. 3. and 50. 15, to 22.

Saul was afraid of Dauid, becauſe God was with him. 1. Sam. 18. 28, 29.

The people feared Salomon for his wiſedome. 1. kings 3. 28.

Dauid ſeeing Uzzah ſtricken, feared. 2. Sam 6. 6, 7, 8, 9, 10. Looke Good intent.

Jaakob, Fearing Eſau, falleth to prayer. Gen. 32. 7, 9, to 13.

The Iſraelites afraid at the challenge of Goliah. 1. Sam. 17, 11, 24.

Samuel was afraide to anoint Dauid king. 1. Sam. 16, 2.

Saul was afraid of the hoſte of the Philiſtims. 1. Sam. 28. 5.

Elijah fled for Feare of being ſlaine by Jezebel 1. kings 19. 23.

Wee ought to feare them to whom Feare belongeth. Rom. 13. 7.

The people being afraid of Gods wrath, followed Saul & Samuel with one conſent. 1. Sam. 11. 7. Iſrael dwelt without feare all the dayes of Salomon. 1. Kings 4. 25.

A comendation of the feare of God which was in Abraham. Gen. 22. 12, 16, 17, 18.

Eliſha Feared not the king of Syria his armie. 2. Kings 6. 14, 15.

Perfect loue expelleth feare. 1. Joh. 4. 18. God threatneth, that they ſhall be afraide in their chambers, who prouoke him by idolatrie. Deut. 32. 21, 25.

The meanes to feare God, is to heare his word. Deut. 4. 10 and 6. 2.

The king of feare. Job. 18. 14.

Feare for imbracing. Pſal. 72. 5. for zeale. Pſal. 119. 53. for reuerence. Joſh. 4. 14. for obedience towards men. Rom. 13. 4, 7. 2. Cor. 17. 5. Ephe. 5. 9. 1. Pet. 3. 14.

A godly feare. Pſal. 119. 120.

The feare of the Lord. Pro. 8. 13. Pſalm. 34. 11, 12.

What feare is. Wiſd. 17. 11.

The honourable ſeede are they that feare the Lord. Eccluſ. 19. 20.

Whoſo feareth God, departeth not from him. Jere. 32. 40.

Foure things to be feared. Eccluſ. 26. 5.

The elect feare God. Mal. 3. 16.

Thoſe that feare God, ſhall haue no euill report. Judeth 8. 8.

Bleſſed is the man that feareth alway. Pſal. 112. 1. Pro. 28. 14.

God giueth wiſedome vnto ſuch as feare him. Eccluſ. 43. 33.

The beginning of wiſedome is the Feare of the Lord. Pſal. 111. 10.

None forſake that Feareth the Lord. Eccluſ. 2. 11. Neither ſhall any euill happen to them. Eccluſ. 31. 1.

We ought to eate in the Feare of the Lord. Eccluſ. 9. 18.

Pouertie is the Feare of the needie. Pro. 10. 15.

Feare the Lord, and honour his miniſters. Eccluſ 9. 39.

The prayſe of the Feare of God, aboue riches, ſtrength, and beautie. Eccluſ. 40, 26, 27.

He that Feareth God, conuerteth his heart. Eccluſ. 21. 6. and is vpright without hypocriſie. Pro. 14. 2.

Job Feared God, and eſchewed euill. Job. 1. 1, 8 Prou. 14. 16.

Of worldly and carnall Feare, Iohn 9. 22.

and 12.43.and 19.8.
Cornelius feared God with all his houshold.Actes 10.2.
Simeon feared God.Luke 2.25.
Iudgement and righteousnesse follow the feare of God.Isa.5.7.
Ministers must not feare,looke Ministers.
Of childely feare.Jere.36.16.Mat.5.33. Act.9 31.& 10.2.2.Cor.7.1.Eph.5.21.Col. 3.22.1.Pet.2.17.
Of naturall feare.Mat.14.26.Isa.24.13.
Of seruile feare.2.Kin.17.32,33.Iosh.1. 16.Jere.36.16.Rom.1.15,Ku.1,17.and 1. John 4.18 Reue.21.8.
We ought not to feare the reproch of men, and why.Isa.51.7,8.
He that feareth inconueniencies,shall neuer doe his duetie.Eccles.11.4.
That which the wicked feareth,shall come vpon him.Pro.10.24.
Esther was trained vp in the feare and knowledge of God.Est.14.5.
Of the persecution of those that feare the Lord.2.Esd.16.62,to66 and how God will deliuer them.vers.66.and punish the wicked. verse 68.
It is a fearefull thing to fall into the hands of the liuing God.Hebr.10.31.looke Timerous.
Feast. The Iewes feastes were many,looke Sabbath and Passeour: and looke Pentecost in the first Table.
The feast of blowing of hornes or trumpets.Leuit.23.24.Numb. 29.1,to 7. and 2. Chro.5.3,13.
The feast of humbling, reconciling, and cleansing sinnes.Leuit.16.29,30.and 23.7. Num.29.7,to 12.
The feastes of boughes or boothes,or Tabernacles, called also the feast of gathering fruites. Exod.23.16. Leuit.23. 24,to 37. Num.29.12,* Deut.16.13,to16, and 31. 10,to 14.Ezra.3.4.Nehe.8.1,2,14,15.*.1. Esd.5.51,52. 2.Mac.1.9,18.* & 19.5,to 9. John 7.2.
The feast of the newe Moone. Num.28. 11,to 16.and 1.Sam 20.5,24. Eze. 45.18. 29.& 46.7.with other feastes:: as Est.9.21,* 2.Mac.1.5.36,37.
The dedication of the Temple was also counted a solemne feast among the Iewes. 2.King.8.65.John 10.22.
What the Iewes should offer at euery feast. Exo.23.14,to 20.Leuit.23.2.*Num.20.3.*
God hateth the Iewes feasts,for that they were prophaned.Is.1.11,to 15. and 66.17. Amos 5.21,22.and 8.5,10.Mal.2.8,13.
Why Christ was not apprehended on the feast day.Matth.26.5.
Iesus on the feast day, drone buyers and sellers out of the Temple. Joh.2.14,15,16.
Abraham made a feast when Izhak was weaned.Gene.21.8.
Whome wee ought to bid to our feastes: and howe wee should behaue our selues in Feasting.Eccles.9.17,18.Erod.18.12. Lu. 14.12,13,14, Tobit. 2.1.2. and 4.16,17,1. Cor.5.8.
The poore ought to be remembred at our feastings.Nehe.8.10.
Job feared disorder and abuse in his childrens feasting.Job 1.5.
Izhak made a feast to Abimeleth.Gene. 26.30,31.and Ioseph to his brethren. Gen. 43.31,32.and Salomon to all his seruants. 1.King.3.15.
Of Feastes vsed at sheepeshearing.Gene. 38.12. 1.Samu.25.4,11,16.2.Samu.13. 24,28.
Pharaoh made a Feast on his birth day. Gene. 40.20. so did Herode. Matth.14.6. Mar.7.21.
Wedding feastes.Gene.29.22. Judg.14. 10.John 2.2,to 11.
Dauid made a Feast vnto Abner.2.Sam. 3.20.
Adoniah made a Feast vnto his brethren. 1.Kin.5.9,25,41,49.
The lowest roomes at Feastes.Luk. 14.8, to 12.
Matthewe made a great Feast for Christ. his disciples, and others.Luk. 5.29. Marke 2.15 Matth.9.9,10.
The chiefe places at Feasts.Mat.23.6,7. The office of a Feast-maker. Eccius. 32.1, 2,looke Solemne.
Feasting,for fasting.Isa.22.12,13.
¶ *Feeble.* We ought to comfort the Feeble minded.1.Thes.5.14.
Hannah barren,and feeble, had children. 1.Sam.2.5.
Feede. Iaakob was fed of God all his life long.Gen.48.15.
How Dauid did feede Israel.2.Sam.5.2. Psal.78.72.
Iudges and gouernors ought to see Gods people feede.2.Sam.7.7.
Christ commaunded Peter to feede his heepe.John 21.15,16,17.
Peter willeth the Elders of the Church,to Feede the flocke of Christ. 1.Pet 5 1.to 5.
Those that Feede a flocke are worthy to eate of the milke.1.Cor.9.7.
The greene pastures & waters for Christians to Feede on, are to bee found in the Scriptures. Psalme 23.23. John 6.27, 55,56.
Feete. It was a curtesie in olde time, first to wash the Feete of such as a man harbored. Gen.18.4,5.& 19.1,2. and 24.32,33.Judg. 19.21.Gen.43.24.
Abigail humbleth her selfe to wash Dauids seruants Feete.1.Sam.25.41.
The Feete of the Israelites did not swell in the wildernesse. Deu 8.4.
God maketh the Feete of his chosen,to bee like Hindes Feete to doe his will. 2.Samu. 22 34.
Joshua causeth his chosen men of warre to set their Feete on the neckes of Kings. Josh.10.24,25.
Ruth slept at the Feete of Boaz.Ruth 3. 4,8.14.
Asa had a disease in his feete. 1.King.15. 23.2.Chro.16 12.
A sinfull woman washed Christes Feete. Luke 7.37,38.
Christ washed his disciples feete.Joh.13. 5,14.15.
Job was feete to the lame. Job 29.15.
Fellow-helpers looke Coadiutors.
Fellow seruant. Tychicus a fellow seruant in the Lord.Col.4.7.
Fellowship. The faithfull continued in the Apostles doctrine and Fellowship.Actes 2.42.
To haue Fellowship with God and his sonne, is to beleeue in Christ,and to walke in the light 1.John 1.3,5,6,7.
The joyfull Fellowship of Christes members.Psal.14.7. and 15.1.*
Righteousnesse hath no Fellowship with vnrighteousnesse nor light with darkenesse, nor the godly with infidels. 2. Cor.6.14.* Ephel.5.7,8.and 1.Thes.5,6.
Fewer. God will smite such as disobey him with fewers.Deut.28.22.
Christ healed Peters mother in lawe of a fewer.Matth.8.14,15.Mar.1.30,31.
¶ *Fields.* The Israelites might not sowe their fields with mingled seede.Leuit.19.19.
Of him that vnrooteth his neighbours field or vineyard.Erod.22.5.
Wee ought not to remoone the markes or boundes of the field Deut.19.14.
Absalom causeth Joabs fields to be set on fire.2.Sam.14.30.
The fields of blood.Act.1.19.
The field which Jeremie bought of Hanameel.Jere.32.7,to 16.
Fight. looke Warre.
Figge. The parable of the Fig tree. Matt. 24.32,33.
The curling of the figge tree. Mat.21.19, to 23.Mat.11.13,14.
The parable of the vnfruitful Figge tree. Luke 13.6,to 10.
The Figge would not bee king ouer other trees Judg.9.10,11.
Fill. God will Fill vs with all good things if we loue him.Deut.11.13,14,15.
Wee ought not to forget God, when wee are filled with his benefites. Deut.8.10.19. and 6.10,11,12.as did the Israelites.Deu. 32.15.
Finde. To seeke God and to finde him,and to lose him,how.2.Chro.15.2.4,15.
Gods iudgements cannot bee founde out by man.2.Esd.5.40.
Finger. A gyant slaine that had 24.fingers and toes.2.Sam.21.20.21.
Tables written with the finger of God, Exod.31,18.
Pharaohs inchanters confesse that Moses miracles were brought to passe by the finger of God, and not by sorcerie. Exod.8. 18,19.
The finger of God,what.Luke 11.20.
Firmament. Gen. 1.6,7,8.Psal.150.1.
First. The first borne of man or beast, dedicated to God.Exo.13.2,12.14. and giuen for a parcell of the Leuites inheritance. Num.3.12,13.
The first borne of man might bee redeemed, and how.Exod.13.13.
The first foale of an asse was redeemed with a lambe.Exod.13.13.
Christ was the first borne of euery creature.Rom 8.29.Col.1.15.
Howe the first fruites ought to be offered. Deut.26.2,3.to 12.
The first fruites pertained to the high Priestes.Num.5.9.See Tithes.

Chriſt the firſt fruits, firſt borne, and firſt begotten of the dead. 1. Cozin. 15. 20, 21, 22. Col. 1, 18. Reue. 1. 5.

All the firſt borne of Egypt are ſlaine. Exod. 12. 29.

The firſt borne are the Lords. Ex. 22. 29, 30 and 34. 19, 29. Leuit. 27. 26. Num 8. 14, 16, to 20. Deut. 15. 19. 1. Sam. 1. 11, 20, 22, 28. Ezek. 44 30. Lu. 2. 23.

Of the firſtlings or firſt fruites. Exod. 23, 16. and 34. 26. Leuit. 23. 10. Numb. 18. 13. Deut. 18. 4. 2. Chron. 31. 12. Nehem. 10. 35, 37. Pſa. 3. 6, 10. Ezek. 44. 36.

The prerogatiue of the firſt borne ouer his brethren. Gen. 4. 7. and 25. 31, 32, 33. Gene. 49. 3. Deu. 21. 15, 16, 17. 2. Chro. 21. 3.

We that haue the firſt fruits of the ſpirit, doe grone for deliuerance. Rom. 8. 21, 22, 23.

The firſt borne were otherwhiles reiected, and how, and why. Gen. 9. 22, 25, and 48. 14, 18, 19. and 49. 4.

If the firſt fruits be holy, the whole lumpe is holy. Rom. 11. 16.

Fiſhes created by the word of God. Gene. 1. 21, 22.

Preachers called Fiſhers. Ezek. 47. 10 Mat. 4. 19 Mar. 1. 17. Luke 5. 10.

Flame, looke Angel.

Flattering. How hurtful flatterie is. Pſa. 27. 6. and 28. 23. Eccles 7 7. Haba. 2. 15.

Againſt flatterers. Pſa. 24. 24. and 18. 8. and 26. 22, 28.* Mat. 11. 7. and 14. 4. and 18. 15. Rom. 16. 18. 1. Cor. 11. 17. 1 Theſ. 2. 5.

Flatterie of falſe prophets, looke Falſe.

Worldlings flatter both God and themſelues. Pſal. 78. 36. and 36. 2. looke Worldlings and conceit.

The nature of flatterers. Pſa. 29. 5. Rom. 16. 17, 18. Pſal. 41. 5, to 9. examples of flatterie. Mat. 22, 16. John 11. 22. Acts 3. 4. and 12. 22. and 24. 2, 3.

Harlots haue flattering lips. Judg. 14. 15, 16, 17. and 16. 5, 6, 10, 13, 15, to 19. Pſa. 2. 16, to 20. & 5. 3, to 7. and 6. 24.* and 7. 5, 21.*

Abſalom, by flatterie, ſought to aſpire to his fathers kingdom. 2. Sam. 15. 2, 3, 4, 5, 6.

Flea. Dauid tearmeth himſelfe a Flea, 1. Sam. 26. 20.

Flee. Chriſt willeth vs if wee be perſecuted in one citie, to flee into another. Mat. 10. 23. ſo did Paul and Barnabas. Act. 14. 5, 6.

Eliſha willed one of the ſonnes of the Prophets to flee, as ſoone as he had anoynted Jehu. 2. Kings 9. 3.

God willed Eliſha to flee from the preſence of Ahab. 1. Kings 17. 3.

Dauid fled. 1. Samuel 15. 14. and 19. 10, 12. and 22. 3, 4, 5.

Eliiah fled from Iezebel. 1. Kings 19. 3.

Moſes fledde from Pharaoh. Exod. 2. 15, Num. 16. 42. and Iaakob from Eſau. Gen. 27. 43, 44.

The diſciples fled. Mat. 26. 56.

Joſhua ſeemed to flee before the people of Ai. Joſh. 8. 9, 14, to 30.

The Syrians flee frō Ahab. 1. Ki. 20. 20.

Siſera fled. Judg. 4. 17, 21.

Abſalom fled. 2. Sam. 13. 29, 34.

The Philiſtims fleeing were ſlaine. 1. Sam. 17. 51, 52.

The Iſraelites fled before the Philiſtims, 1. Sam. 31. 7.

Fleece. Of the experience of the Fleece of wool. Judg. 6. 37, to 41.

Fleſh. taken for man ſimply. Matt. 24. 22. Act. 2. 17 Rom. 3. 20. and 7. 18. 1. Cor. 1. 19. Gal. 2. 16. for the naturall affection of man. Matth. 26. 41. for the outward ſhew of man. John 8. 15. for outwarde pompe and oſtentation, or for weake ſtate and condition.. 2. Cozin. 10. 2, 3. for the common courſe of nature. Galat. 4. 29. for this preſent life. 1. Pet. 4. 2. for the ceremonies of the law. Galat. 3. 3. for the mortall body. Phil. 1. 22. for the generation after the fleſh. Phil. 3. 3, 4. 2. Cor. 5. 16.

Fleſh & blood taken for man or any thing in mans nature corrupted. Matth. 16. 17. John 3. 6. Roman 7. 18. and 8. 5, 6. Galat. 1. 16. Ephe. 6. 12. and for men corrupt through ſinne. 1. Cor. 15. 50.

The Iewes might not eat any fleſh torne of beaſts. Exod. 22. 31. nor that touched any vncleane thing. Leu. 7. 19. neither might they cut their fleſh for the dead. Leuiticus 19. 28.

Man and wife are but one Fleſh. Gene. 2. 24. Matth. 19. 5. Mar. 10. 8. Epheſ. 5. 31, 1. Cor 6. 16.

The people fell a luſting for fleſh, & God gaue it them. Num. 11. 4, 13, 18, 19. and puniſhed them for their luſt. verſe 33, 34.

Hophni and Phinehas tooke from the people perforce, the fleſh of the ſacrifice. 1. Sam. 2. 13, to 16.

Eliiah is nouriſhed with bread and fleſh by rauens. 1. Kings 17. 6.

Fleſh attributed to fiſhes. 1. Cor. 15. 33.

Man being deſtitute of Gods Spirite is but fleſh, working fleſhly whatſoeuer he doeth. Gen 6. 3, 12.

All fleſh is graſſe. 1. Pet. 1. 24.

Jeſus Chriſt being made man, became partaker of our fleſh and blood, & why. Hebr. 2. 24. 1. John 4. 2.

The true knowledge of Chriſt is not reuealed by fleſh and blood. Mat. 16. 17.

By the ſinne of the fleſh, is vnderſtood fornication, and all ſuch ſinne as our nature is inclined to. Gal. 5. 16, 17, 19, 20, 21.

The fleſh naturally deſireth fleſhly things, John 3. 6. Rom 7. 14. and 8. 3, 5.

The wiſedome of the fleſh is death. Rom. 8. 6.

They that are in the fleſh can not pleaſe God. Rom. 8. 8.

No goodneſſe dwelleth in the fleſh. Rom. 7. 18.

Thoſe that liue after the fleſh ſhall die. Rom. 8. 13.

The faithfull muſt baniſh from them all fleſhly luſtes Rom. 13. 12, 13, 14 Gal. 5. 13. Ephe. 2. 2, 3. 1. Pet. 2. 11. Gal. 5 24.

The deedes of the fleſh are mortified by Gods ſpirit. Rom. 8. 3.

No truſt in fleſhly helpes. Obad. 1. 7. Nahum 3. 9, 19.

Of the frailtie of the fleſh. Eccles. 14. 17, 18.

The fleſh approoueth his owne counſels. Pſa. 15. 21.

The fleſh is deceiued by his owne wiſedome. Pſa. 14. 8.

The peruerſe opinion of the fleſh, thinketh that God hath no regard vnto it. Job 35. 13.

The fleſh is contrary to the ſpirite. Gala. 5. 17.

Fleſh of Chriſt, looke Supper.

For a ſtony heart, God will giue a heart of fleſh Ezek. 11. 19.

Flies in Egypt. Exo. 8. 21, 24.

Flocke, looke Feede, and Foode.

The flockes of cattell are curſed to thoſe that diſobey God. Deut. 28. 18.

We ought to know the ſtate of our flock, or familie. Pſalm. 27. 23. and to feede them with true doctrine, and good examples. 1. Pet. 5. 2, 3, 4. Act 10. 2.* Rom. 16. 5. Eph. 6. 4. 1. Tim. 5. 8. 2. Tim. 4. 19. looke Houſholde.

Chriſts flocke little. Luke 12. 32.

Flood. Noahs flood. Genel. 6. 17.* and 7. 10.

Floore. Chriſts floore. Matth. 3. 12. Luke 3. 17.

Flowre. Man is but a Flowre of the graſſe. Jam 1. 10, 11. looke Graſſe.

An offering of flower. Leuit. 2. 1.

& Folde, looke Sheepefolde.

Follow. We ought to follow goodnes. Gal. 5. 4, 18. 1. Theſ. 5. 15.

Wee ought to follow Gods word. Deut. 13. 1, to 12. and obey it. Deut. 13. 4. 1. Sam. 12. 14.

Joſhua and Caleb conſtantly followed the Lord. Numb. 32. 12.

To follow Chriſts ſteps, is to ſuffer affliction patiently, as he did. 1. Pet. 2. 21.

Great multitudes followed Chriſt, and he healed them all. Mat. 12. 15.

Chriſt ſhewed by miracles, how they ſhal want nothing that follow him. Mat. 14. 13, to 22. Mar. 6. 34, 37, to 45. Luk. 9. 11, to 18.

Who ſo will follow Chriſt, muſt haue no lets to ſtop him, Matth. 8. 22.

To follow ſtrange Gods, looke whoring.

We ought not to follow a multitude to do euill. Exod. 23. 2.

We ought to be followers of God as deere children. Ephe. 5. 1.

We ought not to follow that which is euill, and why. 3 John 11.

Paul willeth vs to bee followers of him. 1. Cor. 4. 16. 2. Theſ. 3. 7, 8.

The Theſſalonians became followers of Chriſt and his Apoſtles, and howe. 1. Theſſ. 1. 6.*

Wee ought to be followers of them which through faith and patience inherite the promiſes. Heb. 6. 12.

Foode of Gods word preſerueth them that be godly. Wiſd. 16. 26.

God ordeined foode for man and beaſt. Gen. 1. 29, 30.

Iaakob deſireth of God foode and apparell. Gen. 28. 20.

The Midianites deſtroy all the foode of the Iſraelites both in field and houſe. Judg. 6. 1, to 7.

God giueth foode and rayment to the ſotherleſſe. &c. Deut 10. 18.

Chriſt willeth vs to aſke our daily foode.

Matt.6.11. and not to be careful for things of this life. Matth.6.25,* 31,33. looke Rayment.

The Succothites and Penuelites slaine for that they would not giue foode to Gideon and his men. Judg.8.5,9,16,17.

Fooles ought to bee scourged with roddes. Pro.26.3.

Fooles are the authours of contentions, Pro.18.6.

Fooles delight to talke what they lift, uncontrolled Pro.18.2.

Fooles are not to be taught. Pro.23.9.

Doctrine is very combersome for fooles. Eccles 21.19. and 22.7.

A foole counsell is not to bee regarded. Eccles.8.17.

Riches profite not a foole. Pro.17.16.

The heart of fooles is in their mouth. Eccles.21.26.

Honour is unseemely for a foole. Prouer. 26.1.*

A foole thinketh his owne wit best. Pro. 12.15.

A foole is uncorrigible. Pro.17.20.

Of the nature and qualitie of a foole, and how he should be regarded Prou.12.16. and 36.4, to 15. Eccles.21,20.

Foolish Iewes regarded not God for all his benefites. Deut 32.5,6.

Christians may not vse foolish talking or iesting. Ephe 4.5,6.

The preaching of the Crosse is counted foolishnesse. 1.Cor.1.18.

To be truely wise, is to bee accounted a foole in the world. 1.Cor.3.18,19.

God hath chosen the foolish things of this world, to confound the wise. 1 Cor.1.27.

Paul was counted a foole for Christ his sake. 1.Cor.4.10.

God hath made the wisdome of this world foolishnesse, by the foolishnesse of preaching. 1.Cor.1.21.

Dauid did very foolishly in numbring his people. 2.Sam.24.10.

The naturall man iudgeth the doctrine of the Gospel foolishnesse. 1.Cor.2.14.

Foolish questions, See Questions.

Foote of pride. Psal.36.11.

Forbid, Christ would not that his Apostles should forbid any to doe a miracle in his name. Mat.9.39.

Forerunner. Christ our Forerunner and high Priest. Heb.6.20.

Foreskinnes. Saul desired of Dauid a hundred foreskinnes. 1.Sam.18.25.

Forget God looke Fill.

The Israelites hauing forgotten God, were plagued. De.32.17,18, to 27. & deliuered into their enemies hands. 1.Sam.12 9.

The chiefe butler of Pharaoh forgate Ioseph his friend. Gen.40.21,23.

Forgiue. We ought to forgiue. Ecclus 28. 1,2. to 9. Mat.5 23,24,25. and 6.12,14,16. and 18.15,16,17.* Eph.4.26,32. and 5.21. Colos.3.12,13. Luke 17.3,4.

Ioseph forgaue his brethren. Gen 50.17, to 21.

God onely forgiueth sinne, and keepeth from sinning Gen.20 6. Num.34.18. Exod. 34.7. Psal.19.12. Psal.103, 2,12. Isa.45, 25. and 44.22. and 51.12. Ier.31.34. 33.8. Psal.3.8. & 17.7. and 32.1,2,5. and 49.7,8. and 51.14. and 79.9. Dan.9.9. Hose.13.4. Micah.7.18,19. Mat.2.7. Lu.5.21. through Christ Iesus. Isa.45.25. and 53.5,6.* Da 9 24. Matt.1.21. and 9.2,6. Marke 2.5,9,10. Matt.26.28. Lu.1.77. & 2.30,31. Lu. 5.20. 24 and 24.47. John 1.29. Acts 4.12. and 10. 43. and 13.23,38,39. 1.Cor.6.11. and 15.2, 3.1. Cor.5.18,19,21. Gal.1.4. Col.1.14 and 2.13,13.1. Tim.1.15. Tit.2.14. Heb.1.3. & 9.13,14,22,26,28.1. Pet.1 9,10, 11,18.* & 2.24. and 3.18. and 4.1,13. 1. Joh 7.9. and 2.12. & 3.5. and 4.10. looke Sinne & Pardon.

Free forgiuenes of sinnes. Rom 4.7. is annexed to the Gospel. Mat.16.19. Ioh.20.23.

Foreknowledge, looke Counsell, and Prouidence.

Fornace. Egypt is called the fyon fornace. Deut.4.20.

Fornication. The body is not for Fornication. 1.Cor.6.13.

We ought to abstaine from fornication, 1. Cor.10.8.1. Thes.4.3. Acts 15.20,29. Heb. 12.16.

To auoyde Fornication, euery man may haue a wife. 1.Cor.7.2.

Fornicators that not inherite the kingdom of heauen. 1.Cor.6.9.

Christians ought not to eat with fornicators. 1.Cor.5.11.

Fornication ought not once to bee named among Christians Ephes.5.3.

S. Paul excommunicated the fornicator, 1.Cor.5.1, to 6. whom vpon amendement he receiued againe and comforted. 2.Cor.2.1, 7, to 12.

Of fornications that deserued death. Leu. 18.6,29.* looke Incest, and Whoredome.

Forsake. The Israelites forsooke God, and honoured the golden calfe. Exod.32.8. & serued Baalim and Ashtaroth. 1.Sam.12.10.

God will not forsake his people, for his name and promise sake. 1.Sam.12.20,21, 22. Deut.4.31.

God will not forsake them that walke in his wayes. 1.Kings 6.12,13.

God promised Ioshua that he would not forsake him. Deut.31.8.

Israel forsooke God, looke Fill.

Those that forsake God, God will forsake them. 1.Kings 9.9.

These that forsake God, shalbe consumed. Iosh.24.20.

The Israelites forsaking God, were deliuered into the Philistims hands. Judg.6.1, 13. and 10.7.

None forsaken that feare God. Eccles.2, 11.

Those that forsake any commodity for the loue of Christ shalbe wel recompensed. Mat. 19.29.

We ought to forsake all that wee haue, to follow Christ, and why. Matt.16.24,25.26. Lu.9.23, to 27. and 14.33. Examples in Abraham. Gen.12.1,4,5. & 17 23. & 21.12,14. and 22.2 to 20. In David. 1.Samu.17.45. 2.Sam.15.25,26,30,31. In Elisha. 1.Kin. 19.20,21. In Eleasar 2.Macca.6.18.* In the Apostles. Mat.4.19, to 23. & 8.1,9,23.* Mar.10.28. and in Paul. Phil.3.7,8.

We forsake God, when we sweare by any other thing. Ier.5.7. and 4.2.

Forswearing, looke Othe.

Forte. The forte of Zion, was the title of Dauid. 2.Sam.5.1,7. which was besieged. 1.Mac.6.18,19,50,51. and Simon the brother of Iudas enioyed it. 1.Macc.13.47,49.

Fortie. It rained fortie dayes and fortie nights. Gen.7.12.

Fortie persons & moe conspired the death of Paul. Acts 23.12,13,14.

The punishment of fortie stripes. Deut. 25.2,3.

In Sodome, fortie righteous could not be found. Gen.18.29.

Moses was in the mountaine fortie daies and fortie nights. Exod.25.18.

Eli iudged Israel fortie yeeres. 1.Sam. 4.18.

Dauid reigned ouer Israel fortie yeeres. 1.Kings 2.11.

Salomon had fortie thousande stalles of hozes. 1.Kings 4.26.

Israel was in the desart of Sin fortie yeeres. Num.14.33,34.

Christ was in the desart fortie daies. Mat. 1.13.

The Temple was in building fortie and fiue yeeres. John 2.20.

Iesus appeareth vnto his disciples, fortie dayes after his resurrection. Acts 1.3.

Signes seene in the aire forty dayes long. 2.Mac.5.2. see Fasting.

Fortune, looke Prouidence.

Foules, looke Birdes.

Fountaines. Leuit.11.36. Gen.21.19. and 16.7. and 21.25. and 24.11,13,16. and 29.2, 10,11. Exod.2.15. John 4.6. looke Welles.

God willeth the Israelites to stoppe the fountaines of water of the children of Moab. 2.Kings 3.19.

Christ the fountaine of grace and veritie. Zech.13.1. John 1.17.

Foure, A riuer sprang out of Eden, & was diuided into foure heads. Gen.2.10.

Abimeleth laide waite against Shechem with foure bands of men. Judg 9.34.

Foure thousande Israelites slaine by the Philistims. 1.Sam.4.2.

Foure thousand fed, see Loaues.

The elect shalbe gathered from the foure windes. Mar.13.27.

Lazarus dead foure dayes. John 11.39.

A vision of a sheete knit at the foure corners. Acts 10.11,12.

Foure beasts full of eyes. Reue.4.6.

Foure Angels stand on the foure corners of the earth, holding the foure windes. Reu. 7.1.

Dauids sentence of foure fold restitution, and death also against himselfe. 2.Sam.12, 5, to 15.

Zacheus restored wrongfull gotten goods foure folde. Luke 19.8.

Foure things insatiable. Pro.30.15.

Foure hidden. verse 18.

Foure troublesome. verse 21.

Foure full of wisedome. verse 24.

Foure comely in going. verse 29.

Foure things to be feared, Eccles.26.5.

Fourescore thousand, 700. Israelites dyed of

of the plague, beſides them that died in the conſpiracie of Korah. Numb. 16.49.

Thyſe fourteene generations in the genealogie from Abraham to Chriſt Matt. 1.17.

Found. Moſes found fauor in Gods ſight. Exod. 33.13,14.

God found Iaakob his inheritance in a waſte land, and roaring wildernelle. Deut. 32.9,10.

Foundation. Chriſt is the foundation of his Church. 1. Cor. 3.11.

Preachers muſt builde vp Chriſt the foundation. 1. Cor. 3.10, to 16.

The foundations of the mountaines ſhall be ſet on fire in Gods wrath. Deut. 32.22. & the foundations of the world were diſcouered at his rebuke. 2. Sam. 22.16.

Paul would not build on any mans foundation. Rom. 15.20.

Foxe. Chriſt called Herode a Foxe. Luke 13.32.

Foxes haue holes, but Chriſt had no reſting place. Mat. 8.20.

Samſon tyed firebrandes to 300. Foxe tayles. Iudges 15.4,5.

Foxes for heritiques. Cant. 2.15.

Falſe prophets like Foxes, and why. Eze. 13.4.

¶ Frailtie of man, looke Man.

Free. God requireth of the Iſraelites free offerings. Exod. 25.2.

Free cities, looke Refuge.

Wee ought to ſtand faſt in the libertie whereunto Chriſt hath made vs free. Galat. 5.1. that is, from ſinne. Roman, 6.7,18,22. and how. 1. Pet. 2.16.

Freedome proclaimed to the Iſraelites in the yeere of Iubile. Leuit. 25.10,11.

Eliſha hauing freely receiued Gods gifts, beſtowed them freely to helpe Naaman. 2. Kings 5.15,16.

Freewill. Of mans freewill before his fall. Geneſ. 1.26,31. and 2.15. Eccluſ. 15.14, to 18. and 17.1, to 7, 12. Miſ. 2.23. Col. 3.9,10. Ephe. 4.23,24.

Of mans freewill after his fall, and howe that without Gods ſpirit he can doe nothing but ſinne. Gen. 6.5. & 8.21. and 20.6. Deu. 29.2,3,4. Pſalm. 14.3. and 49.20. and 116.11. Pro. 16.1,9. and 19.21. and 20.9,24 and 21.1. Iſa. 63.17. Ierem. 10.23. and 24.7. and 31.14,18. Ezek. 36.26,27. Hoſe. 13.9,14. Mat. 10.20. and 15.18,19. and 16.17,23. Marke 2.11,12. John 1.12,13. and 3.5,6,27. and 6.44,45. and 15.2,4,5,6. Acts 16.14. & 26.18. Rom. 8.6,7. and 9.16. 1. Cor. 3.7. and 4.7. & 12.3. and 15.10. 2. Cor. 3.5. Eph. 2.1,2,3,5. 12. Phil. 1.6. and 2.13,21. and 4.13. Tit. 3.3, to 9. Hebr. 10.20,21. Iam. 1.14, 17. and 4.8. Eccluſ. 17.14. Rom. 5.6. Galat. 5.17.

Friends and neigbours ought to be loued. Leuit. 19.18.

The heartie counſell of a friend is moſt ſweete Pro. 27.9.

Our friendes ought to bee entertained. Pro. 27.9. Eccluſ. 9,12. and cheriſhed. Eccluſ. 14.13, to 17.

The ſecrets of our friend, we may not diſcouer. Eccluſ. 27.16, to 22.

Beware of deceitfull friendes, and why. Obad 7. Mat. 7.1,4,5.

The Property of a friend, and howe we ſhould chuſe him, and behaue our ſelues toward him. Eccluſ. 6.6, to 18.

Sweete talke multiplyeth friends. Eccluſ. 6.5.

Riches ingendreth friendſhip. Prou. 19.4, 6,7.

What things breake friendſhip, and what conſtancie and charitie ought to bee among friends. Eccluſ. 22.20, to 26.

How to behaue our ſelues with a friende that is our ſuperiour. Pro. 23.1,6,7,8.

Friends ought to be friendly one to another, and why. Pro. 18.24.

The property of a true friend. Pro. 17.17. Eccluſ. 27.6. and of a fained friend. Eccluſ. 27.1, to 6.

Howe a man may know a friend. Eccluſ. 12.8,9.

We ought not to giue our friend power ouer vs. Eccluſ. 33.18.

Friendſhip of this worlde, enimitie with God. James 4.4.

Wee ought to make vs friends, by diſtributing our temporall goods to the poore, and why. Luke 16.9.

Chriſt called his Apoſtles friendes. John 15.14. & calleth Iudas friend. Matt. 26.50.

Of deceitfull and wicked friendes. Deut. 13.6,8, to 12. 2. Samu. 3.27. and 15.7,13. and 20.9,10. Pſalm. 55.12, 13,14. Iere. 9.3, to 7. and 12.6,14. and 41.2,6,7. Dan. 11.26,27,32.

Huſhai a faithful friend to Dauid. 2. Samuel 15.37. and 16.16,17.

Froward, looke Generation.

Fruites. The tree is knowen by his fruite. Mat. 7.16, to 21. Luke 6.43.

Fruites of righteouſnes and of ſinne. Rom. 6.1.* and fruites of the ſpirite. Gal 5.22.*

God placed the Iſraelites in the lande of Canaan, to eate the fruites of the fieldes. Deut. 32.13.

The ſpies ſent to Canaan, brought of the fruite. Num. 13.21,24.

Fruite of body, and fruit of ground, &c. bleſſed to thoſe that loue God. Deut. 28.1,3. and curſed to thoſe that doe not. Deut. 28.18.

Fruite of the body eaten. Deu. 28.53. looke Women.

We are deliuered frō the curſe of the law, that we ſhould bring foorth fruit Rom. 7.4,6.

Our motions to ſinne, bring foorth fruite vnto death. Rom. 7.5.

God made Leath fruitful. Gen. 29.31. and Rahel. chap. 30.22. Ruth. 4.11.

Of vncircumciſed fruite. Leuit. 19.23

What be the fruits of faith after regeneration. Zech. 8.16,17. 1. John 3.14.2. Pet. 1,6, to 10. Hebr. 9.1,2,3.

Fruites of righteouſneſſe. Phil. 1.11. and fruites of mans inuentions. Micah. 7.13. Looke Confeſſion, and Faith.

¶ Fulfilling. Wherein the fulfilling of the Law conſiſteth. Hoſe. 12.5. Deut. 10.12,13. Rom. 13.8. Gal. 5.14. and 6.2.

Chriſt hath fulfilled the law for vs. Matt. 3.15. Rom. 8.4. Mat. 5.7. looke Chriſt, Obedience and Faith.

Fulfill the meaſure put for making perfect and finiſhing all wickednelſe, Matth. 23.32.

Fulneſſe. The fulneſſe of Chriſt, is the Church. Ephe. 1.23.

Chriſt came at the fulneſſe of time, and why. Gal. 4.4,5. Ephe. 1.10.

Of Chriſt his fulneſſe we haue all receiued. John 1.16.

Full. Chriſt full of grace & trueth. Joh. 1.14.

Woe be to them that be full, for they ſhall hunger. Luke 6.25.

The wicked full of vnrighteouſnes. Rom. 1.29.* and 3.10,14, to 19.

The wiſedome of God is full of mercie and good fruites. Jam. 3.17.

The full age of Chriſt. Ephe. 4.13.

Funerals. looke Mourning.

Furious men abounde in tranſgreſſion. Pro. 29.22. looke Wilfull.

Furniture, neceſſarie for a Preacher. 2. kings 4.10. looke Armour.

¶ Fire breaking out. Exod. 22.6.

Fyre was not kindled on the Sabbath day. Exod. 35.3.

Of Fyre that ſhould neuer be put out. Leuit. 6.12,13.

Fyre was in the tabernacle by night. Exo. 40.38.

God conſumed Gideons ſacrifice by fyre, and why. Iudg. 6.21.

Fyre from heauen conſumed Eliahs ſacrifice. 1. Kings 18.24,38,39.

Fyre mingled with haile, the ſeuenth plague of Egypt. Exod. 9.24,25.

Sodom and Gomorah deſtroied with fire and brimſtone from heauen. Gen. 19.24,25.

The murmurers againſt God, conſumed with fyre. Num. 11.1.

Nadab and Abihu deſtroyed with fyre, and why. Leu. 10.1,2.

The two captaines ouer fiftie, were with their fifties conſumed with fyre from heauen. 2. kin. 10.12.

Of purifying by fire. Num. 31.20,23.

Ahaz conſecrated his ſonne in fyre vnto Idoles. 2. kings 16.3.

The fyre wherewith the wicked ſhall bee tormented. Marke 9.44.

Euerlaſting fyre prepared for the deuill and his angels. Mat. 25.25.

The faithleſſe ſhall bee caſt into hell fyre, John 15.6.

The fyre ſhall conſume reuolters and blaſphemers. Heb. 10.27.

God is a conſuming fyre to the wicked. Deu. 4.9,10,24. Heb. 12.29. & a comfortable fyre to the godly. Exod. 13.21,22. Nu. 9.15.

God came downe in the fyre, when he deliuered the law. Exod. 19.19.

The glory of God appeared in mount Sinai, as a conſuming fire. Exod. 24.17.

Conſuming fyre went out of Gods mouth. 1. Sam. 22.9.

Fyre was kindled in Gods wrath againſt Iſrael. Deut. 32.22.

Chriſt deſired that the fyre of his Goſpel were kindled. Luke 12.49.

Euery mans worke ſhal be tryed by fyre. 1. Cor. 3.13,15.

Eliah was taken vp into heauen by a chariot and horſes of fyre in a whirlewinde, 2. Kings 2.11.

The Angel appeared to Moses in a flame of fire, Exod. 3.2.

The lake that burneth with fire and brimstone. Reue. 21.8.

Of the fire hid in the pit, and miraculously both preserued and found. 2. Macc. 1.18, 19, 22, 24.*

Of the vnquencheable fire of hell. Matth. 3.12. and 5.22. Mar. 9.43.

Fire taken for warre Num. 21.28. for the effect of Gods spirit. Matt. 3.11.

Fierie triall, put for affliction. 1. Pet. 1.7. and 4.12.

Fierie law: so called because it doth terrifie, and fray the conscience. Deut. 33.2.

G.

Gage, looke Earnest, and Pledge.

Garish attire, looke Apparel.

Garments of linlie woolsie forbidden. Deut. 22.11.

The souldiers cast lots for Christ his garments. Matt. 27.35.

Sicknesses healed by touching the hemme of Christs garment. Matt. 14.32. Mar. 6.56.

Saul discerned not Samuel by his garments. 1. Sam. 9.18.

White garments Eccles. 9.18.

What a mans garment, &c. betokeneth, looke Countenance.

We ought to hate the garment spotted by the flesh. Iude 23. looke Vestures & Coates.

Gasing Saint Paul was made a gasing stocke to the world. 1. Cor. 4.9, 10.

Gate. Iudges were wont to sit in the gate to heare controuersies, and giue iudgement, Deut. 21.19. and 22.15. Gene. 34.20. Ruth 4.1, 11.

Gates put for greatest strength, and power, because the munitions of townes and cities were principally at the gates. Gene. 24. 60. Matt. 16, 16, 18.

The straite gate leadeth to heauen. Mat. 7, 13, 14.

Gathering. The tribe of Dan called a gathering hoste. Iosh. 6. 13.

The feast of tabernacles after the gathering in of corne. Deut. 16.13.

Manna gathered euery day, saue the Sabbath. Exod. 16.4, 5, 15.*

S. Paul exhorteth to charitable gatherings for the poore saints Ro 12.13. and 15. 25, 26. 1. Cor. 16, 1, 2. Act. 11.29. and 12.25.

Against those that gather riches and hope therein. Luk. 12 16, to 35. Eccles. 11. 8, 9.

Gaine. Against such as teach for gaine. 1. Tim. 6.4, 5. Tit. 1.11.

Godlinesse is great gaine. 1. Tim. 6.6.

Of those that are greedy of gaine. Pro. 1. 19 looke Couetousnesse,

& Gelded. folkes, looke Eunuches.

Genealogie. of Simeon. 1. Chro. 4.24. Gen. 46.10. Exod. 6.15.

The Genealogie of Beniamin. Gene. 46. 21. and 1. Chro. 7.6. and 8.1.

The Genealogie of Iudah. Gen. 38.3. and 46.12. and 1. Chro. 2.3. and 4.1. to 24.

The Genealogie of Issachar. Ge. 46.13. 1. Chro. 7.1.

A briefe genealogie from Adam to Esau and Iaakob. 1. Chro. 1.1, to 35.

Fables and Genealogies ought not to be heeded. 1. Tim. 1.4.

Generation, taken for ancestors. Matth. 1. 11. for condition or estate. Luke. 16.8. for an age, or the people liuing in that age, or for a certaine time. Matth. 24. 34. Luke 1. 48. Heb. 3.10.

The generation of Ishmael. Gene. 25.12, to 19. of Izhak. Gen. 25.19. of Iaakob. Gen. 46.8, to 28. of Iesus Christ. Matt. 1.1. Luke 3.23.*

Christians a chosen generatiō. 1. Pet. 2.9.

The Israelites a froward and crooked generation. Deut. 32.5.

The Pharises and Sadducees, a generation of vipers. Mat. 3.7. and 12.34. Lu. 3.7.

Of foure wicked generations, looke Prou. 30.11, to 15.

Our generation and creation is of God. Deut. 32.18.

To all creatures on earth, God gaue vertue of continuall generation. Gen. 1.11, 12, to 29.

Gentiles. manners and abominations to be auoyded. Ephe. 4.17, 18, 19 Roman. 1, 21.* Deut. 14.1. Leuit. 18.26.*

Gentiles called sinners. Galat. 2.15. and whelpes, looke Dogges.

The conuersation of the Gentiles before they knew Christ. Ephes. 2.11, 12, 1. Cor. 8. 1.* and 12.2.

The Crosse foolishnesse to the Gentiles, looke Crosse.

God suffered the Gentiles to walke as they liked until the preaching of the Gospel. Act. 14.16.

Iesus foretold that he should be deliuered into the hands of the Gentiles. Luke 18.32.

Iesus Christ the expectation of the Gentiles. Gen. 49 10. Isa. 60.9.

The election of the Gentiles. Psal. 18.49. and 80.9.

The conuersion of the Gentiles. Psa. 113. 4.8. Isa. 2.2. Actes. 11.18.

The vocation of the Gentiles. 2. Sam. 22. 44, 50. Isa. 60.10. Zeph. 3.8.

The Gentiles pertaine to the kingdome of Christ. Psal. 2.8. Rom. 15.12.

The Gentiles of themselues farre from Christ. Ephe. 2.12. and righteousnes. Rom. 9.30.

The doore of faith opened to the Gentiles. Actes 14.27. Christ foretelleth their entrie. Mat. 8.11, & 12.18, 20, 21. conuersion. Matt. 24.14. Mark. 13.10, 13, 14. spirituall worship. John 4.20, to 24. as vnto whome hee was sent. Luke 2.30, 31, 32. Actes 2.39. and therefore calleth them his sheepe. John 10. 14, 16. because the Iewes would not enter. Luke 14, 18, 19, to 25.

The calling of the Gentiles, by the preaching of the Gospel, after the Iewes refusedit. Mat. 10.5, 6. Mar. 7.27. Actes 13.45, 46, 47. Galat. 3 8, 9.

The election of the Gentiles is free. Ro. 10.20.

Gentiles desire Philip that they might see Iesus. John 12.20, 21.

God purified the heartes of the Gentiles, and therefore they are cleane. Act. 15.9. and 10.11, to 17.

God reuealeth the glorious mysterie of his grace to the Gentiles. Col. 1.26, 27. Matth. 2. 1, 2, 9, 10, 11.

Christ sent his Apostles to instruct the Gentiles. Matt. 28.19, 20.

As many of the Gentiles as were ordayned to life, beleeued. Actes 13.48.

The Iewes forbad the Apostles to preach to the Gentiles. 1. Thess. 2.16.* Actes 11.1, 2, 3.

Paul a minister of the Gentiles. Rom. 15. 16. their Apostle Roma. 11.13. 1. Tim. 2.7. their teacher. 2. Tim. 1.11. sent to them. Act. 9.15. Gal. 2.7. Ephe. 3.2, to 13.

The holy Ghost giuen to the Gentiles. Act. 10.45.

The Apostles Epistle to the Gentiles. Ac. 15.23, to 30.

The offering vp of the Gentiles faith called an acceptable sacrifice vnto God. Rom. 15.16. The glory whereof is due to God, verse 17, 18.

Saluation refused of the Iewes, came to the Gentiles to prouoke the Iewes to follow them. Rom. 11, 11.

The Gentiles are citizens with the saints, and of the houshold of faith. Ephes. 2.19. and light in the Lord. Ephe. 5.8.

Saint Paul calleth the Gentiles a wilde olliue tree. Rom. 11, 17.

Iewes and Gentiles conioyned in one. Ephe. 2.13, to 18.

The Gentiles are become the children of God. Rom. 9.26.

The Gentiles ought not to boast of their election, and of the Iewes reiection. Rom. 11.18, to 26. but to remember what they were before they knew Christ. Ephe. 2, 11.*

There should moe Gentiles then Iewes, beleeue in Christ. Isa. 54.1.*

The Gentile Achith had a care of Dauid. 1. Sam. 29.9, 10. and 27.2, 12. and 28.2. and Hiram the Gentile (who furnished Salomon with stuffe and workemen) bare him like good will. 1. kings 5.1, 5, 6, 7.*

Naaman the Gentile confessed that there was no God, but in Israel. 2. Kings 5.15.

The Queene of Sheba being a Gentile, acknowledgeth the name of the Lord. 1. kin. 10.1, to 11.

Gentlewomen, looke Apparel.

Gentlenesse commended. Mat. 5.5, 25. and 11.29. and 28.1, 2, to 17, 1. Cor. 13.5. Gala. 5.22, 23. Ephe. 4.2. Col. 3.12. Titus 3.2. as a fruite of the spirit. Gal. 5.22.

& Ghost. Christ peeled vp the ghost vpon the crosse. Matth. 27.50.

& Gifts. The seruant of Abraham gaue gifts to Rebekah & her parents. Ge. 24.52.

Voluntary gifts required towarde the making of the Tabernacle. Exo 25.2 to 10.

What gifts God gaue Salomon. 1. kings 3.5, 12, 13, 14, and 4.29.*

Aahel presumed of Gods gifts. 2. Sam. 2.18, 19, to 24.

Saluation is the gift of God. Ephes. 2.8.

Iesus Christ giuen for vs, is the gift of God. John 3.16. and 4.16. Rom. 5.15, 16.

To giue the holy Ghost, is the gift of God. Actes 8.17, 18, 20. So is it to vnderstande and interprete the Scriptures. Luke 24. 45. and is to be obtained by prayer. 1. Cor. 14.

14.12,13.

It is ꝑ gift of God with patience to beare affliction. Phil. 1.29.

All things that wee enioy, are Gods good gifts. Matt. 25.15, to 31. Luke 19.12, to 28. 1. Cor. 4.7. Iam. 1.17. 2. Pet. 1.3.

Christ ascending into heauen, gaue diuers gifts to the edification of his Church. Ephe. 4.8,11,12.

The gifts of God are without repentance. Rom. 11.29.

Euery man hath his ꝓper gift of God. 1. Cor. 7.7.

Gods gifts are diuers, according to his grace giuen vs. Rom. 12.6.

Of the gift of tongues. Actes 2.4. 1. Cor. 12.28,30. and 14.1, to 12, and of healing. 1. Cor. 12.28,30.

To sit on the right or left hand of Christ, is the gift of God. Matth. 20.21,23. Marke 10.37,40.

The gifts of God must bee applyed to his glory. 1. Pet. 4.10,11. lest we be depriued of them, and cast into hell fire. Mat. 25.27,28, 30. Luke 19.23,24,26.

Gifts blinde the eyes of the wise. Eccles. 20.28. Therefore Iudges ought not to receiue them. Deut. 16.18,19. Exod. 23.8.

Gifts for tribute. 2. Sam. 8.2.

God measureth the gift by ꝑ heart. Matt. 22.42,43,44.

Of gifts, & ꝓsents, looke more. Gē. 32.13. & 33.8, to 12. & 43.11,15,26. 1. Sā. 8.3. Deu. 27.25. 2. Sā. 8.10. 2. kin. 5.15,16, 22.23,27

Giue, and it shalbe giuen vnto you. Luke 6.38.

Great and ꝓcious ꝓmises are giuen vs by Christ. 2. Pet. 1.4.

The holy Ghost teacheth vs that al things that we haue, are giuen vs of God. 1. Cor. 2. 10,11,12.*

To whom much is giuen, of him shall be much required. Luke 12.48.

It is a blessed thing to giue rather then to receiue. Actes 20.35.

God giueth all things. Gene. 33,11.

God gaue the citie Iericho into the hand of Iosua. Ioth. 6.3,4,5.

God loueth a cheereful giuer. 2. Cor. 9.7.

God gaue Samuel to succeede Eli in the Priesthood. 1. Sam. 1.27,28.

Girded. God girded Dauid with power to conquere his enemies. 2. Sam. 22.40.

Saint Paul willeth vs to stand girded with veritie. Ephe. 6.14.

& Gladnesse, looke Ioy, and Reioycing.

Glasse. He that heareth & doeth not, is as he that beholdeth his face in a glasse. James 1.23,24.

We see now through a glasse darkely, but then shal we see face to face. 1. Cor. 13.12.

Gleaume. Ruth gleaned corne after Boaz reapers. Ruth 2.3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudges 8.2. Looke Widowes.

Glory. The glory of God appeared in the cloude. Exod. 16.20.

The sight of the glory of the Lorde, like deuouring fire. Exod. 24.17.

The glory of the Lord appeared, when Iosua and Caleb should haue bene stoned. Numb. 14.10.

The glory of the Lord filled the tabernacle. Exo. 46.34,35. & the Temple. 1. kin. 8.11.

The glorie of God appeared to Moses and Aaron. Num. 16.42,44.

Moses belought the Lord to shew him his glorie. Exod. 33.18.

The Arke of God, called the glorie of Israel. 1. Sam. 4.21.

Isaiah saw the glorie of God after a sort. Isa. 6,1, to 6.

God discomfiting Pharaoh & al his hoste, got glory to himselfe. Exo. 15.11. Rom. 9.19.

God filleth all the earth with his glory, by punishing the infidelitie of his people. Num. 14.21.

God was the sword of the Israelites glorie. Deut. 33.29.

God chose the children of Israel vnto his glorie Deut. 26,18,19.

Dauid did all that hee did, to the glorie of God. 1. Sam. 17.45,46,47.

The counsels of the wicked turne to Gods glory. Psal. 66.10,11,12.

All people created to the glorie of God. Deut. 26.19.

The Philistims being plagued with Emerodes and Mice, their priests exhorted them to giue glorie to the God of Israel. 1. Sam. 6.2, to 6.

The glorie of Christ, as the glorie of the onely begotten Sonne. John 1.14.

Glorie put for mercie. Rom. 9.23.

The glory of God is reuealed to vs by the Gospel. 2. Cor. 4.6.

The sickenesse and raising of Lazarus, was the glorie of God. John 11.4.40.

Glorie to God in the high heauens. Luke 2.14.

Abraham gaue glory to God, when he constantly depended on his ꝓmises. Rō 4.20.

God did shew the riches of his glory vpon the elect, by his mercy. Rom 9.23.

All glory is due vnto God onely for whose pleasure al things were created. Reue. 4.11. Phil. 4.19,20.

Glorie to the Lambe who was slaine for vs. Reue. 5,12.

No man ought to glorie in any thing but in God. Iere. 9.23,24. & 1. Cor. 1.31. 2. Cor. 10.17.

Christians ought to doe all things to the glory of God. 1. Cor. 10.31.

The good workes of man, set forth Gods glory. Phil. 1.9,10,11. 1. Pet. 2.12.

The holy Ghost foreshewth Christ his sufferings and glory. 1. Pet. 1.11.

Our light afflictions are not worthy the eternal weight of glorie, which they bring. Rom 8.18. 1. Cor. 4.17.

Man is the image of Gods glory, and the woman is the glory of the man. 1. Cor. 11.17

The glory of the Ephesians was Pauls suffering. Ephes. 3.13.

The Thessalonians were Pauls glorie and crowne. 1. Thess. 2.19,20.

Paul preacheth the Gospel not for glorie of men, but to please God. 1. Thessal. 2.3, to 14.*

Christians should not be desirous of vaine glorie. Gal. 5.26. looke Vaineglorie, Confesse and Die.

The glory of the wicked is to their shame. Phil. 3.19.

Glorified. God will be glorified. Leui. 10.3. and therefore he defended his people wonderfully. Exod. 14.25.

How God is glorified. Exod. 14.31.

Wee must glorifie God for deliuering vs from the Deuil and sinne, as the Israelites did, for their deliuerance from Pharaoh. Exod. 15.1,2, to 20.

God is to be glorified in all things. Deut. 28.58. through Iesus Christ. 1. Pet. 4.11.

Wee ought to pray that the worde of God may haue free passage, and be glorified. 2. Thess. 3.1.

Christ was glorified, when Iudas went to betray him. John 3.31.

Christ desired his Father to glorifie him among men. John 17.1.

Benhadad glorified himselfe in ꝑ strength of his armie, and was discomfited. 1. Kin 20. 3,18,25,30.

We ought to glorifie God, that suffereth as a Christiā. 1. Pet. 4.14,16. Mat. 5 10,11,12.

God is to be glorified by the puritie of our bodies. 1. Cor. 6.20.

Iesus Christ shall bee glorified by his saints. 2. Thess. 1.18.

If wee will be glorified, wee must suffer with Christ. Rom. 8.17.

Of the glorifying of our bodies, Looke Phil. 3.21. and Body, and Resurrection.

Gluttonie is a worke of darkenesse. Rom. 13.13. and of the flesh. Gal 5.19,21. to be auoyded. 1. Pet. 4.3. by the example of Esau, who was ꝓphaned thereby. Heb. 12.16.

Wee may not keepe company with Gluttons or belly gods. Prou. 23.20.

A prayer against Gluttonie. Eccles. 23. 1,6.

Of the rich Glutton. Luke 16.19.* Looke Drunkennesse, and Surfetting.

& Gnashed. The Iewes gnashed at Steuen with their teeth. Actes 7.54.

Of gnashing of teeth, looke more Matt. 8. 12. and 13.50. and 24.30.

Gnat. The Pharises strained out a gnat, and swallowed vp a Camel. Mat. 23.24.

To Goe. God did goe before the Israelites to guide them. Deut. 31.3.

How the Israelites did goe out of Egypt. Exod. 12.37,38,39.

To goe vnto his Fathers, put for to die. Gen. 15.15.

To goe into the number, put for being inrolled. Exod. 30.13.

God. God is a spirit. John 4.24.

God is one. Mar. 12.29. Iob. 17.3. 1. Cor. 8.6. 1. Tim. 2.5. Alpha and Omega, beginning, and ending, first, and last. Reuel. 1.8, 11,17.

God the Father tooke great delight in his Sonne. Matt. 3.17.

Christ preacheth that hee was God, and that the Father wrought by him. Joh. 1.17 and 10.31.

No man hath seene God, can see him, or know him as he is, but Christ. John 1.18. and 4.12. 1. Tim. 6.16.

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One God, and Father of all, aboue all, through all, & in vs all. 1. Cor. 8. 6. Ephe. 4. 6.

God dwelleth not in Temples made with hands. Acts 17. 24. and 7. 48.

The name of God. Exod. 3. 14.

God filleth heauen and earth, and seeth al things. Iere. 23. 24.

Nothing hidden or vnknowen to God. Eccius. 16, 17, 18.

Wee liue, moue, and haue our being in God. Acts 17. 28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Iob 22. 13, 14 & 24. 1, 2.* & 34. 19. Psal. 10. 4, 13. and 14. 1. and 53. 1. and 73. 11.

Nothing is certaine without God. Wisd. 11. 22.

All things are possible with God. Gene. 18. 14. Mat. 19. 26. Luk. 18. 27. Mat. 10. 27.

God needeth no mās help. Iob 26. 2, 3, 4.*

Because God hath made all creatures, they ought to humble themselues vnto his ordinances. Isa 45. 9, 10, 11, 12.

All things are Gods. Psal 24. 1. of God, through God, and for God. Rom. 11. 36.

God doeth all things vnsearchably. Pro. 25. 2, 3.

Philippe desired to see God the Father. Iohn 14. 8.

All workes of God are exceeding good. Eccius. 39. 16. Gene. 1. 31.

The God and Father of Christ, is our God and Father. Iohn 20. 17.

God was the Israelites God, and dwelt amongst them. Exod. 29. 45.

There is no God, but the God of Israel. Deut. 4. 35, 39. and 32. 39. 1. Sam. 2, 2.

The Lord sayde that he was the God of Israel, and bade them not to feare the gods of the Amorites. Iudges 6. 10.

God chose the Israelites, to the ende hee would be their God. Exod. 6. 7. Deut 4. 20.

God would be knowen to be the Lord, by signes and miracles. Exo. 7. 17.

Our God is God of gods, and Lorde of Lordes. Deut. 10. 17, 21. Isa. 45. 1, 5, 12.

God was declared to be the onely and true God of Israel, by sending fire to consume Elijahs sacrifice. 1. Kings 18. 36, 37, 38.

Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King 5. 15. So did Iehzo. Exo. 18. 11. And Rahab. Iosh 2. 11.

None other but God alone, that afflicteth and healeth, that killeth and giueth life. Deut. 32. 39.

God was the onely conducter of the Israelites. Deut. 32. 10, 12.

God is hee that doeth all things in vs. 2, Sam. 22. 30.

Dauid did all things that God might be glorified. 1. Sam. 17 45, 46, 47.

God giueth all things. Gene. 33. 11.

God careth for vs. 1. Peter 5. 7.

Of the familiaritie and bountifulnesse of God toward Abraham. Gene. 18. 10, 17, 18, 19, 24.* and 19. 29.

God was with Isaak for his fathers sake, and therefore willeth him not to feare. Gen. 26. 24.

God was with Iaakob in his way, and on him onely he depended. Gene. 28. 13, 15, 20. and 46. 4.

God was with Ioseph. Gene. 39. 2. 3 with Caleb. Iosh. 14. 12. and with Iosua in whatsoeuer he did Iosh. 1. 9. and with Ionathan. 1. Sam. 14. 10, 15, 45.

God promised Gideon that hee would be with him. Iudges 6. 12, 16.

God would be knowen to be our deliuerer out of bondage. Exod. 16. 6. Deut. 5. 6.

God refused to conduct his people, for their idolatries sake. Exod. 33. 3.

God fought for Israel. Iosh. 10. 42.

God deliuered into the handes of the Israelites, their enemies. Deut. 2. 21. and 3. 2.

God will haue all victorie to be ascribed vnto him. Iosh. 24. 11, 12. for he deliuered the Philistims into the handes of Dauid. 2. Sa. 5. 23, 25. and Og into the handes of the Israelites. Deut. 3. 3. Therefore hee sent but three hundred men with Gideon. Iudges 7. 2, 4, 6, 7.

God was he that chased the Amorites, and other. Exod. 34. 11.

God gaue Hezekiah victorie for his owne names sake, and for Dauid his seruants sake. 2. Kings 19. 34.

God will not bestowe his grace alwayes in vaine. Iudg. 10, 10, to 14.

How Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, &c. saw God, Exod. 24. 9, 10, 11.

God appeared to Iosua like a man with a drawen sworde in his hande. Iosh. 5. 13, 14, 15.

Manoah and his wife thought they had seene God, when they sawe but his Angel. Iudges 13. 3, 22.

God ought to be followed. Ephe. 5. 1. and blessed, and why. 2. Cor. 1. 3, 4.

The children of Israel not able to heare God speake. Exo. 20. 18, 19.

The people seeing the sicke of the palsie healed, glorified God. Mat. 9. 8.

How to offer to God our selues, and all that we haue. Rom. 6. 13.

Wee ought to feare, worship, and offer to God onely. 2. Kings 17. 36.

All knees shal bow vnto God. Isa. 45. 23.

We must loue and serue God with al our heart and soule. Deut. 6. 3, 5, 13 & 11. 13. and submit our selues vnto him. Eccle. 13. 8. and by prayer seeke vnto him onely, and we shal finde him. Deu. 4. 29, 30, 31. Eccius. 38, 2, 9.

Vnto God onely belongeth al honour and glory Isa. 42. 8.

We cannot serue God and riches. Matt. 6. 24. Luke 16. 13.

We ought not to tempt God. Deut. 6. 16.

Hee that is of God, heareth Gods worde. Iohn 8. 47.

Hee that is of God, ought to walke as Christ walked. 1. Iohn 2. 6.

Al things are of God, by Iesus Christ. 2, Thess 1, 11, 12.

God, the giuer of all grace beginneth the good worke in vs, and perfozmeth it. 1. Cor. 4. 7. Phil. 1. 6. Heb. 13. 21.

God is to be acknowledged the authour of all goodnesse. 1. Cor. 8. 6, 7.

God is he that iustifieth vs for the loue of Christ. Rom. 8. 32, 33.

We are elected of God to be sanctified by his spirite. 1. Pet. 1. 2.

God hath raised vs vp to life with Christ, and why. Ephe. 2. 5, 6, 7.

God hath called vs vnto glory & vertue. 1. Peter 1. 3.

The Pharises despised the counsel of God. Luke 7. 30.

We are in God, and dwel in him, if wee loue God and our neighbour. 1. Iohn 2. 5. and 3. 24. and 4. 12.

Our God is the God of mercie, patience and comfort Rom. 15. 5. 2. Cor. 1. 3.

God cannot lie. Titus 1. 2.

God wil giue eternal life to those that hee hath promised the same. Heb. 10. 23, 36.

Gods gifts, and calling are without repentance. Rom 11. 29.

Those that cleaue to God, shal liue, whereas those that folow idoles shal perish. Deut. 4. 3, 4.

God chastiseth him whom he loueth. Heb. 12. 6.

The first fruites ought to bee offered vnto God. Exod. 23. 16, 19.

Iaakob going into Egypt, offred sacrifice vnto God. Gene. 46. 1.

Ioseph attributeth vnto God both his selling into Egypt, and the honour that he receiued there. Gen. 45. 8.

God suffereth the spirite of errour to possesse the mouth of false prophets. 1. King. 22. 21, 22.

God sent an euil spirite betweene the inhabitants of Shechem and Abimelech, that they might destroy one another. Iud. 9. 23, 24

Of the prouidence of God toward the Samaritanes afflicted. 2. Kings 7, 16.*

The mercy of God toward al men. Wisd. 11. 20, 26. and 12. 1, 2, 8, 10.*

None good but God onely. Matt. 19. 17. Marke 10. 18. Luke 18. 19.

God is loue. 1. Iohn 4. 16.

Preachers are Gods labozers. 1. Cor. 3. 2.

God onely conuerteth the heart. 1. Kings 18. 37.

God touching our hearts, wee shal follow. 1. Sam. 10. 26.

God ruleth the steps and wayes of men. Prou. 20. 24. Iere. 10. 23.

Paul prayeth God to guide his iourney. 1. Thess. 3. 11.

God beholdeth the heart, not outward appearance. 1. Sam. 16. 7.

God foresheweth things to come, and not idoles. Isa. 42. 8, 9.

God is the authour of peace, and not of confusion. 1. Cor. 14. 33.

God onely is holy. Reue. 15. 4.

The description of God. Exod. 34 5, 6, 7. his power and benignitie. Isai. 40. 10.*

The name of God is our protection. Pro. 18. 10.

How God is to bee sought for, and who finde him. Wisd. 1. 1, 2.

God onely forgiueth sinnes. Marke 2. 7.

God saueth without sword. 1. Sam. 17 45.

God is onely wise. Rom. 16. 27.

God seeth and searcheth the heart, and reines. Acts 15. 8, 1. Thessa. 2, 4. Reue. 2. 23.

8.23. Psal. 7.9. Jere. 11.20. & 7.11. & 17.10.
God onely was the finder of wisedome. Baruch 3.32,36.
In punishing the wicked, God is esteemed sanctified. Isa. 5.16.
It was the will of God, that Rebekah should be the wife of Izhak. Gen. 24.50,51.
Moses the man of God. Deut. 33.1.
Of those that worship both God and Idoles. 2. Kings 17.33.
The Israelites did choose to serue God, and reiected Idoles. Iosh. 24.16,21,22,23, 24,31.
Satan called the god of this worlde. 2. Cor. 4.4.
God made Moses a god of Pharaoh. Exodus 7.1,2.
To sanctifie God. what. Deut. 32.51.
God speaketh by his preachers. Jerem. 7. 23,26. and 11.7,10.
How God is pacified. Dan. 4.24.
God is able to abate the pride of princes. Dan. 4.34.
God neuer failleth those that trust in him. Dan. 14.38. 2. Mac. 15.26,27.
What God requireth of vs. Micah 6.8.
God only gouerneth all things. 2. Esd. 6.6
God is the preseruer and giuer of kingdomes. 2. Chro. 36.23. Esth. 16.16.
How God is tempted. Psal. 78.18.
God is our father. Deut. 32.6. Mala. 1.6. 2. Esd. 1.29.
Godhead. The fulnesse of the godhead dwelleth in Christ. Col. 2.9.
Godly. How we are partakers of the godly nature. 2. Pet. 1.3.
All that liue godly, shal suffer persecution. 2. Tim. 3.12.
Godlines causeth a king to bee blessed. Pro. 25.2,4.
Godlinesse, or vngodlinesse doeth neither profite or hurt God, but man. Job 33.6,7,8.
Godlinesse hopeth for eternall life. Titus 1.1,2.
Wee ought to exercise faith, true Godlinesse, and holy conuersation. 1. Timo. 4,7,8. 2. Pet. 3.11.
Gods. If we honour strange gods, we shall perish Deut. 5.7, to 10.
The gods that are made with hands, are no gods. Actes 19.26.
Rahel stale away the gods or Idoles of her father. Gen. 31.19,30.
Iaakob commanded his houshold to put away the strange gods. Gen. 25.2.
Samuel exhorteth the people to put away the strange gods, to serue the true God. 1. Sam. 7.3.
Gods vsed for Iudges and Princes. Exo. 22.8. Psal. 82.1,6. for Angels. Psal 95.3.
Gods the work of mens hands. Deu. 4.28.
Of the diuersitie of the gods of the Gentiles. 2. Kings 17.29,30,31.
Many be called gods, yet vnto vs there is but one. 1. Cor. 8.5,6.
The gods of the Gentiles are not to bee feared. Baruch 6 3,4,22,26.*
The true God blasphemously compared to the gods of the Gentiles. 2. Kings 18.32, 34.35. and 19.10,12,31.
He that will serue the Lord, must put away strange gods. Iosh. 24.23.
No mention may bee made of any other gods but the Lord. Exod. 23.13.
Who so offereth to other gods, ought to be slaine. Exod. 22.20. looke Idolatrie and Superstition.
Those to whom Gods worde is giuen, are called gods. John 10.34,35.
Golde or siluer that appertained to idoles, may not bee put to priuate vse, and why. Deut. 7.25,26.
The weight of golde that came yeerely to Salomon. 1. King. 10.14. The Queene of Shebas gift vnto him and of diuers things made of golde. 1. Kin. 10.10,16,17,18,21.
Golde, or siluer as plentie as stones. 2. Chro. 1.15.
Golde, or siluer cannot deliuer any from Gods wrath. Ezek. 7.19.
Ioshua receiued the golde, siluer, &c. at the sacking of Iericho, and put it vnto the treasure of the house of the Lord. Iosh. 6.19,24.
If any man build gold on the foundation of Christ, his building will endure. 1. Cor. 3.12.
Christ sent his Apostles to preach without golde, siluer, &c. Matt. 20 9. Marke 6.8. Luke 9 3.
Good. None good Psa. 14.3. & 53.1.3 Ro. 3.10. nor pure. Iob 25.4. but God onely. Mat. 16.16,17. Marke 10.18. Luke 18.19.
God sawe all that he had made, and loe it was very good. Genesis 1.13.
God made all his good to goe before Moses. Exodus 33.19.
Cleaue to that is good, and abhorre that is euill. Rom. 12.9. Galat. 4.18. 1. Thessal. 5.15.
We ought to bee wise to good, and simple to euill. Rom. 16.19.
Doe good to al, but especially to the faithfull. Gal. 6.10.
Wee ought to doe good euen to our enemies. Luke 6.35.
It is lawful to doe good on the Sabbath day. Luke 6.9,10.
God will consume idolaters after he hath done them good. Iosh. 24.20.
Dauid did good for euill. 1. Sam. 24.5,7, 8. and 26.9.
We ought to doe that is good in the sight of the Lord. Deut. 6.18.
Good and euill. Deut. 30.15.
Our corrupt nature can not do that good we would. Rom. 7.18,19.
Good intent contrary to Gods worde, is sinne. 1. Sa. 13.11, to 15. & 15.11,13,19,20.
Vzziah for his good intent, contrary to Gods commandement, was slaine by God. 2. Sam. 6.6,7. looke Thoughts.
Goods of him that is taught, are to be imparted to the teacher. Gal. 6.6.
Shame is the reward of euill gotten goods. Act. 1.18. looke Riches, and Blessings.
Goodnesse. Ouercome euill with goodnesse, Rom. 12.21.
Mans heart vnreformed by God, is vnapt to goodnesse. Hag. 1.14.
Goshauke. It was not lawfull for the Iewes to eate of a Goshauke. Deut. 14.12.
Gospell is the glad tidings to saluation. Luke 2.10. Rom. 16.17.
The Gospell declareth how Christ died for our sinnes, was buried, &c. 1. Corinth. 15. 1, to 5.
The Gospel giueth eternal life by Christ vnto Gods chosen, according to his purpose and grace. Ephel. 1.7,9. 2. Timot. 1.9. Tit. 2.11.
The Gospel called the wisedome of God. Matt. 11.19. 1. Cor. 2.7. the mysterie hidden from the beginning of the worlde. Ephel. 3. 9. Tol. 2.26. the administration of the spirite and righteousnesse. 2. Cor. 3.8,9. a mysterie, or secrete. 1. Cor. 4.1. Col. 4.3. and the reuelation of the mysterie. Rom. 16.25.
Wee are saued by the Gospel. 1. Corinth. 15.2.
The Gospel is the new couenant. Jerem. 31.31.
The Gospel preached by Christ first in Galile. Isa. 9.2. Mat. 4.16.
It was foretold that the Gospel should be reuealed to the Gentiles. Isai. 29.18. and preached. Isai. 27.12,13. and how sinners should receiue the same. Isa. 29.24.
Whither the Gospel traineth vs. Heb. 12, 22,23,24.
The Angel declared the Gospel vnto the shepheards. Luke 2.10.
The promise of eternal life, reuealed by the Gospel. Ephel. 1.5. Titus 2.11.
The Gospel which the Apostles heard in secrete, should bee preached openly. Matth. 10.27.
Christ sent his Disciples to preach the Gospel. Matt. 28.19,20. Mar. 16.15,16.
The Gospel to be preached throughout all the world. Matth. 24.14. Mar. 10.10. and to euery creature. Marke 16.15. and so it was. Colos. 1.23.
Paul preached the Gospel from Ierusalem to Illyricum. Rom. 15.19.
The maiestie of Christ is declared by the Gospel. 2. Cor. 4.4.
None ought to bee forbidden to preach the Gospel, albeit he be vnworthy, and why. Luke 9.49,50.
Who so loueth father or mother more then Christ, is not worthy to be a minister of the Gospel. Matt. 10.37,39. and 16.25. Marke 8.35.
The deceitfulnesse of riches, &c. maketh the Gospel to be vnfruitful in many. Mar. 4. 15,17,19.
The Gospell compared to seede sowen. Matth. 13.3, to 10. 18, to 24.
All those to whom the Apostles preached the Gospel, beleeued not. Rom. 10 16. Isai. 53.1.
The Gospel is hid to some through their incredulitie. 2. Cor. 4.3,4.
The Gospel from the time of Iohn Baptist, suffereth violence. Matth. 11,12. Luke 16.16.
Those that haue not bene faithful in riches of iniquitie, are not to bee trusted with the Gospel. Luke 16.11.
The Gospel vnknowē to the wise Iewes, and yet knowen to the silly Apostles. Matth. 11.25.
The Gospel compared to a treasure hidden,

den, and a pzecious stone founde. Matt. 13. 44,45.

The Phariſes beleeue not the Goſpell neither will ſuffer other to beleeue. Matth. 23.13. Luke 11.52.

The Goſpel bringeth diſſention and death to the profeſſors thereof. Mat. 10 34,35. Act. 14 1,2,to 7.

What they ſhall receiue, who for the Goſpels ſake haue forſaken all things. Matt. 19. 28,29.

None but ſuch as are called and choſen, receiue the Goſpel, and bring forth fruites. Mat. 20.1,8,to 17.

Our converſation muſt bee ſuch, as becommeth the Goſpel. Phil. 1.27.

The terrible iudgement of God againſt ſuch as contemne the Goſpel. 2. Theſſ. 2.10, 11,12.

The Goſpel is the more aduanced by good workes. Col 1.6.

The Goſpel prophecied of, to be preached in diuers languages. Iſa. 28.11.

The Church is gathered by preaching of the Goſpel. Iſa. 60.3.

The conſcience is gladned with the word of the Goſpel. Pſa. 12. 25.

The Goſpel of Iohn why it is written. Iohn 20.30,31.

Gouernour. Ioſeph Gouernour ouer the land of Egypt. Gen. 42.6.

Againſt wicked gouernours of cities. Zep. 3.3. looke Princes and Magiſtrates.

¶ Grace. Noah found grace in the eyes of the Lord. Gene. 6.8,9. ſo did Moſes. Exod. 33.17.

Hannah deſired to finde grace in Elies ſight. 1. Sam. 1.8.

By the rich grace of God wee are redeemed Ephe 1.7. Titus 3.7.

The Prophets foretolde of grace to come to vs by Chriſt. 1. Pet. 1.10.

God determined before the beginning of the world to beſtow his grace on vs. 2. Tim. 1.9. that hee might be glorified for ſo great grace beſtowed Ephe. 1.4,5,6.

The grace of God appeared that we ſhould liue holily, waiting for the bleſſed hope of eternall life. Tit. 2.11,to 15.

Wee are ſaued not by workes, but by grace in Ieſus Chriſt. Ephe. 2.8,9. Iohn 1.17. or elſe were grace no more grace. Rom. 11.6.

The remnant of the Iewes ſhall be ſaued by grace Rom. 11.4,5.

They make fruſtrate the grace of Chriſt, who ſeeke to be iuſtified by workes. Gal. 5.4.

We ought to truſt in the grace offered by the Goſpel. 1. Pet. 1.13. and not to receiue the ſame in vaine 2 Cor. 6.1.

Who ſo reiecteth the grace of God offred, can looke for no mercy. Heb. 10 26,27.

The Apoſtles with grace & peace to thoſe Churches they write vnto. Rom. 1.7. 1. Cor. 1.3. 1. Pet. 1.2.

We ought to grow in grace and the knowledge of Chriſt. 2. Pet. 3.18.

As wee profite in the know'edge of God and Chriſt, ſo ſhall the grace of God be multiplied vnto vs. 2 Pet. 1.2.

Grace put for the doctrine of the Goſpel. Titus 2.11. Heb. 13.9.1. Pet. 5.12. for faith and the fruites thereof. 1. Pet. 1.5. For free gifts. 1. Cor. 1.4. For ſpirituall gifts. 2. Pet. 3.18. For the miniſterie and preaching of grace. Galat. 2. 9. For free forgiueneſſe of ſinnes. 1. Iohn 1.17. For the whole calling of the faithfull. Heb. 12.15. For the efficacie and power of the ſpirit. Acts 14.26.

Of Grace, before and after meales, looke Thankeſgiuing and Prayſes.

Of the grace of God, looke Fauour, Gifts, and Mercie.

Gracious. God is gracious and mercifull, &c. Exod. 36.6,7.

Grafted. To what ende wee are grafted with Chriſt into his death. Rom. 6.3,4,5.

The Iewes were broken off, that the Gentiles might be grafted in. Rom. 11.17.19.

Grapes, looke Cluſter.

It was permitted the Iewe to eate of his neighbours Grapes, but not to cary any away. Deut. 23.24.

Graſſe. God will ſend graſſe to feede the cattell of thoſe which loue him. Deuter. 11. 13,15.

All fleſh is graſſe, and all the grace thereof is as the flower of the fielde. Iſa. 40.6.1. Pet. 1.24.

Graſhopper. looke Blaſting.

Graues. The graues did open at the death of Chriſt. Matth 27.52.

Iacob ſet a pillar vpon Rahels graue, Gen. 35.20.1. Sam. 10.2.

No man knoweth where Moſes graue is. Deut. 34 6.

Ioſiah commanded, that none ſhould touch the graue of the man of God. 2. K. 23.17,18.

The graues of luſt. Num. 11.34.

The graue diſcribed. Iob 10,19,21,22.

The Lorde bringeth downe to the graue, and raiſeth vp. 1. Sam. 2.6.

Grauen. Michahs grauen and molten image. Iudges 17.3,4.

Great. God is great. Deut. 10.17.

Who ſhall be greateſt in the kingdome of heauen. Mat. 18.4. Mar. 9.34. Luk. 9.46,48.

God hath done great things for his people 1. Sam. 12.24.

Saul foretolde Dauid, that he ſhould doe great things. 1. Sam. 26.25.

Moſes deſired God that his power might be great. Num. 14.17.

The *Greekes* ſeeke after worldly wiſedome. 1. Cor. 1.22.

A prophecie of the kingdom of ỹ Greekes. Dan. 11.2,3.

Greeting. Of the greeting betweene Moſes and Ierhro. Exod. 18.7.

Paul willeth the faithfull to greete one another with an holy kiſſe. Phil. 4.21. 1. Theſſ. 5.26.

The Scribes and Phariſes loued greetings in the markets, &c. Matth. 23.7. looke Salutation.

Grieue not the holy ſpirit of God. Epheſ. 4.30.

It grieueth Gods enemies that his children proſper. Nehe. 2.10.

Grone. Euery creature groneth with vs, for the reuealing of the ſonnes of God. Rom. 8.22.

God heard the groning of the Iſraelites. Exod. 6.5,6. and had compaſſion on their gronings, for their Iudges ſakes. Iudg. 2.18.

Growe. Samuel growe and the Lord was with him. 1. Sam. 3.19.

Grudging, looke Murmuring.

Grudgingly. Wee muſt not giue almes grudgingly. 2. Cor. 9.7.

¶ Guided. Wee muſt be guided by Gods word, and not by good intent. Eccles. 4.17.

Guile. No guile found in the mouth of Ieſus. 1. Pet. 2.22.

All guile ought to be laid aſide of Chriſtians. 1. Pet. 2.1. Looke Wrong.

¶ Gyants. Emins, Zamzummims, and Anak. Deut. 2.10,20,to 24. Num. 13.23,34.

Gyants were mighte men, and contemners of God. Gen. 6.4.

Dauid diſcomfited foure Gyants, the ſonnes of Haraphah. 2. Sam. 21.2, * 16.

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¶ Habitation. The land of Canaan Gods holy Habitation. Exod. 15.13.

We growe to bee an Habitation of God, by the building of the ſpirit. Epheſ. 2.21.

Haileſtones. God deſtroyeth his enemies with Haileſtones. Ioſh. 10.11.

Hallowed bread, looke Bread.

Halte. Iaakob halted on his thigh. Gene. 32.31.

To Halte betweene two opinions, what. 1. Kings 18.21.

Hand taken for ſtrength. 1. Kings 18.46. Luke 1.66. Act. 11.21. for miniſterie or ſeruice. Leuit. 26.46.

Camar, deflowred of Amnon, layde her handes on her head. 2. Sam. 13.13.

The leprous hande of Moſes became ſound. Exod. 4.6,7. ſo did the dried hand of Ieroboam. 1. Kings 13.4,6.

The Apoſtles reproued for eating with vnwaſhen hands. Mat. 15.2. Mar. 7 2,3,4,5.

The Phariſes marueile that Chriſt ſate at dinner with vnwaſhen Hands. Luke 11. 37,38.

Pilate waſhed his Handes in token of Chriſtes innocencie. Mat. 27.24.

Paul willeth vs to worke with our owne handes. 1. Theſſ. 4.11. as himſelfe did. Acts 18.3. day and night. 1. Theſſ. 2.9. 2. Theſſ 3. 8. to relieue himſelfe and others. Act. 20.34.

Paul willeth him that hath ſtollen, henceforth to labour with his hands. Ephe. 4.28.

God will proſper our handie worke, if wee loue him. Deut. 30.9. for he is the directour of the ſame. Pſal. 90.17.

Chriſt lifting vp his handes, bleſſed his Apoſtles. Luke 24.50,51.

If our hand offend vs, we ought to cut it off Mat. 5.29,30.

Chriſt healed the dried hand on the Sabbath day Matt. 10.10,12.13.

The Apoſtles healed the ſicke by laying on their handes. Marke 16.18. ſo did Chriſt. Luke 4.40.

Children brought to Chriſt that he might lay his handes on them. Mat. 19.13. Marke 10.13,to 16.

Ioſhua replenished with wiſedome, by the laying on of Moſes handes. Deut. 34.9.

Paul recouered ſight, by laying on of Ananias

nanias hands. Actes 9.17,18.

Stretching forth the hands to God, taken for acknowledging the offence. 1. Kin. 8.38.

Salomon praying, stretched out his hands toward heauen. 1. King. 8.22.

Moses praying, spread his hands vnto the Lord. Exo. 9.29,33.

So long as Moses held vp his handes to God, the Israelites preuailed, &c. Exod. 17. 11,12.

Lifting vp the hands to heauen, a maner of swearing. Deut. 32.40. Gene. 14.22. Reuelat 10.5.

To lift vp the hand against any, is to rebel. 1. Kings 11.26.

None can deliuer any out of Gods hands. Deut. 32.39. nor anyone his hands. Amos 9.2.

The Lords hand is not shortened. Num. 11.23.

Gods hand was sore against the Iewes, when hee deliuered them into their enemies hands. Judges 2.15.

The hand of the Lorde was against the Philistims all the dayes of Samuel. 1. Samuel 7.13.

The hand of God is vpon any when hee afflicteth them with any kinde of plague. 1. Sam. 5.7.

The faithful are in Gods handes. Deut. 33.3.

The hand of God for a cloud. Exo. 33.23. Looke Laying.

What Gods right hand signifieth. Luke 22.69. Acts 7.55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col. 2.14.

Hanged. The Philistims hanged vp Sauls body on the wall of Bethshan. 1. Sam. 31.10.

The seuen kinsemen of Saul were hanged before the Lord. 2. Sam 21.1,2,6,9.

Rechab and Baanah were hanged for murthering Ishbosheth. 2. Sam. 4.5,6,12.*

Whosoeuer was hanged on a tree, ought to be buried the same day. Deut. 21.22,23. because he is cursed. Gal. 3.13.

Happe, looke Prouidence.

Happy. Ten things happy. Eccles. 25.7, to 14. looke Blessed.

Hard. Two things hard and perilous. Eccles. 26.30.

Nothing too hard for God. Jerem. 32.27. Gen. 18.14.*

Harden. Whom God will, hee hardeneth. Rom. 9 18. and 11.7.

To harden our hearts, is to be obstinate. 1. Sam. 6.6. Iohn 12.40.

God hardened the hearts of the Hiuites, and why. Iosh. 11.10.

God hardened Pharaohs heart Exod 7. 3,13,14 and 8.15,32. & 9.7,12,34,35. and 10,1,20,27. and 11.10. and 14.4,8.

God hardened the spirite of Sihon, and why. Deut. 2.30.

Heart hardened, taken for forgetful. Mar. 6.52.

The hardnesse of heart is the fountaine of ignorance. Ephe. 4.18. looke Heart.

Hare forbidden the Iewes to eate. Leuit. 6.6. Deut. 14.7.

Harlots. Two harlots pleaded before Salomon. 1. Kings 3.16.

He that coupleth himselfe with an harlot, is one body with her. 1. Cor. 6.16.

Harlots shall sooner enter into the kingdome of God then proude Pharises. Matt. 21.31,32.

Of the behauiour of harlots. Prou. 9.13, to 18. looke Whores.

Harnesse, looke Armour.

Harte. The Iewes might eate of a Harte, &c. Deut. 14.5.

Harueſt, The law of Harueſt Leuit. 19.9, 10. and 23.22.

Our harueſt shalbe plentiful, if we please God. Leuit. 26.3,4,5.

Whitsuntide was the feast of the first fruits of harueſt. Leuit 23.16.

Samuel called vpon God in the time of harueſt. 1. Sam. 12.17.

Pray the Lord to send labourers into his harueſt. Matt. 9.38.

The Apostles reaped the harueſt which the Prophets had sowen. John 4.38.

The Lords harueſt. Reue. 14.18.*

Hate. God punisheth those that hate him. Deut. 5.9.

Wee ought not to hate our brother in our heart. Leuit. 19.17.

Christ was hated of the world, and why. John 7.7.

Christians are hated of al men for Christs names sake. Mat. 10.22.

Wee ought to doe good to them that hate vs. Matth. 5.44.

Dauid loued those that hated him. 2. Sam. 19.6.

He that hateth his brother is a manslayer. 1. John 3.15. and 2.9,11.

Ishak is hated of Abimelech and Phicol. Gen. 26.27. and Iaakob of Esau. Gen. 27. 41. & Joseph of his brethren. Gen. 37.4,5,8.

The Egyptians hated the Israelites. Exod. 1.12. Psal. 105.25.

Amnon hated his sister, after hee had deflowred her. 2. Sam. 13.15. and therefore Absalom hated him. 2. Sam. 13.22.

He that calleth vpon God, shalbe deliuered from them that hate him. 2. Sam. 22. 18.

Wee ought to hate all for Christes sake. Luke 14.26. John 12.25.

Three sortes of men hated. Eccles. 25.2. Looke Enuie and Malice.

Hautinesse. looke Pride or Nobilitie.

Haile mingled with fire, destroyeth cattel and other things in Egypt. Exodus 9 18, 24,25.

Haire. Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21.8.

All the haires of our heads are numbred. Matth. 10.30. Luke 12.7.

Absalomes haire polled yerely, weied 200. shekels. 2. Sam. 14 25.

Long haire comely for a woman, not for man. 1. Cor. 11.14,15.

Broyded haire forbidden. 1. Tim. 2.9. and 1. Pet. 3.3.

Head. The people that feare God, shal be wise the head, and not the taile to any nation. Deut. 28.13.

Christ is the head of whom the body of the Church dependeth, and is nourished. Ephe. 1.22. & 4.13,15. Col. 1.18. & 2.10,19. 2. Samuel 22.44.

Christ brake the Serpents head. Gene. 3.15.

The mans head must be bare when hee prayeth, and the womans couered. 1. Cor. 11.4,10.

The head for the honorable man, or prince. Isa. 1.6. and 9.15. Amos 9.1. Num. 1.4.

Heale. God onely healeth, and deliuereth from afflictions. Deut. 32.39.

God healeth al our infirmities. Exod. 15. 26. Jere. 17.14.

We are healed of our sinnes by Christ his stripes. 1. Pet 2.24.

Health. The health of Israel is the Lord. Jere. 3.23.

To whom health is promised. Prouerbes 4,22.

Health is the most excellent thing in the world. Eccles. 30.15,16.

Heape. The wicked heape sinne vpon sinne. Eccles. 3.29.

Heape coales, looke Coales.

Heard of swine, looke Swine.

Heardmen. Strife betweene the Heardmen of Gerar and Izhak. Gen. 26.20. looke Shepheards.

Heare. Samuel heareth God speake vnto him. 1. Sam. 3 10,11.

The Israelites would not hearken to Moses, and why. Exod. 6.9,12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut. 1.42,45.

All ought to heare and obey Gods voyce. Iosh 8.35. 1. Sam. 12.14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exod. 19.5,6.

God commandeth vs to heare the Prophet Christ. Deu. 18.18,19. Mat. 17.5. Luk. 9.35. 2. Pet. 1.17.

None can heare without a preacher. Rom. 10.14.

Faith commeth by hearing the worde of God preached. Rom. 10 17.

Christ exhorteth all that haue eares to heare. Matt. 13.9. Marke 4.3,9. Luke 8.8.

Preachers must speake whether the people wil heare or not. Jere. 7.27.

To heare put for to beleeue. Matth. 7 24. John 10.8,16. 1. Tim 4.16. 1. Joh. 4.6. and for to vnderstand. 1. Cor. 14.2.

Hearing onely is not sufficient. Mat. 7.21. Luk. 11.28. Rom. 2.13. James 1.22.* looke Doe.

Diuers kindes of hearers. Matth. 13.19, 20.* John 7.40,41.

They that heare Gods preachers, heare God himselfe. Luke 10.16. and are of God. Joh. 8.47. and contrariwise. 1 Joh. 4.6. looke Parishioners.

Famine of hearing, see Famine.

We ought to be swift to heare, and slowe to speake. James 1.19.

God will not heare contemners of his worde and preachers. Jere. 11.11.

Dauids

Dauids enemies crying for ayde, were not heard, 1. Sam. 22. 42.

God heard Eliiah. 1. Kings 18. 37, 38.

God will heare the cry of the afflicted and oppreſſed calling on him. Exo. 22. 23. 2. Samuel 22. 7.

Whom God doeth heare, and whom not. Iohn 9. 13.

God heard the voyce of Iſhmael. Ge. 21. 17. of Leah and Rahel. Gene. 30. 6, 17. and of Iacob in his tribulation. Gen. 35. 3.

Moſes was heard of the Lord. Exod. 32. 14. Num. 14. 20. Deut. 9. 16, 19. & Samuel. 1. Sam. 7. 9. and Manoah. Iudges 13. 8, 9.

Heart comforted with bread. Iudg. 19. 5.

The heart of man is deceitful and wicked aboue all things. Ierem. 17. 9. Gen. 6. 5. and 8. 21.

To bleſſe a mans ſelfe in his heart, is to flatter himſelfe in his wickednesſe. Deuter. 29. 19.

God knoweth the ſecrets of all hearts, and tryeth them. 1. Sam. 16. 7. 1. Kin 8. 18. Act. 15. 8. 1. Thes. 2. 4. 1. Iohn 3. 20. Reue. 2 23. 2. Chro. 28. 9. Pſal. 7. 9. Ier. 11. 20. and 17. 10. and 20. 12.

God ſhall make manifeſt the counſaile of the heart. 1. Cor. 4. 5.

Of the abundance of the heart the mouth ſpeaketh. Luke 6. 45. Mat. 12. 34, 36.

What defileth the heart, and what not Mat. 15. 11, 19. Mar. 7. 5, 18, 19, to 24.

The hearts are purified by faith. Act. 15. 9.

God turneth and reneweth the hearts of men, and why. Ezek. 11. 19. and 36. 26, 27. Ier. 32. 29, 40. 1. King. 18. 37.

Salomon prayeth God to conuert the heartes of his people vnto him. 1. Kings 8. 58.

God gaue Saul another heart to bee a new man. 1. Sam. 10. 9.

With the heart man beleeueth vnto righteouſneſſe. Rom. 10. 9, 10.

God muſt open the heart, if any heare attentiuely. Acts 16. 14. and reſome it, before it be apt to goodneſſe. Mag. 1. 14.

Where our treaſure is, there will the heart be alſo. Mat. 6. 21.

Our heart will not condemne vs before God, if &c. 1. Iohn 3. 18, 19, 20.

We ought to ſpeake vnto our ſelues and make melodie vnto the Lorde in our hearts. Ephes. 5. 19. The word of God ought to bee laid vp in our hearts. Deut. 6. 6. and 11. 18.

Hannah prayeth in her heart to the Lord, to become fruitful. 1. Sam. v. 10, to 14. and hauing obteined, her heart reioyced. 1. Sam. 2. 1.

To beleeue in heart. 2. Eſd. 1. 37.

God meaſureth our almes according to the heart Marke 12. 41, to 44. Luke 21. 1, to 5.

We ought to draw neere to Chriſt with a pure heart. Heb. 10. 22. and follow them that call vpon God with pure hearts. 2. Timothie 2. 22.

It is God that ſtabliſheth our hearts in holineſſe. 1. Thes. 3. 13. 2. Thes. 2. 16, 17.

The Phariſes counted rather to haue their cuppes then their hearts cleane. Matt. 23. 25.

Chriſt mourned for the hardneſſe of the Phariſes hearts. Mat. 3. 5.

We ought to forgiue our brother from our hearts. Mat. 18. 34, 35.

We ought to loue and ſerue God with all our heart. Deu. 6. 5, 13. and 10. 12. and 11. 1. Luke 10. 27.

Aſa his heart was vpright with the Lord. 1. Kings 15. 14. And ſo muſt ours be. Chap. 8. 61.

Joſhua exhorteth to ſerue God with al the heart and ſoule. Joſh. 24. 14, 23. and 22. 5.

We may not attribute to our vprightnes of heart, eternal life which God giueth freely. Deut. 9. 4, 5.

Wee ought to turne to God in heart, if wee looke to obtaine mercy. 1. Kings 8. 47, 48.

Dauid followed God with all his heart. 1. Kings 14. 8.

Hezekiah walked before the Lorde with a perfect heart. 2. Kings 20. 3.

Our heart is turned from God, when we ſerue ſtrange gods, or truſt in any thing beſide God. Deut. 29. 18.

The idolatrous wiues of Salomon turned away his heart from God. 1. Kings 11. 3, 4.

Thoſe that turne their heart from God, ſhall haue their liues ſhortened. Deuter. 30. 17, 18.

The crie of a contrite heart vnto God. Pſal. 130.*

If wee returne vnto God with all our heart, he will turne vnto vs Deut 30. 9, 10.

Samuel exhorteth to turne to God, with all the heart, and to ſerue him onely. 1 Sam. 7. 3.

Joſiah turned to the Lorde, with all his heart. 2. Kings 23. 25.

God promiſeth mercy to thoſe that conuert in heart. Deut. 30. 1, 2, 3.

Salomon craueth of God an vnderſtanding heart. 1. Kings 3. 9.

The King is commanded to reade the Law, leſt his heart ſhould be lift vp. Deut. 17. 14.*

Our hearts ought not to be lift vp to forget God, and why. Deut 8. 5. 14.

Pharaohs heart hardened. Exo. 9. 34.

God giueth to thoſe that feare him an vnderſtanding heart. Deu. 29. 3, 4. and to thoſe that diſobey him, a faint heart. Leuit. 26. 36.

The Shechemites mooued the hearts of the Iſraelites to receiue Abimelech. Judg. 9. 2, 3, 6.

The hearts of the Amorites and Canaanites fainted at the Iſraelites comming. Joſh. 5. 1.

The Iſraelites hearts melted, when they were diſcomfited at Ai. Joſh. 7. 5.

Boaz comforted the heart of Ruth, by ſpeaking kindely. Ruth 2. 13.

Heart hardened againſt the poore, Looke Harden.

God giueth the diſobedient a trembling heart. Deut. 28. 65.

Sauls heart ſore aſtonied, when he ſaw the Philiſtims aſſembled againſt him. 1. Sam. 28. 5.

Dauid touched in heart, after he had cut off the lap of Sauls garment. 1. Sam. 24. 6.

Moſes willeth the Iſraelites to ſet their hearts to Gods word. Deut. 32. 46.

Wee ought not to ſeeke after our owne heart. Num. 15. 39, 40.

The hearts of the ſimple deceiued by Abſalom. 2. Sam. 15. 2, to 7, 11.

We ought to loue one another with a pure heart. 1. Tim. 1. 5. 1. Pet 1. 22.

Saint Paul walked in the ſimplicitie of his heart. 2. Cor. 1. 12.

Dauid led the Iſraelites in ſimplicitie of heart. Pſal. 78. 72.

The thankeſgiuing of a true and faithful heart. Pſal. 103.*

God led Iſrael 40. yeeres in the wildernesſe to proone their hearts. Deut. 8. 2.

Joſiahs heart did melt, when he heard the Law read. 2. Kin. 22. 10, 11, 18.* 2. Chron. 34. 27.

They whoſe heart God had touched, followed Saul. 1. Sam. 10. 26.

The ſorow of the heart hath ſlaine many. Eccluſ. 30. 23.

How a mans heart may deceiue him. Deu. 11. 16.

The pride of the heart deceiueth man. Obad. 3.

The heart of God for the purpoſe of his will, &c. 1. Chro. 17. 19.

Eyes and heart of God, looke Eyes.

The heart ought to hold faſt the worde of God. Pro 4. 4.

Gods lawes written in the hearts of the faithful. Heb. 8. 10.

One heart and one way expounded. Jere. 32. 39. Act. 4. 32. Ezek. 11. 19. & 36. 26, 27.

Woe to the double hearted. Eccluſ. 2. 13. and 3. 28.

Yee that ſeeketh the Lord, conuerteth in heart. Eccluſ. 21. 6.

The reward of them that ſet vp idoles in their hearts. Ezek. 14. 2, 3, to 11.

Of the keeping of the heart. Pro 4. 23.

Dauid was a man after Gods own heart. 1. Sam. 13. 14.

God ſoyn in his heart. Gen. 6. 6.

The heart is made holy and pure through Chriſt. Pſal. 51. 10.

Heart of the earth, for the inward part of the earth. Matth. 12. 40.

Heart for the deſire of the heart. Mat. 6. 21. For the ſoule. 1. Pet. 3. 4 For the conſcience. 1. Thes. 1. 3, 13. 1. John 3. 20, 21. and for the will. Acts 4. 32.

Heathen. Such as refuſe admonition, ought to be vnto vs as Heathen men. Mat. 18. 17.

Heauen, and the Heaven of Heavens, is the Lords. Deut. 10. 14. and is called his throne and dwelling place, though it be not able to contein him. 1. Kings 8. 27, 30, 39, 43, 49. Mat. 5. 34. Acts 7. 49.

The Heauen called the firmament, made by the worde of God Gen. 1. 8.

The Heauens, created and preſerued by Gods worde, ſhalbe diſſolued with fire. 2. Pet. 3. 5. 7, 12.

Paul taken vp into the third Heauen. 2. Cor. 12. 2.

Heauen open. Matth. 3. 16. Acts 7. 56.

Heauen and earth are called to witnesse. Deut. 32.1.*

God openeth the heauens, in giuing raine in due season. Deut. 28.12.

Whosoeuer worshippeth the hoste of heauen, ought to bee stoned to death. Deut. 17. 2,3,5.

Heauen and earth shal passe. Mat. 24.35. Mar. 13.31. Heb. 1.11. Reue. 21.1.

The heauenly kingdome prepared for the holy Angels and Gods elect. Matth. 25.34. and 5.3, to 13.

Heauie. The hand of the Lorde heauie against them of Ashod. 1. Sam. 5.6.

The rich yong man loath to sell all, went from Christ heauie. Luke 18.22,23.

The Pharises did binde heauie burdens for other. Matth. 23.4.

Christs loule heauie, euen to the death. Matt. 26,38. his disciples eyes heauie also. verse 43.

Of heauinesse, and harme comming therefof. Psal. 31.10. Eccius. 25.14. and 30. 21. and 38.18, to 24. looke Sorow and Weeping.

Heeles. The Israelites being waxen fat spurned with their heeles against God. Deut. 32 15.

Judas lifted vp his heele against Christ. John 13.18. Psal. 41.9.

Satan may bruise the heele of the godly, but not ouercome them. Gen. 3.15.

Iniquity compasseth vs euen at þ heeles, when we are in miserie. Psal. 49.5.

Hell. In hell there is no meate. Eccius. 14.16.

The description of hell. Isai. 30 33.

How hell is prepared from the beginning for the deuill, and his Angels, and al wicked persons. Mat. 25.30.41,46. Job 10 21,22. Isai. 66.15,16,24. Dan. 7.21. Wisd. 5.1, to 15. Mat. 3 10,12. and 5.20, to 27. and 6.16. and 8.12,29 and 13.30,42. and 18.9,6. and 22.13. and 23.33. Mar 9 43, to 49. Luke 3. 9. to 17. and 10.15. and 16.23.* Phil. 2.10. Heb. 2.10. 27.2. Pet. 2.4. Jude 6. Reue. 6.8. and 19.20. and 20.10. 14,15.

The gates of hell, Looke Gates.

Hell taken for the graue. Gene. 37. 35.

Helpe. God did helpe Israel against the Philistims. 1. Sam 7.10.

Our helpe in time of need, is Christ. Hebrewes 4.16.

The helpe of Israel is the Lorde God. Deut. 33.26.

The Israelites cry to the Lord for helpe. Judges 6.7,8,14.

God helpeth the faithfull oft times miraculously. Hose. 5.13.* 2. King. 6.17. and 19, 35.2. Macca. 10.29,30. and 11.8. looke Appearing.

Henne. Christ would haue gathered the Israelites, as a henne her chickins. Matth. 23.37.

Herbes. The weake may eate herbes: so that hee iudge not those that eate them not Rom. 14.2,3.

Herbes with their seedes, created by the word of God. Gen. 1.11,12.

Heresie. There must be heresies, and why. 1. Cor. 11.19. 2. Pet. 2.1.

Heresies are the works of þ flesh. Gal. 5.20.

Christ his religion counted heresie. Acts 24.14.

Heretikes, after twise admonition, ought we to reiect. Tit. 3.10,11.

Heritage. looke Inheritance.

Heires. Christ hath regenerated vs by the holy Ghost, that we should be heires of eternall life. Titus 3.5,6,7.

Jesus Christ is the heire of all good things. Lu. 10,14. Heb. 1.2.

Abraham the heire of the worlde by faith. Rom. 4.12.

Christians heires of God, through Christ Gal. 4.7. Rom. 8.17.

Heire of wormes, looke Proud.

Of heires, looke more First borne.

¶ *Hide.* God will hide his face from those that forsake him. Deut. 31.17.,18.

Elijah bidden to hide himselfe from the rage of Ahab. 1. King. 17.3.

The Israelites did hide themselues for feare of the Philistims 1. Sam. 13.5,6.

Pe that hideth his sinnes shal not prosper. Prou. 28.13.

High. The people sacrificed in high places before the building of the temple. 1. kin. 3.2.

Jeroboam made an house of high places. 1. Kin. 12.13.23,33.

Amaziah & Iehosaphat tooke not away the high places, which Jeroboam had erected 2. King 14.4. 1. King. 12.43. but Hezekiah did 2. Kings 18.4, to 9.

Salomon offred incense in the high places before hee built the Temple. 1 King 3.3. and after also by the prouocation of his wiues. 1. kin. 11.4, to 10.

Mountaines and high trees, for proude and lofte people. Isa. 2.14.

We ought not to bee high minded Rom. 12.16. and why. Pro. 16.18. and 18.12. looke Abomination, Presumption.

Samuel willed Saul to goe vp into the high place. 1. Sam. 9.19.

The heauens are not so high to sinde as Gods perfection. Job 11.7,8.

Holy. God onely is holy. Reu. 15.1. Psal. 99.5,6.

God is holy, and he onely will be honoured. Iosh. 24.19,20.

The Beth-shemites did confesse that the God of Israel was the holy Lorde God. 1. Sam. 6.20.

God commaunded his people to bee holy vnto him. Exod. 22,31. Num. 15.40.

The wicked count themselues as holy as the godly, and all degrees alike holy. Num. 16.3.

The Israelities an holy people of God. Deu. 14.2,21. & 26.19. by hearing his worde, and keeping his couenant. Exod. 19.5,6.

Those whom God hath predestinate, are holy, in that they are iustified by Christ. Rom 8.30.

We ought to be holy in conuersation, as he is holy that called vs. 1. Pet. 1.15.16. and why. 2. Pet. 3.10 11.

The place is holy where Gods worde is declared. Iosh. 5.15. Exod. 3.5 Acts 7.33. Psal. 64.7.8.

The holy places whereinto Christ is entred for vs. Heb. 9.24.

Giue not that which is holy vnto dogges. Mat. 7.6.

Timothie knewe the holy Scriptures of a child. 2. Tim. 3.15.

Holy dayes, looke Feast.

Holy Ghost. No man can say that Jesus is the Lorde, but by the Holy Ghost. 1. Cor. 12.3,4.

The Holy Ghost promised to the Apostles. Luke 24.49 John 14.16,26. Act. 1.8. and sent to them. Acts 2.4.

God giueth the Holy Ghost to them that feruently desire him. Luke 11.13.

Our loue proceedeth from þ Holy Ghost, and by him is shedde abroad in our hearts. Rom 5.5. 1. John 4 13.

Jesus Christ was conceiued by the Holy Ghost. Luke 1.31.35.

Christ dispossessed deuils by the Holy Ghost. Mat. 12.28. Luke 11.20.

The Holy Ghost is giuen the faithful, to answere the aduersaries in the truetb. Mat. 10.19,20.

The Holy Ghost declared to the Prophets, the sufferings and glory of Christ. 1. Pet. 1.11.

The Prophets spake as the Holy Ghost moued them. 2 Pet. 1,21.

We are elect that we might be sanctified by the Holy Ghost. 1. Pet. 1.2.

The sending of the Holy Ghost was prophesied of. Joel 2 28.

Christ promised to send the Holy Ghost. Lu 24.49. who was not sent til Christ was glorified. John 7.39.

The Holy Ghost called the comforter and spirit of trueth. John 14.16,17,26. Act 1.8.

Christ baptizeth with the Holy Ghost. Mat. 3 11.

The Holy Ghost is called the water of life. John 4 10 and 7 38.

Christ gaue his disciples the Holy Ghost. John 20.22,23.

The Holy Ghost was giuen to the Apostles according to Christes promise. Acts 2.4.

The Samaritanes receiued the Holy Ghost. Acts 8 17.

To whom the Holy Ghost is giuen. Gal. 3.2.

The faithful are sealed with the Holy Ghost Eph. 1.13. and 4.30. who is the earnest of the inheritance promised to confirme vs in the assured hope thereof. 2. Cor. 1.22. Ephes. 1.14.

The grace of the Holy Ghost powred vpon the Gentiles. Acts 10.44,45.

Our bodies are temples of the Holy Ghost. 1. Cor 6.19.

Zacharias was filled with the Holy ghost, and prophesied. Luk. 1.67.* so did Simeon. Luke 2.25, to 36.

John Baptist filled with the Holy Ghost from his birth. Luke 1.15.

The Holy Ghost was not giuen vnto Jesus Christ by measure. John 1.16. and 3.34. Heb 1.9.

The Holy Ghost reproueth the worlde of sinne, of righteousnesse, and of iudgement. John 16.8.

The Holy Ghost is a witnesse in our consciences

consciences, that we are the sonnes of God. Rom. 8. 15, 16. and that God dwelleth in vs. 1. Iohn 3 24.

By the vertue of the Holy Ghost, we are made strong against death, sinne, and the deuil. 2. Tim. 1. 7.

How the Holy Ghost was the teacher of Apostles. Iohn 14. 26. and 16. 13.

The Holy Ghost witnesseth in our hearts, that repentance and remission of sins come by Christ. Acts 5. 31, 32.

The Holy Ghost forbade Paul to preach in Asia. Acts 16. 6.

The gifts of the Holy Ghost diuers, yet one selfe same spirit. 1. Cor. 12. 4, 11.

Both Iew and Gentile, inspired with the Holy Ghost, hath accesse to the Father, by Christ his Sonne. Ephes. 2. 18. and 3. 6.

Sinne against the Holy Ghost neuer forgiuen. Mat. 12, 31, 32. Mar. 3. 29.

Holinesse to the Lord, was a superscription in the high Priests mitre. Exod. 39. 30.

True holinesse required in Christians continually. Luke 1. 75. Eph. 4. 24. 1. Thes. 3. 13. and 4. 3, 4. 2. Cor 7. 1.

Honestie is not to be learned of vnhonest men. Ecclus. 3. 7, 11.

We ought to behaue our selues honestly, &c. 1. Thes. 4. 12.

Honie. The Israelites sucked honie out of the stone, and oyle out of the hard rocke. Deut. 32. 13.

Honie in the carkasse of a lyon. Iudges 14. 8, 9.

Ionathan tasting honie, contrary to his fathers edict, hardly escaped death. 1. Sam. 14. 26, 27.

Honie eaten temperately is very good. Pro. 24. 13. and 25. 26, 27.

Honour. We ought to honour the person of the old man. Leu. 19. 32. Also masters. 1. Tim. 6, 1.

Wee ought to giue honour to whome we owe honour. Rom. 13. 7.

We ought to honour all men, namely kings. 1. Peter 2. 17.

Elders worthy double honour. 1. Timot. 5. 17.

In giuing honour wee ought to goe one before another. Rom. 12. 10.

Those that honour God, God will honour them. 1. Sam. 2, 30.

Those that receiue honour one of another, and seeke not the honour that commeth of God alone, cannot beleeue in Christ. Iohn 5. 44.

God gaue Salomon riches and honour vnasked. 1. King. 3. 13.

Manoah and his wife purposed to honour the Angel. Iudges 13. 17.

Christ honoured his Father, and the Iewes dishonoured him. Iohn 8. 49.

Whosoeuer honoureth not the sonne by beleeuing in him, dishonoureth the Father that sent him. Iohn 5. 23.

Eli honoured his children more then God. 1. Sam. 2. 22, to 26.

Saul hauing sinned, coueted to be honored before the elders of his people, by Samuel. 1. Sam. 15. 30.

The husband ought to giue honour to the wife, and why. 1. Pet. 3. 7.

Honour is vnseemely for a foole. Pro. 26, 1

Humilitie goeth before honor. Pro. 15. 33

Wee must honour God with our riches, and first fruites. Pro. 3. 9, 12.

Hope is Gods gift. 2. Thess. 2. 16.

Hope is no hope, when the thing we hope for is seene. Rom. 8. 24.

He that hopeth, abideth with patience for that he seeth not. Rom. 8. 25.

Hope ought to be certaine. Philip. 1. 20. Col. 1. 13 Heb. 3. 6. and 10. 23.

Hope is strengthened by considering Gods benefites receiued. Mat. 16. 8, 9. Rom. 5. 2, 3, 4. 2. Cor. 1. 10.

We must hope in God. 1. Pet. 1. 21.

Hope is one. Ephe. 4. 4.

Wee are regenerate to a liuely hope, by the resurrection of Christ. 1. Peter 1. 3. whereby we are made heires of eternal life. Titus 3. 7.

As we are called in one hope, so ought we to be one body and one spirit. Ephes. 4. 4.

Christ the hope of glory Col. 1. 27.

We ought to reioce in hope. Rom 12, 12. for thereby we are saued. Rom 8. 24.

Hope is the helmet of saluation. 1. Thess. 5. 8. Ephe. 6. 11, 17.

The Scriptures confirme Christians in hope. Rom. 15. 4.

Wee must pray that wee may abound in hope, through the power of the holy Ghost. Rom. 15. 13.

Hope maketh not ashamed, and why. Rom. 5. 5.

Paul reioyceth for ỳ Thessalonians hope in their great tribulations. 1. Thes. 1. 2, 3. 6.

Howe farre hope doeth extend it selfe. 1. Cor. 13. 13. and 15. 19.

The hope of the creature for the deliuerance of the children of God. Rom. 8. 20.

Hope put for faith. 1. Pet. 3. 15. For promise. Heb 6. 18. for things which are hoped for. Ephes. 1. 18. Col. 1. 5. Titus 2. 13. Rom. 8. 24.

Hope compared to an anker. Heb. 6. 19.

The hope of the hypocrites is vaine, & shall perish. Iob. 11. 13. Wisd. 3. 10, 11. Neither haue they any hope after this life. 2. Esd. 8. 55. 56. * and 9. 9, to 14. Wisd. 3. 18, 19, and 4. 19. 20. and 5. 14. *

Blessed is hee that is not fallen from his hope in God, Eccles. 14. 2.

Hope deferred, is a fainting to the heart. Pro 13. 12.

The hope of the faithfull must onely depend on God and his eternall word. Genes. 26, 2, to 11. Iudg. 7. 1. 2, to 8. * 1. Sam. 4. 3. & 17. 32, 37. * & 22. 3. 1. kin. 20. 28. * 1. Chro. 21. 1, 2, to 14. 2. Chro. 16. 7. * & 20. 15, to 17. * Psalm. 9. 10. & 13. 5. & 21. 7. & 31. 1. & 40. 4. & 62. 5. * & 65, 5. & 67. 1. * & 70. 1, 5, 6. and 91. 2. and 115. 9. & 42. 5. & 146. 3, 4, 5. Pro. 3. 5. and 22, 19. and 28. 25, 26. and 30. 5. Isa. 26. 3. & 30. 2, 3. and 31. 1. and 36. 4, to 11. and 40. 31. Iere. 2. 37. and 7. 4, 8. & 9. 4, 23, 24. & 17. 5, 7. and 23. 13, to 18. & 39. 18. Lam. 3. 21, 24, 26. Eze. 29. 16. Hose. 12. 6.

The hope of the vngodly is deceiueable. 2. king. 18. 19. * and 19. 35. Wisd. 5. 4, 6. * Ecclus. 5. 1, to 2. 1. Macc. 2. 9, 44.

Hoording, looke Gathering.

Hoorehead, looke Honour.

Horne, take for glory & estate. Iob 16. 16. Psal. 75. 5. and 89. 24. and 112. 9. and 148. 14. for strength. Deut 33. 17.

God is the horne of our saluation. 2. Sam. 22. 3.

God exalted the horne of his anoynted, when hee sent his Sonne into the world. 1. Sam. 2. 10. Luke 1. 69.

Hannahs horne was exalted by becoming fruitful. 1. Sam. 2. 1.

Blowing hornes, looke Feast.

Zidkiah made hornes of yron. 1. kin. 22. 11.

Hornets sent before the Israelites, to destroy their enemies. Iosh. 24. 12. Exo. 23. 28. Deut. 7 20. so as they were ready to fall before them. Deut. 12. 29 Iosh. 2. 9. and 5. 1. 02 seeke their fauour. Iosh. 9. 10. * Dyets resist them to their destruction. Iosh. 11. 20.

Horses of Salomon. 1. Kin. 4. 26, 2. Chro. 9. 25.

A Horse is but a vaine helpe to saue a man Psal. 33. 17. neither is God delighted with his strength Psal. 147. 10. And therefore woe to them that trust in horses & worldly helpes. Isai. 30 1, 2, 16. For they shal not helpe thē when God wil punish. Mic. 5. 10.

The wicked are like fedde horses, and why. Iere. 5. 8.

A leasing friend, is like a wilde horse that neyeth. Eccles. 33 6.

Hospitalitie commended and commanded. Rom. 12. 13. Heb. 13. 2. Tit. 1. 8. Isa. 58. 7. * Matth. 25 35. Luke 10. 38. and 14. 12. to 15. 1. Tim. 3. 2. and 5. 10. 1. Pet. 4. 9. 3 Ioh. 5. Iam. 1. 27 Actes 9. 43. and 16. 15, 34. and 17. 2. and 21. 16. and 28. 7.

Examples of Hospitalitie in Abraham. Gen. 18. 2, to 9. In Lot. Gen. 19. 1, 2, 3. In Bethuel. Gen. 24. 25, 31. In Moses father in lawe. Exod. 2. 20. In Manoah. Iudg. 13. 15. In the Leuites father in law. Iudg. 19. 3, 4, to 8. In the citizens of Gibeah. Iudg. 19. 16, to 22. In the widow of Zarephath. 1. Kin. 17. 9. * In the woman of Shunem. 2. King. 4 8. to 11. In Iob. Iob 31. 16. to 22. In Tobias. Tob. 2. 2 In Martha. Luk. 10. 38. * In Zacheus. Luke 19. 5, to 11. In Lydia Acts 28. 1, to 11. In Phebe. Rō. 16. 1, 2. In Priscilla and Aquila. Acts 18. 2, 3. In Stephanas. 1. Cor. 1nt. 16. 15, 16, 19. and in Gaius. Rom. 16. 23.

Incommodities of not being able to keep hospitalitie. Eccles. 29. 24. *

Of such as be able and wil not. Deut. 24. 19, to 33. Iudg 8. 5. to 18. and 19. 25. * and 20. 4. * 1. Sam. 25. 9, to 39. Isai. 16. 4. * Mic. 19. 13, 16. *

Hoste. Euery hoste of the Israelites, must campe vnder the ensigne of their fathers house. Num. 2, 2, 3. *

Who were those that should be put out of the hoste. Num. 5. 2, 3, 4.

The hoste of heauen and earth, what. Gene. 2. 1.

The hoste of heauen taken for Gods Angels. 1. King. 22. 19.

The hoste of heauen honoured both of Gentiles and Iewes. 2. Kin. 17, 15, 16. and 21. 2, 3. Acts 7. 42.

The

The Lord of Hostes only to be honoured & feared. Isa. 1.24,29. Ie. 1.17,20. Mal. 1.6.

House infected with the leprie, how it is to be clensed. Leui. 14.34.*

Of the sale & redeeming of lands, houses, &c. Leuit. 25.23,39,39.*

The houses of Salomon, and his wife, builded. 1. Kings 7. 1,2,8.

What we ought to do, when we build faire houses. Deut. 8.11,12,17,18. looke Dedicating.

As we sit in our houses we must meditate on Gods word. Deut. 11.19. and 6.7.

Of the gouernment of the house of Salomon. 1. Kings 4.7,22.* and 10.4,5, to 10.

The people wish that the house of Boaz might be like the house of Pharez. Ruth 4. 12.

Beth-el the house of God. Gen. 28.2. and 35.6,7,15. Iudg. 18.31.

Dauid seeing that his sonne was dead, went into ỹ house of the Lord. 2. Sa. 12.20.

The House of him whose shoe is put off, died for a prouerbe. Deut. 25.9,10.

Dauid might not build God an house. 2. Sam. 7.5. and why. 1. Kings 5.3.

God promiseth Dauid to establish his house for euer. 2. Sam. 7.16.

God promiseth to build Ieroboam a sure house. 1. Kings 11 38. and promiseth to Zadok likewise. 1 Sam. 2.35.

Rahel and Leah builded the house of Israel. Ruth 4.11.

God called the people of Israel his house, Numb. 12.7. and the house of Israel Gods vineyard. Isa. 5.7.

The house of God is, where his worde is declared. Gen. 28.13, to 18.

The house of God, is the Church. 2. Sam. 7.13.

The faithfull are the spirituall house of God. Heb. 3.6 and 1. Pet. 2.5.

The Temple the house of prayer. Isa. 56. 7. Matt. 21.13. looke Temple.

House taken for mans bodie. 2. Corinth 5. 1,2.

Paul preached publiquely, & throughout euery house. Acts 20.20.

Better to goe into the House of mourning then feasting. Eccles. 7.4.

What we must do, returning from Gods house to our owne. 1. Chro. 12.43.

We ought to set our house in order before we die. 2. Kings 20.1.

Houses maintained by briberie shalbe destroyed. Iob 15 34.

Houshold. Abraham instructed his household. Gen. 18.19.

Houshold of faith. looke Faith.

Humble. The humble excuse of the Reubenites, &c for erecting an altar. Ios. 22.21, 22, to 32.

The prayer of the humble pearceth the cloudes, &c. Eccles. 35.17.

God giueth grace to the Humble. Iam. 4. 6. 1. Pet 5.5.

Paul humbled him selfe, that hee might exalt the Corinthians. 2. Cor. 11.7.

Who so will be greatest in the kingdome of God, must humble himselfe as a little childe. Mat. 18.2,4. Mar. 9.35. Luke 9.48.

Paul was humbled, yet perished not. 2. Cor. 4.8,9.

He that humbleth himselfe shalbe exalted. Mat. 23.12. Luke 14 11. Iam. 4.10. Examples of the Publican. Luke 18.13,14. And Christ himselfe. Phil. 2 8,9.

Ahab humbled himselfe before the Lorde. 1. Kings 21.27,29.

We ought to humble our selues vnder the mightie hand of God. 1. Pet. 5 6, 7.2. Esdr. 8.48,49.

God punisheth man to humble him. Lam. 3.20,22,31,32,33.

Where by God humbleth man. Eccles. 3. 10. and 1.13.

To be humbled is to know a mans selfe. Deut. 8.16.

God humbleth whom he pleaſe. Tobit. 4. 19.

To humble the soule, is to fast. Leuit. 23. 27.

Humbled taken for subdued. Iudg. 3.30. and for deflowred, or defiled. Deu. 21.14 and 22.24,29.

God humbleth the pride of them that trust in themselues. 2. Sam. 22.28. Luke 1.51, 52.

The Israelites often humbled by the Midianites. Iudg 6.2,6.

The Midianites humbled before the Israelites. Iudg. 8.28.

To humble our selues to hell, is by worldly meanes to seeke saluation. Isa. 57.9. &c.

Hannah was humbled or brought low by barrennesse. 2 Sam. 2.7. looke Lowly.

Humblenesse of minde to be embraced. Ephes. 4.2. Col. 3.12. looke Meekenesse.

Humilitie taught by the parable of ghests bidden to a feast. Luk 14.7, to 12. by the example of Christ. Matt. 11.29. Phil 2.1, to 8.

The praise of humilitie. Pro. 16.19. Eccl. 10.8.

The preferment of humilitie. Pro. 15.33. and reward thereof. Pro 22.4.

Humilitie purchaseth Gods fauour. Dan. 10.12.1. Kings 21.27,29.

God doeth alway reward true humilitie. Gen. 18.27. & 29.31.* and 41.40,51.* Exo. 3.5. 10,11.* and 4.10.* Iudg. 6.11,13,22.* 1. Sam. 7.6, to 13.2. Chron. 12.6,7,12. & 32. 26. & 33.12,13. & 34.27,28. Psal. 35.18. Pro. 22.2. & 18.12. & 25.7. & 29.23. Iai. 37.1, to 8,14.* & 57.15. & 66.2,4. Ier. 1.2,6,7. Iona. 3.5,6.* Eccl. 3.19,21,22. & 7.5,17. & 11. 1.12. Iudet. 4.9, to 16. Iudet. 9 9,11.* Mat. 3.4,14,15.* & 5.3,5,11, to 13. and 8.2. to 14. & 15.22, to 29 & 20.26, 27. & 21.5. Mar. 9. 35.36,37. & 10.43,44. Luke 9.23,48. & 10. 16. & 15.17. & 22.24,26. John 13. 4, 12, to 18. Act. 10.30,31,35. Rom 11.18,20 1. Cor. 4.6.* and 5.2. & 15.8, to 12. Hebr. 11.25.* Reuel. 4.10,11. and 19.4.

Hundred. An Hundred folde more in this world, promised to those that forsake all for Christ. Matth. 19.29 Mar. 10.29,30 Luke 18.29.

Hundreds, &c. Exo. 11.21. Deut. 1.13,15. and 21.28 looke Centurion.

Hunger. Christ was hungrie. Matth. 4.2. and 21.18. Luke 4 2.

God filleth and giueth bread to the Hungrie. Luke 1.53. Psal. 146,7.

Paul had learned both to bee full & hungrie. Phil. 4.11,12.

Hunger and other afflictions, look. 1. Cor. 4.11,12,13. 2. Cor. 11.23,27.*

Those that Hunger and thirst for righteousnesse, shalbe filled. Matt. 5.6. if they come to Christ. John 6.35.

If our enemie hunger, we must feed him. Rom. 12.20. Pro. 25. 21. much more our brother. Isa. 58.7,10. Eze. 18.7. Tob. 1.16. & 4.16. Ecclus 4.2.

The faithful shal neither hunger nor thirst after this life. Isa. 49.10 Reu. 7.16.

To make emptie the hungrie soule. Isai. 32.6.

Christ hungrie in his members. Mat. 25. 35,40,42,45.

Hurt. If we hurt any, we must recompense it, or be punished. Exod. 22 5, to 16. and 21, 22. God would not suffer Laban to hurt Iakob. Gen. 31.7.

He that hurteth any of Gods people, hurteth himselfe. Zech. 2.8.

Husband. Sarah obeyed her husband Abraham, and called him Lord 1. Pet. 3.5,6. Gen. 18.12.

Elkanah a louing husband. 1. Sam. 1.5, 8,23. so was Izhak. Gen. 23.67. and 26.8.

The husband is the wiues head. 1. Corin. 11.3.

Of the duetie and authoritie of husbands towards their wiues. Gene. 2.23,24. & 3.16. Num. 5.12,13.* and 30.7,8,9. Deu. 22. 13, to 22. & 24.1, to 6. Eccl. 7.16,26. & 9.1. Mal. 2.13. Pro 9.15, to 21. Mal. 2.14,15,16. Tob. 10.12. Eccles. 9.9. 1. Corin 7.3,4,5.11,12, 27,29,33. Ephes. 5.25.* Col. 3.19. Tit. 3 4, 5.1. Pet. 3.7. looke Wife.

Husbandrie. looke Plough and Tillage.

Huswives. looke Busibodies.

¶ *Hypocrisie* is a deceit in the heart. Pro. 12.20.

Hypocrisie of the Iewes reproued. Isa. 29. 13.* and 58.2, to 6.

Hypocrisie the leauen of the Pharises. Luke 12.1.

Against hypocrisie. Psal. 139.1.*

Hypocrites are a generation pure in their owne conceit. Pro 30 12.

Hypocrites murmure, for that God beareth them not Isa. 51,2,3.

The iudgement of hypocrites is confusion and despaire. Iob 36.13.

The blindnesse of hypocrites will neuer suffer them to knowledge their sinnes. Mal. 3.7.13,14,15.

Against the Iewes which were hypocrites. Isa. 48,1,2, to 12.

Against hypocrites that sanctifie themselues by outward works. Isa. 66.3,4.

The Lorde sheweth euidently, that the Iewes were hypocrites. Iere. 2.13.*

Of the hypocrisie and hypocritical repentance of Saul. 1. Sam. 15.23,30,30.* and 18.17,19.

Hypocrites pretend to set forth Gods glorie, when they maintaine idolatry. Ezra 4 2, to 17.

Hypocrites speake faire, but slander a man behinde his backe, and seeke his destruction,

Nehe.6.19.Ecclus.19.25,26.

The hypocrites shal not come before God. Job 13.16.

When hypocrites reigne, it is a signe of Gods displeasure. Job 34.30.

Hypocrites in heart.what they are,& what is their end. Job 35.13,14.

The cry of hypocrites God wil not heare. Psal.18.41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal 78.34,36, 37.yet God forgiueth such otherwhiles.verse 38.and why.vers.39.

Euery one is an Hypocrite and wicked. Isa.9 17.

Hypocrites seeme godly, but their deedes bewray them Jere.5.2.

Of hypocrites,& their reward. Eze.14.1, 3,4,7,to 11.

Hypocrites will cloke their sinnes with the visar of leaning vpon the Lorde. Micah.3. 11.

An Hypocrite hurteth his neighbour with his mouth. Pro 11.9.

Vaine glorious hypocrites haue their reward. Mat.6 2.

What hypocrites discerne, and what they doe not. Luke.12.56,57.

Of hypocrisie, looke more. 2.Sam.15.2, 3,to 7.2.King.1.1.* Gene.3.10 and 15.21. and 20,5.* and 27.8. Jerem.2.20. and 9.3. Ezek.33.31.Mic.1.2,to 13. Ecclus.19.24, 25,26.& 32.16.2.Mat.6.21.* Matt.2,7,8. and 7.5,21,22.* & 15.7,8,9.& 16.3.& 22.18. and 23.13,14,15.* and 24. 51. Mat.7 6,to 14.Lu.11.39.to 45.and 18.9.to 15. Acts 5. 3,to 12.& 8.18,23,24.and 13.10,11.Rom.2. 1,3,4.5.17.* Gal 2.11,12,13. 1.Tim.4.1, 2,3.1.Pet.2.1,2.16.

Hyre. We may not keepe backe the labourers hyre, and why. Deut.24 14,15.& 25.4. Leuit.19.13.

Christ giueth all men hyre alike. Matth. 20.8. Looke Wages and Whore.

The Hyreling will flee, when he seeth the wolfe. John 10.12,13.

All Hyrelings for money, may bee called Michahs priests. Judg.18.4.

Hyssope dipped in the blood of the Passeouer. Exo.12.22.reade Joh.19.29.Heb.9.19.

I

Iakes. Baals temple was made a Iakes. 2.Kings.10.27.

Fauxone, looke Asses.

& Idle talke & iesting condemned. Eph 5. 4 Mat.12.36.

Pharaoh calleth the people when they desire to serue God,Idle. Exo 5.8.

Against Idle huswiues.1.Tim.3.13.

Against Idle shepheards.Eze.34.2,to 17

Idleneſſe one of the sinnes of Sodome. Eze.16 49.

Dauid through his Idleneſſe committed aduiterie.1.Sam.11 1.*

Against Idleneſſe. Pro 12.11.& 18.9.Ecclus.33.24,26.2.Thes.3.10,11,12 1.Tim. 5 13.

Idole. What an Idole is.1.John 5.21.

Idolaters shall not inherite the kingdome of heauen.1.Cor 6.9.

Let vs not be Idolaters, leſt we perish as did the Israelites.1.Cor.10.7.

We ought to flee from Idolatry.1.Cor.10, 14.

The destruction of the Israelites came for their Idolatrie. Jere.16.11.* Eze.6.4.2. Kings 17.4.

Jeremiah reproueth the people for their Idolatrie. Jer.44.2.*

Idolatrie vsed especially of the priests and head gouernours themselues. Ezek.8.3,5.*

Idolatrie of the Israelites reproued, and yet not forsaken. Hos.12.10,11,14.

The Idolatry of Ahaiah and Aheliah. Ezek.23,2,3.4.*

The description of the Israelites Idolatrie,and how it was punished. 2.King.17.7, 13,18.*

Of the Idolatrie of the line of Iudah. 1. Kings 14.22.*

Jeroboam prouoked Israel vnto Idolatry. 1.Kings 14.7,16.*

God left the Idolatrous Canaanites among the Israelites. Judg.2.2,3. Josh.23. 12,13.

God reputeth disobedience for Idolatrie. 1.Sam.15.23.

The Israelites became Idolaters committing whoredome with the daughters of Moab Num.25.1,2,18.

Idolatry committed with the golden calfe. Exod.32 4,to 7.

Of the punishment of Idolaters.Exod.22, 20,& 23.32,33. Deut.17.2,5,to 8.& 29. 23, 26.and 30.17,18.Reue.21.8.

We may not honour Idoles, nor company with Idolaters. Exo.23.24,2.Chro.20,37.1. Cor 5.11.

All places of Idolatry ought to be destroyed. Deut.12.2,3.

We may make no compact with Idolaters. Exod.23.24,32,33.& 34.12.* 17.Deut.11. 16,17.Josh.23.7.

What euils proceed of Idolatry.Wis.14. 26.27.*

Against Idolaters,looke Psal.97.7.

Idolaters are cursed & miserable.Deu.27. 15.Wis 13.10.*

Of the vanitie of Idoles. 1.Sam.12.21, 1.Kin.16.26.Isa.46.1,2,5.*Jere.10.8.and how they tooke their beginning. Wis.14.1, 10,13.to 27.

Idoles are vnprofitable, & can do nothing. Isa.44.9.to 21.

Idoles are mocked. Isa 41.23.* Wisd.13. 10.*

Against Idoles and Idolatrie. Jer.10.3,4, 5,8.Eze.6.6.Baruc 6,3.* Psal.115.4,to 7. and 135.15,to 19.Isa.40.18,19,20.& 42.8.

Wee ought to make no Idoles or grauen image. Leu.26.1.for cursed is the Idole and Idole maker.Wisd.14.8.

An Idole is nothing in the worlde.1.Cor. 8.4.*

No agreement betweene the Temple of God and Idoles.2.Cor 6.16.

We ought not to turne to Idoles, or make molten gods.Leu.19.4.

Against worshippers of Idoles.Hab.2.18, 19,20.Amos 4.2,3,4.* Isa.42,8.Wisd.15. 6.and 16.1,to 20.

We ought not to sacrifice our children vnto Idoles Leuit.20,2,to 6.

Asa destroyed Idolatry.1.Kin 15.12,13; and so did Iosiah.2.Kings 23.4,5,20.

Of meate consecrated vnto Idoles.1.Cor. 8.4.

Who so eateth of meate sacrificed vnto Idoles,seemeth to fauour Idolatrie,1.Cor.10, 28.*

The golde or siluer of images and Idoles, are not to be coueted,but abhorred,and why. Deut.7.25,26.

No kindred or friendship is to bee regarded, which allureth to Idolatrie. Deut.13.6.

Idolatrie called fornication.2.Chro.21,11. It is the worke of the flesh. Gal.5.10.

Nothing is too deare for Idolaters. Jere. 10 9.

Idolaters haue plentie. See Plentie.

Idoles called by the name of blinde and lame.2.Sam.5.6.

Couetousneſſe called Idolatrie.Col.3.5.

Idoles and all that belong to them called filthineſſe.2.Chro.9,5.Acts 15.20.

Idoles called new gods.Deut.32.17.

Idolatrous Leuites,looke Leuite.

Idolaters by prayer thinke to moone their gods. Jona.1,5,6.looke Image and Gods.

& Ielous. God is Ielous and will haue vs trust in him onely.Exod.34.14. Deute.5.9. Exod.20.5.Nahum 1.2.

Paul Ielous with godly ielouſie. 2.Cor. 11.2.And not as others were. Gal.4.17.

Eliiah Ielous of the Lorde of hostes, and why.1.Kings 19.14.

The lawe of Ielouſie.Num.5.11.*

Gods Ielouſie for Zion.Zech.8.2.

A Ielous and a drunken woman is a great plague.Ecclus.26.6,8.

Against Ielouſie, Ecclus.9.1.

God is Ielous against them that feare not his threatnings. Deut.29.20.

God moued to Ielouſie with idolatry. De. 32.21.

Ieſting, looke Idle.

Iewes baptized vnto Moses.1.Cor.10 2.

The Iewes exercised in affliction, & why. Deut.8.2,3,5,16.

Of the Iewes obstinacie. Isa.48.4.Act.28. 27.

The reprobation of the Iewes, & their calling againe.Gene.49.10. Deut.4,26,to 32. Psal.59.6,11,to 16.Jere.31.1.*Isa.10.20, 21,22.Eze.33.28,29.& 37.22.* Hose.3,4, 5.Luke 21.24.Rom.11.25,26.Joh.10.16.

The union of Iewes and Gentiles in Christ. Isa.19.24.Ephe.2.2,15,18.*

Iewes of two sortes.Rom.2.28,29.

Paul desireth to be deliuered from the disobedient Iewes.Rom.15.31.looke Infidelity.

Ignorance no excuse. Luk.12,48. Deu.30. 11.Rom.10.6,7,8.

The heathen are strangers from the life of God through Ignorance.Ephes.4.18.

Sacrifices yeerely offered for the Ignorances of the people.Heb.9.7.

The Ignorance of the foolish, is put to silence by our well doing.1.Pet.2.15.

All men by nature are Ignorant of God. Wisd.13.1.2.Esd.5.39.

None can pleade Ignorance, Deu.30.11. Rom 10.6,7,8.*

A praye-

A prayer for the Ignorances. Psal. 3.2.*
Ignorance of the Scriptures, is the occasion of Gods wrath & breedeth all sinne, and sorrow. 2. kin. 17. 26. Psal. 35. 10, 11. Pro. 28. 29, 30, 31. Isa. 1. 3, 4. and 5. 13. Wisd. 5. 6, 7. and 14. 21. Ecclus. 4. 25. Matt. 15. 14. Mar. 12. 24. Job. 3. 19, 20, 21. and 12. 35. Rom. 1. 28.* Rom. 10. 2, 3. 1. Cor. 14. 38. and 15. 34. 1. Cor. 2. 8. 1. Thess. 4. 13. Acts 3. 17.
The Athenians worshipped ignorantly. Acts 17. 23.
Who so is simple and ignorant, must haue recourse to the holy Scriptures. Pro. 9. 4, 5. John 6. 55, 58.
Image. Why, no Image was seene, when God gaue the Law. Deut. 4. 15, to 20.
God forbad the making of Images to serue, or bow downe vnto. Exo 20. 4, 5. Leui. 26. 1.
The danger that commeth by making Images. Deut. 4. 25, to 25.
God abhorreth the Images that are made to be honoured. Deu. 9. 12. And curseth them that make them. Chap. 27. 15.
The Iewes did trust in Images, & sought to them for ayde. Deut. 32. 37, 38.
God commanded the Israelites, to destroy all Images and their worshippers. Deu 7. 2, to 6. Num. 33. 52.
Micah had a grauen and a molten Image in his house. Judg. 17. 4. Which certaine of the tribe of Dan tooke away, and set vp in the citie of Dan. Judges 18 13.*
Those that loue and worship Images, what they are worthy of. Wisd. 15. 6. & 16. 1, to 23.
The sight of Images stirreth vp the desire of the ignorant vnto Idolatrie. Wisd. 15.
Images set vp. 1. kin. 12. 28, 29.* 2. Chron. 25. 13. & 33. 2, to 10. Dan. 3. 2, to 8. Hos. 13. 2. 1. Mac. 1. 57. looke Idoles.
Images pulled downe and defaced. Exod. 32. 20. Deu. 9. 21. Judg. 6. 25, 28. & 10. 16. 1. Sam. 7. 3, 4. 2. kin. 10. 26, 27. & 11. 18. 2. kings 18. 4. 2. Chr. 14. 3 & 15. 8. & 27. 3. & 23. 17. & 29. 16. & 30. 14. & 11. 1. 2. Chr. 33. 15. & 34. 3, to 8. 1. Macc. 5. 67 and 13. 47, 48. and 14. 7.
Warnings, exclamations, & threatnings against Images and idolaters. Deut. 4. 23, to 29. & 5. 31. & 6. 3, 12, to 17. & 7. 25, 20, 26.* 8. 21.* & 11. 16, 17, 18. & 12. 30, 31. & 13. 3, 8.* & 29. 20.* & 30. 17, 18. Josh. 23. 11.* & 24. 14, 20. 2. Chro. 7. 19.* Isai. 1. 20, 24, 25. & 2. 8. 9, 18.* Ie. 5. 6, 7, 19.* & 7. 9.* & 17. 3, 5 & 19. 3.* Ezek 6. 3.* & 23. 22, 23, 24, to 36.* Hos. 4. 12.* Mich. 1. 5.* Hab. 2. 18, 19. Zeph. 1. 2.*
Worshipping of Images punished. Exod. 31. 20, 27, 28. Leu 10. 1, 2. Num. 25. 4, to 10. Judg. 2. 14, 15 & 3. 8, 12. & 4. 1, 2. & 6. 1, to 7. and 10. 7, 8. & 13. 1. 1. Kin. 11. 14, 23.* & 13. 4. & 14. 10, 11, 17. 2. kings 2. 4, 16.* & 22. 12, to 17. 23. and 24. 18, 20. and 25. 16. 27.* and 28. 5, to 9. and 39. 8, 9. & 33. 11. Lam. 1. 3.* and 2.* & 3. 2, to 18, 42.* and 4. 1, 9.* Ezek. 5. 12. Rom 1. 24.* 1. Cor. 10. 5, 7, 8.
God created man in his owne Image incorruptible. Gen. 2. 27. Wisd. 2. 23. and to the same Image he shal be renued. 1. Cor. 15. 49. Ephe. 4. 23, 24. Col. 3. 10.
Iesus Christ the Image of the inuisible God. Col. 1. 15.
Man is the Image and glorie of God. 1. Cor. 11. 7.
The Image of a voyce. 2. Esdras 5. 37.
Imagination. He that seemeth to himselfe to bee somewhat, deceiueth himselfe in his owne imagination. Gal. 6. 3.
The imaginations of mans heart are euill continually. Gen. 6. 5. and 8. 21.
Wee may not follow the Imaginations of our owne heart. Num. 15. 39. looke Thinke.
Imitate. looke Follow.
Immortalitie. God only hath immortalitie. 2. Tim. 6. 16.
God hath giuen vs his spirit in earnest of our immortalitie. 2. Cor. 5. 4, 5. Ephes. 1. 14.
This mortall must put on immortalitie. 1. Cor. 15. 53.
Adam had bene immortall, if hee had not eaten the forbidden fruite. Gen. 2. 7. & 3. 22.
The keeping of Gods Lawes is the assurance of Immortalitie Wisd. 6. 18. and Immortalitie maketh vs neere God. Wisd 6. 19. looke Soule.
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The remedie for impacience. 1. Thessalo. 5. 18.
Of Impaciencc, and the punishment thereof. Exod. 14. 11. and 15. 24. and 16. 2, 3. and 17. 2, 3. Num. 11. 4, to 16. and 14. 1, 2, 3, 4. 10. 22.* and 21. 4, 5, 6. Job 3. 1.* Psa. 12. 8, 13, 18, 19. Eccles. 2 15.
Impossible. For obstinate blasphemous Apostates to be renewed by repentance. Heb. 6. 4, to 9.*
That seemeth impossible vnto man is possible and easie vnto God. Gen. 18. 14. Matt. 19. 25, 26. Marke. 10 24, to 28. Luke 1. 37 and 18. 25, 26, 27. Zech. 8. 6.
It is impossible for man to fulfill the Law of God absolutely. Deut. 6. 1, 2, 5, 6. & 27. 26. Mat. 5. 17, 21, 22, 27, 28, 37, 38.* Actes 15. 10. Rom. 7. 14, 15, 17, 23, 24.* and 8. 3. 1. Cor. 2. 14. James 2. 10, 11, 12.
Incarnation. The Incarnation of Iesus Christ brought ioy vnto the faithful. Isa. 4. 2.*
Incense. Of offering incense. Leuit. 2, 1.
Incest of Lot. Genesis 19. 34.
Incest forbidden. Leuit. 18. 6, 22, 23. and 20. 15, 16. Rom. 1. 27.
Inchanters. looke Soothsayers.
Incomprehensible. are all Gods workes. 2. Esdras 4. 11.
Incorruptible. Man created incorruptible. Wisd. 2. 23.
Man shall rise againe incorruptible. 1. Cor. 15. 52, 53.
Incredulitie. looke Vnbeliefe.
Indifferent things lawfull, but some not expedient for some respects. 1. Cor. 6. 12, 13. Eccles. 37. 27.
Paul was conformable to all indifferent things, and why. 1. Cor. 9. 22.
Infamie. looke Report, and Slander.
Infidels. How the Iewes became Infidels. Deut. 32. 18. 1. Sam. 17. 10.
Nothing pure to Infidels. Tit. 1. 15.
Satan blindeth the eyes of the Infidels. 2. Cor 4. 4.
Of Infidel heathes, which denie the resurrection. 1. Cor. 15. 32, 33.
The ende of Infidels. 1. Peter 4. 17, 18. Rom. 2. 8, 9.
Horrible iudgements denounced against Infidels. 2. Thess. 1. 10. 11, 12.
We ought not to company with Infidels, and why. 1. Cor. 6 14, 15.
Infidelitie of the Israelites pursued by Pharaoh. Exod. 14. 10, 11, 12. of Moses and Aaron, when the people chidde for water. Num. 20 10, 12.
Moses reproueth the Israelites for their Infidelitie, Deut. 1. 32.
Infirmitie shall be taken away from them that obey God. Deut. 7. 15.
Christ felt our infirmities, and yet was without sinne. Heb. 4. 15.
Christ crucified concerning his infirmitie, liued through the power of God. 2. Cor. 13. 4.
Paul reioyced in Infirmities, and why. 2. Cor. 12. 9, 10.
Mans Infirmitie and Gods grace. Ezek. 3. 14.
Ingratitude. looke Vnthankefulnesse.
Inheritance. To whome the inheritance of the deceased without heire male shall discend. Num. 27. 1, to 9.
Naboth would not forgoe his inheritance. 1. kings 21. 3.
God was the inheritance of the Priestes and Leuites. Deuter. 18. 1, to 9. and 20. 9. Num. 18 8, 20, 26.*
The inheritance of heauen commeth not to vs by workes, but by Gods promise, through faith. Gal. 3. 18, 22.
An inheritance immortall is reserued for vs in heauen. 1. Pet. 1. 4.
Why Christ refused to diuide the inheritance betweene the two brethren. Luk. 12. 13, 14.
No fornicators, idolators, &c. shall inherite the kingdome of heauen. 1. Corinth. 6. 9, 10. Ephes. 5. 5.
Iniquitie. Because iniquity shalbe increased, the loue of many shalbe cold. Mat. 24. 12
God disclareth the iniquities of fathers vpon the children of such as hate him. Exod. 20. 5. Deut. 5. 9.
God forgiueth iniquitie. Exod. 34. 7.
He that hath loue, reioyceth not in iniquitie, but in trueth. 1. Cor 13. 6.
Those that are elect, depart from iniquity. 2. Tim. 2. 19.
Iniuries to be reuenged, Christ forbiddeth. Mat 5. 39, 40.
We must rather suffer iniurie, then goe to law with our neighbor. 1. Cor 6. 7.
Wee ought not to bee angry, nor doe any thing by iniurious practises. Ecclus. 10 6.
We ought not to bee mindfull of iniuries. Leuit. 19. 18.
Ioseph pardoned his brethren the iniuries they had done him. Gene. 50 17, 19, 21. and Dauid suffered the iniurie of Shimei. 2. Sam. 16. 7, 10.
Moses reproued him that had iniured his fellowe. Exod. 2. 13. and defended Iethros daughters from iniurie. Exod. 2. 17.
Dauid reuenged the iniurie done to his seruants. 2. Sam. 10. 5. 12.*
Innocents are oppressed. Eccles. 4. 1.
None innocent before God. Exod 34 7.
Wee ought not to slay the innocent. Exod. 23. 7. and cursed is he that taketh reward

to that ende. Deut. 27. 25.
Innocent. Uriah & other Innocents ſlaine by Dauids commandement. 2. Sam. 11. 17.
Samuel pleadeth his innocencie before the people. 1. Sam. 12. 2, to 6.
The innocencie of Tobias. Tob. 2, 13, 14.
Job recited his innocencie. Job 31. 1.*
Herod cauſeth the innocent children to be ſlaine. Matt. 2, 16.
Pilate ſaid he was innocent of the blood of Chriſt. Mat. 27 24.
Abimelech tooke Abrahams wife with innocent hands. Geneſis 20. 5.
Innocent as Doues, looke Simple.
Euery man ought to defend his innocencie. Joſh. 22. 21, to 33. 1. Samuel 1. 15, 16, 1. Kin. 1. 18.* Jerem. 37. 13, 14, 18. Joh 8. 46, 49.* Acts 2, 13, to 37. and 6. 11, 13. and 7. 2.* and 28. 17.*
Inordinate affection ought to be mortified in vs. Col. 3. 5.
Euery brother walking inordinately, is to be ſhunned. 2. Theſſ. 3 6.
Inquire. Wee ought to inquire or ſue to God for ayde in ſickeneſſe, and not to Idoles. 2. Kings 1. 16.
Joſhua made peace with the Gebionites, and inquired, or counſelled not with God. Joſh 9. 14, 15.
Inſtructed. God inſtructed the Iſraelites 43 yeres. Deut 8. 2, 3.
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Inſurrection, looke Rebell.
Intemperancie breedeth diſeaſes. Eccluſ. 31. 19, 20. and 37. 29.
Intent. Of good intent, looke Good.
Interceſſor. Abraham an interceſſor for the Sodomites. Geneſis 18. 23.*
Chriſt is our onely interceſſor vnto God his father. Rom. 8. 34. 1. Joh 2. 1. looke Mediator.
Interpretation of dreames commeth of God. Gene. 41. 8, 15, 16.
He that ſpeaketh a ſtrange tongue, ought to pray that he may interpret it. 1. Cor. 14. 13.
The interpretation of tongues is a gift of the holy Ghoſt. 1. Cor. 12. 10, 11.
Intereſt, looke Vſurie.
Intruſe. We ought not to conſent vnto ſuch as intrude vs vnto ſinne. Pro. 1. 10, to 20.
Inuentions. Curſes againſt wicked works and inuentions of men. Deut. 28. 20.* Wiſd. 15. 4.
Vaine inuentions are not to bee regarded. Pſal. 119. 113.
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The *Inward* man delighteth in the Lawe of God Rom. 7. 22. and is renued dayly. 2. Cor. 1. 16.
Iourney. Paul iourneyed often. 2. Cor. 11. 16.
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A Sabbath dares iourney. Acts 1 12.
Ioy. The faithfull ſuffer with ioy the ſpoyling of their goods, and why. Heb. 10. 34.
What ioy is in heauen for one ſinner that conuerteth. Luke 15. 7.
The ſorowes of the godly ſhall be turned into ioy. Joh 16. 20, 21, 22.
All true ioy and peace proceedeth from the holy Ghoſt. Rom. 14. 17 Galat. 5. 22. by the preaching of the Goſpel. 1. John 1. 4.
Chriſt would that his ioy ſhould be fulfilled in vs. John 17. 13, 17, 19.
The two Maries did ioy in Chriſts reſurrection. Matth. 28. 8. and ſo did his diſciples. Luke 24. 41, 52.
The birth of Chriſt was tidings of great ioy. Luke 2. 10.
Of ioy and peace of conſcience, looke Ac. 2. 46 and 8. 8, and 13. 52.
The feare of the Lorde giueth ioy. Eccluſ. 1. 12. and prolongeth the life of man. Eccluſ. 30 22.
Ioyfull giuer, looke Giuer.
Ioyes ordeined for the godly. Rom. 2. 7, 10. 1. Cor. 2. 9. Iſai 35. 10. and 51. 3, 11.
¶ *Iſraelites* of two ſorts. Rom. 9. 6. 1, Cor. 10. 18 Gal. 6. 16. looke Children.
¶ *Italie.* Paul ſailed into Italie. Ac. 27. 1. 6.* looke in the firſt Table.
Cornelius captaine of the Italian band. Acts 10. 1.
¶ *Iudges*, and *Iudgement.* Iudges are exhorted to iuſtice and wiſedome. Wiſd. 6. 1, 2, 3.
Whoſo preſumptuouſly diſobeieth þ Iudge that iudgeth right, ought to die. Deu. 17. 12.
The Iudge ought not to haue any regard of perſons. Leuit. 19. 15.
Iudges ought to be mercifull to the widow and the fatherleſſe. Pſa. 3. 3.
Iudges termed gods. Pſal. 82. 1.
Wee ought not to raile vpon Iudges, &c. Exod. 22. 28. Acts 23. 5.
An example of a true Iudge or Prince. 1. Sam. 12. 3, 3.*
Of Moſes Iudges, ſee Centurion.
Othniel was Iudge ouer Iſrael. Judg. 3. 9, 10. ſo was Debozah. Judges 4. 4.
God many times deliuered his people for their Iudges ſake. Judges 2. 18.
The Iſraelites hauing no Iudge, became idolaters. Judges 17. 6.*
Samuels children were bribing Iudges. 1 Sam. 8. 3.
Wicked Iudges condemned innocent Naboth. 1. kings 21. 11, 13.
That God is Iudge of all the worlde, and how he iudgeth, reade Gen. 18. 35. Deut. 10. 17, 18. Job 34. 11, 12. Pſal. 7. 8, 11. and 49. 2. Pro. 24. 12. Iſai 11. 3, 4. Eccluſ. 35. 12. Matt. 16. 27. Rom. 2. 1, to 12. 1. Corin. 4. 3, 4. Heb. 12. 23. 2. Tim. 4. 1. Mal. 3. 5.
Chriſt ſhall iudge both quicke and dead. Acts 10. 42. Rom. 14. 9, to 13. Joſh. 5. 27.
We may not be raſh Iudges of other. Mat. 7. 1, 2, to 6.
Iudges ruled in Iſrael 450. yeeres. Actes 13. 20.
Like Iudge, like officers. Eccluſ. 10. 2.
The meanes to iudge righly is to regard Gods glory, and not priuate commoditie. John 5. 43.
Iudge none bleſſed, before his death, and why. Eccluſ. 11. 28.
Iudges execute not mans iudgement, but Gods. 2. Chr. 19. 6.
The faces of Iudges are couered by God. Job 9. 24.
Iudges and Princes ſhall abide the ſtrict iudgement, if they abuſe their authoritie. Wiſd. 6. 5, to 10.
God doeth iudgement to the fatherleſſe and widow. Deut. 10. 18.
God iudged Dauids cauſe againſt Nabal. 1. Sam. 25. 38, 39.
Moſes iudged controuerſies betweene the Iſraelites from morning till euen. Exod. 18. 13. ſo did the Elders. Exod. 24. 14.
Why Aaron bare the names of the twelue tribes in the breſtplate of iudgement. Exod. 28. 29.
Samuel went his circuite to execute iudgement yere by yere, al his life. 1. Sa. 7. 15, 16.
In iudgement we may not follow the opinion of the multitude to ouerthrowe the trueth. Exod. 23. 2.
What equitie is required in iudgement. Exod. 23. 1, 7, to 10.
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Wee ought not in iudgement to peruert the right of ſtrangers, fatherleſſe, &c. and why. Deut. 27. 17, 18.
Abraham commanded his houſhold to doe righteouſneſſe, and iudgement. Gen. 18. 19.
Jeremiah exhorteth the king of Judah to execute righteouſneſſe and Iudgement. Jerr. 22. 3.
Dauid executed iudgement to all his people. 2. Sam. 8. 15.
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Wee muſt haue Gods iudgements before our eyes. 2. Sam. 22. 23.
If Gods hand take hold on iudgment, her wil reuenge thoſe that hate him. Deu. 32. 41.
Gods iudgements are iuſt, & like a great deepe. 2. Eſd. 5. 40. Rom. 11. 33. Pſal. 36. 6.
Whatſoeuer we do, is ſubiect to the iudgment of God, and not of men. Rom. 14. 6. 8, 10, 13, 14.*
The iudgement and vnſearcheable wiſedome of God is manifeſted by his workes Job 37. 1, 2.*
The iudgements of God are wonderful. Wiſd. 16, 17.
The wicked haue no conſideration of Gods iudgements. Pro. 28. 5.
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We may not iudge the seruants of Christ concerning meates, and why. Rom.14.3,to 9.Col.2.21,22,23.
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Why Christ came into iudgement into this world.Ioh.9.39.
Christ shall bring foorth iudgement vnto victorie.Mat.12.20.
Christ affirmed that the iudgement of the world was by his vanquishing of the deuill. Ioh.12.31.
Paul passed litle to be iudged of any: nay he iudged not himselfe.1.Cor.4.3,4.
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Iust men shal shine as the Sunne. Matt. 13.43 Looke Day.
The iust shall liue by faith. Hebr.10.38. Gal.3.11.Rom.1.17.Heb.2.4.
Those are iust, whose sinnes are couered. Psal.32.1,2.Rom.4.7,8.
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Iustice. Abraham the paterne of Gods iustice. Isa 41.2.
Iustification. Christ died for our sinnes, and rose for our iustification. Roman 4.25 looke Righteousnesse.
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God iustifieth, who can condemne? Rom. 8 33.34.
No man is iustified by the lawe, but by faith in Christ. Gal.2.2,*16.
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Wisedome iustified of her children. Matt. 11.19.
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K

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Wee must keepe Gods commandements. Exod.15.26. in keeping whereof is great reward. Psal.19.11.
God did great acts for his people, that they should keepe his commandements Deu.11. 7 8. And is mercifull to those that keepe them. Exodus 20 6.
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Moses kept the sheepe of Iethro his father in law Exod.3.1.
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He that deserueth in the Lord keepeth his commandements. Eccles. 32 24.
The keeper of the prison of Philippi conuerted. Acts 16 27 to 35.
We must pray to be kept blameles to the comming of Christ.1 Thes.5 23.
To keepe holy, Looke Sanctified.
Keyes of binding and loosing. Matth.16. 12.and 18.16,17.* Iohn 20.23.
Wherein the keyes and authoritie of the Church consisteth. Matke 16.15 Luke 22. 24 25,26.Acts 2.38.* 1.Peter 5.2,3.
The keye of Dauid. Reue 3.7.
The key of the bottomles pit. Reue 9 1.
Kill, God doth kill and make alme. Deu. 32 39.1.Sam.2.6.
God would haue killed Moses in the inne. Exodus 4.24.
God willeth the Israelites to kill all the people that they found in the land of promise. Deut.7.16.
We ought not to kill. Exod.20.13. Deut. 5.17.Gen 9 6.
Whosoeuer killeth must be killed. Gen 9. 6.Exod.21.12,to 15.Leu 24.17.Saul commanded that Dauid should be killed, 1.Sa. 19.1.
Of those y haue killed themselues. 1.Sa. 31 4.2.Sam.17.23.1.kin.16.18 2.Mac.16. 13 and 14.37.41.Mat.27.5.Acts 1.18.
For Christes sake wee are killed all day long. Rom.8.36.
If the wicked refraine to kill, how much more ought the godly. Ionah 1.14.

Kindneſſe. Chriſtians ought to put on kindneſſe, &c. Col. 3. 12, 13, 14.

Kindred. Looke Tribe.

King The King is ordeined to doe equitie and iudgement. 1. King. 10 9.

A King by iudgement maintaineth his realme. Pro. 29. 4.

The King ought not to haue many wiues, and why. Deut. 17. 17.

Kings are forbidden to drinke wine exceſſiuely, and why. Pro 31. 4, 5.

The Kings heart is in the hand of the Lord. Pro 21. 1.

The wrath of a King is as meſſengers of death Pro. 16. 14. and 20. 2.

Wo to the land when the King is a child. Eccles. 10. 16.

Jeremiah exhorteth the King to execute iudgement. Jere. 22. 3.

The Lord wil ſet a wiſe King ouer his beloued. 2. Chro 1. 11.

What is the honour of a King, and howe his throne may be eſtabliſhed. Pro. 25. 4, 5.

Kings changed. Looke Kingdome.

The King muſt reade Deuteronomie all his dayes Deut. 17. 18, 19, 20.

The health and victorie of Kings commeth of God. Pſal. 144. 10.

We muſt honour the King, and ſubmit our ſelues to his ordinances. 1. Pet. 2. 13, 17. and pray for al that are in authoritie 1. Tim. 2. 2.

An exhortation vnto Kings and Iudges. Pſal. 2. 10, 11, 12.

When the Iſraelites had no Kings or magiſtrate, euery man did what he liſted. Iudg. 17. 6.

The Iſraelites deſire a King to iudge them. 1. Sa 8 5, 12, 20. Wherefore Samuel reproueth them. 1. Sam 10 19. and 12. 12.

King and people doing wel, ſhalbe preſerued: doing euil, ſhall periſh. 1. Samu. 12. 14, 15, 25.

What maner of men earthly Kings naturally are 1 Sam 8 9, 10, to 19.

A lawe written for the Kings to obſerue. 1. Sam. 10 25.

Saul is inſtituted King againſt his will. 1. Sam. 10. 22, 23, 24.

Jehoiada the hie Prieſt taught Jehoaſh the King. 2 Kings 12. 2.

Dauid, Ioſiah, & Hezekiah were Kings that feared the Lord Eccelus. 49. 9. & ſo was Aſa and Jehoſhaphat. 1. kin. 15. 11. 2 Chro. 17. 3.

Prophets boldly reproued Kings. 2. king. 5. 8. 2. Sam. 12. 7.

The people honoured King Salomon for his wiſedome 1. Kings 3. 28.

Fiue Kings hanged Joſh. 10. 16, 22, to 28.

The King of Ai hanged. Joſh 8 29.

Elah King of Iſrael, being drunken, was ſlaine by his ſeruant. 1. Kings 16. 9, 10.

The Kings of Edom. 1. Chro. 1. 43.*

To the King euerlaſting, immortal, &c. be glory for euer and euer. 1. Tim 1. 17.

Chriſt affirmed that hee was the King of the Iewes. Mat. 27. 11. Pilate confeſſeth it, the Iewes denie it. John 19. 15.

Chriſtians are Kings and Prieſtes, &c. 1. Pet. 2. 9. Reu. 5. 10.

Kings haue committed fornication with the great whore. Reuel. 17. 2.

Of the King of feare. Job 18.

Kings haue dominion ouer their ſubiectes bodies and cattel. Nehe. 9. 37. looke Princes.

Kingdomes are preſerued by God. Eſter 16. 16.

The kingdome of Saul was renewed in Gilgal. 1. Sam. 11, 14.

Adoniiah vſurpeth the kingdome of his father. 1. Kings 1, 5.

The change of kingdomes is a worke of God for ſinne. Job 34. 24. Eccle. 10. 8. Pro. 28. 2.

The ende of the kingdome of Iſrael is threatned. Amos 8. 2. for their ſinnes. 2 Kin. 17. 7, 8. and of the kingdome of Iudah. 2. Kings 23. 27.

The ſtate of a kingdome conſiſteth in the goodneſſe of the king. Ecclus. 10. 2, 3.

Of the foure monarchies or kingdomes of the world. Dan. 7. 17.

The ſucceſſion of the foure kingdomes. Zech. 6. 5.

The kingdome of Chriſt deſcribed. Gen. 49. 10 Iſa. 32 1, 2.* Pſal. 72. 1.*

Chriſts kingdome ſhal haue no ende. Iſa. 9. 7. Luke 1. 33.

God confirmeth his promiſes touching the kingdome of Chriſt. Iſa. 54. 4.*

Chriſt teacheth that it is our fathers pleaſure to giue vs the kingdome of heauen. Lu, 12. 32.

Chriſtes kingdome is not of this worlde. John 18. 36. appointed to the faithful by him ſelfe, & his father appointed it to him. Luke 22. 29. 30.

The kingdome of God is prepared for the chooſen. Mat. 25. 34.

Through many afflictions the godly are vouchſafed to enter into the kingdome of God. Acts 14. 22. 2. Thel. 1. 5.

Who ſhall not inherite the kingdome of God. Galat. 5. 19, 20, 21. 1. Cozin. 6. 8, 9, 10. and 15. 50.

The parable of the figge tree ſhewing when the kingdome of God is neere. Mat. 24 32, 33.

Kingdome of God, taken for the adminiſtration of the Goſpel. 1. Cozin. 4. 20. For the Goſpel it ſelfe Matth. 21. 43. for all that belongeth to the glorie of God. Matt. 6. 33. for Gods ſpirituall gouernment of the faithfull in the perſon of Chriſt. Mar. 1. 15. for euerlaſting life. John 3. 3. and for the preaching of the Goſpel. Mat. 4. 30, 31. and 9. 1.

Kingdome of heauen for the newe ſtate of the Church. Matt. 5. 19. and 11. 11. and 15. 43. for the doctrine and preaching of the goſpel. Matt. 11. 12. & 13 24. For the kingdome of Meſſias. Mat. 3. 2. for eternal life. Mat. 5. 20. and 7. 21. and 19. 21. and for the viſible Church. Mat. 5. 19. and 13. 14, 47.

Kingdome of the Sonne of man, for the glorie of Chriſtes aſcenſion, or for the preaching of the Goſpel. Mat. 16. 28.

The Apoſtles were commanded to preach that the kingdome of God was at hand. Matth. 10. 7.

To whome it is giuen to vnderſtand the myſteries of the kingdome of heauen. Matt. 13. 11.

Wherein the kingdome of God conſiſteth. Rom. 14. 17.

The kingdome of heauen ſuffereth violence. Mat. 11. 12.

The kingdome of God is not in word, but in power. 1. Cor. 4. 20.

To whom the kingdome of heauen appertaineth. Matth. 19. 14. Mar. 10. 14, 15.

None can enter into the kingdome of God except he be regenerate. Joh. 3 3, 5 to 9.

Many are called vnto the kingdome of heauen, but fewe enter. Luke 14. 15, to 25. Matth. 22. 2, to 15.

Rich men hardly enter into the kingdome of heauen. Matth. 19. 24, 25, 26. Marke 10, 23, to 28.

The kingdome of God is within vs. Luk. 17. 21. Looke Leauen.

Firſt ſeeke the kingdome of God. Matth. 6. 33.

The Phariſes neither enter into the kingdome of heauen themſelues, nor ſuffer other. Matth. 23. 13.

Chriſts caſting out of Deuils by vertue of the holy Ghoſt, ſhewed that the kingdome of heauen is come. Matth. 12. 28.

The Phariſes aſke Chriſt, when the kingdome of heauen ſhould come. Luk. 17. 20.

The Iewes dreamed of a reſtitution of the kingdome of Dauid. Marke 17 7, to 12. and the Apoſtles aſked Chriſt, when hee would reſtore the kingdome to Iſrael. Acts 1. 6.

Of the ſpirituall kingdome of God. 1. Sam. 2. 9, 10. and 29. 9, 11, to 26. Pſal. 2. 9, 10. and 9.* and 21. 5.* and 72.* and 110.* and 45.* and 22. 25.* and 144. 18.* Iſa. 11, 2.* and 41, to 18. and 42. 3, 4, 7. Jerem. 25. 5 and 33. 20.* Ezek. 34. 23.* and 37. 16. Dan. 2 44, 45, 46. and 4. 28, 31.* and 7. 27. and 9. 24, 25. Hoſe. 3, 4, 5. Mich. 4.* and 5.* Zech. 7. 9.* Luke 22. 69.* and 23. 2. John 12, 32, 36. Heb. 1. 2. and 2. 3.

Kiſſe. Iſhak kiſſed his ſonne Jaakob. Genes. 27. 27.

Jaakob kiſſed Rahel. Genes. 29, 11. and Joſephs children. Gen. 48. 13.

Laban kiſſed his ſonnes and daughters. Gen. 31. 55.

Eſau kiſſed Jaakob. Gen. 33. 4.

Joſeph kiſſed his brethren. Gene. 45. 15. and his father being dead. Gen. 50. 1.

Aaron kiſſed Moſes. Exo 4. 27. and Moſes father in law. Exod. 18. 7.

Naomi kiſſed her two daughters in lawe. Ruth. 1. 9.

Samuel kiſſed Saul. 1. Sam. 10. 1.

Jonathan and Dauid kiſſed each other. 1. Sam 20 41.

Dauid kiſſed Abſalom. 2. Samu. 14. 33. and Abſalom the people. 2 Sam. 15. 5.

Dauid kiſſed Barzillai. 2. Sam. 19. 39

Eliſha deſireth that he might goe kiſſe his father and mother. 1 Kings 19. 20, 21.

A chaſte and holy kiſſe, a token of perfite charitie. Rom. 16. 16. 1. Cor. 16. 20. 2. Cor. 13. 12. 2. Thel 5. 26. 1. Pet. 5. 14.

The brethren kiſſed Paul at his departing. Acte. 20. 37, 38.

The ſinfull woman kiſſed Chriſtes feete. Luke 7. 38, 45.

Judas betrayed Chriſt with a kiſſe. Luk. 22 48. Matth. 26. 48, 49. Marke 14. 44, 45.

Knees and *Kneeling*. Salomon prayed kneeling on both his knees, 1. Kings 8. 54. so did Daniel. Dan. 6. 10.

The 50 souldiers sent to Eliah, fell on their knees before him. 2. Kings 1. 13, 15.

God hath reserued 7000. in Israel that had not bowed their knees to Baal. 2. King. 19. 14, 18.

Those that kneeled downe to drinke water, were forbidded to go with Gideon. Jud. 7. 5, 6.

Miserable apostumes in the knees, shall afflict the disobedient. Deut. 28. 35.

Know. God will be knowen to be Lorde. Exod. 7. 17.

We know God, if we keepe his commandements. 1. John 2. 3. 4, 5.

To knowe and bee knowen of God, looke Gal. 4. 9.

The Lord knoweth who are his. 2. Tim. 2. 19.

To knowe, for to haue to doe. Gen. 4. 1. 1. king. 1. 4. for to doe good. Ruth. 2. 10. and for to proue or allow. Reue. 2. 2.

God hath not cast away his people whom he knew before Rom. 11. 2.

Whom God knewe before, them he ordayned to bee like fashioned to the image of his Sonne. Rom. 8. 29.

Wee must meditate in Gods Lawe, to learne to know our duetie, and do it. Josh. 1. 8. 1. Kings 2. 3.

Knowledge puffeth vp, but loue edifieth. 1. Cor. 8. 1.

Bezaleel and Aholiab were filled with knowledge, &c. Ex. 31. 3. & 35. 30. so was Hiram. 1. kings 7. 17.

John Baptist brought knowledge of saluation. Luke 1. 77.

Wee ought to increase in the knowledge of God. Col. 1. 10.

Some euer learning, & neuer able to come to the knowledge of the trueth. 2. Tim. 3. 7.

Wee ought to haue a zeale according to knowledge. Rom. 10. 2.

The tree of knowledge of good and euill. Gen. 2. 9. and 31. 5. 7.

The Lord is a God of knowledge. 1. Samuel 2. 3.

The knowledge of God is better then burnt offerings. Hose. 6. 6.

The true knowledge is to reft vpon God, Hose. 14. 9. looke Wisedome.

The Priestes lips should preserue knowledge. Mal. 2. 7.

Kowe. Of the sacrifice of the red kowe. Num. 19. 2, 9.

Two milch kine sent away from Ekron, with the Arke of God. 1. Sam 6. 7, 10, 12.

Unthankefull princes are called kine, and why. Amos. 4. 1.

L.

Labour. Mans life is a continuall labour and trauaile. Job 7. 1.* Eccles. 1. 8. Psal. 90. 10. Ecclus. 18. 6.

We ought to line of our labours. Prouer. 5. 15.

The prayse of labour. Prouer. 12. 11. Ecclus. 7. 15.

Labour bringeth abundance. Pro. 14. 23.

He that shunneth labour, shall come to pouertie. Pro. 20. 4 and 21. 5, 17.

The labours of the disobient shall bee deuoured with grashoppers. Deut. 28. 38.

God beheld the labour of Iaakobs hands. Gen. 31 42.

Pharaoh commanded to oppresse the Israelites with labour. Exod. 1. 14. and 5. 9.

Paul boasted not of other mens labours. 2. Cor. 10. 15.

Paul appropueth himselfe the minister of God in labours. 2. Cor. 6. 5. and 11. 23.*

Our labour shall not be in vaine, if it be wrought in the Lord. 1. Cor. 15. 58.

Those that die in the Lord, rest from their labours, &c. Reuel. 14. 13.

We ought to reuerence those that labour in the Gospell. 1. Cor. 16. 16.

The Apostles reaped the Prophets labour. John 4. 38.

The Labourer is worthy of his wages. Luke 10. 7. 1. Tim. 5. 18.

The labourers are few. Matth. 9. 37.

God heareth the cry of Labourers and men in aduersitie. Deut. 26. 7.

Labour and trauaile for sinne is layde vpon all men. Gen. 2. 19. and 3. 19. Exod. 20. 9, 10, 11. and 34. 21. Deut. 5. 13, 14, 15. Tob. 2, 11.* Psal. 104. 23 Prou. 10. 3, 4, 5, 16. and 14. 4. 23. Eccles. 3. 10. and 1. 13. John 21. 3, 6. Acts 18, 2, 3. and 20. 34. Ephes. 4. 28. 1. Cor. 4. 12, 1. Thess. 2. 9, 2. Thess. 3. 10.

Labour maketh not rich, but the blessing of God. Gen. 3. 11. & 26. 12. and 30. 27, 30.* Deut. 8. 3, 4, 16. Job 42. 10.* Pro. 10. 3, 6. Eccles. 18. 2, 3, 4. Eccles 11. 11, to 18.

Lacke. He that giueth vnto the poore, shall not lacke. Pro. 28. 27.

Ladder. Iaakob sawe a Ladder in his dreame. Gen. 28. 12.

Laden. Christ calleth vnto him all that are laden. Matt. 18. 28.

Lake burning with fire and brimstone. Reue. 21. 8.

Lambe. The oblation made with a Lambe Leuit. 3. 7.

The maner of eating the Paschal Lambe. Exod. 12. 3, to 29.

Christ is the Lambe who hath taken away our sinnes. Joh. 1. 29. Reue. 5. 8, 9.

How the Lambe Christ is honoured. Reu. 5. 6, 13. which stood vpon mount Sion. Reuel. 14. 1.

Christ willed Peter to keede his Lambes. John 21. 15.

Lame Mephibosheth accused. 2. Sam. 4. 4. and 16. 1, to 5.

Lamentation of Dauid ouer Saul and Jonathan. 2. Sam. 1. 17.*

Israel lamented for the Arke 1. Sam. 7. 2.

Iphtahs daughter lamented her virginitie two monethes vpon the mountaines. Judg. 11. 38.

The olde Prophet lamented the death of the other Prophet whom he had deceiued. 1. king. 13. 29.

Lampes for the Candlesticks of the Tabernacle. Exod. 25. 37. and 27. 20, 21. Leuit. 24. 2, 3, 4.

The Lampes of the 10. virgins. Mat. 25, 1, to 14.

Land. looke Famine in Egypt.

Language. One Language a good space after the flood. Gen. 11. 1.

The Apostles spake all languages. Acts. 2 8. looke Tongues.

Large. God gaue Salomon a Large heart. 1. King. 4. 29.

Last dayes prophecied of 1. Timot. 4. 1. 2 Tim. 3. 1. and 2. Pet. 3. 3.

The Last shall be first, and the first Last. Matt. 20. 16. and 19. 30.

Law. The terrible delinery of the Law, & the cause thereof. Exo. 19. 16, 18 Deut. 33. 2. and 5. 21. to 28. Heb. 12. 18, to 22.

Moses repeateth the Law. Deut. 1. 2, 3.

Moses commanded the Law for an inheritance of the congregation of Iaakob. Deu. 33 4.

Cursed be hee that confirmeth not all the words of the Law, to doe them. Deut. 27. 26.

Their reward that keepe the Lawe, and their punishment that despise it. Deuter. 23 10.* Baruch 4. 1.

God commandeth to reade the Lawe day and night, and why. Josh. 1. 8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deut. 11. 18, 19, 20.

Moses exhorteth the people to keepe the Law. Deut. 4. 1. So doth Jothua. Josh. 22. 5.

The Law of the burnt offrings. Leuit. 6 9

The Law of him that toucheth the dead or in the tent of the dead Num. 19. 13, 14.

The high Priests and Iudges ought to iudge according to the Law. Deu 17. 9, 10, 11.

The Iewes are compelled to forsake the Law of God 2. Mac. 6. 1.

What the Law of God is, and the fruite thereof. Psal. 19. 7, to 12.

The Lawe taken for the doctrine of the Law. Mat. 7. 12. for other bookes besides the bookes of Moses. Job. 20. 34. and 12. 24. and 15. 25. Rom. 3. 15 For the whole doctrine of God. Jam. 1. 25. and for outward profession. Phil. 3. 5. for the whole doctrine of saluation. Isa. 2, 3.

The Law diuided into two Tables. Mat. 22. 37, 38.

The Law was ordayned by Angels in the hand of a mediatour. Gal. 3. 19.

The Lawe was giuen by Moses. John 1. 17. and 7. 19.

The constitution of the Law appertaineth to the Iewes. Rom. 9. 4.

The knowledge of sinne commeth by the Law. Rom. 3. 20.

The Law was added because of transgressions, and was ordayned by Angels in the hand of a mediatour Gal. 3. 19.

Why the Law entred. Rom. 5. 20.

The Law is a schoolemaster to leade vnto Christ. Gal. 3. 24.

The Law is holy, iust & good. Rom. 7. 12.

The Law is good, if it be vsed lawfully. 1. Tim. 1. 8.*

If a man doe that which he would not, he consenteth to the Law, that it is good. Rom. 7. 16.

The Law of Moses an importable yoke. Acts 15. 10.

The Lawe called the strength of sinne. 1. Cor. 15. 56 because it is an occasion of sinne.

Rom.7.5,8.called also the Law of sinne and death.Rom.8.2.& of wrath Rom 4.15.& the ministration of death and damnation.2.Cor. 3.7.9.& the oldenesse of the letter. Rom 7.6.

None of the Iewes kept the Lawe. Iohn 7.19.

The Lawe giueth not life.Gal.3.21.

A man is iustified by the Lawe in the sight of God.Gal 2.16.and 3.11.

As many as are of the works of the Law, are cursed.Gal.3 10.

The ende of the Lawe is loue. Matth 5. 43,44.and 7.12 and 22.37,to 41.Iohn 13. 34,35 Rom.13,8,9. Gal.5.14,22. and 6.2, 10.1. Tim.1.5.

Christ hath abrogated the Lawe. Ephe.2. 15.2.Cor.3.7,11. Matth. 11.13.Acts 38. 39.& 15.10,11.Rom 7.6.Gala.4.24,25.and 4.3.to 8.Col.2.17.Heb 8.9.

The Lawe was a shadowe of good things to come.Heb.10 1,10.

The Lawe was read in the Synagogues euery Sabbath.Acts 13.27.

The Iewes alleoge the Law to put Christ to death.Iohn 19.7.

Christ came to redeeme those that were vnder the Law.Gal.4.5.

Christ is the ende of the Law. Rom 10.4.

That which the Lawe could not do,Christ hath accomplished.Rom 8 3,4.

The Law made nothing perfect.Heb.7.19.

The similitude of the heire, and the allegorie of the children of Sarah, and Agar, proue that the Lawe is ceased. Gal.4.1,22.

Christ came to fulfill the Lawe and the Prophets.Matt.5.17.

The Lawe is not giuen to the righteous, but to the Lawlesse,disobedient,&c.1.Tim.1. 2,10 Gal.5.18.

God hath written his Lawes in the hearts of the faithfull.Heb.8.10.

The Law of God delighteth the spirits of the faithfull Rom.7.22.

The wisedome of the flesh is not, nor can not be subiect to the Law of God.Rom 8.7.

The law of our members rebelleth against the law of our minde.Rom.7.23.

The Lawe of Christ is a Lawe of libertie. Iam 2.12.

The ropall Lawe is the loue of our neighbour. Iam.2.8.

If the Law were glorious,how much more the Gospell? 2.Cor.3.7,8,9.

Who so shal faile in one point of the Law, is guiltie in all Iam 2 10.

Against wicked Lawe makers,looke Isa. 10 1.

Wicked Lawes ought to be broken. Dan. 6.15.

Custome is a Lawe to the wicked. Wisd. 14.15.

There is one Law giuer which is able to saue and to destroy. Iam.4 12.

The first Lawe Gene.2.16,17.transgressed,and punished. Gen 3.6.*

The Law of the ten commandements was giuen by voice Exod.20 1,to 18.written in Tables.Exod.31 18 Deut.5.22.which are broken.Exo.32.12.Deut.9.17.and renued. Deut.10 1,to 6.Exod 34 1.28.

The Lawe is read, Deut 31.9,to 14 Iosh. 8.35.Acts 15 21.2.Kings 23.1,2,3.2.Chro. 34.18.Nehem.8.1,to 9. 1.Esd. 9.40,to 48. 2.Macc.8.23.

Before the Lawe,sinne was not counted sinne Rom.5.13.

Of transgressing the Lawe of God, or the king,looke Transgresse.

The Lawe of God cannot bee fulfilled without the Spirite of God. Deut.5.29,33. and 13.14.Psal.119.1,2.* Luk.18.14.16, 27.Acts 15.9,10,11.Rom.8.1,to 18. Gal.5. 16,18,22.*

The Law was giuen to bring forth fruite in vs.2.Esdras 9.31.

Prosperitie followeth them that loue Gods Law.Psal.119.16.

The Lawe of faith giuen vpon condition, and how.Rom.3.27.and 8.1.

We may not goe to lawe vnder vnbeleeuers.1 Cor.6.1,to 9.

Laugh. Abraham and Sarah laughed, and why.Gen.17.17.and 18.12.

Woe vnto them that laugh nowe, for they shall weepe Luke 6.25.

Though some laugh Gods messengers to scorne,yet some profite thereby.2.Chron.30. 10.11.

Laughter,see Countenance.

We ought to laugh no man to scorne. Ecclus.7.11.looke Passime.

Lay, looke Whoredome.

Laying on of hands. Gen.48.13.* Exo.29. 10. Leuit. 1.4.and 3 2,13. Num. 27. 18.* Mar.10.16.Acts 6.6 & 8.17,to 25 & 13.3,& 16.6.1.Tim.4.14.and 5.22.2.Tim.1.6.

Leaden. Gods long suffering leadeth to repentance.Rom.2.4.

Leafe. The sounde of a leafe shaken, shall chase the wicked. Leuit.26.36.

Learne. The Elders of Israel did learne Gods Lawe Nehem 8.13.

Least. Gideon considereth himselfe least of his fathers house Iudges 6.15.

Paul least among the Apostles.1.Cor.15. 9.and of all Saints.Ephe.3.8.

Who so shall breake one of the least commandements,and teach men so,shalbe called least in the kingdome of heauen. Mat. 5.19.

The least in the kingdome of heauen, is greater then Iohn Baptill. Matth.11.11. Luke 7.7,28.

Leaue, looke Forsake.

Leauen. The meate offerings were made without leauen.Leuit.2.11.

Leauened bread might not be eaten at the celebration of the Passeouer.Exo.12,15.

The kingdome of God compared to Leauen Matth.13.33.

Leauen taken for pernicious doctrine.Mat. 16.6,12.Gal.5.9.& for hypocrisie.Luke 12.1.

The Leauen of malice ought to be purged in vs.1.Cor.5 7,8.

Leese. To seeke God,and to finde or leese him.2.Chro.15.2,15.

Of leesing or finding Ore,Sheepe, Asse, or garment Deut.22.1,2,3.

Legions of Angels and deuills. Matth.26. 53.Mar.5.9.Luke 8 30.

Lending. The Law of lending,borowing, and receiuing to custodie. Exod.22.7,9,14, 15.Leuit.6.4.Deut, 24.10.

Of lending to the poore. Exod. 22.25,26, 27.Deut.15.2,7,to 12.Ecclus.29.1,to 10, Matt.5.42.Luke 6.30,35.

Leprous, looke Hand.

Leprosie. How it was to be knowen.Leuit. 13.2.* and how to be cleansed.Leuit.14.2.* and how greatly to be taken heede of. Deut. 24.8.

Naaman the Syrian healed of a Leprosie, 2.Kings 5.15.

The Lepers declared to the Samaritanes the prouidence of God.2.Kings 7.10.

Miriam became leprous for grudging against Moses.Num.12.13. and was secluded the hoste seuen dayes. Num 12.15. according to the lawe.Leui.13.46.Num.5.2, 2.kings 15.5.

Christ healed one of the Leprie. Matth 8. 2,3.

Of the 10 Lepers which were cleansed by Christ Luke 17.12,to 20.

King Vzziah stricken with Leprie, for vsurping the Priestes office.2.Kings 15.5. 2.Chro.26.19,to 22.

Lesser, looke Men.

Letter taken for the Lawe.2 Cor 3.6.Or for the signe of the sacrament,whē the trueth is not conioyned.Rom.2.27,29.

Vriah caried a letter of his owne death. 2.Sam.11.14.

Of Iezebels counterfeit letters.1.ki.21.8.

Paul calleth the Law the oldnesse of the letter.Rom 7 6.

Leuites that serued idoles,no more admitted to the Priesthoode, and why. Ezek. 44. 10,to 15.looke in the fifth Table.

Lewde. God giueth the wicked ouer vnto a lewde minde. Isa 57.20,21.Rom 1.28.

Liberall. We ought to be liberall to the poore.Eccles.11.1.

Liberie. The creature shall bee deliuered from corruption into the glorious Liberte of the sonnes of God.Rom.8.21.

Christs seruant is at Liberte in the Lord. 1.Cor.7.22.

The liberte of the Gospel ought not to be an occasion of falling to the weake, nor colour of wickednesse to the flesh.1.Cozin.8.9. Gal 5.13.1.Pet.2.16.

Of the Liberte which we haue by Iesus Christ Isa.43.15.*

Paul vsed not his liberte. 1.Cor.9 4,15.

False preachers promise false liberte. 2. Pet.2.19.

Liberte proclaimed in the 50.yeere.Leui. 25.10.Deut.15.2,3.

Lice sent vpon man and beast in Egypt. Exod.1.16,17.

Life breathed into mans face. Gene.2.7.

The Life of man is a vapour. Iam.4,14. is a winde. Iob 7.7. is short. 1.Cor.7.29. is vanitie.Psal.39.5,6. through sinne. Psal. 90.3.to 11.

Iob is wearie of his life. Iob 10.1.

God prolongeth and shortneth the life 2. Kin. 20.5,6. Deut. 30.16.18. Exod.23 26.

Long life promised to those that obey God. Exod.23.26.and that honour father and mother.Exod.20.12 Deut.5.16. Ephes.6.2,3.

The life of the wicked shall hang doubtfull before them.Deut.28.66.

The

The saints loued not their liues, in respect of the promises of Gods word. Reue. 12.11.

Iesus Christ is the life. Ioh. 14.6. Col. 3.3. 1. Ioh. 1.2. And hath swallowed vp death, that wee might be heires of euerlasting life. 1. Pet. 3.9, 10. 12.

Christ is the bread of life, which giueth eternall life. Ioh. 6.48, 54.

Christ hath life in himselfe, as the Father hath. Ioh. 5.26.

In the word was life, and the life was the light of men. Ioh. 1.4.

To know the only God, and Christ whom he hath sent, is life eternal. Ioh. 17.3.

Life eternal is the promise of God. Titus 1.2. 1. Ioh. 2.25. through Christ. Ioh. 10.28. and 17.2. Rom. 6.22, 23.

Being iustified by grace, wee are made heires of eternal life. Titus 3.7.

God hath giuen vs eternal life, and that life is in his Sonne. 1. Ioh. 5.11. who layde downe his life for his sheepe. Ioh. 10.15.

The Apostles preached eternal life. 1. Ioh. 1.2.

Those that heare Gods word, and beleeue the same, haue life eternal. Ioh. 5.24. 1. Ioh. 5.13.

If we will enter into life, wee must keepe the commandements. Matt. 19.17.

Life eternal, is the end of righteousnesse. Rom. 6.22.

The life of Christians is hid with Christ in God. Col. 3.3. Looke Saluation, and Eternall life.

The tree of life is in the midst of Paradise terrestrial life. Gen. 2 9.

Adam driuen out of Paradise, lest hee should eate of the tree of life Gē 2 22, 23, 24.

Of the miserie and vnstablenesse of mans life, looke more Gene. 3. 17, 18, 19. 2. Sam. 14. 14. 1. Chron. 29. 15. Iob 3.3.* and 8.9. and 9.25, 26. and 13.22. Psal. 103. 15, 16. and 102. 3, 9, 11. & 143. 4. Eccles. 2. 1.* and 3.8.* and 7. 1. 2. Isa 40. 6, 7, 8 Mat 2. 1, to 6. and 5. 8, to 14. Eccles. 14. 13, 18 & 18 7 8, 9. and 40 1, to 12. Luk. 12. 20. Eph 5 16. Heb. 13 14 1. Pet. 1. 14. Iames 1. 11.

The life of the faithful must be conformable to the life and doctrine of Christ. Gene. 17. 1, 9.* Exo. 20. 1, to 18. Leuit. 11. 44, 45. and 19. 2, 3, 4. and 20 2.* Mat. 5. 3.* & 6. 1.* and 7 1.* Luk 6. 20.* Ioh. 13. 14, to 18 & 15. 2, to 12. & 21, 19, 22 Rom. 6. 3 *& 8. 1, to 18. & 13. 8.* & 15 4 5. Ephe. 2 10. & 4 8. 13, 15, 17.* & 5. 1, 2. Phil. 1. 27. & 2. 2, to 17. Col. 2. 6. & 3. 1.* 1. Thess. 4. 1, to 13. Tit. 2. 12.* & 3. 8, 14 1. Pet. 1. 14, 15. & 2. 1, 2, 11.* & 3. 2.* & 4. 1, 2. 1. Ioh 1. 7. & 2. 6. Heb. 12. 1, 2, 3.

During thy life giue not away thy substance Eccles. 33, 18, 19. 20.

He that will saue his life, shall lose it: and contrariwise. Matth. 10. 39.

Life and death, pouertie and riches, commeth of the Lord. Eccles. 11. 14.

False witnesse to be punished like for like. Deut. 19, 18, to 22. looke Soule.

Lifting vp the heart. Deut. 8. 14.

Lifting vp the hand. Looke Hand.

Light. God is the Light of the faithfull. 2. Sam. 22. 29.

Dauid was called the Light of Israel. 2. Sam. 21. 17.

Christ the true Light, which lighteneth euery man. Ioh. 1. 4, 9. and 8. 12. and 9. 5. at his comming wil lighten things that be hid in darkenesse. 1. Cor. 4. 5.

Awake thou that sleepest, and Christ shal giue thee Light. Ephe. 5. 14.

The light of the wicked shalbe quenched. Iob 18. 5.

No wickednesse so close, but it shall come to light. Eccles. 10. 20.

The Gospel is a Light. Acts 26, 23.

The Light is created. Gene. 1. 3.

God is Light. 1. Ioh 1. 5. and dwelleth in light. 1. Tim. 6. 16.

Light, for all happinesse. Acts 20. 23.

Why Christ which is the Light, was not receiued of the Iewes. Ioh 3. 19.

The faithful ministers are the light of the world. Matt. 5. 14.

While wee haue the Light, let vs beleeue in the Light, that we may be the children of the Light. Iohn 12. 36.

If we walke in the light, as Christ is the Light, we haue fellowship one with another. 1. Iohn 1. 7.

He that hateth his brother, is not in light. 1. Iohn 2. 9.

It is light, which maketh all things manifest. Ephe. 5. 13.

The Gentiles were darkenesse, but now are light in the Lord. Ephe. 5. 8.

Christians ought to shine as lights in the world. Phil. 2. 15, 16.

Two great lights created, and why. Gen. 1. 14, 16, to 19.

The armour of light, what. Rom. 10. 12.

Linage, looke Tribe.

Like mother, like daughter. Ezek. 16. 44.

Like master, like man. 2. Sam. 13. 28, 29. Gen. 17. 23.

Like people, like Priest. Isai. 24. 2. Hos. 4. 9. and 6. 9.

Those that are crucified with Christ, are made like to his image. Rom. 1. 29.

Likeneſſe, looke Image and Similitude.

Likelihoodes. Wee ought not to iudge by Likelihoodes. Iohn 7. 24.

Line, looke Weights.

Lions sent to destroy the Samaritanes. 2. Kings 17. 25.

Samson slew a Lion. Iudges 14. 6. so did Dauid. 1. Sam. 17. 34.

A man slaine of a Lion, for disobeying Gods commandement. 1. Kings 20. 35, 36. and likewise a prophet. 1. Kin. 13. 18, to 25.

Christ the Lion of the tribe of Iudah Reuel. 5. 5.

Liplabour. Eccles. 5. 1. Looke Prayer.

Lippes, looke Calfe.

Little children must heare the Law read. Deut. 31. 10. to 14. Iosh. 8. 34, 35.

Little babes in faith, must haue the milke of the Gospel. 1. Cor. 3. 1, 2.

Little children appointed to enter into the land of Canaan. Deut. 1. 39.

Saul being little in his owne sight, was made king. 1. Sam. 15. 17.

Little ones, put for vile persons in ỹ sight of the world. Matt. 10. 42.

Little number, Looke Plagues.

Liue. The iust shal liue by faith. Hab. 2 4.

The man that fulfilleth the Law, shal liue thereby. Leuit. 18 5, 36.

Wee shall liue, because Christ doeth liue in vs. Iohn 14. 19. Gal. 2. 20.

Man cannot see the face of God, and liue. Exod. 33. 20.

We liue, and die in the glory of GOD. Rom. 14. 8, & not to our selues. 2. Cor. 5. 15.

None may liue idlely. 2. Thes. 3. 10.

We ought to die vnto sinne, and liue vnto God. Rom. 6 10, 11.

All liue vnto God. Luke 20 38.

To liue in pleasure, is death. 1. Tim. 5. 6.

The liuing God. Iosh. 3. 10.

I liue for euer, an oth of God. Deu. 32. 40.

As thy soule liueth: as ỹ Lord liueth: othes of men. 1. Sam. 1 26. Iudg. 8. 19. Rut. 3. 13.

Liuing in ioy in this world. Eccles. 8. 15. and 9. 7.

Man liueth by the word of God. Deut. 8. 3. Matth 4. 4.

Let the King liue, for God saue the king. 1. Sam. 10. 24.

The creation of all liuing and mouing things. Gen. 1. 21, 24.

Adam gaue names to all liuing creatures. Gen. 2. 19.

God prouideth nouriture for euery liuing thing. Gen. 1. 30.

Loaues. 4000. fed with 7. Loaues and a few fishes. Mat. 15 33 34. & about 5000. with 5. loaues & two fishes Matt. 14. 17, to 22. Mat. 6. 38, to 45. Iohn 6. 9, to 16. Looke Bread.

Log. A measure. Leuit. 14. 10.

Looke. see Countenance.

To desire God to looke downe vpon vs. Deut. 25 15.

The Lord looked vpon the Israelites tribulations. Exod. 2. 25. and 4. 31. and caused Saul to be anointed their king. 1. Sā. 9. 16.

Hannah prayed that God would looke on her trouble. 1. Sam. 1. 11.

Moses prayed God not to looke vpon the stubbernesse of his people. Deut. 9. 27.

Loopes or strings, see Strings.

Long suffering of the Lord, let vs suppose to be saluation. 2. Pet. 3. 15 looke Patience.

Loosing of sinnes, looke Keyes.

Lord. Our God is the onely Lord. Deut. 6. 4. Ephes. 4 5.

The Lord is at hand. Phil. 4 5.

All things be the Lords, and therefore nothing created for our vse, maketh vs vncleane. Rom. 14. 14.

The Lord hath done great signes in Egypt, and why. Exod. 7 5.

Pharaoh knew not the Lord. Exod. 5. 2.

It is the spirite of the Lord that altereth man. 1. Sam. 10 6.

The Lord blesse thee, looke Salute.

The duetie and authezute of Lordes and maisters. Exod. 21. 2.* 12, 26, 27. Leuit. 19. 13. and 26. 39.* & 25. 12. to 19. & 25. 1, 2, 3. Iob 31. 13. Pro. 29. 12, 19, 21. Ier. 34, 8, 9.* Eccles. 7 20, 21. and 33. 23.* and 42. 5. Espret 6. 9. Colos 4. 1.

Syr, or Lord, a courteous and reuerent name. Gen. 24. 18, and 23. 6. Acts 25. 26.

The husband is called the wiues Lorde. Iudges 19. 26.

Iaakob calleth his brother Lord. Gen. 33. 13,14.

Christ the Lord of glory. 1. Cor. 2, 8.

Sunday the Lord. day. Reuel. 1. 10.

Lordship. How they that haue Lordship, or rule, ought to vse the same. 2. Sam. 23. 3.

Lot, looke Leese, and Deut 22. 1.

Lottes Of casting of Lottes. Leui. 16. 8, 9, 10. & 33. 54. Iosh. 7 13, to 19. & 18. 8. 1. Sam. 10. 20, 21. & 14. 10, 40, 41, 42. Prou. 16. 33. & 18. 18. Nehe. 11. 1. Ezek. 20. 19. Ionah 1. 7. Actes 1. 23.*

The wicked cast Lottes to doe mischiefe. Esther 3. 7.

Loue commeth of God, and he that loueth, is borne of God. 1. Iohn 4. 7.

We are called the sonnes of God, through the loue which God hath shewed vnto vs. 1. Iohn 3. 1, 2.

Wherein the loue of God appeared. Rom. 5. 8. 1. Iohn 4. 9, 10.

The loue of God is shed in our hearts by the holy Ghost. Rom. 5. 5.

God hath chosen vs, that we should be holy before him in loue. Ephes. 1. 4.

Loue is the end and fulfilling of the law. Rom. 13. 9, 10. 1. Tim. 1. 5.

Loue ought to bee without dissimulation. Rom. 12. 9.

The loue of God is not in him, who being able, doeth not helpe, seeing his brothers neede. 1. Iohn 3. 17, 18.

God loueth his with an euerlasting loue. Iere. 31. 3.

Whosoeuer hath loue, will doe his neighbour no harme. Rom. 13. 10.

Loue couereth the multitude of sinnes. 1. Pet. 4. 8. Pro. 10. 12.

Loue edifieth. 1. Cor 8. 1.

Loue is the bond of perfectnes. Col. 3. 14. therefore wee must loue without fayning. Rom. 12. 9, 10. Ephes 5. 2. 1. Thessa. 4. 9. 1. Iohn 3. 11. 1. Pet 1. 22.

All things ought to bee done in loue. 1. Cor. 16. 14.

Iosephs exhorted his brethren to loue one another. Gen. 45. 24.

Christian dette is loue. Rom. 13. 8.

Who so is perfect in loue, shall haue boldnes in the day of iudgement. 1. Ioh. 4. 17, 18.

S. Paul wisheth to the faithful increase of loue, and why. Ephes. 3. 17. Phil. 1, 9, 10, 11. 1. Thess 3. 12, 13.

Christ foresheweth that loue should waxe colde, and why. Matt. 24. 12.

The wounds of a louer are faithful. Pro. 27. 6.

Commandements of loue. Exod. 20. 12, to 18. Pro 3. 27, 28.

Loue of neighbours acceptable to God and man. Eccius. 25. 1.

The great loue of Iaakob toward Rahel. Gen. 29 18, 20, 30.

Ammons wicked loue. 2. Sam. 13. 1. 2.

Salomon affoted in the loue of his idolatrous wiues. 1. Kings 11. 1, to 9.

The Prophet that goeth about to turne vs from the loue of God, ought to be stoned to death Deut. 13 1, to 12.

God loued vs, before we loued him. 1. Ioh. 4. 19. and chose vs, because he loued vs. Deu. 7. 7, 8. and 10. 15.

God loueth the people. Deut. 33. 3.

The inestimable loue of God toward his children. Pose. 2. 1.* Deut. 4. 36, 37, 38. and 10. 15. and 23. 5.

God loued Salomon. 2. Sam. 12. 24, 25.

God so loued the world, that he gaue his onely begotten sonne, and why. Iohn 3. 16. Ephe. 2. 4. 1. Iohn 4. 10, 11.

Christ so dearely loued vs, that he gaue his life for vs. Ioh 15. 13. Gal. 2. 20. Ephe. 5. 2.

The Father loued the Sonne, and why. Iohn 10. 11, 17.

Christ hath taught vs the Gospel, that we might be loued of God. Iohn 17. 23, 26.

Who loueth God perfectly in deede. 1. Iohn 2. 3, 5.

If wee lone the world, the loue of God is not in vs. 1. Iohn 2. 15.

Whereby we know that we loue God. 1. Iohn 5. 1, 2.

All things worke for the best to them that loue God. Rom. 8. 28. The crowne of life is promised to them. Iam. 1. 12. and God will acknowledge them for his. 1. Cor. 8. 3.

Saul loued Dauid. 1. Sam. 16. 21. so did Ionathan as his owne soule. 1. Sa. 18. 1, 3. & 20 17. about the loue of women. 2. Sa 1. 26.

We ought to support one another, & follow the trueth in loue. Ephe. 4. 2, 15.

He that loueth not his brother, abideth in death. 1. Iohn 3, 14.

Good ministers must bee had in singular loue for their workes sake. 1. Thes. 5. 13.

We ought to edifie our selues in the loue of God. Iude 20. 21.

All goodnesse proceedeth from loue and brotherly kindnesse. Heb. 6. 10.

We must loue Christ before we can keepe his word. Iohn 14. 15.

Those that bee the children of God, loue Christ. Iohn 8 42.

Those that loue Christ, reioyce that hee went to the Father. Iohn 14. 28.

Who so loueth the Sonne, shalbe loued of the Father, and the Sonne. Iohn 14. 21.

Because many sinnes are forgiuen the sinful, they loue much. Luke 7. 37, 47.*

Wee are knowen to be Christs disciples, by mutual loue, Iohn 13. 35.

Christ loued Marie, Martha, & Lazarus. Iohn 11. 5. & the yong man. Marke 10. 20. and Iohn the Euangelist. Iohn 21. 20.

Christ asked Peter three times if her loued him. Iohn 21. 15, 16, 17.

We ought to loue our enemies. Matth. 5. 44. Pro. 25. 21. Rom. 12. 20. as Dauid loued Saul. 1. Sam. 2. 7.* and 26 9 *

Thou shalt loue the Lorde thy God, and thy neighbor as thy selfe. Mat. 22. 37, to 41.

To loue God aright, is more the all burnt offrings. Mat. 22. 29.* 33. Deut. 6. 3, 4.

Wee are exhorted to loue God, and our neighbour. 1 Iohn 4. 7.* & 3. 27. Iosh. 23. 11.

Ioshua exhorteth the Reubenites to loue God Iosh. 22. 5.

God requireth of vs to loue him. Deu. 10. 12.

God circumciseth our hearts, that wee should loue him Deut. 30. 6.

Salomon loued God. 1. Kings 3. 3.

God is merciful to those that loue him. Exod. 20. 6. Deut. 5. 10. and 7. 12, 13.

To loue God, and obey his worde, is life and felicitie. Deut. 30. 16, 20.

The commendation of loue, and the properties thereof. 1. Cor. 13.*

God is the God of peace and loue. 2. Cor. 13. 11.

God chastiseth whom he loueth. Heb. 12. 6. Pro. 3. 10. Reue. 3. 19.

The care of discipline is loue: and loue is the keeping of Gods Law. Wisd. 6, 17, 18.

Of the great loue of God towarde those that beleeue in him. Exo. 20. 2, 6. Deu. 6. 10, 11. & 7. 6, 8, 13. Iosh. 24. 17, 18. Prou. 8. 17. Ier. 31. 3. Eccius 4. 10, 12, 14. Iohn 10. 10, to 19. and 11. 5 and 13. 1.* & 15. 9, to 14. and 16. 23, 26 Rom. 5. 8. Gal. 2. 20. Eph. 2. 4. and 5. 2. 1. Iohn 4. 9, 10, 11. Ecclus. 17. 29.

True faith worketh by loue. Gal 5. 6.

We know that we are the sonnes of God by true loue. 1. Iohn 3. 17.* which is the new and olde commandement. 1. Iohn 2. 8. and 3. 23. 2. Iohn 5.

What they are worthy of that loue images. Wisd. 15. 6. and 16. 1, to 20.

Prosperity foloweth them that loue Gods Law. Psal. 119. 165.

Louer. Let the brother of lowe degree, reioyce when he is exalted. Iames 1. 9, 12.

Hee that is lowe in his owne sight, to set forth Gods glory, is of great account with God and good men. 1. Samuel 6. 22. Looke Meeke and Humble.

Loynes. Eliah girded vp his Loynes, and ranne. 1. King. 18. 46. so did Gehazi, 2. Kin. 4. 29.

We must gird vp the loynes of our mind, and hope. 1. Pet. 1. 13.

Christ willeth vs to gird our loynes about. Luke 12. 35.

Loyterers, looke Idleneese.

Lucre, looke Gaine.

Luke-warme, looke Colde.

Lunatike. Christ healed one that was lunatike. Matt. 17. 15, 18. Marke 9. 17, to 30. Luke 9. 38.

Lust. Grones of lust Numb. 11. 34.

We must shunne the former lusts of ignorance. 1. Pet. 1. 14. and youth 2. Tim. 2. 22. and of concupiscence. 1. Thes 4. 4.

The people lusted after flesh, and is punished Num. 11. 33.

Lustes choke in vs the word of the Gospel. Marke 4. 19.

Looking on a woman to lust after her, is aduiterie in the heart. Mat. 5. 28. Pro. 6. 25, 29, 32. Eccius. 25. 23.

The lust of the two wicked Iudges punished. Dan. 13. 8, 11, 20, 62.

The lustes of the flesh, and lustes of the eyes, are not of the Father. 1. Iohn 2. 16.

We may not obey the lusts of sinne. Rom. 6. 12. looke Concupiscence.

Lying. A lying spirit in the mouth of all Ahabs prophets. 1. Kings 22. 23.

The olde prophet made a lye vpon a good intent to the man of God. 1. Kings 13. 18.

Lying ought to be auoyded. Ephes. 4. 25. Col. 3. 8, 9. Reue. 21. 27. and 22. 15.

Lying is of the deuil, and he is the father thereof. Iohn 8, 44.

The iudge ought not to receiue a lie or false tale. Exod. 23.1.

All men are lyars. Isa. 9.17.

An Amalekite to please Dauid, forged a lye. 2. Sam. 1.10.

The Lord hateth a rich man that is a lyer. Ecclus. 25 2.

The Cretians were lyars. Titus 1.12.

The Iewes lyars. Iohn 8.55.

Annanias and Sapphira lied to the holy Ghost. Acts 5.2,3.

God can not lye. Tit. 1.2. Heb. 6.18.

Iaakob by his mothers counsell, made a lye to obteine the blessing. Gen. 27.19.*

Of lying looke more. Gene. 3.3. & 37.32. & 39.14,15. Leu. 19.12, 16.2. Sam. 15.3,7,8. 2. kin. 5.22,25. Wisd. 1.5,6,8,11. Eccle. 7.13 & 20.23,24,25. & 26.5. Psal. 6.17. & 12.17,18. 19. Hos. 4.2. Rom. 3.4.1. Iohn. 2.4,22. & 4.20.

Cursed be hee that lyeth with his fathers wife, &c. Deut. 2.22,27.

M

Madde. Hee that anoynted Iehu King ouer Israel, was termed a madde fellowe. 2. Kings 9 11.

Festus tolde Paul, that much learning made him madde. Acts 26.24.

God will smite the people with madnesse. Deut. 28.28,34.

What madnesse is. Eccles. 1.17.

Magistrates. How we ought to obey Magistrates. Rom 13.1, to 8.

Christ payed tribute to the Magistrate, Mat. 17.24.*

How the Magistrates throne is stablished. Pro. 25.5.

Wicked Magistrates regard not the causes of the poore. Pro. 29.2.

Magistrates ought to be no drunkards, and why. Pro. 31.4.5.

A good Magistrate is the gift of God. Ecclus. 10.4.

Three chiefe points necessarie for a Magistrate. Esa. 10.3. looke Princes, Iudges, Rulers, Elders, and Powers.

Magicians, looke Soothsayers, Sorcerers, Witches, and Wisemen.

To *Make.* God did make. Deute. 32.15. therefore wee ought not to aske him why hee did so. Rom. 9.10.

Men praise them that make much of themselues. Psal. 49.18.

Male. God created the male and female. Gen 5.2.

Malice. God destroieth the wicked in their owne malice. Psal. 94.23.

Malice of women. Ecclus. 25.14 *

Who so ceaseth not from malice, shall perish. 1. Sam. 12.25.

Malicious suite: vtterly to be banished from Christians. 1. Cor. 5.8. Ephe. 3.31. Col. 3.8. 1. Peter 2.1. Iames 1.21.

We ought to be children concerning maliciousnesse. 1 Cor. 14.20. looke Enuie.

Mammon, looke Riches, or Luke 16.13.

Man. In what estate man was created. Ge. 1.16,27. & 9.6. Wisd. 2.23. Eccles. 7.31. to what ende. Isai. 43.7. of what mould. Gen. 2.7. & 3.19. & 18.27. Iob 4.19. and 10. 9, to 13. Psal. 146.4. Ecclus. 10.9. Man is a winde that passeth & returneth not. Psal. 78.39. grasse. Isa. 40.6,7,8. dunge & wormes. 1. Mac. 2.62.

God gaue man power to multiplie, and made all things for his sake, and subiect to him. Gen. 8.26, 29.2. Eldras 6.55.

God forbade man the eating of the tree of knowledge, Gen. 2.17. and gaue him foode. Gen. 1.29.

Man placed in paradise, to dresse it. Gen. 2.15. where hee gaue names to all things. Gen. 2 19,20.*

The name of man giuen to both sexes indifferently. Gen. 5.2.*

God gaue man an helper like vnto himselfe. Gen. 2.18,21.*

Mans dignitie. Psal. 8.4.*

The heart of man is naturally wicked. Gen. 6.5.

Vncleane by birth is man. Iob. 14.4.

Man is full of miserie. Iob 14. 1. borne to trauell. Iob. 5.7. & why. Eccles. 1.13. & 3.10.

All men are lyers. Psal. 116.11. Isa. 9.17. by nature the children of wrath. Ephe. 2.3. and beastes by their owne knowledge. Iere. 10.14. and 51.17. they are in Gods handes, as clay is in the potters. Eccle. 33.13. their dayes are numbred. Iob 7.1. their helpe is vaine, they are vanitie. Psalm. 60 11. and 62.9.

What mans righteousnesse is. Isa. 64.6.

Man looketh on the outward appearance. 1. Sam. 16.7.

Iesus Christ knoweth what man is, and what is in him. Iohn 2.25.

By one man, came death vnto all mankinde. 1. Cor. 15.21,22.

God reformeth mans heart, before it bee apt to goodnesse. Hag. 1.14.

The first man Adam was made a liuing soule. 1. Cor. 15.45.

The first man was of the earth earthly: the second, the Lord from heauen. 1. Cor. 15.47.

Iesus Christ is man. Iohn 8.40.

Paul diuideth man into three partes. 1. Thess. 5.23.

Paul went not about to please men, but God. Gal. 1.10.

It is lawfull for euery man to haue his wife. 1. Cor. 7.1.

The Pharisees teaching mens precepts, worshipped God in vaine. Matt. 15.2, to 10. Marke 7.2, to 14.

Fables of men that turne from the trueth, are to be auoyded. Titus. 1.14.

Moses called the man of God. Deu. 34.1. so was Eliah. 1. Kings 17.24. and an Angel. Iudg. 13.6.

The Prophet is called the man of God. 1. Sam. 9.6.1 Kings 12.22.

Fiue comely men from heauen ayded Iudas Maccabeus. 2. Mac. 10.29.

Seuen women faine to take holde on one man. Isa. 4.1.

The woman ought not weare a mans nor a man a womans raiment Deut. 22.5.

Man is the womans head: and Christ the mans. 1. Cor. 11.3.

Of mans infirmitie, and Gods grace and power. Eze. 3.14. Iob 40.2.*

Of those that haue recourse to mans help, and forsake God. Isa. 31.1.* Ieremi. 17.5,6.

Of the regeneration of man. Matth. 11.3* Iohn 1.13. and 4.13,14,23,24. and 7.37* 38,39. 1. Cor. 4.15. Gal. 4.5,6,18.* Ephe. 4* 13.* & 16.22,23,24. Col. 3.9,10. 1. Pet. 1.1,2

A wauering minded man, is vnstable in all his wayes. Iames 1.8.

We ought not to feare the reproch of men, and why. Isa. 51.7.8.

The spirite or breath of man ascendeth. Eccles. 3 21. and 12.7.

Wherewith a man sinneth, by the same shal he be punished. Wisd. 11.13.

God destroyeth vnmine creatures for mans sinne. Zech. 1.3.

Why God punisheth man by litle & litle, and destroyeth him not at once. Wisd. 12.2, 10,20. Amos 4 6.*

Mans anger is according to his power. Ecclus. 28.10.

Man with man wrought filthinesse among the heathen. Rom. 1.27.

Mans merites, looke Merites.

Man and wife one flesh. Gen. 2.24. Matt. 19.5. 1. Cor. 6.16. Ephe. 5.31. Marke 10 8.

Saul was turned into another man, and how 1. Sam. 10.6,9.

The man of sin. 2. Thes. 2.3,8. looke Men.

Manors. Euil speakings corrupt good manners. 1. Cor. 15.33. Looke Custome.

Mansions, looke Iourneyes.

Manslaughter reuenged. Gene. 4.8,* 19, 23,24. and 9.5.

When the manslayer shalbe iudged innocent. Deut. 19 4, to 11.

Whosoeuer hateth his brother, is a Manslayer, and hath not eternal life abiding in him. 1. Iohn 3.15.

Of Manslaughter forbidden, transgressed, & punished. Gen. 37.18.* & 42.21. Exod. 1, 22. & 2.11,14,15. and 22.13. & 22 2,3. Leui. 24.21. Num. 24.10. and 25.7.* Deut. 5.17. and 19.10,12,13. and 21.1, to 10 & 27.25. Iosh 20.2.* Iudg. 9.5.* 1. Sam. 18.11.* 2. Sam. 4.5.* 1. kin. 2.5,6,28, to 36. & 21.13.* 2. King. 14.5,6. and 21,16,23,24. Prouerb. 6.17. and 28.17. Lam. 4.13. Ezek. 11.6, to 14. and 22.3, to 17. & 24.6.* Hos. 4.2.* Hab. 2.7,8. Ecclus 34.21,22,23. Matth 5.21, to 27. and 15.16. and 19.18. and 23.29.* and 26.4, 14,15,16. and 27.3,4,5.21. Mar. 15.7, 11. Luke 23.25. Iohn 8.44. Acts 3.14. Rom. 1.29. and 13.9. Gal. 5.21. 1. Tim. 1.9. 1. Peter 4.15. Iames 5.6. 1. Iohn 3.12. Reuelat. 13.10. and 21.8. and 22.15. looke Murther.

Mantell. Eliah cast his Mantel on Elisha. 1. Kings 19.19.

Eliah diuided the waters with his Mantel. 2. Kings 2.8 so did Elisha, verse 14.

Many there bee that goe into the broade gate of destruction. Matt. 7.13.

The godly Preacher turneth many from their iniquitie. Dan. 12.6.

Many Prophets and righteous men desired to see Christ in the flesh. Matth. 13.17. Luke 20.24.

Many shall come in the Name of Christ, and deceiue many. Matth. 24.5. Mar. 13.6. Luke 21.8.

Many shal come from the East and West, and shall sitte downe in the kingdome of heauen

heauen. Mat. 8 11.

Christ hauing done many good workes, asketh ye Iewes for which of them they would stone him. John 10 32.

Many of the Iewes beleeued. John 4 42. and 11 45 and 12 42 Acts 4.4.

Christ spake many things in parables. Matth. 13 3.

We may not walke as many doe, who are enemies of Christ his Crosse, & why. Phil. 3.17.*

In many things we sinne all. James 3.2.

Marchants of Babylon were the great men of the earth. Reue. 18.23.

The marchants of the earth are waxed rich by Babylon, but they shall weepe for her destruction. Reue. 19.3.11.

A marchant can not lightly keepe him from wrong. Eccius. 26.30 looke Buying.

Marks to knowe false prophets by. Rom. 16 18.

Those that shalbe saued are marked. Ezek. 9 4,6. Reue. 9.7. Exod. 12.22,23 Looke Bonds.

Mariage instituted. Gene. 2.22.* Matth. 19 5.

The prayse of mariage. Pro. 18.22.

Against such as breake their faith in mariage Mal. 2.11,* 0 17.

Raphael instructed Tobias how he should marrie Tob. 6 15.

Confirmation of mariage. Gen. 9.1,7.

Pauls counsell to maried folkes and to widowes 1. Cor. 7.8,9.

Newmaried men exempted from al publique business the first yeere. Deut. 24 5.

Yong women are willed to marie, and why. 1. Tim 5 14.

An olde maner to marie the elder before the yonger. Gen. 29 26.

Mariage feastes. Looke Feasts.

With what feare of God, the marriages of Izhak and Tobiah were celebrated. Gene. 24 1.* Tob. 7.12,13 and 8.1.*

Hee that had not on a mariage garment, was cast into vtter darkenesse. Matth. 22. 11,12,13.

Against mariage with infidels for worldly respects. Gen. 6.1,2. and 19.14 15. Deut. 7.2.3,4. and 20.18. and 21.12.1 Esd. 11.* 2 Kings 8.18,26.2. Cor. 6.14.* Looke Covenant.

Mariage forbidden by deceiuers. 1. Tim. 4.3

Mariage compared to the coupling of Christ and his Church. Ephes. 5,29.

Second mariage. Rom 7.2.1. Cor. 7.8, 9,39. 1. Tim. 5.14. Looke Diuorce.

Mariages of ministers lawfull Act. 21.9. 2. Cor. 7.2,9,39 5. Phil. 4.3. 1. Tim. 3.2,4, 5. and 4 1,7. Tit. 1.6. Heb. 13.4.

Of Marriage, looke more. Gene. 3 16 and 3.16. Exod 34.12,15,16. 23.32.33 Num. 31.16. and 25.1.* and 21.1,2 and 28.1. and 29 15.* and 24.1 to 9 Iosh. 23.7. Iudg. 3. 6. and 14.2.* Ezra 9.2.* Nehe. 13.23. Est. 2.17. Pro 18.22. Eccius. 25.1,8.* and 40. 15,19 Matth 8.14 and 19.3. to 13. and 22. 24. to 34 Luke 14.8,to 12.1. Tim 3.2,to 4. Titus 1 6.

Of Spirituall mariage betweene God and the faithful. Cant. throughout. Isai 40. 1.* and 54.1.* & 62.5. Iere. 31.32. Ezek. 16.8. Hose. 2.2.* Matt. 9.15.* 22.2 & 25.1. Marke 2.19. Luke 5.35. Ioh. 3.5.2. Cor 11.2. Reu. 19.7. and 21.2.

Martyrs. The felicitie of Martyrs. Wisd. 3. 1, to 10. their comfort. Matt. 10. 28,29 and 16.25 Lu. 21.16,18. Rom. 8.36,37. 2. Tim. 3 12.

Martyrdome of 7. brethren and their mother. 2. Mac. 7.1.* and of Eleazar. 2. Macc. 6 10.*

Master. Our onely Master is Christ. Mat. 23.8.

The disciple is not aboue his Master. Matth. 10.24.

We ought not to couet to be Masters, and why. Matth. 23.8. James 3.1.

Of Masters duetie, looke Lords.

Matter. Gods spirite mindreth Matter to speake in the truth. Job 32.18.

Maid. The high Priest might not marry but a maide. Leuit 21.13.

A law for a Maid that is corrupted. Exod. 22,16,17. Deut. 22.12,29.

Of a Maiden forced in the fieldes. Deut. 33 23,25.

The Mayde that played the whore in her fathers house, was stoned to death. Deuter. 22.21.

The 400. Maids giuen to the Beniamites to wife. Iudges. 21.12,14. looke Steale.

Maidens taken in warre were reserued alliue and why. Num. 31.18.

Of the Iewes bond maydes. Exod 22.7. Leuit 19.20 & 25.44 Deut. 15 12. looke Virgins and Seruants.

& Measure. With what measure a man doeth mete, it shalbe measured to him. Mat. 4.24.

To measure themselues with themselues, what. 2. Cor 10.12.

Fulfill the measure. looke Fulfil.

False measures. looke Weights.

Meate. What Salomons Meate was for one day. 1 kings 4.22,23.

All meates lawfull for the faithfull. Actes 10.15 Rom. 14.2,3,14.

Being receiued with thankesgiuing and prayer 1. Tim 4.3,4,5.

Spirituall meate, which lasteth for euer, Christ giueth vs. Ioh. 6.27,51.1. Cor. 10.3.

Wee ought not to iudge our brother for meates sake. Rom. 14 14,15.

Forbidden meates is the doctrine of deuils 1. Tim. 4.1.

Christs meate, what. John 4.34.

Dauid had meate brought him by Gods prouidence. 2. Sam. 17.28,29.

Medicines. looke Physitions.

Mediatour betweene God and the Israelites, was Moses. Deut. 5.5.

One Mediatour betweene God and man, Christ. 1. Tim. 2.5 Heb. 12.24. Mat. 11.28. Luke 3.22. John 10 1,2,7. Rom. 8.31,32, 34. and 10.13. 1. Cor. 1.30. Heb. 7.24,25. 1. John 2.1,2.

Christ our Mediatour, God and man in one person. Matth. 1.23. & 12.28. and 16.16. Marke. 1.11. John 1.14. & 3.13. & 6.65. and 14.1. & 17,18. & 11.25,26,27. & 14.6. & 16. 23. and 20 28,31. Act. 20.28. Rom. 3.25,30, and 4.3. and 5.10. and 8.2. and 9.5. 2. Cor. 5.19. Phil. 2.5,7. Col. 1.14,15,19,20. and 2.9. 1. Tim. 2.5. Heb. 1.3. and 4.14. & 8.8,9.

Meditate. Children taught by their parents, ought to meditate in Gods law continually. Deut. 11.18,19. Psal. 1. 2.

Iosh ua bidden to meditate in the law day and night. Iosh. 1.8.

Meeke. We must learne of Christ to bee meeke, and lowly in heart. Mat. 11.29.

The meeke shall inherite the earth. Mat. 5.5.

Moses was a meeke man aboue al others. Num. 12 3.

The Meekenesse of Paul in rebuking faultes. 1. Cor. 4.21. and of Dauid towarde Shimei. 2. Sam. 16.11.

Of meekenesse, looke more Iosh. 7.19. 2. Sam 25 5.* 1. Kin. 12.7. Pro. 15.1 Eccius. 1,22. Matth. 5.5. Galat 6.1. Ephes. 4.2. 2. Tim. 2.25. Looke Humblenesse, Lowlinesse, and Gentlenesse.

Meete, looke Saluation.

Melting of the heart, looke Heart.

Members we are one of another in Christ, and therefore must haue mutual loue. Rom. 12 5. 1. Cor. 10.16,17. and 12.12.* Ephes. 4.25.

Wee ought not to giue our members vnto sinne. Rom. 6.13.

Our bodies are the members of Christ. 1. Cor. 6.15,19.

The members of the body of sinne, must be mortified. Col. 3.5.

Members, for all the parts and powers of man Rom. 6.19. and for the part not regenerated. Rom 7 23.

Men, put for persecuting men Mat. 10.17.

Men ought to loue their liues. Ephe 5.28. Prou. 5,18.

The counsell of men will come to nought. Actes 5.38 39.

What men shall be in the latter dayes. 2. Tim. 3.2. to 10.

Wise men be not vnder the yoke of a law, there is nothing to bee looked for, but the wrath of God. Iudges 21.25. and 20.1.*

Wee ought not to feare the reproches of men. Isa 51.7.

Why men be lesse and lesse. 2. Esd. 5.53. 54,55. looke Man.

Mercie. God is rich in mercie, and the father of mercie. Ephes. 2.7. 2 Sam. 24.15. Psal. 32.10. Ioel 2.13.

The Lorde is merciful to those that loue him. Exod. 20 6. and 34.6,7. Deut. 4.31.

God will not forsake his people, because he is merciful. Exod. 4.31.

God wil heare the crie of the afflicted, because he is merciful. Exod. 22.27.

Gods mercie is euerlasting. Luke 1.50.

Of the praise of Gods mercy. Eccius. 17. 28, Psal. 30.* and 2. Sam. 7.23.

Samuel alleadgeth vnto the people the mercies of God. 1. Sam. 23.7.*

Of the mercie of God toward his, and his iudgements toward the wicked. Psa. 62.12. and 101.1.*

Lot confessed that it came of Gods mercie, that hee perished not among the Sodomites.

mites. Gene. 19. 19.

Salomon acknowledgeth the mercie of God to Dauid, in placing him king in his feare. 1. Kings 3. 6.

God in mercie redeemed his children out of captiuitie. Exod. 15. 13. All things in this life to be attributed to Gods mercie. Deut. 8. 18.

The mercy of God extendeth it selfe euen to beastes. Psal. 36. 5, 6, 7.

Mercie is promised to those that repent. Deut. 30. 2, to 11.

The mercie and trueth of God promised. Psal. 89. 1, 2.*

The onely mercy of God hath deliuered vs from sinne by the blood of Iesus Christ. Isa. 52. 3.

God will not withdraw his mercie from his chosen. 2. Sam. 7. 15.

We are regenerated by ye mercie of God. 1. Peter 1. 3.

Through the tender mercy of God, Christ became man. Luke 1. 78.

Christ tooke on him our flesh, that he might bee a mercifull and a faithful high Priest. Heb. 2. 17.

It is not in him that willeth, or in him that runneth, but in God that sheweth mercie. Rom. 9. 16, 18.

God hath mercie on whom hee will. Exod. 33. 19. Rom. 9. 15, 18.

Paul propounded to the Iewes Gods mercie. Rom. 11. 6, 7.

The Gentiles haue obteined mercie, that the Iewes might kolow them. Rō 11. 31, 32.

Paul obteined the office of preaching by Gods mercie. 2. Cor. 4. 1.

Let vs looke for the mercie of the Lorde Iesus Christ. Iude 21.

Moses confesseth the mercie of God. Nū. 14. 18, 19.

Naomi wisheth her daughters in lawe Gods mercie. Ruth 1. 8.

Paul wisheth mercy to the house of Onesiphorus. 2. Tim. 1. 16.

God sheweth mercie on his enemies, that they may shewe mercie on his friendes. 1. Kings 8. 50.

God will haue mercie and not sacrifice. Matth. 9. 13.

Be mercifull as your father is mercifull. Luke 6. 3, 6.

How greatly Christ esteemeth the workes of mercie. Matt. 25. 35.*

Mercy promised the merciful. Mat. 5 7.

God blesseth the mercifull and liberall. Prou. 11. 25, 26.*

Iudgement mercilesse, to him that sheweth no mercie. Iames 2. 13.

Dauid shewed mercie vnto his enemie Saul. 1. Sam. 24. 7, 8 which mercy Saul is compelled to acknowledge. 1. Sam. 26. 21.

Ionathan required Dauid to vse like mercie to his posteritie, as he vsed to him. 1. Samuel 20. 15.

Saul spared the Kenites because they shewed mercie to Israel. 1. Sam. 15. 16.

To deale mercifully and truely is to doe that a man desireth. Gene. 47. 29.

God hardened the Hiuites hearts, that no mercie might bee shewed to them. Iosh. 11. 26.

To shew mercy, put for to saue life. Iudg. 1. 24. Iosh. 2. 12.

The praise of mercy. Psa. 14. 21. & 19. 17.

Iaakob confesseth himselfe vnworthy the least of Gods mercies, Gen. 32. 10.

We ought to pray God to be merciful vnto vs. Num. 6. 25.

Gods mercie to Ioseph. Gen. 39. 21.

God was mercifull to his people, for their enemies cruelty. Iudges 2. 18.

God be mercifull to thee, my sonne, was Iosephs blessing to his brother. Gen 43. 29.

We ought to shew mercy with cheerefulnesse. Rom. 12. 8.

God more enclineth to mercie then to wrath. Mich. 7. 18, 19.

God is he that sheweth mercy. Iere. 9. 24.

Gods mercie is as great as himselfe, and his punishment as his mercy. Ecclus. 2. 21. and 16. 12.

To shew mercie to the fatherlesse, is acceptable to God. 2. Sam. 9. 3.

God is mercifull to such as conuert vnto him. 2. Chro. 30. 9.

An example of Gods mercie toward man. Ionah 4. 11.

Of the mercifulnesse of God toward the faithfull. Gene. 11. 15.* Exod. 6. 1. and 9. 26. and 11. 3, 7. and 23. 6. and 34. 6, 7. Numb. 20. 8. Deuteronomie 4. 30, 31. and 5. 10. and 7. 9. and 10. 27, 28. and 28, 1, to 15. and 30. 1, 11. and 32. 4, 10, 36. and 2. Samu. 7. 8, 9, 15. and 12. 13. and 24. 10, 12, 14.* 1. Kings 8. 23. 2. king. 20. 1, 5, to 12. Nehe. 9. 17.* Psal. 21. 7. & 35. 5, 7. & 85. 1, 10. & 86. 5. & 103 10.* and 111. 4. & 116.* & 145. 8, 9. Isa. 30. 18. and 54. 7, 8, 10. & 55. 3, 7. Iere. 12. 15, 16. & 18. 8. Ezek. 18. 32.* and 33. 14, 15, 16. Hose. 2. 14, 23.* Ioel 2. 13. Ion. 4. 2. 2. Esd. 2. 10.* and 7. 62.* Wisd. 11. 20.* Ecclus. 2 12. & 3. 19, 21. & 17. 19. and 18. 4. Mat. 11. 28. & 18. 11.* Luke 1. 50, 58, 72. & 6. 36. & 15. 4.* and 23. 34, 43. Rom. 11. 4, 30, 31, 32. 2. Corinth. 1. 3. Ephes. 2. 4. 1. Tim. 1. 13, to 18.

Mercifulnesse of the faithfull toward their neighbours, and the reward thereof. Prou. 3. 3. 4. & 14. 22, 31. & 16. 6. & 19. 17. & 21. 21. and 25. 21, 22. Isa. 58. 6.* Hos. 6. 6. Mic 6. 8. Zech. 7. 9, 10. Ecclus. 3. 33, 34. and 28. 2, 4. and 35. 19. Mat. 5. 7. & 9. 13. and 13. 42. and 18. 15.* & 25. 35, to 41. Mar. 9. 41. Luke 6. 27. 35, 36. and 10. 30, to 38. Rom. 12. 8. Galat. 6. 10, 16. Col. 3. 12. 1. Tim. 5. 10. Looke Almes, Pitie and Compassion.

Of vnmercifulnesse and the punishment thereof. Exod. 1. 10 * Iudg. 8. 4, to 18. 1. Sa. 25. 10.* Iob 10. 5.* Prou. 21. 13. Isa. 57. 1. Amos 1. 3.* Ecclus. 35. 18. Matth. 18. 21.* and 25. 41.* Luke 16. 19.* Iames 20. 13.

Be not Mercifull to those that offende of malice. Psal. 59. 5.

Mercisate. Exod. 25. 17. and 26. 34. & 35. 12, 13. and 37. 6.

Merinesse, and *Mirth*, looke Pastime.

Merites. Against mans merites. Deut. 9. 4, 5, 6. Iob 9. 3, 20. Psalm. 143. 2. Isa. 64. 6. Matt. 10. 8. and 13. 11. & 17. 27. & 14. 22. and 25. 34. Lu. 1. 30, 48. and 12. 32. & 17. 7, 9, 10. and 18. 14. Iob. 1 6. & 3, 3, 15, 16. & 6. 40, 65. & 10, 28. & 15. 16. Acts 13. 48. & 15. 16. & 26, 8, Rom. 3. 10, 11, 12, 19, 20, 27. & 4. 2. and 6. 23. and 9. 32. and 10. 3. and 11. 2, 5, 6, 32, 35, 36. 1. Cor. 1. 27. & 3. 5. and 4 4, 7. & 15 57 Galat. 1. 15. and 2. 16. and 3. 18. & 5. 4. Ephe. 1. 4, 5. and 2. 4, 8, 9, 13. Phil. 1. 29. Col. 1. 12. and 2. 13. 2. Thes 1. 11. and 2. 16. 2. Tim. 1. 9. & 4. 8. Tit. 3. 5, 7. Heb. 2. 10. Iam. 2. 5. 1. Pet. 1. 2, 3, 9, 18 and 5. 10. 2. Pet. 1. 3. 1. Ioh. 1. 10. and 2. 12. and 3. 1. & 4. 10, 19. Iude 21. Reu. 3. 18. and 4, 10, 11. and 21. 6. and 22. 17.

Messengers. The Kings wrath is as Messengers of death Prō. 16. 14. looke Preachers, Ministers, Angels, and Prophets.

Midwiues in Egypt feared God. Exod. 1, 15, 17.*

Mightie. God is mightie and terrible. Deut. 10. 17.

Christians weapons are mightie. 2. Cor. 10. 14.

Company not with one that is mightier then thy selfe. Eccius. 13. 2.

Apollos mightie in the Scriptures. Acts 18. 14. 1. Cor. 1. 12.

Of Dauids mightie men and worthies. 2. Sam. 23. 8.*

Mildewe, looke Blasting.

Milke. The land of Canaan flowed with milke and hony. Exod. 3. 8. Deut. 32. 12, 14.

Abraham set butter and milke before his ghestes. Gen. 18. 8.

Iael gaue Sisera milke to drinke. Iudg. 4. 19.

To whom the milke of the worde appertaineth Heb. 5. 12, 13, 14. 1. Corinth 3. 1, 2. 1. Peter 2. 2.

Milstone ought not to be taken to pledge, and why. Deut. 24. 9.

Minde. The wicked are deliuered vp vnto a reprobate minde, and why. Rom. 1. 28. Isa. 57. 20.

Christ hath giuen vs a minde to know the true God. 1. John 5. 20.

Wee ought to be of like minded one to another. Rom. 15. 5, 6.

Trauaile of minde, see Labour.

We ought to be of that minde that Christ was of. 1. Peter 4. 1.

The mind of man is vaine. Eph. 4 17, 18.

Mindefull. We ought not to be mindefull of wrong. Leuit. 19, 18. looke Remember.

Ministers. What maner of men the ministers of the Temple should be. Leuit. 21. 20.

Who so murmureth against Gods ministers, murmureth against God himselfe Exo. 16. 2, 3, 8.

God chose the house of Aaron to minister before him. 1. Sam. 2. 28. Elisha was the minister of Elijah. 1. Kin. 19. 21. and Iosuua of Moses. Iosh 1. 1.

Iesus Christ came to minister and to giue his life for our redemption. Matth. 20. 28. Marke 10. 45.

Christ is the minister of Saints, and Bishop of Christians. Heb. 8. 1, 2.

Paul was a minister of the Gospel. Col. 1. 25. so was Apollos. 1 Cor. 3. 5 and 4. 1.

Paul a minister of the new Testament of Iesus Christ among the Gentiles. Rom. 15. 16. 2. Cor. 3 6 and 11. 23 Col. 1. 25.

Christ gaue instructions to the ministers of his worde. Matt. 10, 1.*

The minister of the worde ought to feede the flocke. Ioh. 21,15.

What loue true Ministers beare to the Church. Phil. 1,1.*

How the minister ſhould declare the woꝛds of God. 1. Pet. 4.11. and ſuffer perſecutions. Mat. 10.24,25. Ioh. 12.26.

We ought to loue ꝑ ministers of the woꝛd. 1. Theſſ. 5.12,13. and honour them. 1. Timo. 5.17. and pꝛay foꝛ them. Ephe. 6.19. Col. 4. 3. 2. Theſſ 3.2.

Ministers ought not to ſeeke their owne, but the honour of the Lorde Ieſus. Phil. 2. 21. Neither ought they to bee couetous. 1. Tim. 6. 5. Titus 1.7.

Ministers of the woꝛde ought to haue all things neceſſary. Matth. 10. 10. Luke 10.7. Rom. 15 23. and 9 10,11,24. Gala. 6.6. and 1. Tim. 5. 18. As Paul being in pꝛiſon had. Phil. 4. 10,14,16,18.

Wee ought to pꝛay foꝛ the increaſe of labouring ministers. Mat. 9. 38.

He that will be chiefe among Gods ministers, ought to be made their ſeruant. Matth. 10 26,27. Luke 22. 26.

Minister ſhall receiue accoꝛding to their labour. 1. Coꝛ. 3. 8, 14.

Phebe a Minister of the Church of Cenchrea. Rom. 16. 1.

Againſt falſe Ministers, ſee Falſe.

Ministers that tickle the eares with fables. 2, Tim. 3. 6. and 4. 3. Titus 1. 10.

The Ministers diſpoſer cauſeth religion to be contemned. 1. Sam 2. 27.

God giueth his Miniſters ſuch vertues as are anſwerable to their vocations. 1. Sam. 10 9.

The holy Ghoſt ſpeaketh by his Miniſters. Matth 18. 20.

Death ought not to fray Gods Miniſters from declaring the trueth. Iere. 26. 12, to 26. Actes 18. 9, 10.

The office of Miniſters. Ezek. 33. 2. looke Prieſt and Preaching.

Miniſtring to the poore. Roman. 1. 16, 26. 2. Coꝛ. 8 4. looke Almes.

The Miniſterie of the woꝛde is the preaching of the Goſpel of the grace of Chriſt. Ephe. 4 12. Actes 20. 24.

Miracles. God ſhewed Miracles, that hee might be acknowledged the onely God. Exo. 7. 3 4, 5.

God wꝛought miracles by his Pꝛophets. 2 kin 4. 1, to 8.* and by Moſes. Exod. 4. 3, 5. and 14 21. and declared by miracles that he was with Ioſhua. Ioſh 3 7.

The Father is glorified by the miracles of his Sonne. Matth. 15. 31. Mar. 7. 17.

Power of wꝛoking miracles is the gift of Gods ſpirite. 1. Coꝛ. 12. 10. foꝛ to conſtrme his woꝛde. Marke 16. 17. 18.

No man could doe ſuch miracles as Chriſt did except God were with him. Iohn 3. 2.

Miracles are wꝛought onely by the power of Chriſt. Actes 3, 12, 16. and 9. 34. Marke 16. 17.

The Apoſtles ꝑayed that they might wꝛoke miracles. Actes 4. 30

Chriſt was appꝛooued the ſonne of God by miracles. Actes 2. 22.

The Galileans ſeeing Chriſtes miracles, beleeued in him. Ioh. 4. 53. ſo did other. Ioh. 2, 23. Matth. 12. 15, 22, 23.

All glo:ified God foꝛ the miracles. Acts 4. 22, 24. and turned to the Lord. Actes 9. 35.

The firſt miracle that Ieſus wꝛought. Iohn 2. 11.

The Apoſtles wꝛought many miracles. Acts 2. 42. and 3. 15.

God wꝛought no ſmall miracles by the handes of S. Paul. Acts 19. 11.

By the miracles at Chriſts death, the Centurion confeſſed him to be the ſonne of God. Matt. 27. 54.

The diſciples ſhould not reioyce, that they had wꝛought miracles, but that their names are written in heauen. Luke 10 20.

All the miracles of Chriſt are not written. Iohn 20. 30. and 21. 25.

It was foꝛetolde that ſeducers ſhoulde wꝛoke miracles. Matth 24. 23, 24. 2. Theſſ. 2, 9, 10. Reuel. 13. 14. & 16. 14.

Miſerie of man, looke Man.

Mitigate. True repentance mitigateth Gods wꝛath. Ionah 3. 5.*

Moate in thy bꝛothers eye. Matt. 7. 3.

Mocked. Chriſt was mocked. Mat. 27. 29. Iohn 19. 3. Marke 15. 20. ſo was Eliſha. 2. Kin. 2. 23. and Dauid of Michal. 1. Sam. 19 27.

Eliiah mocked Baal and his Pꝛophets. 1. Kings 18. 27.

What men mocked Iob. Iob 30. 1, to 15.

Men of high degree keare to be mocked. Iere. 38. 19.

Of *Moderate* fare, looke Diet.

Modeſtie required in a Biſhop. 1. Tim. 3. 2, and in pong men. Eccles. 32. 8, 9.

Money deliuered, looke Lending.

Unto Money all things are obedient. Eccles 10. 19.

Moneth Abib, wherein the Iſraelites departed out of Egypt. Exod. 13. 4.

The oblation foꝛ the firſt moneth. Ezek. 45. 18.* and of the ſeuen firſt dayes of the ſeuenth moneth, &c. Numb. 29. 2.*

Monuments. Why Monuments were and may be erected. Ioſhua 4. 6.* Looke Stones and Graue.

Mortall. The wiſe man counted himſelfe mortall. Wiſd. 7. 1.

Morter untempered. Ezek. 13. 15. and 22. 28.

Mortification. 2. Coꝛ. 4. 10, 11, 12. Col. 3. 5. Rom. 8. 13.

Mother. Hee that honoureth not his mother is accurſed. Deut. 27. 16.

Chriſt ſhewed who are his mother and bꝛethren. Mat. 12. 47.* Mar. 3. 34, 35. Luke 8. 20, 21.

Chriſt commendeth his mother to Saint Iohn. Iohn 19 26, 27.

Rizpah ſhewed a mothers affection on Sauls ſeuen ſonnes hanged. 2. Sam. 21. 10.

Of the grieuous puniſhment of the ſeuen bꝛethren, and their mother. 2. Maccabees 7. 1.*

The mother gaue her childe ſucke three yeeres. 2. Maccabees 7. 27. looke Father, and Martyrdome.

Mother tongue moſt commodious to edifie withall. 1. Coꝛ. 14. 3, 4.

Motions of ſinne, while we are in the fleſh, haue force to bring foꝛth in vs fruite vnto death. Rom. 7 5.

Moulten, looke Grauen.

Mount. Neither man noꝛ beaſt might aꝓpꝛoche neere the mount of Sinai. Exod. 19. 11, 13. and 34. 3.

Eliiah ſate vpon the toppe of the Mountaines. 2 Kings 1. 9.

Of the woman which ſate vpon 7. Mountaines. Reuel. 17. 9.

The Syrians blaſphemed God, calling him the god of the Mountaines, and therefoꝛe were deſtroyed. 1. Kin. 20. 23, 28, 29.

The Mountaines ſhall dꝛop ſweete wine. Amos 9. 13. Ioel 3. 18.

Chriſt taught vpon the Mountaine. Matt. 5. 1, 2.

Mourning. Chriſt mourned foꝛ the Iewes hard hearts. Mar. 3 5.

Samuel mourned foꝛ that God had reiected Saul. 1. Sam. 15. 35.

Of feigned mourning of women. 2. Sam. 14. 2, to 21. Ierem. 9. 17.

Of mourning and Burial of the dead. Gen. 5. 5.* & 23. 2.* & 25. 8, 9. & 35. 29. and 37. 34, 35. & 47. 29, 30. & 49. 29.* and 50. 1.* Leuit. 13. 5, 6. and 12. 28. Numbers 19. 11, 14. and 20 28, 29. Deut. 14. 1. and 28, 26. and 34. 8. 1. Sam. 18. 37. & 16. 1. & 25. 1. & 31. 12, 13. 2. Sam. 1. 11, 12. & 2. 4, 5. & 3. 31.* & 10. 2, 4. & 12. 20, to 24. & 14. 2, 5. & 11. 1, 2, 4. & 21. 12. 1. King. 13. 29, 30, 31. 2. Kin. 11. 19, 20. Iob 1. 20, 21. Iere. 34. 4, 5. 2. Eſd. 2. 23. Tob. 1. 20. & 4. 3, 5. Eccles. 22. 10, 11, 12. and 34. 30. 1. Mac. 12 52. and 13. 25, 26, 27. 2. Mac. 12. 39.* Matt. 9. 23 Luke 7. 12. Act. 8. 2. & 9. 37. looke Lamentation, Sorow, and Weeping.

Mouth. God giueth man a Mouth, and power to ſpeake. Exod. 4. 11.

The woꝛde is neere thee, euen in thy mouth, and he art. Deut. 30. 14.

God ſpake vnto Moſes Mouth to Mouth. Numb. 12. 8.

God put his woꝛds in the mouth of Chriſt, to declare vnto vs. Deut. 18. 18.

Ioſhua not hauing counſelled with the mouth of the Lord made peace with the Gibeonites. Ioſh. 9. 14.

To open the mouth to the Lorde, is to bowe, which may not be done raſhly. Eccles. 5. 1. Iudges 11. 36.

Of opening the mouth. Matt. 5. 2. Acts 8, 35. and 10. 18.

A fꝛoward mouth muſt Chriſtians baniſh. Pꝛou. 2. 24. looke Heart.

Mule. Salomon rode on a Mule. 1. kin. 1. 33, 34. So did Abſalom. 2. Samuel 18, 9, 14.

Be not like horſe and Mule, which want vnderſtanding. Pſal. 32. 9.

Engendꝛing of Mules firſt found by Anah. Gene. 36. 24.

Multitudes ought not in all things to bee followed. Exod. 23. 2. Matt. 7. 13. and 16. 15. and 24. 5. Luke 6. 26. and 13. 22, 23, 24. Ioh. 6. 60, 65, 67. Act. 1. 15. and 9. 27. and 28. 22.

Great multitudes followed Chriſt. Matt. 15. 30 and he fed them. Marke 8. 1, 2, to 10. taught them. Marke 10. 1. Iohn 6. 1, 2.* and healed them all. Matthew 4 23, 24, 25. and

and 12.15. Mar.3.10. Luke 5.15. and 6.17, 18,19.

Murmuring to bee auoyded in all things. Phil.2.14.1 Cor.10.10. Wisd.1.11.

Murmurers were consumed with fire from the Lord. Num.11.1.

The murmuring Israelites are consumed by the hand of God. Num.16.41.*

The Israelites murmured for flesh. Num. 11.1,4, because the water was bitter. Exod. 15.24. for want of water. Exod.17.1,2,3. Num.20,2,3. for belly cheare. Exod.16.2,3. and for the way. Num.21.4,5.

Moses murmured against God. Num.11. 10, to 16. Aaron and Miriam against Moses. Num.12,1. and the people against Moses, after they heard there were Giants in the land of Canaan. Numb.13.34. and 14. 2,4.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16 8.

Moses putteth them in remembrance of their murmurings. Num.33.8.

God threatneth the Israelites murmurings. Num.14.29, to 39.

Of murmurers, looke more Mat.9.11. Lu. 5.30. & 15.2. & 19.7. Joh.6 41,61. Roman.1. 21,29. Jude 16 looke Rebellion.

Murther abhorred of infidels. Acts 28,4.

Law for murther. Num.35.16.*

Punishment for murtherers. Reuel.21,8. looke Kill and Manslaughter.

Musicke ought to be giuen eare vnto. Ecclus.32.5,6,7.

Mustarde. The encrease of the Church taught by the parable of the graine of Mustardseede. Luke 13.19.

Myste went vp from the earth, & watered it at the beginning Gen 2 6.

Mysterie. The mysterie of our saluation is the Gospel reuealed in the scripture. Roma. 16.25,26.

The mysterie of the Gentiles receiuing, reuealed to Paul. Ephes.3.4,6. Colossians 1.26.

The great mysterie, God manifested in the flesh, and iustified in the spirit. 1. Tim 3. 1,16.

Cleannesse required before and after the communicating of Gods mysteries. 1. Dam. 21.5,6.

The Mysterie of the great whore. Reuela. 17.5.

The mystery of iniquity. 2. Thes. 2.7. looke Secret.

Myrre. Of Aarons Myrre, looke Exod. 39. 28. and 28.39.

N

Naked. Man before the transgression, was Naked, & yet not ashamed. Gen. 2.25. but after, he knew he was Naked. Gen. 3.7,11.

Saul being Naked, prophecied with the Prophets. 1. Sam. 19.24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod. 32.25.

Nakednesse threatned to the disobedient. Deut. 21.24 Hose. 2.3.

Names giuen to all beastes and fowles by Adam. Gen, 2.20.

Mothers were woont to giue Names to their children. Ge. 29.32.* and 30.24. Judg. 13.24.

The neighbors gaue name to Boaz child Ruth 4.17.

The high Priests daughter that playeth the whore polluteth the Name of her father. Leuit. 21.9.

Joshuahs Name famous throughout al the worlde, why. Josh. 6 27.

A man ought to haue a regard of his good name. Ecclus. 41.12,13.

God made Dauid to haue a great Name vpon earth. 2. Sam. 7.2.

The builders of the Tower of Babell, sought to get them a name vpon earth. Gen. 11.4.

To stirre vp the Name of the dead. Ruth 4.10,11.

Names written in heauen. Luke 10.20.

God will put out their Name from vnder heauen, that flatter themselues in wickednesse. Deut. 29.20.

The Iewes are commanded to destroy the Name of Amalek from vnder heauen. Deut. 25 19.

To destroy idoles, and abolish their names. Deut. 12.3.

The Name of God. Exod. 3.14.

God reuealed not his great Name, Jehouah, to Abraham, Izhak, and Iaakob. Exod. 6.3.

The name of God is a strong tower. Pro. 18.10.

Dauid ouercame Goliah in the Name of the Lord of hostes. 1. Sam. 17.45,49.

Gods Name is holy. Luke 1.49,51,52.

God exalteth the Name of such as keepe his lawes. Deut. 26.19.

The place that God chuseth to put his Name there, is to bee sought vnto Deuter. 12.5.

God will not forsake his people for his great Names sake. 1. Sam. 2,22.

The great Name of God heard ouer all. 1, kings 8.41,42.

Dauid blessed the people in the Name of the Lord. 2. Sam. 6.17,18.

Elisha cursed the children in the Name of the Lord. 2. kings 2.24.

When men began to call on the Name of the Lord. Gen. 4.26.

Abraham called on the name of the Lord. Gen. 12.8. and 13.4. so did Hagar. Gen. 16. 13. and Izhak. Gen. 26.25. looke Calling.

Moses did publish the Name of the Lord. Deut. 32.3.

The Leuites blessed Israel in the Name of God. Deut. 10.8.

Eliah in the Name of the Lord, reedified the Altar. 1. kings 18.30,32.

Who so blasphemed Gods Name, was stoned to death Leuit. 24.11,14,16.

Take not the Name of God in vaine. Exo. 20.7. Deut. 5.11.

Sweare by the Name of God, and not of Ydoles. Deut. 6.13.

Gods Name was in the Angell that giued Israel. Exod. 23.21.

To put the Name of God vpon any, is to pray for him. Num. 6.27.

Iosuha feared Gods name should be blasphemed, if Israel were ouercome. Iosh. 7.9.

The false prophet speaking in the Name of the Lorde, should die. Deut. 18.20,22. looke Pollute.

Name vsed for power. Matth. 7.22. John 1.12. and 22.23. Actes 3,6. For dignitie. Phil. 2.9.

Name put for men. Reue. 3.4 Acts 1.15.

A good name better then great riches. Prou. 22.1. then a good ointment. Eccles. 7. 3. and maketh the bones fat. Pro. 15.30. and endureth for euer. Ecclus. 41.13.

Narrow is the way that leadeth vnto life. Matt. 7.14.

Nations. God diuided to the nations their inheritance. Deut. 32.8. Ecclus. 17.15.

The Iewes aboue all nations, created to Gods glory. Deut. 26.19.

Why God did roote out the nations by litle and litle. Deut. 7.22. Judges 3.1.

Moses foreshewed that all nations that resisted Iosua, should be destroyed. Deuter. 3.21.

The Nations are with God as a droppe of a bucket. Isa. 40.15.

Christians are an holy nation. 1. Pet. 2.9. Exod. 19.6. looke Gentiles.

Nativitie, looke Birth.

Naturall branches God spared not. Rom. 11.21,24.

The naturall man perceiueth not ye things of the Spirite of God, and why. 1. Corinth. 2,14.

We must first beare the naturall body before we can enioy the spirituall. 1. Corinth. 15.46.

Timothie, Pauls naturall sonne, how. 1. Tim. 1.2.

Nature taken both in ill and good part. Ephe. 2.3. 1. Cor. 11.14.

All men by nature are braine & ignorant. Wisd. 13.1.

Two natures in Christ. Matth. 1.23. John 1.14. and 3.13. and 6.62. Act. 20,28. Rom. 1.3,4. Phil. 2.6,7.

Nayle. Iael driueth a nayle into Sisera his temples as he slept. Judges 4.21,22.

As a nayle in the wall sticketh fast, &c. so doeth sinne betweene selling and buying. Ecclus. 27.2.

Thomas would not beleeue till hee saw the print of the nayles of Christes woundes. John 20.25,27,28.

Necessarie, looke Scripture.

Needs of all things threatned to the disobedient. Deu 28.48. looke Poore & Beggers.

Negligently, looke Cursed.

Neese, looke Seuen.

Neighbours. We ought to bring home our neighbours Ore or sheepe, &c. that goeth astray, if we know thereof. Deut. 22.1.

Euery man hath a commandement giuen him concerning his Neighbour. Ecclus. 27.12.

Wee ought to lende to our Neighbours. Ecclus. 29.1,2.

Neighbour, vsed for another man. Matth. 22.39.

Those that contemne their Neighbours, reproue

reproued. Mala. 2.10.

We ought not to defame our Neighbour. Eccius 19.8,10.

How to reproue our Neighbour. Eccius. 19.17. Leuit. 19.17.

Hee is our Neighbour that needeth our helpe. Lu. 10.30, to 38.

Euery man must please his Neighbour in that that is good to edification. Roma. 15.2. 1. Cor. 10.24.

Loue of our Neighbour fulfilleth the law. Rom. 13.8,9,10.

God threatneth destruction vnto ℣ Iewes euill Neighbours, that trouble them. Jerem. 12.14.

A Neighbour neere is better then a brother farre off. Pro. 27.10.

Neast. The lawe for him that findeth a birds Neast. Deut. 22.6,7.

To set mans Neast on high. Habak. 2.9.

Net. The parable of the draw Net. Mat. 13.47, to 51.

The Net of God, what. Ezek. 12.13, and 17.20. & 32.3 Hose. 7.12. and Net of man, what. Habak. 1.16 Hose. 5.1.

New. The Israelites erected New gods. Deut. 32.17.

Christians must be new creatures. Gal. 6.15. 2. Cor. 5.17.

New heauens, and Newe earth. 2. Peter 3.13.

Newnesse of life is the Spirite. John 3.6.

Wee ought to walke in Newnesse of life. Rom. 6.4. Acts 3.26. and 2021. Gal. 5.16.* Ephes. 4.1.* and 5.1, to 21. Colo. 3.1,* 8.16, 20.* 1. Thes. 4.3. & 5.13, 1. Pet. 1.23. & 2.9, to 13. 1. John 2.3, to 7.

To serue God in Newnesse of spirit. Rom. 7.6.

Wee must put on the New man. Ephes. 4.24.

The New Testament. Heb. 8.8, 10.* & 10. 16, 17. Gen. 3.15. Mat. 26.28.

Paul an able Minister of the Newe Testament. 2. Cor. 3.6.

The New commaundement. 1. John 2.8. and 3.23.

Neyer of kinne, looke Custome.

Neyeth. Euery man Neyeth after his neighbours wife. Jere. 5.8.

& *Negardnesse*, looke Couetousnesse.

Night. The parable of him that came to borow bread of his friend at Midnight. Lu. 11.5, to 11.

The Night was created by the worde of God. Gen. 1.5.

Joseph by night flewe into Egypt with Christ and Marie. Mat. 2.14.

The shepheards watched their flockes by Night. Lu. 2 8.

Anna serued God Night and day. Luk. 2. 36, 37.

Peter trauailed all Night, and could get nothing. Luke 5.5.

Nicodemus came to Christ by Night. Joh. 3.1, 2.

The Night commeth when no man can worke. John 9.4.

If any man walke in the Night, he stumbleth, and why. John. 11.10.

The Angel by Night opened the prison doores, and brought the Apostles forth. Act. 5.19. and 12.6, to 11.

The night is past, and the day is at hand. Rom. 13.12.

We are children of the day, and not of the night. 1. Thess. 5.5.

Night diuided into watches. Matth. 14. 25. and 24.43. Luke 12.38.

Night otherwise deuided. Mar. 13.35. and 14.30. looke Day.

℣ *Nobilitie* defiled by pryde & foolishnes. Eccius. 22.9.

Numbred. The Israelites meet for warre numbred. Num. 1.3.*

None, put for very fewe. 1. Cor. 2.8.

Nourishments, looke Foode, and Meate.

Nose, looke Eares.

Nourse. Naomi nourced Ruths childe. Ruth. 4.16.

Mothers ought to nource their owne children. 2. Esd. 8, 10, 2. Mac. 7.27. looke Sucke.

¶ *Nurture.* looke Correction & Discipline.

O.

Obedience God more esteemeth, then all sacrifices, & why. 1. Sam. 15.22, 23. Eccles. 4.17. Hosea. 6.6. Jere. 7.22, 23.

We ought to obey the voice of God. Exo. 15.26. Deut. 30.20.

The people promised to obey Gods voice. Exod. 24.3,7.

Blessing promised to those that obey God. Deut. 11.27.

Saul is reiected of God, because he obeyed not. 1. Sam. 28.18.

Wee ought to bee obedient to those that helpe to aduance the Gospel. 1. Cor. 16.16.

Christ obeyed his Father, will vnto the death. Heb. 5.7, 8. Phil. 2.8. by whose obedience we are made righteous. Rom. 5.19.*

Wee ought to bee obedient children 1. Pet. 1.14.

We ought rather to obey God, then men. Acts 5.29 and 4.19.

Paul praiseth the Corinthians obedience. 2. Cor. 2.9. and reioyced thereat. 2. Cor. 7. 13, 14, 15.

Obedience due to parents. Exod. 20.12. Leuit. 19.3. Deut. 5.16. Tob. 4.3.

Christ obeyed his mother and supposed father also. Luke 2.51.

We ought to obey those that haue the ouersight of vs. Heb. 13.17. vpon paine of excommunication. 2. Thess. 3.14.

Wee ought to obey Magistrates. Exod. 22.28 Rom 13.1, to 7. Deut. 17.8, to 14.

The children of Israel were obedient to Iosh. Deut. 34.9. Iosh. 1.16, 17.

Abrahams obedience praised of God. Ge. 22.3, 16.*

The Gentiles obeyed the Gospell as soone as they heard it preached. 2. Samuel 22.45.

Obedience of the Rechabites praised and rewarded. Jere. 35.6.*

How God and his worde must be obeyed before all things, and what profite we reape thereby. Gene. 12.4.* and 17.1.* and 26.2.* Exo. 1.15.* & 19.5.* & 22.22.* Leui. 20.22. & 26.3,4.* Deut. 4.1.* & 7.1. & 11.27. & 13. 4.* & 18.9. & 24.8,9.* & 27.10.* and 28.1, to 15. Iosh. 22.2.* 1. Sam. 12, 8, 9.* 2. king. 10. 6.* 2. Cor. 7.12.* Pro. 1.8,9.* and 15.31.* Isa. 48.17. and 53.3,7. Jerem. 11.3.* and 17.5,7,13,22.* Dan. 3.17.* Hos. 13.1, to 8. Eccius. 35.1.* 2. Macc. 7.1.* Matth. 4.19, to 23. and 7.21.* and 8.27. and 9.9. and 15. 35.* and 17.24.* and 23.3.* Luk. 5.4, to 12. and 10.3, to 21. John 1.7, to 11. Rom. 16.19. 1. Thess. 4.3.* and 5.10.*

Oblations, looke Offerings.

Obligation, looke Handwriting.

Obstinate. Destruction of the obstinate is prophesied. Ezek. 6.11.* Jerem. 7.15, 16. and 17.27. and 19.2, to 10. looke Harden and Stiffenecked.

¶ *Occasion.* It came of the Lorde, that Samson sought an occasion against ℣ Philistims. Judges 14.2, 4.

Sinne tooke occasion by the commandement, and wrought, &c. Rom. 5.8.

¶ *Odour.* God will not smell the sauour of their sweete odours, that disobey him. Leuit. 26.31.

¶ *Offend.* Wee ought not to offende our weake brother for meates sake. Rom. 14.20, 21. or giue him occasion of falling. 1. Cor. 8. 9.* and 10.32.

Christ foretolde his Disciples that they should bee offended by him. Matth. 26 31. Marke 14.27.

Peter was an offence to Christ. Matth. 16.23.

Christ willeth vs to beware of Offence. Mat. 18.6, to 10.

Paul is tormented in spirite for the Offenees of other. 2. Cor. 11. 29.

Not to be offended for persecution. John 16.1, to 4.

Some of Christs disciples offended at his preaching. John 6.6., 65, 66.

The Phatises were offended in hearing Christ. Mat. 5 12.

Happie are they that are not offended at Christ. Mat. 11.6.

The Nazarites offended with Christ, and why. Mat. 13.57. Mar. 6 4. Luke 4.22, 24.

The godly are an offence to the wicked. Exod. 10.7.

Whatsoeuer doeth offend vs, we ought to auoyde. Exod. 34.12, to 18 Deut. 7.2, 3, 4, 5, 16, 25, 26. and 13.6.* Matth. 5.29. 30. and 16.22, to 27. Marke 9.42, to 48. Rom. 16, 17, 18.

Offering done without fealty. Leui. 6.15, 16, 17.

The Offering for sinne done by ignorance. Num. 15.24, to 30 Leuit. 4.2.*

All meate offrings must be seasoned with salt. Leuit. 2, 13.

Offering of beastes. Leuit. 3.1.*

The offerings of the princes at the dedication of the Tabernacle. Num. 7.2.*

Offrings of euery solemne feast day. Num. 28.2.* and of the 8. first dayes of the 7. moneth. Num. 29.1.*

God esteemeth not the offrings of the obstinate. Jere. 14.12. Eccius. 34.18.

Christ was offered once for vs Heb. 7.27. and 9.26. and 10.12.

The pure offring of the Gentiles. Mala. 1.11.

We ought to offer vnto God onely. Exod. 20.23.

20.22.Leuit.17.3,to 10.

We ought not to offer vnto God any vile thing. Mat.18.13,14.looke Sacrifices.

Office of any man maketh not his prayer or sacrifice acceptable to God. Mal 1.9.

Of Anyting Oyle. Exod.30.23, to 34.looke Anoynt.

Of Olde Testament abolished in Christes Priesthood. Heb.8 3,13.looke Testament.

Of Eli his house should neuer bee Olde man 1.Sam.2.32.

Olde adulterie, looke Adulterer.

The Olde man his person is to be honoured Leuit.19.32.

The olde in vnderstanding shall florish in the Church Isa.65.20.

The olde way the best way. Iere.6.16.

Olde commandement, see Loue.

Olde man with his works we ought to put off. Coloss.3.9 and crucifie, and why. Roma. 6.6.

Olive, The Olive refused to reigne ouer other trees. Iudg.9.9.

Wild Olives ingrafted, ought not to boast against the naturall branches. Rom.11,14, 17,18.

One heart, and one way expounded. Iere. 32.39. Ezek.11.19 and 36.26,27.

We we Iew or Grecian, man or woman, all are one in Christ. Gal.3.28.

Christ prayeth his Father, that all the faithfull should be one. John 17.21.

All that beleeued, were of one heart & one soule. Acts 4.32.

Onely. God is our God onely. Deu.32.39.

The Lord onely or alone leade the Israelites. Deut.32.12.

God only deliuereth out of tribulation. 1. Sam.10.19 gouerneth all things. 2.Esd.6. 6.is only good. Luk.18.19.only wise. Rom. 20 27.is only to be serued and feared. Deu. 10.20 and 6.13 Mat.4.10.

Christ the onely begotten sonne of the father. John 1.14.and 3.16.1.John 4.9.

Only beleeue. Luke 8.50.

The elect onely beleeue. Acts 13.48.

Of Open. Elisha prayed God to open the eyes of his enemies. 2.Kings 6.20.

Wee ought to open our hand to our poore brother. Deut.15.8.

God opened the wombe of Leah. Genes. 29.31.

Pauls mouth was open to the Corinthians. 2.Cor.6.11. Looke Mouth.

Operations of the holy Ghost are diuers, and diuerslie bestowed. 1.Cor.12.6,to 12.

Opportunitie, looke Time.

Oppresse. Thou shalt not oppresse thy brother. Leuit.19.13.

Samuel an vpright Iudge, and neuer oppressed any. 1 Sam.12.3,4,5.

Mone comfort the oppressed. Eccles.4.1.

Against oppression, Iob.5.8.9 & Mal.3.5 looke Wrong. Defraude, and Vsurie.

Opprobious. Hee that is accustomed to opprobrious speach, will neuer bee reformed. Eccius.22.15.

Ordained vnto eternall life. Acts 13.48.

Order. All things ought to be done honestly and by order. 1.Cor.14 40.

Hezekiah before he died was willed to put his house in an order, 2.kin.20.1. which was denied to Alcimus. 1.Mac.9.55.

Ahithophel put his house in order, & hanged himselfe. 2.Sam.17.23.

Of the land where is none order, looke Iob 10.22.

Other things will I set in order when I come. 1.Cor.11.34.

Ordinance, looke Abolish.

Of publike ordinances. Pso.16.11.

Against wicked decrees and ordinances, Isa.10.1,to 5.

Organes inuented Gen.4.21.

Originall sinne. looke Sinne.

Orphanes, looke Fatherlesse.

Of Ostrich, & of his nature. Iob 39.17,to 22

Of the God hath kept his Otne with the posteritie of Abraham, Izhak, and Iaakob. Deut 7.1,8. Iosh.21.43. Luk.1 72,to 76. as he promised. Gen.15.18. and 26.3.

Izhak and Abimelech tooke an Othe eche of other. Gene.26 28,29.31. so dis Iaakob and Laban. Gen.31.50.*

How Abraham tooke an othe of his seruant Gen.25.2,to 9.

Saul bound the Israelites with an othe. 1.Sam.14.24.

Saul satisfied the othe made to the Gibeonites. 2 Sam.21.2.

Others are to bee performed. Numbers 30.3.

When the Iudge shall take an othe. Exo. 22.10,11.

An othe is the ende of all strife. Heb.6. 16.

God bound himselfe with an othe. Heb.6. 17,18. Isa 54.9,10.

Othe abused Matth.23.16.* & 26 63,72, Mar.6.26. Acts 23.12.

Peter with an othe and cursing, denyed he knew Christ. Matth.26.72,74. Mar.14. 66 to 71.

Herods rash othe. Mat.14.7,9.

Shimei put to death, for breaking his othe. 1.King.2.36,37,42.*

The chiefe of Israel in the name of the rest, receiued an othe to walke in Gods law. Nehe.10 29.*

Diuers formes of othes. Gen.22.16.and 42.15.and 47.31.1 Kin 1.9.2.Iudeth 1,12. Looke in Periurie and Sweare.

Of Owne, looke Loue.

Outward, looke Appearance.

Outward man. 2.Cor.4.16.

Of Oxe that goreth, what shalbe done therewith. Exod.21.28,35,36.

The offering of oxe or bullocke Leu.3.1.

Saul hewed a yoke of oxen in pieces, and why. 1.Sam.11.7.

The oxe ought not to bee mooseled, that treadeth out the corne. Deut.25.4.1.Cor.9. 2,to 15.

The Iewes might eate the flesh of oxen. Deut.14.5,26.

Oxen in the Temple, vnder the molten Sea. 1.Kings 7.23,24,25.2.Chronicles 4. 3,4.

Of Oyle, looke Debts.

The holy oyle. Exod.30.23 to 26.

The mouth of a strange woman more soft then oyle. Pso.55.22.

Of Pacified. How God may bee pacified. Dan.4 24.

Painted. Iezebel painted her face. 2.Kin. 9.30.

Palsie healed by Christ. Matth.9.2,6,7. and by Peter. Acts 9.33,34.

Alcimus being striken with the palsie that hee could not speake, died miserably. 1.Mac. 9.55,56.

Parable of Nathan to Dauid. 2.Sam.12. 1,to 5. of the Thistle and Cedar. 2.Chro.25, 18 of Gods vineyard the Iewes. Iiai 5 7. of the two Egles. Ezek.17.3,7.* of the seething pot, and of Ezekiels wife being dead. Ezek.24.3,6.

Iesus spake nothing to the multitude without Parables, and why. Matth.13.13. which hee expounded to his Disciples. verse 18.36.

The Parable of children piping in the market place. Mat.11.16,to 20 Of the vncleane spirit that returneth worse then he went out. Matth.12.43.44,45 Of the sower. Matth. 13.3. Of the tares. verse 24.25. Of the graine of mustard seede. verse 31. Of the leauen. verse 33 Of the treasure hid. vers.44. Of the precious pearle. verse 45.46. Of the drawn net. verse 47,to 51. Of the Publicane and Pharise. Luke 18.9,to 15. Of the two sonnes. Matth.21.28. Of the figge tree. Matth.24 32. Of the theefe. Matth.24.43. Of the talents. Matth.25.15. Of the tenne virgins. Matt.24.1,to 14. Of the Samaritane. Luke 10.30,to 38. Of the riche man. Luk.12.16,to 22. Of the fruitlesse fig tree. Luk.13.6,to 10. Of the prodigall sonne Lu. 15.11.* Of the steward. Luk.16.1,to 9. Of the wicked iudge and the widowe. Lu.18.1, to 9. Of the candle light. Matth.5.15. Luke 11.33. Of the house built vpon the sande. Mat.7.26. Of the lost sheepe. Matth.18.2. Of the vnmercifull seruant. Matth.18.28. Of the labourers in the vineyarde. Matth. 20.2 Of the vineyarde hyred foorth. Matth. 21.33 Of the King that made the mariage. Matth.22.2. Of the faithfull and naughtie seruant. Matth.24.45,48. Of the seede that groweth and increaseth. Mar.4.27. Of the importunate friende. Luke 11.5. Of the strong man armed. Luke 11.21. and of the piece of sliuer lost. Luke 15.8.

Of the significatiō of a parable. Lu.8.10.

Parables are darke speaches. Psal.49.4. and 78.2.

Parable for prophecie. Nu.23.7. for a riddle. Paba.2.6. looke Prouerbe.

Paradise vnknowen. 2.Esd.4.7. Looke Eden in the first Table.

Pardon, looke Forgiue.

Many sometimes pardoned for a few goodly. Genes.18.24,32. and 19 21. yea for one. Iere.5.1.

Against Pardons and Purgatorie. Isai.1, 18. and 57.1,2. and 43.25. Ezek.18.26.27, 28. Hose 13.14. Psal 51.7 and 103.11,12, Eccles 9.5,6 and 11.3. Wisd.3.1,2,3. Ecclius.14.14.16. Tobit 3.6. Matth.7.13,14, and 25.46. Mar.3.29. Luk 16.23,26. and 23 42,43,46. John 3.18 36. and 5.24,29, and 17.24. Acts 17.30. Rom.8.1. Gals 6 10.

Ia. Phi.

Phil.1.21,23.1.Thes.4.13.1.Tim.6.7,8. Heb.9.24.27.1.Ioh.1.7.Reu.14.13.looke Purging.

Parentage How in old time was executed the right of Parentage.Ruth 4.1,7.

Parents muſt be honoured, obeyed and helped.Exo.20.12.Deut.5.16.Ephe.6.1,2. Mat.15.4.

We ought not to curſe or ſmite our parents. Exo.21.15.17.

Thoſe that deſpiſed their parents, are led captiues.Ezek.22.7,10,15.

Parents are commanded to ſhew their children how they were deliuered from Pharaohs tyrannie.Exod.13.8.14,15.

Parents and childrens duetie wherein it conſiſteth.Pſa.78.5.6,7,8. looke Father and Children.

Pariſhioners muſt render double honour to their ſpirituall fathers. 1.Timothie 5.17, 18.1.Coſmt.4.1,15 and be carefull leſt the ſeede of Gods word bee vnfruitfull in them. Mat.13.3,* 10,18,24.* looke Children and Hearers.

Partakers of Chriſts ſufferings. 1.Pet.4. 13.

We are made partakers of Chriſt, if wee perſiſt in faith Heb.3.14.

Partridge. Saul hunted Dauid, as one hunteth a Partridge.1.Sam.26.20.

The couetous reſembled to Partridges, Jerem.17.11.

Paſſion of Chriſt. Zech.13.7. Matth.26. 31.*

Paſſeouer celebrated and kept vnder Ezra.Ezra 6.19,20.

When,with what order,and what oblations the Paſſeouer was celebrated. Exod.12. 2,to 29.and 13.3,to 11.& 23.15. and 34.18. Deut.16.1.Eze.45.18,21. how Chriſtians muſt keepe the feaſt of Paſſeouer.1.Cozinth. 5.8.

Joſeph and Marie went yeerely to Ieruſalem at the Paſſeouer.Luke 2.41.

Chriſt kept his Paſſeouer with his diſciples.Mat.26.17,18,19.

Our Paſſeouer Jeſus Chriſt was ſacrificed for vs 1.Cor.5 7.

We muſt alwayes continue the memorizall of the Paſſeouer.Exod.12.14.

Who ought to eate the Paſſeouer,how and where. Exod.12.43,44,45.

The ſolemnitie of the Paſſeouer is cõmanded.Leuit 23.2,5.

The Paſſeouer commanded to be celebrated againe,and the puniſhment of the neglecters thereof.Num.9.2,5,13.

The Paſſeouer kept by Joſhua. Joſh.5.9, 10.by Hezekiah. 2.Chron.30.1.* by Joſiah. 2.Kin 23.21,22,23. and no Paſſeouer from Samuels dayes kept like his.2.Chron.35. 18,19.

Paſtime.He that loueth paſtime, ſhall bee a poore man. Pro.21.17.looke Play.

Paſtor. Chriſt the chiefe Paſtor promiſed. Eze.36.25,26.Jer.23.5.*

Againſt falſe paſtors which ſeduce ỹ people. Jere.12.10. and ſcatter and deſtroy the ſheepe of Gods paſture.Jere.23.1.to 5.looke Watchmen,Biſhops and Shepheards.

Patience,God is the God of patience and conſolation.Rom.15.5.

God, by his patience and long ſuffering, leadeth vs to repentance. Rom.2.4.

After Gods long patience commeth his wrath.Rom.9.22 2.Pet.3.9,15.

The Prophets are ſet before vs for examples of long patience.James 5.10.

The patience of Job, and Tobit. Job 2, 10.Tob.2.10.and 3.2.

The praiſe of patience.Pro.16.32.

We ought to bee patient, not ſeeking reuenge.1.Thes.5.14,15.Col.1.11.

Loue is patient.1.Cor.13.4,7.

Chriſtians haue neede of patience, and why.Heb.10.36.

Faith being exerciſed with afflictions,engendreth patience. Rom.5.3.Jam.1.3.and patience experience.Rom.5.4.

Paul reioyceth of the Theſſalonians patience.2.Theſſ.1.4 and ſuffered perſecution himſelfe patiently.1.Cor.4.11,12,13.

Our patience muſt bee made perfect through good workes.James 1.3,4.

Who bring forth good fruit with patience. Luke 8.15.

Aduerſitie in youth traineth vs vnto patience.Lam.3.27.

By your patience poſſeſſe your own ſoules. Luke 21.19.

Our patient minds ought to be knowen to all men.Phil.4.5.

Patriarke expounded.Heb.7.4.

The Patriarkes came of the Iewes.Rom. 9.5.

Iaakob begate the twelue Patriarks.Act. 7.8,9.

Of the Patriarke Dauid. Acts 2.29.

Peace be with you,or vnto you, a kinde of ſalutation 1.Sam.25.6.Ge.43.23.Judg. 19.20.Lu.24.36.John 20.19.

Goe in peace,a kinde of leaue giuing. 1. Sam.1.17.Luke 7.50,and 8.48.

God is the author of peace. 1.Theſſ.5.23. 1.Cozinth.14.33. Roma.15.33. and Chriſt is our peace,and preacher thereof. Ephel.2, 14,17.

Peace,for reconciliation betweene God & man.Act.10.36.for quietneſſe of conſcience. Luke 2.14.for ſake and fonnd 1.Cor.16.11. for true ioy and felicitie.Matth.10.13.Luke 1.79.and 19.42.& 24.36.John 14.27.Rom. 1.7.and 8.6.

Paul exhorteth the Cozinthians vnto peace.2.Cor.13.11.

We ought to haue peace with all men,as much as lieth in vs.Rom.12.18. Ephe.4.2. Heb.12.14.1.Pet.3.11.2.Tim.2.22.

Moſes wouilde haue ſet peace betweene two Hebrewes.Exod 2.13.

Paul wiſheth to al Chriſtians peace Roman.15.13.Ephe.1.2.2.Theſ 3.16.

Wee ought to pray vnto God for peace. Num.6.26.

Hezekiah reioyced that hee ſhould enioy peace in his dayes.2.Kings 20.19.

Peace betweene Salomon and Hiram.1. Kings 5.12.

Peace in Iſrael all Salomons dayes. 1. Chro.22.9.1.Kings 4.24.

The Lorde gaue peace to the Iſraelites in Joſhua his dayes.Joſh.22 4.

Peace in the Church. Acts 9.31.Iſa 66. 22.

When men ſhal ſay Peace,ſudden deſtruction ſhall come.1.Theſſ.5.3.

If Peace be offered a citie, and accepted, it muſt be ſpared.Deut.20.20,21.

Iſrael forbidden to make peace with Moab and Ammon.Deut.23.6.

Gideon called his Altar,The Peace of the Lord. Judges 6.24.

The Lorde promiſed peace to his people, Hoſ.14.4.*

Peace of heart by Jeſus Chriſt. Pſal.46. 8,9.

Peace in the Church.Iſa.66.12.

Peace in heauen, and glory in the higheſt places.Luke 19.38.

Glory to God, and peace in earth, ſee Glorie.

The faith of Chriſt bringeth peace of conſcience.Rom.5.1,2.

The peace of Chriſt paſſeth all vnderſtanding.Phil.4.7.

Jeruſalem knewe not what belonged to her peace.Luke 19.42.

The peace of God ought to rule in our hearts.Col.3.15.

Peace on the houſe of thoſe that receiue Gods miniſters.Matt.10.13.

The doctrine of Chriſt bringeth peace to thoſe that ſuffer afflictions, John 16.33.

Chriſt left peace among his diſciples, John 12.27.

Samuel was aſked if he came peaceably. 1.Sam.16.4.

Abraham to buy peace, reſigned his right to his nephew.Gen.13.8.

Joſephs brethren could not ſpeake peaceably to him, and why.Gen.37.4.

Be peaceable.1.Theſſ.4.11.

Peacemakers the children of God.Matth. 5.9.

The inward peace betweene God and the beleeuing by Chriſt.Iſa.2.2,to 6.& 9 2,to 8. and 11.1.* Hoſe.2.18.& Mich.4.1.* Zech.9. 9.* Luk.24.25,to 50. John 14.27.& 16.33. and 22.19.Acts 10 36.

Peculiar. Chriſtians a peculiar people, and holy nation.1,Pet.2.9. Tit.2,14.looke Precious.

Pelicane vnlawfull for the Iewes to eate of.Deut.14.17.

Penance.looke Amendement.

Pence. One being forgiuen 10000. talents,would not forgiue 100.pence. Matth. 18.24.*

Two pence giuen to the holte, to relieue the wounded man.Luke 10.35.

Penie. A meaſure of wheate for a penie. Reue.6.6.

Of the loſt penie.Luke 15.1.

People. God hath not caſt away his people which he knew before.Rom.11.2.

Two maner of people in ỹ wombe of Rebekah.Gene.25.23.

God tooke the children of Iſrael, to be his people.Exo 6.7.Deu.4.7.1.King.8,51.

God appointed a place for his people Iſrael.2.Sam.7.10.

Iſrael promiſeth that they will bee Gods people,2,Kings 11.17.

The

The people remained at the foot of mount Sinai. Exod. 19.21.

The people murmured in dispaire of entring into the land of promise. Num. 14.1,2, and 13.32.*

The people of Canaan not all destroyed, but made tributaries. Judg. 1.27,30,33.*

The wickednesse of the people. Ezek. 22. 29. who neither regarded God nor his word. Jere. 6.19.

The people of the lande what tyrannie they vse. Ezek. 22.29.

Gods people are alwayes charged with breach of lawes, and diminishing princes profites. Esa. 3.8.

Two maner of people God abhorreth. Ecclus. 50.25,26.

Of Gods people, looke Church.

Perfect is the worke of the mightie God. Deut. 32.4.

If thou wilt be perfect, sell that thou hast, &c. Matth. 19.20,21.

Whosoeuer sinneth not in word, is a perfect man. Jam. 3.2.

Perfect in Christ Jesus. Col. 1.28.

We ought to be perfect as our heauenly father is perfect. Matth. 5.48.

Paul exhorteth vs to perfection. Heb. 6.1. 2. Cor. 1.10.

The Lawe could bring nothing to perfection. Heb. 7.19.

Perfume. The confection or making of the perfume. Exod. 30.34,35.*

Perill, looke Danger.

Periurie forbidden. Leuit. 19.12.

Against Periurie, vntruethe, light and false othes. Exod. 8.8, 15, 25, 28, 32. & 9, 27, 28, 34, 35. & 20.7. Leuit. 5.1,4. & 24.11, to 17. 1. Sa. 6. to 18. 1. Kin. 8.31, 32. 2. Chro. 39 13. Hose. 4.2. Zech. 5.4. & 8.17. Mal. 3.5. and 4.1. Ecclus. 23.9, 10, 11. and 27.14. 1. Macc. 6.61, 62. and 7.15, 16. and 11.9, to 19. & 13.43, to 49. 2. Mac. 4.7.* and 12.3,4. Matt. 5.34, to 38. & 26.69.* Mark. 6.23, to 30. looke Othe and Swearing.

Pearle, looke Parable, and Swine.

Persecution commeth by Gods appointment. Psal. 39.9.* and therefore wee are armed against the same. Mat. 10 17.* and 24. 9, 13. John 5.18, 20.* and 16.1, 32.*

Who so will liue godly in Christ, shal suffer persecution. 2. Tim. 3.12.

Whom persecution withdraweth from the true profession of Gods word. Mark. 4.17.

Being persecuted in one citie, wee may flee to another. Matth. 10. 23.

The ministers of Gods word ought not to feare persecution, and why. Matth. 10 28.

The Lord deliuered S. Paul from many persecutions 2. Tim. 3, 11.

Paul suffred persecution patiently. 1. Cor. 4.12. & the Lord deliuered him, 2. Tim. 3.11.

Blessed are they that suffer persecution for righteousnesse. Matt. 5.10.

Great persecution against the Church. Acts 8.1. 1. Pet. 1.1.

We ought to pray for those that persecute vs. Matt. 5.44. Rom. 12.14. 1. Cor. 4.12,13.

Gods iudgements vpon persecuters. 2. Thes. 1.7.

The Prophets complaine against wicked persecuters of the iust. Habak. 1.1.* 2. Esd. 16.62.*

A prayer against those that persecute the Church. Eccius. 36.1, to 18. looke Affliction and Tribulation.

Perseuere in the faith John 15.4.

God will confirme the faithfull in persevering vnto the ende. 1. Cor. 1.8. looke Continue and Endure.

Persons. We ought not to haue respect of persons in iudgement. Leuit. 19.15. Deut. 1. 17. and 16. 19. Pro. 24.23.

God receiueth all such as obey his word, without regard of person. Isa. 56.3, to 9.

God acceptеth no mans person. 1. Sam. 16.7. Acts 10. 34. Ephes 6.9. Job 34. 19. Wisd. 6.9. Ecclus 35.12, 13. Ro. 2. 11. Gal. 2.6. Col. 3.25. 1. Pet. 1, 17. Deut. 10, 17. 2. Chro. 19.7.

No respect of persons among Christians. Jam. 2.1, to 12. looke more. Pro. 18.5. and 28.21. Matt. 22.9, 10, 39. Rom. 10. 12, 13.

Pestilence threatned to those that disobey Gods Law. Leuit. 26. 25. Deut. 28. 21, 1. King. 1, 37. looke Blasting.

Dauid of three plagues, chose the Pestilence, and why. 2 Sam 24. 13, 14, 15. which ceased, when he had sacrificed, verse 25. looke Plague.

Perswaded. A man through hy perswaded in the trueth, ought to bee stedfast therein. 2. Timoth. 3 14.

Pharise. Paul was a Pharise. Act. 23.6.

What the Pharises and Saddnces differ in. Acres 23.8.

The Pharises were blinde. Joh. 9.39, 40.

The Pharises would haue none to beleeue in Christ. John 7.48.

The Pharises and Scribes taught the people without authority. Matt. 7.29. Luke 4. 32. Mar. 1.22.

The Pharises reproue Christ and his Apostles, and why? Matth 9.11, 14, and 12.1, 2. Luke 5.33.

The Pharises consult how they might destroy Christ. Matth. 12.14. and giue charge, that if any man knew where hee was, hee should bewray him. Joh. 11.57.

The Scribes and Pharises sit in Moses chaire. Matt. 23.2,3

The Pharises sent officers to apprehend Christ. John 7.32.

A Pharise bade Christ to dinner. Luke 7. 36.

The Pharises asked the man that was borne blinde, how he had receiued his sight. Joh 15.17.

The Pharise and Publicane pray in the Temple. Luke 18.10. to 15.

The Pharises & Saddnces are called generations of vipers. Matth. 3.7. hypocrites and serpents. Matt. 7.5. & 23.13, 33. theeues and robbers. John 10.8.

The Pharises are rebuked of Christ. John 8.7. by Steuen. Acres 7.51, 52. by Paul. Acts 23.3.6. Phil. 3.2.

The Pharises mocke Christ. Luke 16.14.

Phials or pots for the Temple. 2. Chron. 4.11.

Philosophie ought to bee taken heede of. Col. 2.8.

Physician ought to be honoured, and why. Ecclus. 38.1, to 9.

Physicians coulde not heale the womans bloody flixe. Matt. 5.25, 26.

Asa sought not to God, but to Physicians in his sicknesse. 1. Chro. 16.12.

& Pietie, looke Godlinesse.

Pillar. A cloudy Pillar by day, & a fiery by night, directed the Israelites. Exod. 13.21. Num. 14.14 Deu. 1.33. Psal. 78.14.1. Chr. 10.1.

God appeared to Moses in the Pillar of a cloud. Deut. 31.15.

The pillars of the Tabernacle. Exod. 27. 10, 11.

The two pillars of brasse for the Temple, and name of them. 1. Kin. 7.15, 41.

James, Cephas, and John were counted pillars in the Church. Gal. 2.9.

Piped, looke Parable.

Pitch. He that toucheth pitch, shall be defiled therewith. Ecclus. 13.1.

Pitchers, of the 300. men that were with Gideon. Judg. 7.16.*

Pit, looke Digge.

Rozab, &c. went downe quicke into the pit. Num. 16.30, to 34.

Pitie. Peter willed Christ to pity himselfe. Matth. 16.22 looke Mercy and Compassion

& Place. Not lawfull for the Iewes to offer in euery place. Deut. 12.5, to 15.

Plagues. See Amendement.

Plagues are sent for contemning Gods word and preachers. Jere. 29. 18. 19.

God plagued the Egyptians, that they might learne that he was the only true God Exod. 7.1.* and 8.1.* 9.1.* & 10.1. & 12.1.*

Plagues sent vpon the disobedient. Deut. 28.15.* looke Curses and Blasting.

No end of Plagues to the euill man. Pro. 24.20.

In all plagues God reserueth a remnant, to declare the cause of his punishment. Esa. 12, 16.

It is a plague for a rich man not to haue a liberall heart. Eccles. 6.2.

To know the plague in our owne heart, is to confesse our selues sinners. 1. Kin 8.38.

Played. The Israelites played before the golden calfe. Exod. 32.6, 19.

Samson played before the Philistims. Judges 16.25, 26, 27.

Dauid and others played on instruments before the Arke. 2. Sam. 6.5.

Dauid was a cunning plaier on an harpe. 1. Sam. 16.16, 17, 18, 23. and a sweet singer. 2. Sam. 23.1.

Manslaughter counted a play with souldiers. 2. Sam. 2.14. 15. 16.

Planted. God planted the garden of Eden Gen. 2.8.

God planted Israel in the mountaine of his inheritance. Exo. 15.17.

God promiseth to plant his people, that they shall moone no more. 2. Sam. 7.10.

Hee that planteth a vineyard, may eate of the fruit. 1. Cor. 9.7, to 15.

Paul planted, & Apollos watered. 1. Cor. 3.6.

Euery plant which y^e heauenly father hath not planted, shalbe rooted vp. Mat. 15.13.

Baſtard plants ſhall take no deepe roote, and why. Wiſd. 4 3,4,5.

Plate. The plate for the holy crowne was of pure gold. Exod. 39.30. and ſet vpon the forefront of the Miter. Exod. 28 36,37.

Pleaſe. Samuel pleaſed, and was in fauor both with God and men. 1. Sam. 2.26.

Euery man ought to pleaſe his neighbour in that that is good to edification. Rom. 15.2.

Thoſe that goe about to pleaſe men, ſerue not Chriſt. Gal. 1.10.

Without faith it is vnpoſſible to pleaſe God. Heb. 11 6.

God is well pleaſed in his Sonne. Matt. 3.17. and 17.5. 2. Pet. 1.17.

Three things pleaſe God. Eccius. 25.1.

Pleaſure. All things created for Gods pleaſure. Reue. 4.11 ſee Reſiſt.

Pledge. Iudah gaue Tamar a Pledge. Gene. 38.17,18.

When Pledges ſhalbe reſtored. Exod. 22. 26,27.

What ought not to bee taken to pledge. Deut. 24 6,17.

We may not take any pledge by violence, nor ſleepe with it. Deut. 24.10,to 14. looke Earneſt.

Plentie is an argument of Idolaters, for their religion. Ier. 44.17, 18,19.

Plentifulneſſe. Want of Plentifulneſſe, is to bee imputed to our ſinnes. Hagge. 2,17, 18,20.

Plow not with an Oxe and an Aſſe togeſther Deut. 22.10.

Plough. Of him that putteth his hand to the Plough, and looketh backe. Luke 9.62. looke Tillage.

Pollute. Thoſe that offer their children to Molech, pollute the name of God. Le. 18.21. and 20.2,3. ſo doe the peruited. Leu. 19.12.

Pollution comming by night, how it was purged. Deut. 23.10,11.

The Poole Bethſeda. John 5.2.

Poore among vs, and why. Deut. 15.4,5, 11 Matt. 26.11. John 12.8.

Wee ought not to turne out eye from the poore. Eccius. 4.1,5.to 9. but be carefull of them. Deut. 15.7, to 11. 2. Cozinth. 8.7,9.* and 9.1.*

Lending to the poore, ſee Lending.

Hee that ſtoppeth his eares at the crie of the poore, ſhal cry himſelf, and not be heard. Pro. 21.13.

Paul laboured to relieſe his owne neceſſitie, and other poore brethren. Actes 20.34.

The reward of relieuing the poore. Mat. 25 40 Luke 16.9.

We ought to bid the poore to our feaſts, and why. Luke 14.13,14.

God hath choſen the poore of the worlde which are rich in faith. Jam. 2.5.

We ought to giue to the poore cherefully, and why. Rom. 12.8.2. Coz 9.7.

Paul was willed in his preaching to the Gentiles, to be mindefull of the poore at Ieruſalem. Gal. 2.9,10.

Pauls care for the poore Saints. 1. Coz. 16. 1,2,3.

The liberality of thoſe of Macedonia and Achaia towarde the poore Saints. Roman 15.26.

Poore mans pledge, ſee Pledge.

Iudges ought not to reſpect the rich, more then the poore. Exod. 23,3. Leuit. 19.15. nor ouerthrow the right of the poore. Ex. 23.6.7.

The poore muſt be relieued, not oppreſſed. Pro. 22.2,7,9,16,22.

Againſt oppreſſors of the poore. Amos 5, 11.* Eccius. 5.7.

Wicked magiſtrates regard not Poore mens ſuites: but hee that doeth, his throne ſhall be eſtabliſhed. Pro. 29.2.4,7,14.

The poore labourers hire muſt not be detained. Deut. 24.14,15.

God rayſed the poore out of the duſt. 1. Sam. 2.8. and exalting the poore, puniſheth the hautie. 2. Sam. 22.28. Luk. 1.48,51,52.

The children of the Prophets were poore. 2. kin 6.1,2. ſo was the widow of Zarephath 1. kings. 17.9. to 17.

We may not oppreſſe or mocke, but haue mercie on the poore, and why. Pro 14.31. and 17.5.

The godly poore, better then the wicked rich. Pro. 28.6. Pſal. 37.16,17,to 23.

What a poore man that oppreſſeth the poore, is like. Pro. 28.3.

God hateth the poore man that is proud. Eccius. 25.2.

Bleſſed are the poore in ſpirit. Matt. 5.3. Luke 6.20.

The poore receiue the Goſpel of Chriſt. Matth. 11.5.

Elisha helped the poore. 1. Kin. 4.1, to 8.

He that hath mercie on the poore, lendeth vnto the Lord. Pro. 19.17. and ſhal not lack. Pro. 28.27.

God regardeth the poore. Iuag. 6.15,16. and is their ſtrength. Iſa. 25.4.

Poore and rich by nature both alike. Nehem. 5.5 Eccles. 9.3.

Wee are willed to bee liberall vnto the poore, and why. Eccles. 11.1.

Wee muſt be content with our ſtate, be it poore or rich. Phil. 4.11.

What poore men God regardeth. Iſa. 66. 2. looke Widowe.

The comfort of poore men. Marke 10.28, 29 30. Luke 9 23, to 27.

Better is a poore wiſe childe, then an old foolliſh king. Eccles 4.13.

Pouertie and ſhame to him that refuſeth inſtruction. Pro. 13.18.

Pouertie with the feare of God is commendable. Pro. 15,16,17.

He that is fallen into pouertie, ought to be relieued. Leuit. 5.25,35,36,37.

The Philippians relieued Pauls pouertie. Phil. 4.10,14,16.*

In proſperitie thinke vpon pouertie. Eccius. 18.24. looke Competent.

Pouertie and riches are of the Lord. Pro. 14.31. Eccius. 11.14.

Chriſt his pouertie. Mat. 8.20. Luke 2.7, 12,16, and 9.58.

Porch of Salomon Actes 3.11. called the great court. 2. Chr 4.9. taken for the Temple where Chriſt preached. Mat. 21.23.

Porters ordained. 1. Chro. 26.1.*

Portion. The Lords portion is his people. Deut. 32.9.

Elkanah gaue portions to his wiues, and children. 1. Sam. 1.4,5.

Poſſible. If it be poſſible, haue peace with all men. Rom. 12.18.

Chriſt prayed that if it were poſſible, that houre might paſſe, from him. Matt 14.15.

If it were poſſible, the very elect ſhould be deceiued. Mar. 24.24. Marke. 13.22.

If it had bene poſſible, ye would haue giuen me your eyes. Gal 4.15.

All things are poſsible to God. Gene. 18, 14. Matth. 19.26. and him that beleeueth. Marke 9.23.

Poſterite. looke Seede.

Pot. Ezekiel prepared a pot. Ezek. 24 3, looke Phials.

Potter. We are in the Lords hand, as clay in the potters. Iere 18 6 Rom. 9.21.

Power of God vanquiſheth the enemie, not worldly helpes. Iſa. 31.1,9.*

God is of power and might. Deut. 10.17. His power is not diminiſhed. Iſa. 50.2. Hee would haue it knowne to all. Iſa. 53.13.

Pharaoh reſiſted, that Gods power might be knowen. Exod. 9.16.

All power ſhalbe taken from thoſe that diſobey God. Deut. 28.32,33.

Mans ſtrength is onely in the power of God, as may appeare by Beninnah & Hannah. 1 Sam. 2.9. and Samſon. Iudg. 16.20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God Deut. 8.17,18.

The Goſpel is the power of God vnto ſaluation. Rom. 1.16.

The preaching of the croſſe is the power of God 1. Coz. 1.18.

Paul appointed himſelfe a miniſter of God by y power of God. 2. Coz 6.4,7. which was auowed to his preaching. 1. Coz. 2.4,5.

Paul had power to edification, not to deſtruction. 2. Cozinth. 13.10. which wrought in him mightily. Col. 1.29.

Wee are preſerued by the power of God, vnto ſaluation. 1. Pet. 1.5.

Gods power is made perfite through weakeneſſe. 2 Coz. 12 9.

God miniſtreth to vs the power of his ſpirit by faith Gal. 3.5.

To bee endued with power from an high. Luke 24.49.

Micah put truſteth to his power, and Iudas in God. 2. Macc. 15,25,26.

Gods anger is according to his power. Eccius. 28.10.

We ought not to burthen our ſelues aboue our power, in keeping company, and why. Eccius. 13.3,to 15.

Powers. All Powers are ordeined of God. Rom. 13.1. Wiſd. 6.3.

Wee muſt obey them for conſcience ſake, &c. Rom. 13.5. 1. Pet. 2.13, 14, 17. Titus 3.1. Looke Kings, Princes, Iudges and Magiſtrates.

Prayer. Chriſt prayeth for vs, and obtaineth what ſoeuer we aſke in his name. John 16 23.24,26.

Chriſt prayeth for the Apoſtles, & all that ſhould beleeue through their preaching. Joh. 17.9,20.* and for Peter, that his faith ſhould not faile Luke. 22 32.

Before wee pray wee muſt forgiue, elſe

God

God will not forgiue vs. Mar. 11.25,26.

By the examples of the sonne and the importunate friend, Christ exhorteth vs to pray in hope. Mat. 7.7, to 13. Luke 11.5, to 14.

We ought to pray with the spirit and vnderstanding. 1. Cor. 14.15.

We know not what to pray as we ought, but the spirit maketh request for vs. Rom. 8. 26,27.

John Baptist taught his disciples to pray, and so did Christ. Matth. 6.5,9, to 16. Luke 11.1, to 5.

The Canaanite woman prayed to Christ. Mat. 15.22, to 29. Mar 7.25, to 31.

Isaak prayed to the Lorde to make his wife fruitfull. Gen 25 21.

Iaakob prayed God to deliuer him from Esau. Gen. 32.9,10, to 13.

God heard the prayers of Leah and Rachel Gen. 29.31. and 30.6,22.

Dauid prayed God to pardon his sinne. 2. Sam. 24.20. and to bleese his house. Chap. 7.25.

Moses in prayer beseeched God to shewe him his glory. Exo. 33.18. & that he might go ouer into the land of promise. Deu. 3.25.26.

Elisha's prayer for raine. 1. Kings 18.42.

Dauid prayed, that the counsel of Ahithophel might be turned into foolishnes. 1. Samuel 15.31.

We ought to pray in the holy Ghost. Iude. 20,21.

We must pray continually, and why. Lu. 21.36. Rom. 12.11,12. Ephe. 6.18,19. Col. 4.2,3.

Paul prayeth for the increase of loue. 1. Thessa. 3.12. Phil. 1.9. and knowledge of Gods wil. Col. 1.9.

Moses and Aaron pray God to punish only the rebels Num. 16.22.

Samson prayeth God to restore his former strength. Judges 16.28.

Naomi prayed God that his fauour & rest might be on her two daughters in law, Rut. 1.8,9.

God commaunded the Iewes to pray for the life of Nabuchodonosor, and the prosperitie of Babylon. Jere. 29.7. Baruch. 1.11

Hezekiah prayed God to send him ayde against the king of Assur. 2. King. 19 15, to 20.

Samuel prayed for the Israelites against the Philistims. 1. Sam. 7.8,9.

Iosua prayed and mourned before the Lord, because the Israelites were discomfited. Iosh. 7.6, to 10.

Moses prayed God to be with him in gouerning and leading the people. Exo. 33.13.

Elisha prayed that his enemies, sent to apprehend him might be smitte with blindnesse. 2. King. 6.18.

Hannah praied for a childe. 1. Sam. 1.10, to 19.

Iehoahaz prayed and was deliuered from the King of Aram. 2. King. 13.4.

Salomon prayed the Lord, that whosoeuer did pray in the Temple, might be heard. 1. Kings 8.30.

Paul prayed for Timothie night and day. 2. Tim. 1.3.

Pray one for another: the prayer of the righteous auaileth much. James 5.16.

We ought to pray for kings & for all men. 1. Tim. 2.1,2.

We ought to pray for them that sinne not vnto death. 1. John 5.16.

Abraham praied for the Sodomites. Gen. 18.23.* And for Abimelech Gen. 20.17,18.

Moses prayed for the Israelites. 40. daies and 40. nights. Exo. 32.11, to 14. Deu. 9.25, 29 *that God would pardon their incredulitie. Numb. 14.13. to 20. or raise him out of the booke of life Exod. 32.31,32.

Pharaoh praieth Moses to pray vnto God for him. Exod. 8.8,28. and 9.28. and 10.17.

The Israelites pray Samuel to pray for them. 1. Sam. 12.19.

Moses prayed God to forgiue Aarons idolatrie. Deut. 9.20,21.

Aaron prayed Moses, that he would pray vnto God to helpe their sister Miriam of the leprie. Num. 12.10.*

Aaron prayed for the people, & the plague ceased. Num. 16.47,48.

Manoah prayed, and why. Judges 13.8.

Hezekiah prayed Isaiah to pray to God for the Israelites against Sanherib. 1. kin. 19.2,3,4.

If any be afflicted, let him pray. James 5.13.

At the Prophets prayer, Jeroboams hand was restored. 1. Kings 13.6.

Samuel being displeased with the people for craning a King, gaue himselfe to prayer. 1. Sam. 8.6.

Moses prayed for ỹ idolatrous Israelites, albeit God forbade him. Exod. 32.10,11.

The prayer of two or three gathered together in Christs name, shal obtaine. Mat. 18, 19,20.

Prayer is a lifting vp of the heart to God, with assured trust to be heard. Psal. 25.1,2. and 86.4. 143 8.

The house of prayer ought not to be prophaned Mat. 21.12,13.

God is neere to all that call on him by faithfull prayer Deu. 4.7.

We may not vse vaine repetitions in our prayers. Mat. 6 7.

The prayer which Christ taught his Apostles. Mat. 6.9, to 14. Luke 11.2, to 5.

Iesus Christ spent al the night in prayer vnto God. Luke 6.12.

The Apostles with other faithfull continued with one accord in prayer. Acts 1.13, 14. and 2.42.

Widowes in deed, do trust in God, and continue in prayers day and night. 1. Tim. 5.5.

The Church made earnest prayer vnto God for Peter. Acts. 12.5.

God being ouercome by dayly prayer, deliuered the Israelites from their enemies. Judges 10.1,13, to 17.

Of the place where the faithfull were wont to pray. Acts 16.13.

S. Paul and his company were going to prayer. Acts 16.13.

The prayer of the Apostles. Act. 4.29,30.

The prayers of the faithfull seruant of Abrakam. Gen. 24.12, 13, 14.

Elisha by prayer rayled his hostesse sonne to life. 1. King. 5.7,20,22.* The like did Elisha. 2. Kings 4.33, to 37.

The prayer of the people for mercie at Gods hand. Jere. 14.7, to 10.

The prayers of faithfull people God regardeth not. Jere. 24.10,11.

The prayer of the Apostles at the election of Matthias. Acts 1.24,25.

We ought to shew our requests vnto God by prayer. Phil. 4 6.

Watch and pray, lest yee enter into tentation Mat. 26.41.

Those that bee humbled with afflictions, are constrained to haue recourse to God by prayer. Ruth. 26.40,41.

Iehoshaphat fearing the enemies, had recourse to God by praier. 2. Chr. 20.3,6, to 13.

Elijahs prayer vnto God to send fire from heauen to destroy Ahaziahs messengers. 2. Kings 1.10,22.

To pray, for giuing of thanks. 1. Sa. 2.1.

God heareth the prayer of the poore, and oppressed Gen. 16.11. & 21.17. Exo. 3.23.* & 3.7. & 6.5. & 22.23,26. Deu 4.29,30. & 15.9. 1. Sam. 9.16. & 12.8, to 12. & 22.7. 1. Kin. 17. 1 2. Kin. 20.2, to 8. 2. Chr. 32.20,22. & 33. 12,13. 2. Esa. 15.1,9. Iudeth 4.9, to 15. Eccles. 4.6. & 21.5. & 35. 17,18. and 48.20,21. Psal 3.4. & 4.3. & 9.9,10,18. & 18.6. & 12. 6. & 20.2,4. & 21.24. & 50.15. & 55.16, 19. & 86. 5,7.* & 116.1,2. & 145.8,18,19. Isai. 30.18. & 55.1,2,3,6. Jer. 29.12.

God will not heare the prayer of some. 1. Sam. 8.18. Psal. 18.41. Pro. 1. 29,2. & 15. 99. & 21.13. & 18.9. Isa. 1.15. Jere. 7.16, and 11.11, 14. & 14.11,12. Ezek. 8.18. & 14. 14, 16,18,20. Mich. 3.4. Zech. 7.13. Ecclus. 34. 20,27. Heb. 12.16,17.

Of the maner of ỹ Saints prayers. 1. Kin. 8.22, to 62. 2. Chr. 6.12.* & 14.11. Ez. 9.5.* Nehe. 1.4.* & 2.4. Isa. 33.2. & 37.16, to 21. & 64.1.* Jere. 32.17, to 26. Lam. 5.1.* Dan. 9.3, to 20. Iona. 2.1.* Eob. 3.1.* 7.11, to 16. Iudet. 9.1.* & 16.13, to 18. Est. 14.2.* Wisd. 9.1. * and to the end of the booke. Ecclus. 51.1, to 13. & 23.1.7. & 36.1, to 18.1. Macca. 4.10, to 34. 2. Mac. 1.24, to 33.

Of perseuerance in praier. Mat. 15.23,27. & 20.31. & 26.44. Lu. 18.1. & 21 36.1. Thes. 5.17. Co. 4.2. Act. 1.14. & 2.42. & 16.2. Rom. 12.12. Ephe. 6.18. 1. Tim. 5.5. 2. Tim. 1.3. 1. Pet. 4.7.

Praise. God is our praise, and ought to be praysed of vs. Exod. 15.1.

The praise of the Creator, how farre it exceedeth. Ecclus. 43.23,30.

God chose ỹ Israelites to excel all others in praise, name and glory. Deut. 26.18,19.

God is worthy to bee praysed, and why. Deut. 32.41.

The Israelites praysed God, and why. Iosh. 22.33.

Hannah praysed God, for making her fruitfull. 1. Sam 2.1, to 11.

Salomon praysed the Lorde, because he had finished a Temple vnto his name. 1. King. 8.15,18,19,20.

Dauid praised God, for promising that the Messias should descend of him. 2. Samuel 18.* and for the victories which he had sent him. 2. Sam. 22.1,3.*

The Apoſtles continued in the Temple praiſing and lauding God. Luke 24.52,53.

The people ſeeing Chriſt his miracles, prayſed God. Luke. 18.43.

God hath predeſtinate vs to the prayſe of his glory. Ephe. 1.4,5,6.

They which beleeued, prailed God. Act. 2. 46,47.

Wee muſt offer to God the ſacrifice of prayſe. Heb. 13.15.

Euery man ſhall haue praile of God, when the counſels of the hearts ſhall be made manifeſt. 1. Cor. 4.5.

Another man ought to prayſe vs, and not our ſelues. Pro. 27.2.

Prayſes vnto God ought to bee ſung with vnderſtanding, and why. Pſalm. 47.7. looke Bleſſe, Giue thankes, and Song.

Prattler, looke Babler.

Pray, looke Spoyle.

Preaching, Chriſt preached in a ſhippe. Mat. 13.2. Mar. 5.2.

God promiſed that he would ſende Preachers of his word. Iſa. 30.21.

Of Preachers ſent to ſhewe the glad tydings of the Goſpel. Iſa. 2.5.

Before Iſaiah began to preach, hee was purified by the Lord Iſa. 6.5, to 11.

Ieſus commanded the Goſpel to be preached to euery creature. Mar. 16.15.

None ought to preach except hee be ſent. Rom. 10.15.

Preachers ought to ſpeake nothing, but as the word of God doeth teach them. 1. Peter 4.11.

The Apoſtles preached in the Temple, and from houſe to houſe. Act. 5.20,21,42.

Chriſt willeth him that was healed by him, to preache what God had done vnto him. Mar. 5.19,20.

Preachers ought to put their brethren in remembrance of their duetie. 2. Pet. 1.12.

Who ſo preacheth any thing beſide the Goſpel of Chriſt, is not to be entertained. 2. Iohn 10.

Wee ought to receiue and relieue Preachers. 3. Iohn 8.

The Apoſtles preached what they had heard and ſeene. 1. Iohn 1.3.

Falſe Preachers and their puniſhment. 2. Pet. 2.1,2,3.*

Paul loued that the Goſpel of Chriſt was preached, howſoeuer. Phil. 1.18.

Chriſt preached alwayes openly. Iohn 18.20.

Preachers ought to beware of blurped authoritie. 1. Pet. 5.3.

What a Preacher and his office is. Eccle. 1.1.

God ſpeaketh by his Preachers. Ierem. 7. 26.

The wicked ſeeke to ſlaunder the godly Preacher. Iere. 18.18.

Whether the people will heare or no, the Preachers muſt ſpeake. Ier. 7.27. Ezek. 2.5, to 11. and 3.9,11,17. and 32.2.*18,19.*

Contempt of Gods worde and Preachers plagued. Ierem. 29.18,19. The contrary recompenſed. Iere. 39.18.

Preachers muſt rebuke, not flatter ſinne. Lam. 2.14.

What a Preacher ought to pray for. Col. 4. 3,4.

They that heare not Gods Preachers, are not of God. 1. Iohn 4.6.

True Preachers teach out of the Scriptures. Actes 28.23.

Preachers are called fiſhers. Ezek. 47.10. and watchmen, and why. Ezek. 3.17. and 33.2.

Preaching is a gift of the holy Ghoſt. 1. Cor. 12.10.

At Peters firſt preaching were added to the Church 3000. ſoules. Act. 2.41. at his ſecond preaching the Church was numbred 5000. Actes 4.3.

Of the preaching of Paul. Act. 13.14. and what was the effect thereof. 1. Cor. 2.1,2.

The preaching of S. Paul was trueth, & no wauering doctrine. 2. Cor. 1.18,19,20.

God by the foolihneſſe of preaching, ſaueth beleeuers. 1. Cor. 1.21.

Againſt vnpreaching Paſtors. Pſal. 50. 16,17. Pſ. 27.23. and 29.18. Iſ. 42.19. and 56.10,11. & 58.1. Iere. 1.7,8. & 23.1,2. & 48. 10. Eze. 3.18,23. & 13.3,4,5. & 33.7,8. & 34. 2,3,10,18.* Hoſe. 4.6,8,9. & 9. Amos 8.11. Mal. 2.7. Zech. 11.17. Matt. 5.13. to 17. and 10.27. & 28.19,20. & 25.14, to 31. Luk. 10.2. and 12.42,43, to 49. & 14.28.* & 16.2. Actes 20.28. Iohn 10 13.* & 21.15, to 18. Rom. 10. 14,15. 1. Cor. 9.14,16. Phil. 2 21.2. Cor. 12. 14. 1. Timo 4.16. Tit. 1.9. Heb. 13.7. looke Prophets, Biſhops, Miniſters, Paſtors, Interpreting, and Prophecying.

Predeſtination admitteth no pleading with God. Rom. 9.20.

Whom God hath predeſtinate, he calleth, iuſtifieth, and glorifieth. Rom. 8.30.

God hath predeſtinated vs according to his will and purpoſe. Ephe. 1.5,11. and therefore vnto vs all things worke for the beſt. Rom. 8 28.

The predeſtinate cannot be damned. Iob. 10 28,29. Rom 8.31.*

Of predeſtination and reprobation, looke more Exod 7.3 and 33.19. Pſal. 33.12. and 65.4. & 147.19.20. Pro. 16.4. Iſa. 41.9. Ier. 1.5. 2. Eſa. 5.23, to 28. and 6.1, to 11. Matt. 7.13,14,23. and 20.16. and 24.22. & 25.34, 41. Lu. 10.22. Iob. 10.26,27. and 13.39.40. and 13.18. & 15.16. & 17.10,12. Acts 13.48. and 22.14. Rom 8.29,30. and 9.11,* 14,20, to 24,27. and 11.5,7. to 10.1. Cor. 2.7. Eph. 1.4,5,11. & 2.10, 1. Thel. 1.4. 2. Thel. 2.13. 2. Tim. 1.9 and 2.19,20. 1. Pet. 1.2. and 2.8. 2. Pet. 1.10. 1. Iohn 2.19 Reue. 13.8. looke Elect, Chooſen, and Reprobate.

Prepare thy ſelfe before thou pray. Eccle. 18,22.

Iohn Baptiſt was ſent to make ready a people prepared for the Lord. Luke 1. 17.

Preſent, looke Gift.

Preſumption. He that preſumptuouſly reſiſteth iudgement giuen according to Gods law, ought to die. Deut. 17.11,12.

The Preſumption of the Corinthians. 1. Cor. 4.6.

Preſumption, howe it hath bene forbidden, tranſgreſſed, and puniſhed. Gen. 3.6,16. and 11.4, to 10. Exod. 5.2. and 14.8.* Num. 15. 30. Deut. 1.43. 44. 1. Sam. 9.18. and 17.8. 9.* 2. Kin. 18.19.* and 19.10.* 14,35,36,37 Iob. 22.13,14. Pſal. 6.16, to 20. and 13.10. and 15.25. and 16.5,18. and 18.12. and 29. 23. Iſa. 3.16.* and 2.13.* and 19.13.* and 14.11, to 17. Ier. 48.26.* and 49.4,16. Eze. 28.2. & 31.10. Dan. 4.22. * Obad. 3. Mal. 2.17. Tob 4.13. Iudet. 2.2,4,5, to 14. and 6. 1, to 12, and 13 8.* Eccle. 10.7. and 2. Mac. 9.4, to 19. Luk. 1.18,19,20. & 10.15. and 14. 11,16, to 25. and 18.10, to 15. and 22.3, to 7. Acts 12.21.* Rom. 11.20,21.2. Timo. 3.1, to 10.1. Pet. 5.5. Looke Pride.

Precious was the word of God in the latter dayes of Eli. 1. Sam. 3.1.

The ſoule of Saul was precious in the eyes of Dauid. 1. Sam. 26.21.

Precious in the ſight of the Lorde is the death of his Saints. Pſal. 116.15.

Prewent. Salomon would haue prevented Gods determination, but could not 1. Kings 11.40. and 12.2,3.

Price. Chriſtians are bought with a price, and therefore ought to be Gods ſeruants only. 1. Cor. 6 20. and 7.23.

Abraham would not take the field without paying the price thereof. Gen. 23 9,13.

Pricke. Saint Paul was diſquieted with a pricke in the fleſh. 2. Cor. 12.7.

Pride. Paul reproueth the pride of the Corinthians. 1. Cor. 4.19.

God beateth the pride of men, which diſobey him. Leui. 26.19. and ſcattereth them in the imaginations of their hearts. Luke 1. 51.

Dauids zeale counted of his brother Eliab, pride. 1. Sam. 17.28.

God deferred to puniſh the Iſraelites, leſt their enemies ſhould waxe proude, thereby, Deu. 32.26.

Chriſt reproueth the pride of the Scribes and Phariſes. Mat. 23.2,4. to 8. and of thoſe that couet to ſit in chiefeſt places at feaſtes. Luke 14.8.

A prayer againſt pride. Eccluſ. 23.4, to 7 Pro. 30.7,8.

Pride is the originall of ſinne. Eccluſ. 10. 12, to 20.

The proude man ſhal be conſumed. Iſai. 29.20. Hab. 2.5.

Pride engendreth ſtrife. Pro. 13 10.

It is perillous to bee familiar with the proude. Eccluſ. 13.1.

God deſtroyeth the houſe of the proude. Pro. 15.25.

Hee is proude, that doteth about ſtrife of wordes not being content with the doctrine of the Goſpel. 1. Tim. 6.3,4.

God reſiſteth the proud, and giueth grace to the lowly. James 4.6.

We ought not by pride to eſteeme better of our ſelues then of other, but contrariwiſe. Phil. 2.3.

The deuil is the king ouer the children of pride. Iob. 41.25.

Pride goeth before deſtruction. Pro. 16. 18. and 18.12.

The proſperitie of the wicked maketh them proude. Iob. 21.7, to 17.

The pride of the heart of the vngodly will deceiue them. Obad. 3.

Perſons

Mardochæus refused not to honour Haman of pride, but for conscience sake. Est. 13.13,14.

God is able to abate the pride of princes. Dan.4.34.

The pride of these latter dates prophecied of. 2.Esd.8.50. 1 Tim.3.1,2,4. Looke Presumption and Ambition.

Priestes were either such as did sacrifice in the first tabernacle, or entred once a yeere into the holiest place. Heb.9.6,to 9

What the high priest ought to observe before hee entred into the Sanctuarie. Leuit. 16.2.*

The Priests did eate the residue of the oblations. Leuit.10.12.

When the Priests might not drinke wine. Leuit.10.9.

The maner of consecrating the Priestes. Exod.29.1,to 33.

Who were meete to receiue Priesthoode, and who not. Leuit 21.17.*

The hie Priest might marry a mayde, or else none. Leuit.21.13,14.

Of Priests and Leuites, & of their offices. 1 Chro.9.2.* 2.Chron.19.8,9,10. their portions in the land of promise. Ezek 48.9,10.

God was the priests inheritance, & therefore they liued of the sacrifices. Deu.18.1,2.

Causes of great importance, were brought before the Priest. Deut.17.8,9.

Gods couenant with the Priestes was of life and peace, and that their lips should preserue knowledge. Mal.2.4,to 8.

The Priestes bare the arke, going before the people. Iosh.3.6.

The king ought to receiue the lawe at the Priests handes. Deut.17.18,19.20. and therefore Iehoash was taught by Iehoiada the Priest. 2 King.12.2.

Ioshua gouerned by the counsell of the hie Priest. Num.27.21,22.

The Priests Daughter playing the whore, must be burnt. Leuit.21.9.

Ieroboam made Priests for money. 1.Kin. 12.31.

Salomon spared Abiathar, because hee was the Lords Priest. 1 King.2.26,27.

No more Priests of Eli his flocke, looke Eli in the first Table.

Israel long without Priest to teach, and without law. 2.Chro.15.3.

The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam 6.2,9.

Dagons Priests tread not on the threshold of his temple. 1.Sam.5.4,5.

Elijah slayeth Baals Priests. 1.Ki.18.40. so did Iehu, 2.King.10.25.

The craft of Bels Priests detected. Dan. 14.10,to 23.

Pharaoh prouided for his Priests in the famine. Gen.47.22.

The Priests kitchin. Ezek.46.20.

Against Priests. Hos.5.1. that contemne God and his name. Ier.2.8. and of their couetousnesse. Mal.1.6,8. and 2.1,2. Isa.3.14.

Of the vnmercifulnesse of the Priest and Leuite. Luke 10.31,32.

The Priestes consult how to put Christ to death. Matth.26.3,4.

Christ was deliuered to Pilate by the enuie of the hie Priests. Matth.27.18.

Christ commanded the leper to shew himselfe to the Priest. Matth.8.3,4.

Priests obedient to the faith. Actes 6.7.

Mattan, Baals Priest slaine. 2.Ki.11.18.

Of the Priests of the second order. 2. King. 23.4.

Wherein the Priests offended. Eze.22.26.

The hie Priest, wherefore hee was ordayned. Heb.5.1, and 8.3.

Like people like Priests. Isa.24.2. Hos 4.9. and 6.9. And such Princes such Priests. 2. Chro.13.9.

Christ the euerlasting hie Priest after the order of Melchisedech. Heb 5.6. and 7.8,24, 25. and 6.20. Whereof reade 1.Sam 2.35. Psal.110.4. Ierc.33.18. Zech.6.11.* Heb. 2.17, and 3.1. and 7.15,16,17. and 8.6. and 9.11, and 10.10, to 15.

The faithfull are Priests. Exod.19.6. Isai. 61.6. and 66.21. Ier.33.21. Psal.131.9,16. offering spirituall sacrifices. Rom.12.1, 1. Pet.2.5. Reue.1.6.

The Priest of Midian had seuen daughters. Exod.2.16.

Sith the Priesthood is changed by Christ, there must be a change of the law. Heb.7.12.

Iason obtaineth the hie Priesthoode by Simonie. 2. Mac.4.7, to 11. looke Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom 13.1,3,4.

The estates of Princes are changed, and why. Iob 12.17, to 22.

An exhortation to the Princes and gouernours of Israel. Eze.45.9.

Against Princes that oppresse the poore. Amos 4.1.* & liue in pleasures. Amos.6.1.*

The Lord reproueth the Princes of Ierusalem, and why. Zeph.3.3.

Against the tyrannie of Princes. Ezek.22. 27. Mich.3.1,9.*

Wicked Prince, wicked seruants. Pro.29. 12. Eccles.10.2.

The Princes of this world crucified the Lord of glory. Act.3 17,18 and 1.Cor.2 8.

The portion of the Prince in the land of promise. Ezek.45.7. and 48.21. and of his and the peoples offerings. Ezek.43.16,17.. and 46.4, to 19.

Paul preached not the wisedome of Princes. 1.Cor.2.6,7.

The Prince of this world is cast out. Iohn 12.31.

The deuill is the Prince that ruleth in the aire. Ephe.2.2.

The Princes of Salomons officers, were fiue hundred and fiftie. 1 King 9.23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles.10.17.

Princes may & ought to deale in matters of religion, as well as in ciuill causes. Deu.13. 13.* & 17.18,19 Iosh.3.6. & 9.6. 2.Sam.5. 6,21. 1.Chro.13.1,2,3. & 15.1,11,16.* & 16. 4. 2.Chr.8.14,15. & 17.6, to 10. & 19.8. & 20. 3. 1.Kin.2.35. & 5.5. 2.King.18,4. & 23.4,5, 14,21, to 25. 2.Chro.29.3,5,15,18.* & 30.1, 2.* Psal.2.10. Isa.49.23. Mat 22.21. John 10,34. Rom.13.1, to 8. Tim.2,1,2,3, 1. Pet.2,13,14,17.

The example of a Prince procureth the subiect to imitate. 2.Sam.3.35,36.

The euill of the subiects, the Prince must account his owne Est 8 6.

Christ a Prince. Actes 5.9.

Princes ought not to gather much treasure. Deut.17.16,17.

God stirreth vp the spirit of Princes to doe his will. 2. Chro.39.22.

Princes the authors of wickednesse. Ezra. 9.2.

Princes companions of theeues. Isa.1.23.

Princes wherein they offend. Ezek.22.27.

Princes otherwhiles abused by those that are about them. Est.16.6.

God is the preseruer of Princes and kingdomes. Est.16.16.

He that is fauoured of the Prince, is soone in fauour with the subiect. Ester.9.3. looke King, Iudges, Magistrates and Powers.

Principalities spoyled by Christ. Col.2.15. who is the head of al principality and power. Col.2.10.

Principles of Gods word. Looke Word.

Prison. Michaiah the prophet of God put in prison. 1.Kin.22.27. so was Paul. 2.Cor. 11.23. Act.16,23 and Peter. Act.12.4. and others. Actes 5.18.

The Iaylour of the prison beleeued, and was baptized. Actes 16.23,33.*

Paul persecuted christians, and put them in prison. Actes 8.3.

Christ preached to the spirits in prison. 1. Peter 3.19.

Prisoners, how they ought to be comforted. Gen. 14.14, to 17. 1.Sam. 30.3, to 9. Ierc. 31.7, to 31. Tob. 1.16, 18. Matth. 25.36, 43. Acts. 12, 12. 2. Timot. 1.16, 17, 18. Heb. 13. 3.

Procession of Bacchus. 2. Macc. 6, 7.

Prodigalitie forbidden. Pro. 5.9, 10. looke Excesse.

Profite. The gifts of the spirit are giuen to profite withall. 1. Cor. 12.7.

What God requireth at our hands, is for our profite. Deut. 10, 12, 13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commandements, a mans life is prolonged. Deut. 11. 8, 9. Exod. 20.12.

Promises. We ought to credite Gods promises. 2. Chro. 20. 20. as did Abraham. Gene. 24.7.

God performed vnto the Iewes all his promises. Iosh. 21.43.

God is true in his promise. 1. Sam. 3.11, 12, 19.

God will not breake his promise. Leu. 26. 44, 45. Psal. 105 8.*

God performeth all his promises to those that walke in the trueth. 1. Kin. 1.4. & 15.

Gods promises are giuen to the faithfull onely. 1. Sam. 2. 30, 35.

God pitied the Iewes, because of his promise vnto Abraham, Exo. 2.24. Deut. 7.8. 2. King. 13.23.

God because of his promise to Dauid, dispossessed not Reboboam of all the kingdoms. 1 King. 11.32, 36. and 12.20.

God is charged with his promises. Exod. 32, 11, 13. Dem. 9.26.* Psal. 89, 19.*

Jaakob calling to minde Gods promiſes, committeth himſelfe to his tuition. Gen. 32. 9, to 13.

Izhak prayeth that the promiſes made to Abraham, might be accõpliſhed in Jaakob. Gen. 28. 3, 4.

Dauid deſireth the accompliſhment of Gods promiſes. 2. Sam. 7. 25.

The promiſe of eternall ſaluation. 1. Joh. 2. 25. made before all worlds, was reuealed by the Goſpel. Ephe. 1. 4, 9. 2. Tim. 1. 9, 10. Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.

The promiſes of God are firme & ſtable. 2. Cor. 1. 18, 20.

The inheritance of the kingdome of God, is by promiſe, not by works. Gal. 3. 14.*

Thoſe are the children of promiſe, that beleeue in Chriſt promiſed. Rom. 9. 7, to 11.

The fathers receiued not the promiſe, and why. Heb. 11. 39, 40.

Moſt great and precious promiſes are giuen vnto vs, and why. 2. Pet. 1. 3, 4.

God ſent our ſauiour accordyng to his promiſe. Luk. 1. 54, 55.* Acts 3. 12.*

Thoſe receiue the promiſe, who with patience doe the will of God. Heb. 10. 36.

The promiſe of the Father was the holy Ghoſt. Acts 1. 4.

The Church is confirmed by the promiſes made vnto our fathers. Mica. 7. 20.

God promiſed hee would be our God and father. 2. Cor. 6. 16, 18.

Wee ought to render vnto God that wee promiſe, being godly. Deut. 23. 21, 22, 23.

The people promiſed to keepe Gods law. Exod. 24. 3, 7. and 19. 8.

God promiſed Gideon to bee with him. Judg. 6. 14, 16. and the Iſraelites to caſt out their enemies. Exod. 34. 10, 11. Looke Couenant and Vowes.

The land of Promiſe a very good lande. Exod. 3. 8. Deut. 8. 7, 8, 9.

Prophecie is no priuate motion of mans wit, but the gift of God through the holy Ghoſt. 2. Pet. 1. 20, 21. Rom. 12. 6. and 1. Cor. 12. 10.

The gift of Propheſie. 1. Cor. 14. 1.

We ought to couet to propheſie. 1. Corin. 14. 1, 3.* and not to diſpiſe prophecying. 1. Theſſ. 5 20.

The ſpirite of prophecying, ſometime giuen vnto the wicked. Matt. 7. 22. As appeared by Caiaphas. John 11. 51. and Saul. 1. Sam. 10. 10, 11, 12.

The teſtimonie of Jeſus is the ſpirite of prophecie. Reue. 19. 10.

The ancient men choſen to gouerne with Moſes, not onely did propheſie, but alſo Eldad and Medad. Num. 11. 25, 26, 27.

Eliſha propheſied ſo long as the minſtrel played. 2. Kin. 3. 15, 17, 18.

S. Paul propheſied of the reſurrection. 1. Theſſ. 4 15.

Moſes wiſhed that all the people might propheſie. Num. 11. 29.

The wicked imagine when Propheſies take no ſpeedie effect, that they are falſe. Ezek. 12. 22.

Wylde propheſied, ſee Pride.

Prophecie, for doctrine. Pſa. 31. 1.

To Prophecie, for to ſpeake as a madman. 1. Sam. 18. 10.

Women ought not to propheſie publiquely, or bareheaded. 1. Cor. 1. 4, 24, 25. & 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And alſo a man of God. 1. Kin. 13. 1.

The Lord would not anſwere Saul by his Prophets. 1. Sam. 28. 6.

The Lord exhorted the Iſraelites by his Prophets to turne from idolatrie. 2. Kings 17. 12.*

God ſpake vnto the Prophets by dreames and viſions. Num. 12. 6.

There aroſe not a Prophet like Moſes ſithence his death. Deut. 34. 10.

God called Eliſha from the plough to be a Prophet. 1. King. 19. 16, 19.*

Eliſha willeth Naaman to be ſent him, to the ende he might knowe that there was a Prophet in Iſrael. 2. Kin. 5, 8, 17.

The Prophet of God cannot ſpeake but that which God doeth put in his mouth. 1. King. 22. 14, 17.

The authozitie of the Prophets of God Michah. 3. 8 and 2. King. 5, 8.

Their prayſe. Eccliu. 49. 10. and 48. 1.*

A certaine prophet reproouing Jeroboams idolatrie, is after ſlaine for diſobeying God, by the perſwallon of the olde Prophet. 1. Kin. 13. 1, 3.*

A Prophet was ſent by God to Ahab, to promiſe him victozie. 1. Kin. 20. 13, 14.

Obadiah hid a hundred prophets in caues, and fed them. 1. King. 18. 3, 4.

Eliiah complaineth that al the Prophets were ſlaine beſides himſelfe. 1. Kin. 19, 10.

How a falſe prophet may be knowen, and of his puniſhment. Deuter. 18. 20, 21, 22. and 13 1, to 12.

Sidkiiah the falſe propher confirmeth the opinion of the 400. other falſe prophets againſt Michaiah the onely true Prophet. 1. King. 22. 6, 11, 17,

Jeremie complaineth of the lying doctrine and couetouſnes of falſe prophets, & prieſtes, and threatneth their deſtruction. Jer. 14. 10, 15, 17. and 8. 8.*

Howe Eliiah cauſeth all Baals prophets to be ſlaine. 1. King. 18. 22, to 41. and Jehu deſtroyeth them. 2 Kin. 10 19, 25.

When Gods Prophets are not heard, there followeth Gods wrath. 2. Chr. 24. 19, 23, 24.

When Gods Prophets are miſuſed, he wil ſurely puniſh with deſolatiõ. 2. Chr. 36. 15. to 22.

The Prophets enioyed Gods ſpirit. Nehe. 9. 30.

The woorde of the Prophets is as a light that ſhineth in a darke place. 2. Pet. 1. 19.

The Prophets propheſied of the grace that ſhould come vnto vs by Chriſt. 1. Pet. 1. 10.

The ſpirits of Prophets are in their power. 1. Cor. 14. 32.

The Prophets an example to vs of patience. Jam. 5. 10.*

The Prophets did deſire to ſee Chriſt. Matth. 13. 17. Luke 10. 24.

The ſoules of the Prophets were poore. 2. King. 6. 2. and were refreſhed by Eliſha. 2. Kin. 4. 38, 43.

The reward of him that receiueth a Prophet or righteous man, in the name of a Prophet or righteous man. Matt. 10. 41, 42.

Falſe prophets like foxes, and why. Ezek. 13. 4.

Diſſembling prophets meete for the wicked. Micah. 2. 11. Iſa. 30. 10.

Againſt wicked prophets. Zeph. 3. 4.

A dumbe beaſt reprooued the Prophet. 2. Pet. 2. 16.

God will do nothing, but he reuealeth the ſame by his prophets to the people. Amos 3. 7, 8.

Abraham and Aaron Prophets. Gen. 20. 7. Exod. 7 1.

The great Prophet is promiſed. Deu. 18. 15. giuen and teſtified. Matth. 3. 16, 17. and 17. 5. Luke 7. 16. John 5. 25, 26. and 6. 14, 69. looke preachers.

Propheteſſe. Miriam the ſiſter of Aaron a propheteſſe. Exod. 15. 20.

Deborah the Propheteſſe iudged Iſrael. Judg. 4. 4

Jeliah aſked counſell of the Lord, by Huldah the Propheteſſe. 2. Kin. 22. 13, 14, 15.*

Lying propheteſſes. Eze. 13. 17.*

Anna the daughter of Phanuel, a Propheteſſe. Luke 2. 36.

Proſelyte. Acts 2. 10. Mat. 23 15.

Proſper, and of Proſperitie. Who that ſeeketh God with all his heart, ſhal proſper. 2. Chro. 13. 21.

It grieueth Gods enemies that his children proſper. Nehe. 2. 10.

Wee ought to deſire God to proſper our handy worke. Pſal 92. 17.

God proſpereth our labours, and increaſeth our ſubſtance. Deut. 8. 18.

Proſperitie and wiſedome onely commeth of the Lord. 1. Chro. 22. 11, 12.

Proſperitie maketh men to forget God. Nehe. 9. 28.

Proſperitie followeth them that loue Gods Law. Pſal. 119. 165.

He that is in proſperitie ought to remember aduerſitie. Job. 3. 25, 26. Eccliu. 11. 25.

Proſperitie maketh not the godly proude. Job 31. 26.

Proſperitie and aduerſitie come of the Lord. Eccliu 11. 14.

Of the Proſperitie of the wicked, and of their deſtruction. Job. 21. 7.* Pſalm. 37. 1.* and 10. 1.* and 25. 1.* and 73. 3.* Jere. 12. 1, 2, 3. 2. Eſay. 3. 33.

Protectour. God is the Protectour, deliuerer, and ſaluation of the faithful. Pſal. 18. 1, 2.* and 27. 1.* and 31. 1.* and 31. 18. 19. 20. and 72. 2.* and 115. 9.* and 144. 1, 2.* looke Buckler and Shield.

Proue. God proued the Iſraelites. Ex. 15. 25. and 16. 4. and Abraham. Ge. 22. 1, to 19. Heb. 11. 17. and led the Jewes by the deſert, to proue what was in their heart. Deut. 8. 2. and prooued the Iſraelites, to cauſe them to feare him. Exod. 20. 20. and proued whether the Jewes would loue him or no. Deu 13. 3. Judg. 1. 21, 22, 23. and 3. 1, 4.

We ought to Proue what the good wil of God is. Rom. 12. 2. Eph 5. 10, 17. oppoſed. 1. Theſſ. 4. 3, 4, 5.

Chriſt proued Philip. John 6. 5, 6.

God proueth his elect, that he may preſerue them. 2. Chr. 32. 31. Job. 1. 11, 12.* Wiſ 3. 5.

Looke

Looke Trie, Tempt, and Examine.

Prouerbe, or common sayings among the Iewes. Gene. 10.9. 1. Sam. 12.10. and 19. 24. and 24.14.

God foretold that Israel should be a prouerbe among all people. 1. Kin. 9.7.8. Deut. 28.37. Jer. 24.9. and 25.9. and why. Deut. 29.24.* Jer. 22.8.9.

Christ became a prouerbe vnto ỹ Iewes. Psal. 69.11.

Salomon spake three thousand prouerbs. 1. Kings 4.32.

Prouide honest things before God & man. 2. Cor. 8.21. Rom. 12.27.

Prouidence of God toward his seruants, Psal. 145.7. to 19. and 104.35.* and 139.1. to 18. prooued by his prouidence ouer small sparrowes Matth. 10.29.

The Prophet reprooueth those that denie the prouidence of God. Isa 40.27.

The prouidence of God euen vnto the vnworthy. 1. Kings 18 1.*

The Samaritanes beleeued not the prouidence of God in their extreme famine. 2. Kings 7.2, 10, 12, 19.

It happened by Gods prouidence that Abimelech abused not the wife of Abraham. Gen. 20.6.

By the prouidence of God the woman Shunammite was nourished seuen yeeres. 2. Kings 8.1, 2.

Nothing commeth to passe, without Gods prouidence Gen. 45.7.8 & 50.19, 20. Exod. 21.13. Deut. 32, 39. 2 Sam. 24 1. and 16.9, 10. & 12.11, 12. & 1. kin. 12.23. Iob. 1.12. and 14.5. Isa. 45.7. & 63.17. Pro. 16, 33 Lam. 3 37, 38. Ezek. 14.9. Amos 3.6 & 2. Esd 4.37. Wisd. 14.3, 4. Ecclus 11.14. Matth. 4.1. and 6.26. & 8.31, 32. and 10.29, 30, 31. Luk. 21.16, 17, 18. Iohn 19. 10, 11. Acts 2.23. and 4.27, 28. & 17.28. and 1. Pet. 1.2 & 5.7.

Prouoke. The Israelites prouoked God to anger. Deut. 32 21.

Preaching of the Gospel to the Gentiles prouoked the Iewes to follow them. Rom. 11.14.

Proude, looke Pride and Earth.

Of *Prudence*, looke Wildome.

Psalmes, looke Sing.

Of Publicanes. Iohn Baptist instructed Publicanes. Luke 3.12, 13.

Publicanes & harlots beleeued in Christ. Mat. 21.32. and iustified God. Luk. 7.29.

The parable of the Pharisee and Publicane. Luke 18.9, 10.

In *Publishing* Gods name he is to be glorified. Deut. 32.3.

Pulpet of wood 1. Esd. 9.42, 46. and Nehem 8.3, 4.

Punishment of murther. Gene. 9.6 Exod. 21.12, 20, 21. Of theft, hurt, and idolatrie. Exod. 22.2, 3, 4, 5, 20.

Punishment of offendors Deut. 25.1, 2, 3. of ỹ suspect wife. Num. 5.24.* of Eli see Eare.

Sharpe punishment purgeth away the euil. Pro. 20.30.

Contemners of good orders and religion, God will punish Hole 5.10.

Transgressors of the lawes of God or the king, ought to bee punished as the fault deserueth. 1. Esd. 8.25. and Ezra 7.6.

Wherewith a man sinneth, by the same shal he be punished. Wisd. 11.13.

As Gods mercie is, so is his punishment. Eccles. 16.12.

Why God punisheth gently. Joel 2.32. Wisd. 12.2, 10, 20. Lam. 3.20, 22, 31, 32, 33. Amos 4.6.* looke Chastise, Correction, and Disobedience.

Purchase. God purchased the Israelites out of Egypt Exod. 15.16.

Pure. Christians ought to bee blamelesse and pure. Phil. 2.15.

S. Paul willeth Timothie to keepe himselfe pure. 1. Tim. 5.22.

Gods mercie maketh sinners pure. Jere. 50.20.

Blessed are the pure in heart. Mat. 5.8.

There is a generation that is pure in their owne conceite. Pro 30 12.

Pureness. God recompensed Dauid according to the pureness of his hands. 2. Sam. 22.21. Psal. 19.20, 24.

Purgatorie, looke Pardon.

Purging of sinnes through the abundant mercy of God, onely by Christ. Matth 1.21. and by the shedding of his blood for vs, may be proued by these places following. Matth. 26.28. Mar. 14.24. Luk. 22.23. Acts 13.38. Eph. 1.7. Heb. 9.12, 13, 14. 1. Pet. 1.18. and 2.24. 1. Ioh. 1.7. & 2.12. and 3.3, 5, 8. Rom. 4.25. Gal. 1.4. & 1. Tim. 1.15. looke Sacrifice.

Hee then that wil purge his sinnes by any other meanes, shal be grieuously punished, because hee hath despised so great a grace. Heb. 10.29.

If any man purge himselfe from all infidelitie, he shalbe a vessel sanctified vnto euery good worke. 2. Tim. 2.18, 21.

The purging of an oth of sinne committed at vnawares & by ignorance. Leu 5.2, 3, 6.* The day of purging. Leuit. 23.27.

The purging of sinne. Numb. 5.6, 7, to 11. Leuit. 10.17.* and 6.2, to 8, 25.*

Of the purging of the Sanctuary, the Tabernacle and Altar. Leuit. 16.15, to 21.

Purifying of Leuites Num. 8.6, 7. of women. Leuit. 12.1, 2.*

Faith purifieth the heart. Acts 15.9.

Our soules are purified in obeying the trueth. 1. Pet. 1.22.

Purpose, looke Predestination.

Putting away a wife, see Diuorce.

To *Put fore* the euil day. Amos 6, 3.

To *Put on*. How we that are baptized into Christ, put on Christ. Gal. 3, 26, 27. Rom. 13.14.

Put not off from day to day, to turne vnto the Lord, and why. Eccles. 5.7. and 18, 21. Looke Reformed and Repentance.

Q.

Of Quareling. The wicked seeke occasion of Quareling with the godly. Dan. 6.4, 5.

Christians ought not to bee Quarellers. Col. 3.13. Phil. 2.14, 15. and 1. Thess. 2.10. Tit. 3.2. looke Contention and Strife.

Quailes and Manna from heauen. Exod. 16.12, to 16. Numb. 11.7, 31. Psal. 71.24. Psal. 105.43.

Quench not the spirit. 1. Thess. 5.19.

Queene. The Queene of Sheba, comming to heare Salomons wisedome. 1. King. 10.1. 2. Chro 9.1. shall condemne the vnbeleeuing Iewes. Matth. 12.42. Luke 11.31.

The Israelites offered to the Queene of heauen. Jerem. 7.18. and 44.17, 18, 19.

Questions vnlearned, curious, and vnprofitable. Eccles. 3.22, 23, to 27. Matth. 24.3. Iohn 2.18. Rom. 12.3. & 14.1. looke Curious disputations, Fables, Striue, Quareling.

A Synode gathered for ỹ resolution of a Question. Acts 15.2.

Of what Questions the euill Magistrate would giue no iudgement. Act. 18.14, 15, 16.

Quicke and dead Christ shal iudge. 2. Timothie 4.1. Acts 19.42. 1. Pet. 4.5.

Quickely. Agree with thine aduersarie quickly, and why. Matt. 5.25.

Sitte downe quickly, and write fiftie. Luke 16.6.

Christ willed Iudas to doe that he would doe quickely. Iohn 13.27.

Quicken. Our mortal bodies shalbe quickened by God. Rom. 8.11. which quickeneth al things. 1. Timoth. 6.13. in Christ through the holy Ghost. Iohn 6.63. and 4.21.

Our body cannot be quickened, except it die. 1. Cor. 15.36.

The last Adam Christ was made a quickening spirite. 1. Cor. 15.45. and quickened vs from sinnes, to good workes. Ephe. 2.1, 5, 6, 8, 10. Col. 2, 13.

How God quickeneth. Psalme 85.6. and 119 37, 40, 50, 93, 149.

Quiet. Christians ought to studie to bee quiet. 1. Thess. 4.11.

Quitting of dettes. Deut. 15.2, to 12.

R.

& Ransome, looke Redemption.

Rashly. No man ought rashly to put his life in danger. Eccles. 8.8.

Rasure. No Rasure came vpon the head of the Nazarites. Num. 6.4. Judges 13.5. 1. Sam. 1.11.

Rauen sent out of the Arke. Gen. 8.7.

The Iewes were forbidden the eating of Rauens. Deut. 14.14.

Elijah fed by Rauens. 1. Kings 17.4, 6.

God feedeth Rauens, much more man. Psal. 147.9. Luke 12.24.

Rauish. The wiues of the disobedient shal be rauished. Deut. 28.30.

Dinah rauished. Gen. 34.1, 2.

The Lawe of rauishing mayde or wife. Deut. 22.22, to 28. See Steale.

Raiment. The Israelites Raiment and shoes wared not olde while they were in the desert. Deut. 8.4. and 29.5.

We ought not to take a widowes raiment to pledge. Deut. 24.17.

God giueth foode & raiment to them that want. Deut. 10.18.

Paul shooke his raiment against ỹ Iewes, and why. Acts 18.6.

Wee ought to be content with foode and raiment. 1. Tim. 8.6. see Foode.

Of spiritual raiment, looke Matt. 22.11. Luke 24.49. Rom. 13.12. & 2. Cor. 5.2. Gal. 3.27. Ephes. 4.24. Colos 3.10. Looke Loue, Coate. Clothes, Apparel, and Disguising.

Raine. Before God caused it to Raine vpon the earth, it was watered with a mist. Gene. 2.5, 6.

It rained 40. dayes and 40. nights vpon the earth when God destroyed it by water. Gen. 7, 12, 17.

God rained stones and coales. Iosh. 10. 11. Psal. 18. 12, 13. and Manna, see Quailes.

The land of promise yeanke the raine of heauen. Deut. 11. 11.

God will send raine in due season vnto them that keepe his commandements, & to other turne raine into dust. Leui. 26. 4. Deu. 28, 12, 24. and 11. 14. or sendeth no raine. 1. Kings 9. 35. and 17. 1. and by sending raine declareth that he was pacified, 2. Sam. 21. 1, 11, 14.

Water without raine, see Water.

Moses desired that his doctrine might drop as raine. Deut. 32. 2.

Elijah prayeth for raine promised, and obtaineth it. 1. Kin. 18. 1, 41, 42. Iames 5. 18.

Rainebowe, looke Couenant.

Raine of righteousnesse. Ioel 2. 23.

To *Raise vp*, and of *Rising againe*.

The law of Raising vp seede to brother or kinseman. Deut. 25. 5, to 11.

God hath raised vp his sonne, and so will he vs by his power. 1. Cor. 6. 14.

Many dead bodies did Rise againe at Christs his death. Mat. 27. 52.

Christ is raised to life. Psal. 16, 10. and 49. 15. Matt. 28. 6. The first fruites of them that awaite the resurrection. 1. Cor. 15. 20. for our iustification. Rom. 4. 25.

Wee are baptized vnto Christs death, that we might be raised vp by him. Rom. 6. 4. Iohn 6. 39.

All the faithful shall be raised vp by God aswel as Christ. 2. Cor. 4. 17.

Christ raised from death deliuereth vs from the wrath to come. 1. Thess. 1. 10. looke Resurrection.

The souldiers being corrupted, testified that Christ was not risen, but stollen away. Matth. 28. 12, to 16.

The Apostles beleeued not the womens report from the Angel, and from Christ himselfe, whom they had seene and worshipped, that he was risen. Matth 18. 6, to 11. Luke 24. 6, to 12. wherefore Christ appearing miraculously, reproueth them, shewing his hands and feete. Ioh. 20. 19, to 30. Luke 24. 36, to 40 Marke 16. 14.

He manifested vnto the Disciples that went to Emmaus, that hee was risen, and they to others. Luke 24. 25, 26, 33. & againe vnto his Apostles as they were a fishing. Iohn 21. 1, to 14. and they declared the same by miracles Actes 4. 33. Saint Paul prooueth it. 1. Cor. 15. 4, to 9.

Christ the fall and rising againe of many in Israel. Luke 3. 34.

If wee be risen with Christ, we ought to seeke things aboue. Col. 3. 1, 2.

& Reade. God commaunded princes to reade and meditate in his Lawe day and night, and why. Deut. 17. 19, 20. Iosh. 1. 8. Psal. 1. 2. and the law to be read vnto men, women & children, & why. Deu 31. 11, 12, 13.

Gods word ought to be read, and expounded plainely. Nehem. 8. 8.

Esdras read, see Pulpit.

Reading, see Commodities.

Realme, looke Kingdome.

Reaping. Leuit. 19. 9, 13. and 25. 5, 6, 7. Ruth 2. 3, to 18. Iob 4. 8. Psal. 126. 5. Pro. 22. 8. Eccle. 11. 4 Iere. 12. 13. Hos 8. 7. & 10. 12, 13. Mic. 6. 15. Mat. 6. 26. & 25. 24, to 31. Iob. 4 36, 37, 38 & 1. Cor. 9. 11. & 2. Cor. 9. 6. Galat. 6. 7, 8, 9. Iames 5. 4. Reuelat. 14. 15. Eccles. 7. 2. see Gleanings.

Reason. Mans reason, in spiritual matters is blinde & not to be followed. Mat. 13. 56. & 15. 33. and 16. 14, 22. and 22. 29. Luk. 24. 45. Iohn 4. 3, 9, 12. and 8 57. and 9. 2, 16.

Rebell. The Israelites were alwayes Rebellious. Deut. 9. 23, 24. and 17, 22. and 31, 27. Isa. 1. 23.

Against rebels. Isa. 1. 20. and 30. 1, to 18. Marke 14. 21.

Moses called the Israelites Rebels, and why. Numb. 20. 10. Deut. 9. 7.

Rebellion is as the sinne of witchcraft. 1. Sam. 15. 23.

Rebellion added to sinne. Iob 34. 37.

To Rebel against God, what. Iosh. 22. 19. Looke Prayer, Treason, Sedition, Murmuring, and Grudging.

Rebuke. Open rebuke is better then secret loue. Pro 27. 5.

We ought to rebuke in loue. Leu. 19. 17. and 2. Tim. 4. 2.

We ought to liue without Rebuke, in a crooked nation. Phil. 2. 15.

God rebuked Laban for pursuing Iaakob. Gene. 31. 42.

Receiue. We may not reioyce in gifts receiued. 1. Cor. 4. 7.

To receiue Iesus Christ, is to beleeue in him. Iohn 1. 12.

Receiue, put for to comprehend or allowe. Matt. 19 11.

One shall be received, another left. Matt. 24. 40, 41. Luke 17. 36.

Recompence not euil for euil. Pro. 24. 29.

Recompence promised them that worke. Mat 6 4, 6, 18. & 16. 27. Acts 10. 4. & 2. Cor. 5. 10. & 1. Tim 6. 19 Hebr. 6. 10. and 10. 35. and 11. 26 not of debart, but of Gods free goodnes. Matt. 20. 9, 10. Luk. 14 14. Col. 3. 24. Looke Merite, Reward and Vengeance

Reconciliation. Howe we are Reconciled vnto God. 2. Cor. 5. 18, 19, Rom. 5 10.

Christ preferred Reconciliation before sacrifice. Matt. 5. 24, 25.

The feast of reconciling. Leuit. 23. 27.

Record, looke Witnesse.

Redeeme the time, and why. Ephes. 5. 16. Colos 4. 5.

Christ is made vnto vs Redemption, &c. 1. Cor. 1. 30. Ephes. 1. 7. for he gaue his life for all men, but chiefly for the elect Matth. 20 28. Luk 10. 45. & 1. Tim. 2. 6. Heb. 9 12, 15. as was ordeined before the foundation of the worlde, and is declared in these last times. 1. Pet. 1. 18, 19, 20.

Signes to know that our Redemption is nigh Luke 21. 28, 30, to 37.

The redemption of Israel out of Egypt, and the maner thereof foretolde. Gene. 50, 24, 25. Exod. 3. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35.

Red sea. Exod. 10. 19.

Reede. Iesus Christ came not to breake a bruised Reede. Matth. 12. 20.

Reformation begunne and repented. Ier. 34. 15, 16.

Reformed. He that hateth to be reformed, his life shal be shortened. Eccius. 19. 5. Ile Put off, and Opprobrious.

Refuge. Of the cities of Refuge. Exod. 21. 13. Num 35. 11, to 16. Deut. 4. 41, 42, & 19. 2, 3, to 11. Iosh. 20. 2, & 21.

God is our Refuge. 2. Sam. 22, 3. Psalm. 18. 2. Iere 16. 19.

God is the Refuge of the poore. Psal. 9 9.

Regeneration. How Christians are Regenerate. Isa. 6. 7. Iohn 3. 3, to 9.

Regeneration taken for that day and time, wherein the chosen beginne to leade a new life. Mat. 19. 28. Of the which reade 1. Cor. 6. 11. and 2. 5, 17. Iames 1, 18. and 1. Pet. 1. 3 Looke Newnesse.

Reigne. The Lorde shall reigne for euer and euer. Exod 15. 18.

The Lord Reigned ouer the Israelites before they had any King. 1. Sam. 12. 12.

Salomon Reigned in stead of Dauid, according to Gods promise. 1. Kings 3. 7. and 2. Sam. 7. 12.

Paul wished that the Corinthians did reigne, that he might reigne with them. 1. Cor. 4. 8.

Reioycing. The Lord will reioyce ouer his people that obey him. Deut. 30. 9.

The Apostles reioyced, that they were counted worthy to suffer for the Name of Christ. Actes 5. 41.

S. Paul reioyced, and exhorted other to reioyce that he was ready to suffer for the Gospel. Col. 1. 24 Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioyce alwaies in the Lord, thiough hope, with them that reioyce. Rom. 12. 12, 15. Phil. 3. 1, 3. and 4. 4. and 1. Thes. 5. 16 and 1. Pet. 6. 8. and 2. Cor 6. 10.

S. Paul reioyced for the loue and faith of others Philem. 7. 2. Tim. 1. 4, 5. & 1. Thes. 1, 2, 3, 4 and 2. 19 Phil. 1. 4, 5. 2. Cor 7. 4.

The worlde reioyceth, when Christ his disciples weepe. Iohn 16. 20.

S. Paul was willing to liue, that the Philippians might reioyce. Phil. 1. 25, 26.

Iesus reioyced in spirite, and willed his disciples to reioyce, and why. Luk. 10. 20, 21.

God willed the Israelites to reioyce onely in the place which he would chuse. Deut. 12. 11, to 15.

Iethro reioyced, and why. Exod. 18. 9.

Saul and all the men of Israel reioyced, and why. 1. Sam. 11. 14, 15.

The people reioyced when Salomon was anopnted king ouer Israel. 1. Kings 1. 39, 40. and at the crowning of Iehoash king ouer Iudah 2 Kings 11. 20.

Wee ought not to reioyce at our enemies fall, and why. Prou. 24. 17. 18.

S. Paul reioyced not in vaine, and why. 1. Cor 9. 15, 16, 18.

Those that are iustified, reioyce in tribulations, and why. Rom 5. 1, to 6.

Some reioyced in the face, and not in the heart. 2. Cor. 5 12.

He that reioyceth, let him reioyce in the Lord. 1. Cor. 1. 31. not in any gift. See Receiue, Partaker, Solemne feast, Tribulation, & Song.

Religion. What is the pure and vndefiled Religion

Religion before God. Iames 1.27.

He that seemeth religious, and refraineth not his tongue, his religion is in vaine. Iam. 1.26.

Christ his religion counted heresie. Actes 24.14.

Remember the old benefits of God. Deut. 8.1,2,11,18,19. and 32.7, to 15.

We ought to remember our former life, & why. Iohn 4.29 Rom. 6,21. Col. 1.21. and 3.7,8. & 1. Tim. 1.13,14.* & 5.9,10 & 2. Tim. 3.10,11. Tit. 3.3,4. Heb. 10.32.* & 1. Pet. 4.3.

Why God made not the remembrance of the Iewes that sinned, to cease. Deu. 32.26.

God remembred Noah. Gen. 8.1. and remembring his promises, will pardō those that confesse their sinnes. Leu. 26.40,42,45.

God remembring his couenant, deliuered the children of Israel out of bondage. Exod. 2.24.25. & 14.30. and remembring Abraham deliuered Lot. Gen. 19.29. and remembring Rahel made her fruitfull. Gen 30.22. And so did he Hannah, remembring her request. 1. Sam. 1.11,20.

Remission, Looke Forgiuenesse and Sinne.

Remnant, The saluation and increase of the remnant of the Iewes. Isa. 65.8. Ezek. 5.3. and 14.22. Mich. 4.7. Rom. 9.27. & 11. 5. Iere. 22.3. to 9. Looke Iewes.

Render accounts, Looke Account.

Rending, Looke Tearing and Clothes.

Renewed, How Christ renewed vs, & why. Tit. 3.5,6,7,8. Luke 1.75.

Renowne, Looke Name.

Renounce, Looke Forsake.

Repent, God repented that he made man. Gen. 6.6. and that he had made Saul king. 1. Sam. 15.11. and of the euil hee sent the Israelites. 2. Sam. 24.16.

God repenteth not 1. Sam. 15.29. Hose. 13.14. Amos 7.3. though he seeme to repent. Iere. 18.8.

The Lord gaue men 120. yeeres space to repent in. Gen. 6.3.

Who that repenteth truely, shal liue. Eze. 18.4.* and 33.5,11.

The people repent and promise reformation. Ezra. 10.1,19.

The Israelites repent their idolatrie, and obteine deliuerance. Iudg. 10.15,16. and repent that they destroyed the tribe of Beniamin. Iudges 21.3,6.

Iob craueth time to repent. Iob. 10.20.

If our brethren repent, wee must forgiue. Mat. 18.15. Luke 17.3,4.

Repentance of Iudas. Mat. 27.3,4. Esau. Heb. 12.17.

God graunted the Gentiles repentance vnto life. Actes 11.18.

God would haue all men come to repentance. 2. Peter 3.9. and calleth and exhorteth thereunto. Hose. 14.1.* Iere. 3.1,14,22.* & 18.11. and 25.5. and 35.15. and 26.3. and 2. Kings 17.13. Zeph. 2.1. Isa. 55.7.

Repentance is the gift and worke of God. Lam. 5.21. Iohn 12.40. Act. 5.31. 2. Tim. 2.25,26.

Of true repentance. Ierem. 4.1. as was Iobs. Iob. 42.6. and Dauids. 2. Sam. 12.13. and 24.17.

The repentance of Pharaoh, was fained. Exod. 9.27. and so was Sauls. 1. Samu. 15.24,25,30.

Gods long suffering mooueth to repentance. Isa. 48.9. Wisd. 12.19,30. Rom. 2.4.

Samuel mooued the people vnto Repentance. 1. Sam. 12.20,21.

Ezekiel commanded to reduce the children of Israel to repentance. Eze. 43.9,10.

Ahab by his voluntarie repentance, procured the prolonging of plagues threatned. 1. King. 21.27,29.

Repentance ought to be preached, and ioyned with faith. Matth. 3.2,6,8. & 4.17. Luke 3.3. & 24.47. Act. 2.38. & 3.19,26. and 17.30. and 19.4 and 20.21. and 16.20. Mark. 1.15.

No time of repentance auailable after this life. Eccles. 9.10. and 11.3.

True repentance mitigateth Gods wrath. Ionah 3.5.*

The fruites of repentance. Matt. 3.8. called by the Prophet, the trees of righteousnesse. Isai. 61.3.

Grace promised to true repentance. Gen. 50.17,18. Deu 4.29,31. & 30.1,2,3,4. & 31. 21.1. kin. 8.33, to 37. & 2. Chro. 7.14,15. & 30. 10. Iob 11.14,15. and 22.21,23. Pro. 28.15. Isa. 1.16, to 20.* & 30.18. Ier. 29.12,13,14. & 31.18.* Ezek. 3.18. & 16.60.* & 22.23,27, 28,31,32. Ioel 2.12.* Zech. 1.3,4,5,6.

Examples of true repentance. 2. Chro. 12. 12. & 33,12,13. Iudet. 4.9,10.* Mat. 26.75. Lu. 7.29. & 15.18,19,20,21. & 17.4,16. & 19. 8. & 22.62. & 23.40,41,42,43. Act. 2.37,41.*

Examples of false repentance. Gen. 4.13, 14. & 27.41. & 28.8,9. Exod. 8.8,15. & 10.16, 20. Iof. 7.20,21. Iudg. 1.7. & 1. Sam. 24.17.* and 1. Kin. 3 4,6. Wisd. 5.2, to 15. & 1. Mac. 6.12,13. and 2. Mac. 9.13, to 19. Matt. 27.3, 4,5. Act. 8.24 see Amendment.

Report. S. Paul was approued the minister of God by good report, and euill report. 1. Cor. 6.4,8.

Ill reports of Eli his two sonnes. 1. Sam. 2,22,23,24.

Reprobates are cursed. Matth. 25.4. and 2. Pet. 2.14. and are vessels of wrath, and dishonour, appointed to perdition. Roma. 1.28. and 9.22. and 2. Thes. 2.12. & 2. Tim. 2.29. 2. Pet. 1.12. Iude 4. Isai. 57.20,21.

The nature of Reprobates, is to be made blinder and blinder. Matth. 13.15. Mark. 4. 12. Luke 8.10.

God is angry with the reprobate for euer. Nahum 1.2,3.

Reprobation knowen not by the iudgement of the world. 2. Cor. 13.5,6,7. looke Predestination, and Psal. 64.4. in the margent.

Reproue. Vice must be reproued. Iob. 16. 8. Ephe. 5.3. and 2. Tim. 4.2.

How we should reproue our brethren. Galat. 6.1. 2. Tim. 2.25,26.

S. Paul had care lest hee should bee reproued. 1. Cor. 9.27.

Sarah was reproued by Abimelech. Genes. 20.16.

Scorners will not bee reproued, but the wise will. Deu. 9.7,8,9. and 15,12. and 19. 25. looke Rebuke.

Request, see Mercifulnesse.

Resist. He that resisteth pleasure, crowneth his owne soule. Eccles. 19.5.

Respect of persons, looke Persons.

Rest to ỹ Israelites. Ios. 22.4. Deut. 12.10.

God will send no rest vnto the disobedient. Deut. 26.65.

Rest promised Moses. Exod. 33.14.

God promised to giue his people a place of rest. 2. Sam. 7.10,12.

Naomi wisheth rest vnto her two daughters in law Ruth 1.9.

Rest of those that beare Christes yoke. Matth. 11.29. 2. Thess. 1.7.

If we beleeue, we shal enter into the rest of God. Heb. 4.3,9.

Those which die in the Lorde, rest from their labours. Reue. 14.13.

God rested, looke Sabbath.

Restitution of goods wrongfully gotten or withholden. Leuit. 6.1, to 8.

Restrained. How sinnes should be restrained of vs. Rom. 6.12.

Resurrection of Christ foretold by Dauid. Act. 2.31. and by Christ himselfe. Mat. 17.9. Of Christes resurrection, and the earthquake at the same. Hose. 6.2. Matth. 28.2. and his appearing to Mary Magdalene after his resurrection. Marke 16.9.

Those that beleeue the resurrection of Christ, shalbe saued. Rom. 10.9.

We hope to possesse life by the resurrection of Christ. 1. Pet. 1.3.

After the resurrection, the Apostles vnderstoode this saying, Destroy this Temple, &c. Iohn 2.19.

Christ is the resurrection. Iohn 11.25.

We shal be partakers of the resurrection, if being grafted in Christ, wee bring foorth fruite. Rom. 6.4,5.* and 2. Cor. 5.17.

S. Paul desireth to knowe the vertue of the resurrection. Phil. 3.10,11.

A prophesie of the resurrection of the dead. Iob 14.7,12,14. and 19.26,27. The time and maner thereof. 1. Cor. 15.21,22.* Phil. 3.21. and 1. Thess. 4.14,15.*

The first resurrection. Reue. 20.5,6.

The Sadducees denie the resurrection, but the Pharises confesse it. Matt. 22.23. Mar. 12.18. Luke 20.27. Actes 23.8.

By the resurrection immortality is giuen. 2. Cor. 5.1, to 5.

The Apostles cast in prison for preaching the resurrection. Actes 4.2,3.

Paul preaching the resurrection was mocked. Actes 17.32.

The resurrection of life and condemnation. Iohn 5.29.

After the resurrection there shall no more mariage be vsed. Matt. 22.30.

Some affirmed that the resurrection was past. 2. Tim. 2.17,18.

Those that relieue the poore shall be recompensed at the resurrection of the Iust. Luke 14.14.

Of the generall resurrection of the dead, and glorifying of the flesh. Exod. 3.6,15. and 5.24 & 2. King. 2.11. Iob 31.14. Isa. 26.19, 20,21. and 66.14.* Ezek. 37.3, to 15. Dan. 3. 25,26,27. & 12.2,3. Iona. 2.2.* Zeph. 3.11.* & 2. Esd. 2.16,45,47. & 14.35. Wisd. 3.7. & 5. 5. & 2. Mac. 7.2.* Iob. 6.54. & 11.24,25,26. Act. 24.15,22. 2 Cor. 4.14. looke Raise vp.

Of *Retaining* and *Remitting* of sinnes looke,

looke Iohn 20.23. and Keyes.

Returne. The Lord will returne vnto his if we returne vnto him. Deu. 30.8, 9, 10. with all our heart, and be obedient to his voyce. Deut. 4.29, 30.

Reuile. Blessed are they that are reuiled for Christs sake. Mat 5.11.

Reuilest thou Gods high Priest? Actes 23.4.

Reward of them that are persecuted for Christs sake. Matth. 5.11, 12.

Of righteousnesse, see Righteousnesse.

Reward for receiuing godly men, see Prophets.

God taketh no reward. Deut. 10.17.

God was the exceeding great reward of Abraham. Gen. 15.1.

Iehu receiued a temporal reward, for that which he did against the house of Ahab. 1. Kings 10.30.

Boaz wisheth Ruth a reward of God for her well doings. Ruth 2.12.

Saul promiseth reward to him that would kill Goliah. 1. Sam. 17.25.

Daniel both refuseth and taketh rewards. Dan. 5.17, 29.

Reward of humilitie. Pro. 22.4. looke Recompence and Gift.

Rib. Woman was made of mans rib. Gen. 2.21, 22.

Rich and *Riches.* God is rich to all that call on him. Rom. 10.12.

A rich man compared to the flower of the grasse. James 1.10, 11.

Against respecting persons for riches or powerties sake. James 2.1, 2, 3, 5, 6.

The discommodities of couetig to bee rich, and the duetie of rich men. 1. Tim. 6.9, 10, 17, 18.

The yong rich man whom Christ willed to sell all. Luke 18.22, 23. Matt. 19.20, 21. & 22. Mar. 10.21, 22.

Rich Zacheus. Luk. 19.2, to 11.

God filleth the hungry, and sendeth the rich emptie away. Luke 1.53.

Parables of the rich man & his steward, and the rich glutton and Lazarus, and the couetous rich man. Luke 16.1, 19, 20.* and 12.15, 16, to 22.

Christ commendeth the poore widowe aboue all the rich men, and why. Lu. 21.1, 2, 3, 4. Mar. 12.41, to 45.

Rich men are not blameless. Eccles. 11. 10.

How some men become rich. Eccles. 11. 28. Iob 24.2.*

What rich man is blessed, and what hated of God. Eccles. 31.8. and 25.2.

Of the agreement and qualities of poore and rich men. Eccles. 13.2.*

Abraham and Lot, Isaakob and Esau were very rich. Gen. 13.2, 5, 6. and 36.7.

Izhak was rich, so was Boaz, and Nabal. Gen. 26.3, 13, 18. Ruth 2.1.

A rich woman relieued Elisha as he passed by. 2. Kings 4.8.

Nathans parable of a rich and of a poore man. 2. Sam 12.8, to 15.

Riches euill gotten. Pro. 28.8.

Riches gather friends. Pro. 19.4.

Riches are as a strong city to the owner of them. Pro. 10.15. and 18.11.

God giueth power to get riches. Deuter. 8.18.

Abraham would not take riches of a king, and why. Gen. 14.23.

God is the author of riches and pouerty. Pro. 22.2. and 1. Sam. 2.7. Eccles. 11.14.

When God hath blessed vs with riches, wee ought to take heede wee forget him not. Deut. 8.10, to 15.

The deceitfulnesse of riches doeth choake Gods word in vs. Mar 4.19.

Make friends with the riches of iniquitie. Luke 16.9.

God gaue Salomon riches and honour vnasked. 1. King. 3.12, 13.

Wee cannot serue God and riches. Luke 16.13. Matth. 6.24.

Of the miserable estate of the couetous rich man. Eccles. 6.2.

Of riches reserued to the owners harme. Eccles. 5.12.

None ought to trust in riches, and why. Iob 31.24, 25. Eccles. 5.1. Matth. 19.23, to 27. Mar. 10.23, 24, 25, 26. Luk. 18.24, to 28 If riches increase, wee ought not to set our hearts thereon Psal. 62.10.

Neither riches nor any other thing comparable to the feare of God. Pro. 15.16. Eccles. 40 26, 27.

We ought not to grudge at our state be it poore or rich. 1. Cor. 7.20. Phil. 4.11.

How the rich ought to behaue themselues towardes the poore. Leuit. 25.14, 35, 36.* Deut. 15.7, to 12. Pro. 14.31. and 17.5. and 21.13. Eccle. 11.1, 2. Isa. 23.4, 18. Matt. 6. 1, 2, 3, 4, 19, 20, 21. Luke 14.12, 13, 14. Act. 2.45. and 4.34.*

Of the vanitie, deceitfulnesse & contempt of riches. Psal. 39 6. and 49.6.* and 52.1, to 8. Pro. 11.4. and 23.4, 5. and 28.22. and 30. 8, 9 Eccles. 5.9, 10, 11. and 6.2.* Isa. 2.7.* Ier. 22.13, to 18. Ezek 7.19. Zeph. 1.8, 9, 11, 18. Mat. 13.22. Luke 8.14.

Against wicked rich men. 1. Samu. 25.2, to 39. Iob 25.* and 21.7. and 27.8.* and Isa. 5.8, 9, 10.* and 32.5, 6, 7. Ier. 15.13. Am. 6.1.* and 8.4, to 9. Habak. 2.6.* Luke 6.24. Zach. 5.1, 3, 4. looke Couetousnes & Poore.

Rizdale. of Samson, see wife.

Right hand of God. Luke 22.69. and Act. 7.55. Matth. 26.64. looke Vpright.

Righteous. The righteous shall iudge the wicked and are holde. Pro. 14.19. and 28.1.

The end of the righteous is ioy and peace. Isa. 57 2.

The song of the righteous. Isai. 25.1.* Psal 31.1.*

The Lord heareth the prayer of the righteous, and blessings are promised them. Pro. 15.29. and 10.6.7.

The constantnesse and happinesse of the righteous. Wisd. 5.1, 15, 16.

Of the righteous, if he turne from doing vprightly. Ezek. 18.24.

If the righteous scarcely be saued, what shal the sinner? 1. Pet. 4.18.

What the feruent prayer of a righteous man availeth. James 5.16.

The Lawe is not giuen to the righteous man. 1. Tim. 1.9.

Who are righteous and blessed. Psal. 32. 1.2, 5, 11. Gen. 15.6.

Pharaoh confessed God righteous, and himselfe wicked. Exod. 9.27.

The righteous shal flourish when the wicked shal want. Pro. 13.25. and 14.11.

A complaint for the want of the righteous. Micah 7.1.

No man righteous before God. Gen. 6.5. and 8.21. and 1. King. 8.40. and 2. Chron. 6. 36. Iob 4.17, 18, 19. and 9.2, 15, 20, 21. and 25.4, 5, 6. Psal. 14.1, 3. and 51.5. and 53.1, 3. and 143.2. Pro. 20.9. Eccles. 7.22. Isai. 64.5, 6, 7. Ierem. 2.29, 53. and 30.14, 15. Micah 7.2. and 2. Esd. 4.30. & 8.35. Wisd. 12.10. Eccles. 7.5. Matth. 6.12. Luke 17. 10. Galat. 3.11, 22. Ephes. 2.1, 3, 8. and 1. Iohn 1.8 Romanes 3.13, to 10. looke Iust, Saints, and Vpright.

He that doth righteously is borne of God. 1. Iohn 2 29.

Righteousnesse of God proued. Iob 5.8.*

God rewardeth euery man according to his righteousnesse. 1. Sam. 26.23. as hee did Dauid. 2. Sam 22, 21. and yet not for his righteousnesse. Deut. 9.3, 4, 5, 6.

Christ is our righteousnesse. Isai. 42.6. Ierem. 33.16. and 1. Cor 1.30. which wee must hope and waite for through faith. Gal. 5.5.

Being freed from sinne we are made the seruants of righteousnesse. Rom. 6.18.

Righteousnesse shal dwel in the new heauens and earth. 2. Pet. 1.13.

Christians righteousnesse ought to exceede the righteousnes of Scribes and Pharises. Matth. 5.20.

Blessed are they that suffer for righteousnesse. 1. Pet. 3.14. Mat. 5.10.

The fruite of righteousnesse is sowen in peace. James 3.18.

Mans wrath accomplisheth not Gods righteousnesse. James 1.20.

Of true righteousnesse and the fruite thereof. Phil. 1.11. and 3.9.

Righteousnesse put for keeping the lawe. Mat. 3.15. for that which is vpright and holy. Act. 13.10. for vprightnesse of conscience. 2. Cor. 6 7.

Raine of righteousnesse. Ioel 2.23.

The brestplate of righteousnesse. Ephes. 6.14.

Christ our Righteousnesse before God, through grace and faith. Gen. 15.6. Isa. 45. 24. and 53.11, 12. Ierem. 23.6. and 33.15. 16. Dan. 9.24. Habak. 2.4. Zech. 9.9. Actes 10.15, 35, 43. and 13.38, 39. Rom 1.17. and 3.21, 22.* and 5.1, 9, 17.* and 1. Cor. 1.30. Gal 2.16.* and 3.6, 8.* and 5.4, 5. Tit. 2. 5, 7.

Against the righteousnesse of the Lawe. Mat. 5.20.* Rom. 2.13.* and 10.3.4. to 13. Titus 3.5. Heb. 9.8. Rem. 3.15, 16.*

Righteousnesse of the wicked, what. Isai. 57.12. see Innocent.

Rise. looke Sleepe.

Moses desireth the Lord to rise vp against his enemies. Num. 10.33.

Rising again. Looke Rayse and Resurrection.

River. The vision of the pure River of water

ter of life. Reue. 22.1.

Out of Eden went a Riuer to water the garden. Gen. 2.10.

Robbing, see Theft, and Stealing.

Rocke. Moses put in the cleft of the rocke, while Goos glory passed by. Exodus 33.21, 22, 23.

Water out of the rocke in Horeb. Exod. 17.6 Num. 20.8, to 12.

God caused the Israelites to sucke honie out of the stone, and Oyle out of the hard rocke. Deut. 32.13.

Christ the rocke of offence to some. 1. Pet. 2.8. Rom. 9 33. the spirituall Rocke which the Iewes dranke of by faith 1. Cor. 10.4.

The Rocke whereupon Christ builded his Church, himselfe being the head stone. Mat. 16.18 and 21.42.

Rodde of Moses and of Aaron which deuoured the sorcerers Rodds, conuerted into serpents, and why. Exod. 4, 3. and 7.10, 12.

Aarons Rodde budded, and bare ripe almonds, and why. Num. 17.8.

The Rocke smitten with Moses Rodde, yeelded water. Exod. 17.5.6.

Saint Paul was thrise beaten with rods. 2. Cor. 11.25.

Rod, for seueritie. 1. Cor. 4.21.

The Rodde and staffe of God doeth comfort the godly. Psal. 23.4.

He that spareth the Rod, hateth the chils. Pro. 13.24.

Roofes to bee builded with battlements, and why. Deut. 22.8.

Rome and *Romanes*. Saint Paul arriued at Rome. Acts 28.16.

The Romanes sent letters vnto kings for the protection of the Iewes. 1. Mac. 15.15.

The league with the Romans & the Spartians, is renewed vnto Simon, Iudas Maccabeus brother. 1. Mac. 14.18.20.

Balaams prophecie of the Romane Empire. Numb. 24.24.

Saint Paul all rmed that he was a Romane. Acts 16.37. and 22.25.

The Romanes maner was, not to condemne any, before the accused had place to answere his accusers. Acts 25.16.

It was foretolde Paul that hee should preach at Rome. Actes 23.11. and hee was permitted so to doe, in an house, for two yeres space. Acts 28.30, 31.

How the Romanes shall destroy Ierusalem & the Temple. Num. 24.24. Isa. 5.25.* Dan. 9.26, 27. and 11.30.* Matth. 24.2, 34. Luke 19.6, 20, to 25. John 11.48. 49, 50.

Paul much commendeth the faith of the Romanes. Rom. 1, 7, 8.

Roote, which bringeth forth gall & wormewood. Deut. 29.18.

Iesus Christ came of the Roote of Iesse. Rom. 15.12. Reue. 22.16.

If the Roote be holy, so are the branches. Rom. 11.16.

We that are made partakers of the roote, may not boast against the branches that were broken off for vs. Rom. 11, 17, 18.

Antiochus Epiphanes the wicked roote. 1. Mac. 1, 11. see Bastardes.

Ropes about the heads, &c. a signe of submission. 1. Kings 20, 31.

Rudiments. The beggerly Rudiments of the world, what. Galat. 4. 3, 9, 13. Col. 2.8. looke Principles.

Rule. The peace of God on him that walketh according to þ rule of Christ. Gal. 6.16.

Christians ought to proceede by one rule, to the ende they may minde one thing. Phil. 3.16.

Ruler & *Ruling*. God promised Dauid that hee should beare Rule ouer men being iust, and ruling in the feare of God. 2. Sam. 23.3.

What maner of men Rulers ought to be. Exod. 18.21. Deut. 1.13. and of their duties. Deut. 1.16, 17.

He that ruleth, let him rule with diligence. Rom. 12.8.

Like Ruler, like subiects. Eccles. 10.2, looke Iudge, Prince, Gouernour, & Centurion.

Runne, looke Loynes.

Saluation lyeth not in mans Running. looke Mercie.

How we ought to Runne in the spirituall race. 1. Cor. 9.24, 25.* Gal 2.2. Phil. 2.16. Heb. 12.1, 2.

Ruine, looke Fall and Destruction.

S

Sabbath. God blessed and sanctified the Sabbath day, and why. Gen. 2, 2, 3. Looke in the first Table.

A commandement to sanctifie the Sabbath, and why. Iere. 17, 22. Exodus 20, 8, to 12. Deut. 5.12, 13, 15.

The Sabbath ordeined for seruants, strangers, and cattel to rest in. Exod. 23.12. as wel as their masters Deut. 5.14.

The Sabbath was a signe betweene God and his people, that it is hee that sanctifieth them. Exod. 31.13, to 18. Ezek. 20 12.

Nehemiah reproueth the breakers of the Sabbath. Nehe. 13.15, to 23. the sacrifices of the Sabbath. Ezek. 46.4.

God reproued the violating of the Sabbath. Exod. 16.26. Ezek. 20.13.

Hee that gathered stickes vpon the Sabbath day, was stoned to death. Num. 15.32, 35, 36.

The Iewes refused to resist their enemies on the Sabbath. 2. Mac. 2.34. but were afterward aduised to doe the contrary, verse 41.

Nicanor determined to assayle Iudas on the Sabbath day. 2. Mac. 15.3. to 6.

The Sabbath of rest to the land, euery seuenth yeere. Exod. 23.11.

The Sabbath made for man, not man for the Sabbath. Marke 2.27.

The disciples of Christ plucked the eares of corne on the Sabbath day. Matth. 12.1. Mar. 2.23. Luke 6.1, 2.

Christ is Lord of the Sabbath. Mat. 12 8. Marke 2.28. Luke 6.5. and healed many vpon the Sabbath day. Luke 13.10, 13. and 14.1, 4. John 5.5, to 10 and 9.16.

Sabbath of Christians must bee euerlasting. Isa. 66.23 see Rest.

The true vse of the Sabbath. Isai. 56.2. and 58.13.

The exercise of Christ and his Apostles on the Sabbath day. Marke 6.2. Luk 4.16.* Iohn 7.22, 23. Actes 13.14, 15. and 15.1. and 16.13. and 18 4. and 20.7.

A Sabbath dayes iourney. Actes 1.12.

Sackcloth. Ahab put on Sackcloth, when he heard the words of Eliiah. 1. Kings 21. 19, 27. looke Ropes.

Wee are not saued by the outward signes of the Sacraments, but by the inuisible graces offered therein. Heg. 2 12, 13. Matth. 3. 11. John 3.5 Rom. 4.9, 10, 11. 1. Cor. 10 1, to 6. Ephes. 5.25, 26. 1. Peter 3.21. Looke Baptisme, Supper, and Signes.

Sacrifices ought to be without blemish. Leuit 1.10. and 3.1. and 22.19. Numb. 28.31. Deut. 15 21. and 17.1. Ezek 43.22.

The morning Sacrifice. 2. Kings 3.20.

Acceptable Sacrifices were kindled with fire from heauen. Gene 4.4.* 8.20, 21. & 15. 9, 17. Leuiticus 9, 24. Iudges 6.21, & 13.19, 20. 1. Kings 18.38. 2. Chron. 7.1. 1. Chron. 21.26

Of the daily Sacrifice. Exo. 29.38. Num. 28.3.

The feastes of Sacrifice were kept with ioy. Genesis 31.54. Exodus 18.12. and 31.6. Numb. 25.2. Deuter. 12.6, 7, 11, to 15. and 27.6, 7. 1. Sam. 1, 3, 4. and 9.13.* and 16. 5. 2. Sam. 15.7, 11, 12. 1. Kin. 1, 9, 25. and 3.4, 15. 1. Chron. 29.9, 21, 22.

Of Sacrificing of children. Leuit. 18.21 & 20.2. Deu. 12.31. Iudg 11.30.* 2. kin. 3.27 & 16.3. & 17.17. 2. chro. 28.3. psal. 106.37. Isa. 57.5. Iere. 7.31 & 19.4. Eze. 16.20 & 20.31. Of the Sacrifice of the vngodly. Gene. 4.3, 5. 1. Sam. 15, 21, 22. Psal. 40.6. and 50.16, 17. and 51.16. Isai. 1.11, to 19. and 44 15, to 21. & 66.3. Iere. 6.19. and 7 11, 18. & 14.12. Hose. 5.6. and 6.6. and 8.13. and 9.4. Amos 5.21.* Mich. 6.7. Ecclus. 34.18. Matth. 9. 13. Marke 13 33 Heb. 10, 6, 8.

Of spirituall Sacrifices. Psal. 5.7 & 26 6.* 27.6. & 40.6. & 50.14, 15. & 51.17, 19. & 116, 13.* Prou. 21.3. Isa 56.1, 2. Iere. 7.3, to 7. Hos 6.6. Mic. 6.8 Eccle. 35.1.* Matt. 5.23, 24. & 9.13. and 12.7. Marke 12.1, 3, 34, 44. Rom. 12.1. Phil. 4.18. Heb. 13 15, 16.

Christ is the perfect Sacrifice for the faithful. Isa. 53.10. John 17.3. 2. Corinth. 5.18.* Ephes. 5.2. 1. John 2.1, 2. and 4 2, 9, 10, 14. Heb. 2.3. and 5.1. whereof Isaak was a figure. Gene. 22.2, 8, 9, 13, 18. and all the Sacrifices of the olde law a shadowe. Heb. 10.1, to 10. Looke Priest and Offrings, and Aaron in the first Table.

Sacrifices, looke Priest.

Sadducees, looke Resurrection.

Sadnesse, looke Heauinesse.

Saferie. Those that are vnder the protection of God, shall dwell in Saferie. Deut. 33. 12, 28. Prou. 3.23. Isa. 14.30. Iere. 32.37. Hose. 2.18. As did the Israelites, so long as they honoured God. 1 Sam. 12.11.

Saints. We ought to distribute to the necessitie of þ Saints. Rom. 12.13. 1. cor. 16.1, 2.

Paul would haue the Saints to decide all controuersies. 1. Cor. 6.1.

Of those that gaue themselues to minister to the Saints. 1. Cor. 16.15, 17.

Continual prayers to be made in the spirite, for the Saints. Ephes. 6, 18.

Christians called Saints, and why. Rom. 16.2. Ephe. 1.1. Phil. 1.1. and 4.21. Philemon 5. Heb. 13.21. 1. Cor. 1.2. 2. Cor. 1.1. Coloss. 1, 2. 1. Thess. 5.27, &c.

It

It was giuen vnto the beast to make warre with the Saints, and ouercome them. Reuel.13.7.

The Saintes loued not their liues to the death for the word of their testimonie. Reue. 12.11. See Precious.

The Saintes shall shine as the Sunne. Mat.13.43. Their felicitie. Reue.7.16,17.

The prayers of Saintes offered vp to God by the Angel. Reue 8.3,4.

Righteousnesse of Saints expressed by fine linnen. Reue.19.8.

The Saintes are in the handes of God. Deut.33.3.

God will keepe the feete of his Saints from slipping away in temptations. 1. Sam.2.9.

God punisheth his Saints in mercie. Psal. 99 6,8.

The mysterie of saluation in Christ is manifested to his elect Saints. Col.1.26.

Against worshipping of Saints. Iudg.13. 15,16. Psal.29.1.& 115.1.* & 81.9. Iis.42. 8. Est.13,13,14. Mat.4.10. Luke 4.8. Acts 10 25,26. and 14.11,to 19. 1. Cor.1.12,13. and 3.5.6 Reu.22.8,9 & praying or putting our trust in them. Psal.36.6.& 115.17. and 60 1.& 145.18.& 146.3. Iis.63.16. Iere.15. 1. and 17.5.6. Ezek.14.14.20. Hose.13.4. Ester.14.3. Matth.11.28. John 14.6. Acts 4.12. Rom.10.14. James 1.5,17.

Sale, looke Buy.

Salt. Lots wife transformed into a pillar of Salt. Gene.19.26.

Abimelech sowed Salt in the citie of Shechem. Iudges 9.45.

God threatneth to burne the Iewes land with brimstone and Salt, if they disobeyed his Lawes. Deut.29 23.

Elisha cast Salt into the infectious spring of waters, and healed them 2. Kin.2.21,22.

Euery man shall be Salted with fire, and euery sacrifice shalbe Salted with Salt. Mar. 9.49.

The Apostles are called the Salt of the earth. Matth.5.13.

Our speach must bee powdred with Salt. Colos.4 6.

The couenant of Salt. Num.18.19.

The citie of Salt. Iosh.15.62.

Saluation belongeth vnto the Lord. Psal. 3.8.

The Lorde is our Saluation. Exod.15.2. Psal.65.5.2. Sam.22 3.

Saluation is obteined by Iesus Christ. 1. Thes.5.9 and by none other. Acts 4.12.

The Prophets haue diligently enquired of the Saluation that should come by Christ. 1. Pet.1.9,10,11.

Saluation put for the doctrine of the Gospel. Heb.2.3.

We ought to crane health and Saluation of God. Iere.17.14.

God hath wrought our saluatiō by sending his sonne to be our redeemer. Iis.59.10,21.

Saluation is of the Iewes, of whom Christ preserued as touching the flesh. John 4.22.

Eternall Saluation giuen to all that obey the Lord Iesus. Hebr.5 9.

Our Saluation yet hid, at the last day shall be reuealed. 1. Peter 1.5.

Saluation came into the house of Zaccheus, because hee beleeued in Iesus Christ. Luke 19.9.

The knowledge of Saluation came vnto vs through Gods tender mercie, by Iesus Christ, without our desert. Luke 1.77.78, 79. Rom 6.23. Ephesians 2.1,5,8. Titus 3.4,to 8.

Hannah reioyced in Gods Saluation. 1. Sam.2.1.

Christ the Saluation of the Gentiles is promised. Gene.49,10. exhibited and seene. Luke 2.30,31,32.

All things necessarie to Saluation, are reuelled vnto vs by Christ. Joh.15.15. Act.20.27.

Of the certaintie of our Saluation. Job 13.15,16.& 19.25,26,27. Psal.71.1. John 10.18,29. Rom.8.1 16,17,38,39. Galat.4. 6. Heb.10.22,23.& 11.1. James 1.6,7,8.

How Saluation is obteined through faith by Gods gracious election, looke more Isa. 25.9 Mat.20.15.16.& 25.34. Marke.10.31, 40. Joh.3.15,16.& 5.24.& 20.29,31. Acts 2. 47. and 15.11.& 16.31. Rom.1.16.& 10.4,9. Eph.1.11,13. and 2.8. 1. Thes.5.9. 2. Thes. 2.12,14. 2. Tim.1.9,10. and 2.10. Titus 1.1,2. and 3.4,to 8. 1. Pet.1.2,to 6.

Salute no man by the way. Luke 10.4. 2. Kings 4.29. looke Bleese.

The Saluation of the Angel to Gideon. Judg 6.12. and to the virgine Marie. Luke 1.28.29.

Pauls maner of subscribing his Epistles. The salutation of mee Paul with mine owne hand. 2. Thess.3.17.

Sanctifie, for to keepe holy. Deut 5.12. to dedicate to God. Exod.13.2. Numb.7.1. to prayse. 1. Pet.3.15. and to make a thing to be taken for holy. Matth.23.17.

The Tabernacle, the Arke with the instruments, and Aarons sonnes Sanctified. Exo 29.43. and 30.26,to 31. Leu.8.10,11.

The faithfull are Sanctified in the Name of Christ by the spirite of God. 1. Cor.6.11.

To Sanctifie God, what. Deut.32.51.

The vnbeleeuing husband is Sanctified by the wife, &c. 1. Cor.7.14. looke Celebrate, and Consecrate.

Of Sanctification. 1. Corinth.1.30, 32. 1. Thess.4.3.

Sanctuarie. The high Priest entred into the Sanctuarie, but once a yeere. Leuit.16.2, Heb.9.7.

The purging of the Sanctuarie. Leuit.16, 14,15,16.

God commanded to reuerence his Sanctuarie. Leuit.19.32.

The forme and situation of the Sanctuarie with all the furniture, is made. Exod.36.1.* and 37.1.* and 38.1.* and 39.32.* as was commanded. Exo.25.1.* and 26.1.* and 27. 1.* and is reared vp. Exod.40.2.*

The lande of Canaan, called Gods Sanctuarie. Exod.15.16,17.

Satan obteining leaue of God, destroyed all Jobs goods. Job 1.12. and afflicted him. Job 2.6,7.

Satan desired to winnowe the Apostles as wheate. Luke 22.31,32.

The fornicator to bee deliuered vnto Satan, and why. 1 Cor.5.4.5. Hymeneus and Alexander likewise. 1. Tim.1.20.

Satan hindred Pauls iourney to Thessalonica. 1. Thess.2.18.

Satan bound and cast into the bottomlesse pit, and loosed againe. Reuel.10.2,3.

Christ called Peter, Satan. Matth.16,23. Marke 8.23.

They were instruments of Satan, þ̄ tempted Dauid to slay Shimei. 2. Sam.19.22.

Satan blindeth the mindes of infidels, that Gods glorious Gospel should not shine vnto them. 2 Cozin.4.4. and inteuoureth to withdraw the faithful from the same. 1. Thes.3.5.

Of the Synagogue of Satan. Reuel.2.9. and 3.9. and of his throne. Reue.2.13. looke Deuil.

Antichrists comming is by the working of Satan. 2. Thessalon.2.9. Looke in the first Table.

Satisfaction, looke Christ and Restitution.

Satisfied, looke Foure.

Saue. Israel a people saued by the Lorde. Deut.33.29.

God onely saueth out of all aduersities. 1. Sam.10.19.

No man saued by his owne power or policie. Psal.33.16.

He that will saue his life. See Life.

Christ came to Saue that which was lost. Matth.18.11. Luke 19.10. euen sinners. 1. Tim.1.15.

The Lorde addeth daily to the Church, such as shall be Saued, by the Gospel preached. Actes 2.47.

God hath Saued vs from sinne, and how. Ephes.2.7.8. Titus 3.5,6,7.

One asked Christ if but few should bee saued. Luke 13.23.

Christ would haue all men saued, & come to the knowledge of the truth. 1. Tim 2.4.

Who shalbe saued. Isa.33.15,16.

Of the ioyfull estate of them that shall be saued. Isai.25 6.* & 30.19,20.& 49 6.* and 60.1.* & 65.23,24,25. Ier.32.23.* Dan.12. 3. 2. Esa.2.27,to 33.* Wisd.3.1,7,8. and 5. 1,5. Matth.13.44.& 19.28,29.& 25.10,29, 34,to 41. Marke 12.25. Luke 9.29. and 16, 22,25. and 23.30. Joh.16.22,& 17 24. Rom. 8.17,30. 1. Cor.9.9. and 15.42. 2. Tim 4.8. Heb.2.10.36. and 13.14. Jam 1.2. 1. Peter 1.4,5.& 5.1,4 Reue.2.7,10,17,26.* and 3. 5,12,20.* and 21.4,7,10. & 22,1,2,3,4,5. Looke Heauen and Life.

Who so taketh vpon him to be able to saue himselfe, maketh himselfe God. Job 40 9.

Saviour. God is our Saviour out of all troubles. 2. Sam.22.3,7.

God is the Saviour of all men, specially of those that beleeue. 1. Tim.4 10.

Christ is a prince and Saviour. Acts 5.31. in whom lyeth our saluation. Matth.1.21.

Many called Saviours. Judges 3.9,15.

Savour. The Lord smelled a sauour of rest at Noahs sacrifice. Gen.8.21.

To whom Christ his crosse is a Sauour of death vnto death, and life vnto life. 2. Cor.2. 14,15,16.

Saw. The Sawe may not exalt it selfe against him that moueth it. Isa.10.15.

Scab. A blistering Scab vpon man and beast, in all Egypt. Exod.9.9,10,11.

Scape goate, what. Leuit.16.8.

Sacrifice,

Scarcitie, looke Plentie.
Schisme, looke Heresies and Sectes.
Schoolemaster, looke Law.
Scholer. A good maister maketh a good scholer. Example. 2. Kings 12. 2.
Scourged. Christ was scourged. Mat. 27. 26
Paul should haue bene scourged, but was not. Acts 22, 24, to 30.
Christ foretolde his Apostles howe they should be scourged. Mat. 23, 34. looke Beate.
Scourge, looke Plagues.
Scribe, what it signifieth. Ezek. 7. 6. looke Phariſe.
Scriptures, why they were written. John 20 31.
The Scripture hath concluded all vnder ſinne, and why. Gal. 3. 22, 23, 25.
The ſcriptures teſtifie of Chriſt. Luke 24. 27, 46. John 5. 39. & 20. 9. Act. 18. 28.
Chriſt confounded the deuill by the ſcripture. Mat. 4. 4, 8, 10. Luke 4. 4, 8, 12.
Chriſt prooued by the Scriptures, that hee was ſent of the Father. John 5. 36, 39.
Chriſt came to fulfill the Scriptures, and therefore interpreteth them to his Apoſtles. Luk. 24. 27, 44, 45, 46.
Searching the Scriptures daily, and why. Acts 17. 11.
What profite we reape of the Scriptures. Rom. 15. 4. 1. Tim. 3. 16. 17.
Scriptures put for the old Teſtament. Joh. 5. 39. Rom. 15. 4. 1. Cor. 15. 3.
Hee that beleeueth not the Scriptures, will not giue credite vnto any perſon. Lu. 16. 31.
Timothie inſtructed in the Scriptures from a child. 2. Tim. 3. 15.
Peter exhorteth vs to take heede vnto the Scriptures, and why. 2. Pet. 1. 19.* & 3. 1, 2.
To beware of weeſters of the Scriptures, & why. 2. Pet. 3. 16, 17. All things that Chriſt did are not in Scriptures. John 20. 30, 31, and 21. 25.
The vnderſtanding of the Scriptures is the gift of God. Luk. 24. 25.
The Scriptures are wholeſome waters. Ezek. 47. 9.
All ſorts of people ought to know þ Scriptures Deut. 6 7, 8, 9. Num. 11. 29. Joſh. 1. 8. Pſalm. 1. 2. & 2. 10. & 19 7, to 11. & 119. 9, 19, 105. Pſ. 20. 5. Lu. 11. 52. Joh. 5. 39. Act. 17. 11. & 18. 24. Rom. 15. 4. Col. 3. 16. & 1. Tim. 4. 13. and 2. Tim. 3. 15, 16. Reue. 22. 10.
The Scriptures are eaſie to þ ſimple, if the ſpirit of God be not abſent. Exo. 4. 11. Deut. 30. 11, 12, 13, 14. Pſa. 19. 7. & 119. 130. Pro. 14 6. Iſa. 54. 13. Jere. 31. 34. Haba. 2. 2, 14. Mat. 11. 25. & 13. 11. Joh. 16. 13. Acts 2. 17, 28. & 1. Cor. 3. 9, 10. Tit. 1. 3. & 2. Pet 1. 20.
Ignorance of the Scriptures, bery dangerous for Chriſtians. 2. Kin. 17. 26, 27, 28, 29. Pſalm. 95. 10, 11. Pro. 1. 28, 29. Iſa. 1. 3, 4. & 5. 13, 14. Wiſd. 5. 6, 7. & 14. 21. Eccluſ. 4. 25. Mat. 15. 14. Mar. 12. 24. Joh. 3. 19, 20 & 12. 35. Rom. 1. 28.* & 10. 2, 3. & 1. Cor. 2. 8. & 14. 38 & 15. 34. & 1. Theſ. 4. 13.
The Canonical Scripture comprehendeth all things needefull to ſaluation. John 4. 25. and 5. 39. and 15. 15. and 16. 13. and 20. 30, 31. Act. 1. 1, 2. & 2. 27. & 26. 22. Rom. 1. 16. & 15. 4. and 2. Tim 3. 15, 16, 17. & 1. Cor. 1. 8. & 1. Pet. 1. 23, 25. & 2. Pet. 1. 21. Heb. 4. 12. and to decide all controuerſies needfull for Chriſtians to be reſolued in. Pſal. 119. 105. and 147. 19, 20. Wiſ. 1. 6. Eccluſ. 1. 5. Mat. 4. 3, 4, 7, 10. & 9. 13. & 12. 3, 4, 5, 40. and 15. 7, 8. and 16. 4. and 22. 31, 32, to 39. Mar. 10. 2, 3, to 13. Luke 16. 29. and 19. 46. and 24. 26, 27. Joh. 10. 34. Act. 2. 16, to 22. and 3. 22. and 10. 43. and 18. 28. Rom. 3. 10, to 20. and 4. 3. and 9. 12.* and 2. Cor. 10. 4, 5. and 1. Cor. 11. 23.* and 2. Tim. 3. 16. Heb. 4. 12.
q Seale. To ſeale is taken for to approue, as Joh. 3. 33. and 6 27.
Sea, made and named of the waters gathered together. Gen. 1. 9, 10.
Iſrael paſſed through the middeſt of the Sea, being deuided with Moſes rodde. Exod. 14. 21, 22.
The ſea of the wildernеſſe is called alſo the ſalt Sea. Joſhua 3. 16.
The vttermoſt Sea. Deut. 11. 24.
The glaſſie Sea. Reue. 15. 2.
The forme of the moulten Sea which Salomon placed in the Temple. 1. kings 7. 23, to 27.
The Sea for a lake. Matt 4. 13. Marke 1. 16. Luke 5. 2.
Search. There is no ſearching of Gods vnderſtanding. Iſai. 40. 28.
God ſearcheth all heartes. 1. Chron. 28. 9. looke Heart, and Curious.
Seaſons, looke Signes.
Seate. What we ſhould attribute to thoſe which ſit in Moſes ſeate. Matth. 23. 2, 3.
Second death. Reue. 2. 11. and 21. 8.
Secret. S. Paul ſhewed the Corinthians a ſecret. 1. Cor. 15. 51.*
Some thinke God ſeeth not their ſecrete abominations. Ezek. 8. 12.
God ſhall iudge the ſecrets of men by Jeſus Chriſt. Rom. 2. 16.
Sect. S. Paul was of the ſect of the Phariſes. Acts 26. 5.
How the ſectes of Sadducес and Phariſes differ. Acts 23. 8.
Securitie of Belſhazzar. Dan. 5. 1, to 6.* looke Carleſſe.
Sedition, and the puniſhment thereof. Nu. 16. 1, 2.* & 20. 2, to 7. Judg. 9 2.* & 12. 1, to 7. 2. Sam. 20. 1, 2, 21, 22. & 1. king. 1. 5.* & 2. 15, to 26. Eſt. 2. 11, 22. Acts 5. 36, 37. and 23. 7, 9, 10.* looke Rebel, and Enuie.
Seditious perſons are to be ſhunned. Pro. 24. 21.
Seduce, looke Deceiue,
See. Howe Moſes and diuers others ſawe God, whom no man can ſee and liue. Exod. 24. 9, 10, 11. and 33. 20, 23. Num. 12. 8.
Jaakob ſaw God face to face. Gen. 32. 30.
S. Paul deſireth to ſee the Theſſalonians bodily. 1. Theſſ. 2. 17.
God will giue his children eyes to ſee withall. Deut. 29. 4.
See put for to knowe. Matth. 9. 4. John 6. 40. for enter into. John 3 3. and for feele. John 8. 51.
Seede is ſowen, and God giueth it a body at his pleaſure. 1. Cor. 15 31.
Seede ſhall be multiplied to them that giue liberall almes. 2. Cor. 9. 10.
Of Seede that is made vncleane. Leuit. 11, 38.
Of raiſing Seede, ſee Rayſe.
Seede of Abraham tho Jzhak by promiſe, not from Jſhmael. Gene. 21. 12. Rom. 9. 8. Heb. 11. 18.
Seede for poſteritie. Matt. 22. 19.
Jeſus Chriſt was of the Seede of Dauid. 2. Sam. 7. 12, 13.
God hath left the Seede of the Jewes. Rom. 9. 29.
The worde of God is compared to Seede. Matth. 13. 3, to 44. Marke 4. 3, 14, 26, 31. Luke 8. 5, to 16.
The honourable Seede are they that feare the Lord. Eccluſ. 10. 20.
Seeke. He that doth ſeeke the Lord with all his heart, ſhal finde him. Deut. 4 29, 30, 31. Jerem. 29. 13.
To Seeke God, looke Leeſe.
The godly labour for all that ſeeke knowledge. Eccluſ. 33. 16. and 24. 39.
Seeme, looke Hypocrites and Eyes.
Seer, put for a Prophet. 1. Sam. 9. 9, 11.
Seethe. The ceremoniall Law forbiddeth to ſeethe meate vpon the Sabbath day. Exod. 16, 23.
The Seething pot Ezek. 24. 3, to 15.
Seething children, ſee Women.
Sell that yee haue, and giue to the poore. Matth. 19. 21. Luke 12. 33, 34. and 18. 22.
Joſeph was ſolde by Gods prouidence. Gene. 45. 5.
The faithfull ſolde their poſſeſſions, and why. Acts 2. 45. looke Buy.
Sende. God declared that hee did Sende Moſes to gouerne his people. Numb. 16. 28.
Chriſt Sent by God. John 8. 18.
God Sent Rezin, and Pekah againſt Achaz. 2. King. 15. 37. and 16. 1, 5.
Chriſt Sent his Apoſtles as he was Sent. John 20. 21.
None can preach, except they bee Sent. Rom. 10. verſe 15.
Separate. God ſeparated þ Iſraelites from other people, that they might be Separate themſelues from filthineſſe. Leuit 20, 24, 25, 26.
Of the Separate field. Leuit. 27 21.
Of the Separating of the goates from the ſheepe. Matth. 25 31, 32, 33.
Sepulchre. Chriſts Sepulchre watched with ſouldiers. Matth. 27. 60, 63.*
The Phariſes are termed whited tombes, or Sepulchres Matt. 23. 27, 28. looke Graues.
Serpent. The Serpent through ſubtiltie beguiled the woman, and was curſed. Gene. 3, 1, 13, 14, 15. and 2. Cor. 11. 3.
The fierie Serpent of braſſe ſet vp to heale them that were bitten of fierie Serpents. Numb. 21 6, to 10. which after being honoured, Hezekiah cauſed to bee broken in pieces. 2. Kings 18. 4. what it did ſignifie. Joh. 13. 14, 15.
Jeſus Chriſt called the Phariſes Serpents. Matt. 23. 33. and willeth his Apoſtles to be wiſe as Serpents. Matt. 10. 16.
The deuill called that olde Serpent. Reue. 12. 9. and 20. 2. ſee Rod.
Seruants, and their eſtate. Leu. 25. 44, 45.
Of him that lay with a mayde Seruant affianced, and not redeemed Leuit. 19 20.
Of a Jewes ſonne ſolde to bee a Seruant. Deut. 15, 12, to 19. Exod. 21, 2, to 7.

Of

Of a mans daughter solde to be a seruant. Exo.21.7,to 12.

Ruth sayde shee was Boaz seruant, and maide. Ruth 2.13.

A seruant that ranne away from his master being an Heathen Deut.23.15,16.

Of freeing of seruants. Jere.34.9.*

Of the discipline of seruants. Ecclus.33 25.*

How to entreate a seruant from his childehoode. Pro 29.19,20,21.

The duetie of seruants towarde their master. Ephe.6.5,to 9.Col.3.22.* 1.Tim.6.1. Tit.2.9.*1.Pet 2.18.* Mat.8.9.

Of seruants called to the knowledge of the Gospel.1.Cor.7.21,22.

Moses willed þ Iewes to remember that they were seruants themselues. Deut.16.12.

Examples of good seruants and faithfull. Gen.24.1,* 31,38,39,40 and 39.1.*

God called the Israelites his seruaunts. Leuit.25.55.

God hath compassion of his seruants. Deut 32.36.

Christ calleth his not seruants,but friends, and why. John 15.14,15.

We are the seruants of God deliuered frō sinne. John 8 33,to 37. Rom.6.16,17,18.* 1.Pet.2.16.

Blessed is that seruant, whom his master when hee commeth shall finde waking. Luke 12.36.to 49.

We are all vnprofitable seruants. Luk.17. 10

The seruant is not greater then his master. John 15 20.

God will auenge the blood of his seruants. Deut 32.43.

Who so will be greatest, ought to bee seruant to all. Mat 20.26.27.28.

A Bishop is the Lords seruant. 2.Tim.2. 24.

The seruants of Christ ought not to be men pleasers. Gal 1.10.

Paul being free from all men, became seruant to all,to winne the more. 1.Cozin.9. 19.

We are seruants of sinne, if wee be ouercome by it. Joh 8 34 2.Pet.2.19.and being seruants of sinne,wee are freed from rightes ousnesse. Rom.6.20.

We ought to instruct our children,that of bond of the deuill Deut.21.* wee are made seruntes of God Gal.3.26.

The seruant that knoweth his masters will, and doeth it not. Luk.12 47,48.

Dauid suffred not his seruants to be Saul harme, and why. 1.Sam. 24.5,to 11.

God prouideth for his seruants contrary to their expectations 1.Sam.17.28,29.

The wicked are Gods seruants,and how Pre 25.9 & 27.6.

Seruant of the Church Rom. 16.1.

Serue. How we must serue God. Iosh.22. 5.27,28,29.and 24.14,to 25. Exod.23.25. Deuter.6.13. and 10.12,17,20 and 28 47. 2.Sam.22.20. Matt.4.10. Luke 4.8. Heb. 12.28.

The Iewes serued Baalim, and Ashtaroth,and for,looke the Lord. Iudg.2.11,13. and 3.7.

Of those that serued both God and Idols. 2.Kings 17.28,33.*

The end of our vocation and redemption, is to serue the liuing God. 1 Thes.1.9.Heb. 2.15 Luke 1.74,75.

Service displeasing, or pleasing God. Isai. 1.11,to 18.and 43.22,23 24.

Seruile worke,what. Leuit.23.7.

Seruitude. God foretolde Abraham the seruitude of the children of Israel. and their deliuerance out of Egypt. Genes.15.13,14. looke Bondage.

Seuen. Iethro had seuen daughters. Exod. 2.16.and Job seuen sonnes. Job. 1.2.and 42. 13.looke Martyrdome.

Seuentie, put for an infinite number. Mat. 18.22.

Seuentie and two disciples sent to preach, & how. Luk.10.1,to 13,16.Mat.10.1,to 16.

¶ *Shame* vpon those that disobey God. Deut.28.20.looke Ashamed.

Sheepe were wont to be watered towarde night. Gen.29.2,3,7,8.Exod.2.17,18.

Sheepe were permitted the Iewes to eate. Deut.14.4.

Michaiahs parable of the sheepe without a sheepheard 1.kings 22.17,35,36,37.

Whose flockes of sheepe are curled, and whose blessed. Deut.28.4,31. as appeareth Judges 6 4.

An oblation of a Sheepe or Lambe. Leui. 3.6.7.

We were as stray Sheepe before our conuersion. 1.Pet.2.24.

Christ calleth the Iewes lost Sheepe. Mat. 10.6.to whom he was sent. Matth.15 24.

The qualities and talette of Christes sheepe. John 3.15,16.and 10 27,28.

Those that were not of his sheepe, beleeued not. John 10.26.

Christ calleth his Sheepe, the blessed of his father. Matth.25.33,34.

Christ willeth Peter to feede his lambes and Sheepe. John 21.15,16,17.

Iewes and Gentiles are one Sheepefold acknowledging Christ their onely Shepherd. John 10.16.1.Pet.2.25.

Sheepheards. Iaakobs children were Sheepheards, which were an abomination to the Egyptians. Gen.46.32.*

Christ the Shepheard and expectation of the Gentiles. 2.Esd.2,34.* The good Shepheard. Joh.10.11,14. The chiefe Shepheard. 1.Pet.5.4.and 2.25. of the faithfull. Ezek. 34.23,24,Zech.13.7.whose birth was declared vnto Shepeheards. Luke 2.8,to 21.

Against couetous Shepeheards. Ezek.34. 2,to 23.

Of the foolish and idle Shepheard,and his instruments. Zech.11.15,16,17.

Of Shepheards, looke more in Pastours, and Heardmen.

A *Shekel* of the Sanctuarie,what. Exod. 30.13. Ezek.45.12. Num.3.47.

A common Shekel,what. Gen.23.15. Exodus 21.32.

Twentie Shekels made one pound. Ezek. 4.10

Shewbread, looke Bread.

Shieldes of golde.1.King.10.17.put in the house called the forrest of Lebanon, Cha.7.2. caryed away by Shishak king of Egypt, and brasen Shieldes put in their steade by Rehoboam. Chap.14.26,27.

God is a Shield to the faithful. Deutero. 33.29. 2.Sam.22.3. Psal.119,114. Looke Protectour.

Shoes of the Israelites waxed not olde for 40.yeeres space. Deut.29.5.

Those that did eate the Paschal Lambe had their Shoes on their feet,&c. Exo 12.11.

God commanded Moses to put his Shoes off his feete. Exod 3.5 The like commandement had Ioshua Iosh 5 15. The ceremonie of putting off the Shoe, in redeeming and changing Ruth 4 7.

Moses prophecied vnto the tribe of Asher, that their Shoes should be yron and brasse. Deut.33 25.

Shut. God will shut vp the heauens to infidels. Deut.11.17.

Sickenesse sent of God,to those that wil not heare his worde. Exod.15.26. or doe disobey his commandements Deut.28.35,59.

How Ieroboam behaued himselfe, when his sonne was sicke. 1 Kings 14 1.to 21.

Dauids behauiour while his sonne by Bathsheba was Sicke. 2.Sam.12.15,16, to 24.

Ammon fained himselfe Sicke, and why. 2.Sam.13 5.6.

The Sicke should call for the Elders of the Church. James 5.14,15.

In our Sickenesse wee ought to haue recourse to God. Ecclus 38 9. Isai.38.2,3. (and set our house in order.2.Kin.20.1)and not to Idoles or witches.2.Kings 1.16.

If we serue God,he will remoue all sickenesse from among vs. Exod.23.25. and send them on all that hate vs. Deut.7.12,15.

God sendeth sickenesse, sometime for our sinnes. Mat 9 2.sometime for his owne glorie. John 5.5,14.and 9.3.and 11.4.

Many weake and sicke for communicating vnworthily 1.Cor.11.30.

Christ healeth the sickenesse both of body and soule. Matt 8.16.

Wee ought to humble our selues before we be sicke. Ecclus 18.20.

Sickenesse the punishment of sinne. Leuit. 26.16,18. Numb.12.1.* 2.Sam.24.10, to 18. 2.Kin.5.1,27. 2.Chro.21.12,to 16.

How the sicke haue behaued themselues in their sickenesse, and death. Genes.48.3.* and 49.28.*and 50.24,25,26. Deut.31.1, to 14.* Iosshua 23.2 * and 24.1,to 30.* 1. King.2.4,to 11. 2.Chro 32.24. 2.King.20. 1,2,3. Tob.4.2.* 1.Macca.2.49.

The Sicke must be visited and comforted. Gen.48.1. 2.Kin.8.29. Iob 2.11. Psal.41. 3.Eccles.7.34,35.and 38.9,12. 2.Esd 2.28. Mat.25.36,39,40. 2.Cor.1.4. Looke Diseases and Infirmities.

Side of Christ pearced with a speare. Joh. 19.34.

Sigh. The Israelites sighed for their bondage, and were heard Exo 2.14.& 3.2.7,24. Paul sighed,and why. 2.Cor.5.2,3.

Sights, looke Appearings.

Signes oft times taken for miracles whereby God doth make his power knowen Exod 4.8,9, and 34,10. and 7.3,21.* and 16 4.*

Iosh.

Iosh.3.5.1.king 13.3.and 17.1,14. and 18. 24.* & 20.13,22,28,36,42. 2.Kin. 5.10,to 15.and 28.8,to 12.Mat. 8.3.*39.2.* & 14. 19,to 22,36. such the Scribes & Pharises required.Mat. 12.31,to 43.& 16.1,to 6.Lu. 11.29,to 33.1.Cor.1.22.

Signes sometimes also are tokens of assurance. Gen.9.12.& 15.8.Exod.31.13.Iosh. 2.18,to 22.Iudg.6.14.*1.Sam.2.34 & 10. 1,to 10.2.Sam.2.1,2.& 2.Kin.19.29.Isai. 37.30 & 38 7.Tob.5.2.Nu.16.28,29.Luke 1.35,36,37.& 2.12. sometime for tokens of remembrance. Exo.12,13.Num.15.39. and 16.38.and 17.10.Iosh.4.6. looke Sacraments.

Sunne, Moone, and Starres, ordeined for Signes, seasons, dayes, and yeeres. Genes.1, 14,to 19.

Signes shall followe them that beleeue, for a confirmation of their doctrine. Mar.16.17.

Signes preceding the day of iudgement. Mat.24.29,to 31.Mark.13.24.*Luke 21. 25.*Isa.13.10.Ezek.32.7.Joel 3.15.

We ought not to feare the Signes of heauen. Iere.10.2.

Silence must bee kept, as time and place requireth. Pr.10.19 and 25.11.Eccius.20. 5,to 9.

Siluer, looke Golde.

Similitude. God sending his owne sonne in the similitude of sinneful flesh, condemned sinne in the flesh Rom.8.3.and 6.5.

Simple, concerning euill. Mat.10.16.Roman.16.19.

He that distributeth, let him doe it with simplicitie. Rom.12.8.

Paul reioyceth that his conuersation was in simplicitie.2.Cor.1.22.

Singing Deborah and Barak sung praise to God Iudg.5.1.* and Moses and the Israelites with Miriam. Exo.15.1.*and Dauid also.2.Sam.22.1.*

We ought to sing Psalmes and spirituall songs to the Lord in our hearts. Ephe.5.19. Colos.3.16,17

A song for Israelites to learne by heart, and sing. Deut.31.19.and 32.1,to 44.

Singers ordeined, and their office and courses.1.Chron.25 1.*

Dauid the sweete singer of Israel.2.Samuel 23.1. looke Song.

Sinne and *Sinner*. Sinne taken for the roote of peruersitie. Rom.6. and 7. Chapters, and for a sacrifice for the satisfaction for Sinne, Rom 8.3.2.Cor.5.21. and sinners, for those that are altogether addicted to wickednesse. Mat.9.11.John 9 31.

Adam layde his sinne to his wife, and shee to the Serpent. Gen.3.12,13.

Through whome sinne entred into the world, and death by sinne. Rom.5.12.

The deuill prouoked the woman to sinne. Gen.3.1,to 16.

He that committeth sinne, is of the deuill. 1.John 3.8.

Sinne is the sting of death.1.Cor.15.56.

Hee is a sinner that beleeueth not the Gospel 1.Pet.4.17,18.

Ieroboam sinned, & made Israel to sinne. 2.Kings 12.28,29,30. which sinne pulled destruction vpon the citie. 1.Kings 14.16. The like is to be seene in Baasha.1.Kings 16.2,3.

Samuel counted it a sinne against the Lorde to cease praying for the Israelites.1. Sam.12.23.

The children of Eli sinned, and made the people to trespasse.1.Sam.2.12.17,24,25.

Idolaters company must be shunned.lest wee sinne against the Lorde. Exod.23.24, 32,33.

Who so is ouercome of sinne, is the seruant of sinne. John 8.34.Rom 6.12.

Seruants of sinne, are freed from righteousnesse: and contrarie. Rom 6.18.20.

Adam hauing sinned, fled from Gods presence. Gen.3.8.

None exempt from sinne, and therefore all haue neede of the sauiour. Oze.20.9.Isa.41. 29.and 53.12.1.John 1.7.*

Sinne was not knowen to bee sinne, but lay as dead before the Lawe declared and reuiued it. Rom.5.13 and 7.7,8,9.

As punishment for sinne, death is come vpon all men Rom.5.12.

Sinne abounding couldne not surmount Gods grace Rom.5.15,20,21.

The fruite of sinne is shame, and the end death. Rom.6.21.

Euery man shall die for his owne sinne, Iere.31.30.

The blood of Bulles and Goates coulde not take away sinne. Heb.10.1,to 5.

God forgiueth sinnes. Num.14.18. Exod. 34.7.

Wee ought not to continue in sinne. Ecclus.21.1.

To be conuerted from sinne, is the gift of God. Iere.31.18,19.

God called Adam to shewe him his sinne. Gen.3.9.

God shewed Kain his sinne, before hee cursed him. Gen 4.10.

God punished the people, because their sinne increased. Iere.30.15.

Saluation promised to them that confesse their sinnes. Leui.26.40,42,45. Iob 13.16. Ezek.33.11.

God imputeth not sinne vnto his faithfull. Psal.32 2.

Dauid acknowledging his sinne, was pardoned. 2.Sam.12.13.

The Israelites confessed the grieuousnes of their sinnes. Iudg.10.10.1.Sam.12.10.

Pharaoh confessed his sinnes. Exod.9.27. and 10.16.

Of the sinnes of the Gentiles before their calling. Tit.3.3.1.Cor.6.9,10,11. Rom.1, 20.* Ephe.2.12.1.Pet.4.3.

Raine is denied, & famine sent for sinne. 1.Kings 8.35.37.

The Iewes attributed their affliction to their sinnes. Baruch 2.5,6,7.

The sinnes for the which Ierusalem was afflicted. Iere.6 6,7.

God will not pardon their sinnes, who turne from him to others. Iosh.24 19,20.

For the sinne of Achan, al the people were punished. Iosh.7.1.and 22.20.

The men of Gibeah, for their sinne. Iudg. 19.24,25. were slaine, not only committers, but winkers at the same. Iudg.20.13,14, 44,46. according to Pauls doctrine. Roma. 1.31. the like happened to the Sodomites. Gen.19.5,25.

God is mercifull to the sinner of his Saints, albeit he punish them. Psal.89.31, 32,33.and 106.44,45.

Moses praieth God to pardon the peoples sinne, & els to raise him out of the booke of life Exod.32.31,32.

Moses beseecheth God for the peoples sinne. Nu.14.19. and Dauid for his owne. 2.Sam.24.10.

God promiseth to visite the sinne of idolatrie. Exod.32.34.

Abundance of spirituall blessings are promised, after forgiuenesse of sinnes. Isa.44 3, 22.*

Christ sinned not. 1.Pet.2.22.1.Joh.3.5. Isa.53.9.

If we say we haue no sinne, we make him a lyar, who calleth all men wicked. 1.Joh.1. 10 Isa 9 17.

Remission of sinnes is through the mercie of God. Luke 1.78.Mark.2.5,10.Rom.1.5. 17,20 by his sonne. Matt.1.16,21.& by the shedding of his blood. Matt.26.28.Mar.14. 24.Luke 22.20.

Christ is the reconciliation for all our sins. 1.Joh.2.2.who appeared to beare them vpon his bodie to the same ende. 1.John 3.5.Rom. 4.25.1.Pet.2.24.Gala.1.4.1.Tim.1 15.by beleeuing in him.Acts 10.43. who is the innocent lambe offered by the Father. John 1. 29. the onely sacrifice once offered only for all Hebr 9.26.28.& 10.12,14,18. that wee should be zealous of good workes. Tit.2.14.

Christ came to call sinners only to repentance. Matth.9.13.

Christ had authoritie to forgiue sinnes. Matth.9.6. and remission of sinnes must be preached in his name to all nations. Luke 24.47.

Christ did eate with Publicanes and sinners. Mat.9.10,11.

Sinne against the holy Ghost, is irremissible. Mat 12.13,32.Mat.3.29.Luke 12.10. Hebr.6.4,5,6.& 10.26,27. not to bee prayed for.1.John 5.16.

When we were dead by sinne, God quickened vs in Christ. Ephe.2.5,6.

Victorie ouer sinne, is giuen by Christ. 1.Cor 15.54,57.

Christ died for vs being sinners. Roman. 5 8.

Christ Iesus came into this world to saue sinners.1.Tim.1.15.

Christ hath satisfied for our sinnes, that we dying to sinne, might bee quickened by the spirite of righteousnesse. 1.Pet.2.24. and 3. 11.Rom.6.6,11.

Gods new Testament is, that he will write his lawes in our hearts, and remember our sinnes no more. Hebr. 8.10.* & 10.16,17,26.

We being vnder grace may not therefore sinne: but rather bee so much more ready to doe good Rom.6.13,15.

If our faith were not approoued by good workes, wee haue forgotten howe we were purged from sinne.2.Peter 1.9.

If any man sinne, wee haue an aduocate euen Iesus Christ the iust. 1.John 2.1.

God is able to keepe vs from sinne, and to preserue vs faultlesse with ioy. Iude 24 25.

Whosoeuer is borne of God sinneth not. 1. Ioh 5.18.

Our duetie toward our brother that sinneth against vs Matth 18.15.* Luke 17.3.* Gal.6.1.2. Tim.2.24.25,25.

Hee that conuerteth a sinner, shall hide a multitude of sinnes. Iames 5.20.

Hee that sinneth, & being warned, amendeth not. Hat. 18.17. looke Heathen.

Publike sinne, publikely to bee rebuked 1. Tim 5.20.

Moses put the Israelites in mind of their sinnes, and why. Deut 9.4.

Moses sheweth the Israelites their sinne, and prayeth God to pardon them. Exod 32. 30 31.*

We ought to pray for our brethren which sinne not vnto death, and life shall bee giuen them. 1. Ioh 5.16.

Howe great Gods mercie is to the sinner that truely repenteth. Luke 15.11,12.*

Sinner that conuerteth, looke Ioy.

Greater punishment argueth not alwaies greater sinners Luke 13.4,5. Mat.7.1,2.

Who so beleeueth not in Christ, shall die in their sinnes. Ioh 8.24.

The wicked heape sinne vpon sinne. Ecclus 3 29. to fulfill the measure of their fathers sinnes. Mat.23.32. and 1 Thes 2.16.

Some mens sinnes are open, going before vnto iudgement, some follewe after. 1. Tim.5.24.

Iudas confessed that he had sinned, and how. Matth 27.4.

Prayse is not seemely in the mouth of a sinner. Ecclus.15.9.

We may not consent to the inticement of sinners. Pro.1.10,to 20. Gen.39 9.

Moses called the molten calfe the Israelites sinne. Deut.9.21.

The wicked thought of a foole is sinne. Pro.24.9.

Samuel comforteth the Israelites confessing their sinne. 1. Sam.12.19,20.

Sinne commeth of our selues. Ecclus.15. 11,12.*

God seeketh not the death of a sinner, but his conuersion. 2. Chro.12.12. Ezek.18,32. and 33.11.

How sinne shoulde bee restrained of vs. Rom 6.12.

Dead to sinne, how. Rom 6.2.

Gods mercie maketh sinners pure. Jere. 50 20.

God searcheth out our sinnes. Ieb 10.6.

What were the sinnes of Sodome and her sisters. Ezek.16.49.

The soule that sinneth, shall die, except hee repent. Ezek.18.4.5.*

Our sinnes cause barrennesse and scarcitie. Hag.2.17,18,20.

Of the offspring and originall of sinne, the punishment thereof, and how all men are Sinners. Gene.2.17. and 3.1.* and 6.5.6,7. and 8.21. 2. Chron 6.36 Ieb 14 4. and 15. 14. Psalm.14 3. and 51.5 and 115.11. Pro. 22.9. and 24.16. Eccles.7.22. Isa.1.6. Jere. 12.9. and 45.25,26,27. and 53 6. and 64.6. Jerem.17.9. 2. Esd.7.48. and 8.35. Wisd. 2.24. Ecclus.17.14. and 21, 10,15,19,20. Iob.3.6. Rom.3.10,to 24. and 5.12,14. and 7.14,15,19,20. and 6.23. and 14.23. Ephes. 2.3. Phil.3.12. Iam.1.15.1. Cozin. 15.21, 22.1. John 1.10. Looke Forgiuenesse and Confesse.

Singlenesse of heart among Christians in the primitiue Church. Acts 2 46.

Sister, for a citie. Ezek.15 46. and Sisters for kinswomen. Mat.13 56. Mar.6.3.

Sixe things God hateth, and his soule abhorreth the seuenth. Pro.6.16,to 20.

¶ *Scorne*. Some laugh Gods messengers to Scorne, some prosite by them. 2. Chron 30. 10,11.

Skie redde, morning or euening, what it signifieth. Mat.16.2,3. Luke 12.54,55,56.

¶ *Slanderers* must not bee heard. Pro.20. 19. and 25.23.

The wicked seeke to slaunder the godly Preacher. Jere.18.18.

The wicked causeth slaunder and shame. Pro.13.5. Looke Double, Backbiting, and Speaking.

Slaying. Why God would slay the childre of Eli. 1. Sam.3.25.

Amaziah slewe them that slew his father. 2. Kings 14.5.

Sanherib slaine by his owne children. 2. Kings 19.37. Iosiah by Pharaoh Necho. 2. Kings 23 29.

The Leuites slewe their idolatrous brethren. Exo.32.27. Looke Kill, and Refuge.

Sleepe. As Samson slept his haire was shauen off. Judges 16,19.

Dauid finding his enemie Saul sleeping, did him no harme. 1. Sam.26 7,12. Looke Abishai.

Eliah slept when the Angel came to giue him sustenance. 1. Kings 19.5,6.

Lying downe to sleepe, we must meditate in Gods worde. Deut. 11.19.

Death a sleepe, in respect of the resurrection. Gene.47.30. Matth.9.24. Mar.5.39. Luke 8.52.1. Cor.7.39.

Sleepe, put for ignorance and wicked life. Rom.13.11.

Let vs not sleepe as others doe, but watch and be sober. 1. Thess.5.6,7,10.

Slowe. Swift to heare, and slow to speake, &c. Iames 1.19.

The *Slouthfull* will not plough because of winter, and therefore shal begge in summer. Pro.20.4.

Whereto a slouthful man is like. Pro.15. 19 and 18.19. Eccles 22.1,2.

The desire of the slouthfull slayeth him, and why. Pro 21.25.

The slouthfull seruant had his talent taken from him. Mat.25.26,to 31.

Wee ought not to be slouthfull to doe seruice. Rom.12.11.

Of the slouthfull, and slouthfulnesse. Pro. 6.6.to 12. and 10.26. and 13.4. & 18.9. and 19.15. and 20.13. and 22.13. and 24.30.* and 26.13,to 17. Eccles.10.18. Eccles.37. 11. Looke Idle.

¶ *Smell*, looke Foure,

Smell, looke Sauour.

Smite. God smiteth the disobedient with all maner of plagues. Deut.28.22.*

God smote the Beniamites before the Israelites. Judg.20.35.

God smote Nabal to death. 1. Sam.25, 38.

Who so smiteth any man, must die for it. Exod.21.12. Leuit.24.7,21. Num.35,16, to 22.

Cursed is hee that smiteth his neighbour secretly Deut.27 24.

Of the punishment of him that smiteth his seruant or maide. Exodus 21,20,21,26, 27.

Zidkiah smote Michaiah, and why. 1. kin. 22.24.

Paul smitten on the mouth. Act.23.2. and Christ. Matth.26,67. Mar.14.65. John 18, 22,23.

Smith. Tubal-kain the first smith or brasier. Gen.4.22.

No smith in Israel, in the time of Saul. 1. Sam.13.19.

¶ *Snares* of death ouertooke Dauid. 2. Sam.22.6. Psal.18.5.

Snowe in Summer, and raine in harueſt not meete. Pro.26.1.

The blood of Christ washeth vs whiter then Snow. Psal.51.7. if by faith we turne to him Isa.1.18.

¶ *Sobrietie* commended vnto vs. 1. Thes.5. 8. 1. Tim.3.2,11. Tit.2.2. 1. Pet.4.7. Ecclus.32.12.*

We must vnderstand according to sobrietie. Rom.12.3.

Paul spake the wordes of soberneſſe and truth. Acts 26.25.

Societie, looke Fellowship.

Solde, looke Sell.

Soulduers duetie. Luke 3.14.

Solemne. The Iewes at their Solemne feastes, were wont to reioyce. Isai.30.29. with all their houſholdes, with poore and strangers, offering sacrifices of thankefulnesse Deut.6.11,12. Which feastes being prophaned, God abhorred. Isai.1.11,to 16. Hose.9.4,5.

A Solemne feast, at the erecting of the molten calfe. Exod.32 5,6. and at the setting vp of Ieroboams two golden calues. 1. kin. 12.32,33.

At euery solemne feast, was a prisoner let loose to the Iewes. John 18.39. looke Feast.

Solitarie. Christ prayed in a solitarie place. Mar.1.35.

Songs. The Song of Hannah. 1. Sam.2. 1,to 11. of Elizabet. Luke 1.42,to 46. of the virgine Marie verse.46,to 56. of Zacharias. verse 68,to 80. of the Angels. Luk.2.14. and of Simeon. verse 29,to 33.

Salomons Songs were a thousand and five. 2. King.4.32.

The song of Salomon, of þ loue betweene Christ and his Church, or the soule of man. Can. all the 8. Chapters, looke Sing, Psalmes and Prayers.

Sonne. An euill nurtured sonne is the dishonour of his father. Ecclus.22.5. and maketh his mother ashamed. Pro.29.15.

Dauid at the first, through humilitie, refused to bee Sauls sonne in lawe. 1. Sam. 18.18,23.

Elisha by prayer obteined, that his hostesse should

should haue a Sonne. 2. King. 4. 14, 16, 17. See Children.

Sonnes, looke Sacrifice.

God spared not his owne Sonne, but gaue him for vs all. Rom. 8, 32.

Sonnes, vsed for inhabitants. Ezr. 2. 1, 22. and for posteritie. Ezr. 2. 35. Matth. 22. 42.

Christ called the Sonne of man Matth. 8. 20. and 12. 8. and 24. 30. and 25. 13, 31. and 26. 2, 24. Mar. 2. 10. and 9. 9, 31. & 13. 26. and 14. 21. Luke 5. 24. and 6. 5. and 9. 21, 26, 44, 56, 58. and 12. 8, 40. Joh. 3. 13, 14. and 13. 31.

The faithfull are the Sonnes of God. Lu. 20. 36. Iohn 1. 12. Rom. 8. 14. 2. Cor. 6. 18. Galat. 3. 26, 1. Iohn 3. 1. Looke Correction.

Sorcerers punishment. Reuel. 21. 8. looke Soothsayers.

Sorow. Paul reioyced not that the Corinthians were made sorie by his Epistle: but that they sorowed to repentance. 2. Corinth. 7. 8, 9.

No man is sorie for the affliction of Ioseph. Amos 6. 6.

God grieueth to the disobedient a Sorowful minde. Deut. 28. 65.

A Sorowful minde dryeth the bones. Pro. 17. 22.

The Apostles Sorowfull, hearing that Christ should die. Matt. 17. 22, 23. And that they should forgoe his bodily presence. Iohn 16. 6, to 23.

The brethren were sorie that they should see Pauls face no more. Acts 20 37, 38.

The people sorowed that God would not goe with them to Canaan. Exod. 33. 4.

Paul was sorowfull for Epaphroditus sickenesse. Phil. 2, 27, 28.

Godly sorowe causeth repentance: but worldly sorow causeth death. 2. Cor. 7. 10, 11. Ecclus. 30 23, 24.

The godly are as sorowing, and yet alwayes reioycing. 2. Cor. 6. 4, to 10.

Wee may not sorowe aboue measure for the dead, and why. 1. Thessa. 4. 13.* Looke Mourning.

The sorowe of the heart is a iebous woman Ecclus. 26. 6. looke Heauie.

Soothsayers not to bee regarded, nor suffered. Leuit. 19. 31. Deut. 18. 10, 11, 12.

Whoso hath a spirit of diuination or soothsaying, shalbe stoned to death. Leuit. 20, 27.

Iosiah banished all soothsayers, and such as had familiar spirits. 2. King. 23. 24. so did Saul. 1. Sam. 28. 3.

Soothsaying, witchcraft, &c. is but vanity. Ecclus. 34. 5.

God will iudge soothsayers. Mal. 3. 5. and sent a sword vpon them. Ieremi. 50. 36. looke Diuination, and Witch.

Sower. The parable of the Sower. Matth. 13. 3.* 19, 18,* 43. Mar. 7. 43, to 21. Luke 8. 5, to 16.

Soweth. As euery man soweth, so shall hee reape. Gal. 6. 7, 8, 9. See Salt.

Soule, taken for the naturall affection. Matth. 26. 38. Mar. 14. 34. Iohn 12. 27. Lu. 1. 46. and 2. 35. for the spirit, wherewith man liueth. Matth. 10. 28. Act. 2. 1. Cor. 1. 22. for the will ioyned to the vnderstanding. 1. Thess. 5. 23. 2. Pet. 1. 9, 22. for the whole man. Gene. 46, 26, 27. Exo. 1. 5. Deu 10. 22. Rom. 13. 1. Act. 2. 43 for the life. Matt. 2. 20. & 6. 25. Luk 12. 22 Ioh. 10. 11. & 13. 37. & 15. 13. Act. 20. 24. and for the breath. Actes 20. 10.

Man became a liuing Soule. Gene. 2. 7.

Christ healed the diseases of Soule and body. Luke 9. 56. Iohn 7. 23.

Wee ought to seeke, serue and loue God with all our heart and Soule. Deut. 4. 29. and 10. 12. and 11. 13.

Paul content to giue his soule for the confirmation of the Gospel. 1. Thes. 2. 8.

The Soules of them that were killed for the word of God. Reuel. 6. 9.

The Pastours shall giue accounts for their peoples soules. Heb 13. 17.

How our soules are purified. 1. Pet. 1. 22.

Those that suffer for Iesus Christ, receiue the saluation of their Soules. 1. Pet. 1. 4, 9.

A man to put his Soule in his hands, what it signifieth. 1. Sam. 19. 5. and 28. 21.

To powre out our Soules before the Lord. 1. Sam. 1. 15. Psal. 21. 1, 2.

The Soule that sinneth shal die. Ez. 18. 4.

The Soule, after death goeth either to ioy or paine. Eccles. 12. 7. Luke 16. 22, 23.

The faithfull in the Primitiue Church were of one heart and one Soule. Acts 4. 32.

Soules appeare no more after they be once departed from the body. 2. Sam. 12. 23. Iob 7. 9. 10. and 10. 20, 21. and 14. 12. and 17. 16. Psalm. 103. 15, 16. Isa. 8. 19, 20. and 65. 3, 4. Mic. 2. 1. and 3. 1. Eccles. 38. 20, 21, 23. Mar. 5. 2, 3. Luke 12. 20. and 16. 30, 31. Actes 7. 59. 2. Cor. 11. 14. 1. Thess. 4. 13.

Of the immortalitie of the Soule. Matth. 10. 28. and 16. 26.

q Span. Vntimely births of a Span long eaten. Lam 2. 20. and 4. 10.

Spare. If God spared not the citie where his Name was called vpon, shall other goe free? Jerem. 25. 29.

How vpone a man is alwayes to spare himselfe 2. Sam. 12. 5, 6. Gen. 38. 24, 25, 26.

Sparkle. The subtil woman of Tekoah termeth Absolome her sparkle. 2. Sam. 14. 7.

Sparow, looke Providence.

Speake. What God speaketh, shall come to passe. Ezek. 12. 25.

Who is so moued by Gods Spirite to speake, is directed in trueth, boldenesse and eloquence. Iob 32. 18.* Exod. 4. 12, 15.

To speake, put for to promise. Luke 1. 70.

If any man speake, let him talke as the words of God. 1. Pet. 4. 11.

Wee ought not to speake euil one of another. Iam. 4. 11. 1. Pe. 2. 1. Mic 1. 11. not regard euery mans speech. & why. Eccle. 7. 23.

Railers or euil speakers, shal not inherite the kingdome of heauen. 1. Cor. 6. 10. Looke Slander, backbiting and Tongue.

Of sobrietie in speaking. Pro. 17. 27, 28. Eccles. 5. 1.

Speculations, Against vaine Speculations. Col. 2. 8. 18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccles. 5. 5, 6, 7.

Spies sent to view Ai. Iosh. 7. 2. and Jericho. Iosh. 2. 1. and the land of Canaan. Nu. 13. 3, 17.* who, for their euill report, are all slaine saue Joshua and Caleb. Numb. 14. 37, 38.

Spirit taken for the minde of man. Luke 10. 21. 1. Corinth. 7. 1, 1. Thessa. 5. 23. for the life of man. Iob 34. 14 for a Spiritual influence simply. Iohn 4. 24 For the holy Spirite of God. Ephes. 5, 18. for the graces of the same Spirite. Actes 8. 15. and 19. 2. Galat. 3. 2. For the man regenerated. Matth. 26. 41. Roma. 7. 6. and 8. 4. Galat. 5. 16. For a fantasie, or vaine imagination of mans minde. Matth. 14. 26. For will and minde. 1. Cor. 5. 3. Phil. 1. 27. For teachers or Prophets. 1. Iohn 4. 1. and for earthly zeale toward God. 1. Tim. 4. 12.

The Spirite of God mooueth vpon the waters. Genesis 1. 2.

The Spirite of grace to bee powred vpon the Iewes. Zech. 12. 10.

The holy Ghost called the Spirit of trueth, and why. Iohn. 14. 14.

One Spirite distributeth sundry gifts 1. Cor 12. 7, to 12.

The Spirite of God dwelleth in Christians. 1. Cor. 3. 16.

Whosoeuer hath not the Spirit of God, is not his. Rom. 8. 9.

Without the Spirit of God, wee are easily trained to idolatrie. 1. Cor. 12. 2, 3.

The great repugnancie betweene the Spirit and the flesh. Gal. 5. 16.*

Ye knowe not of what Spirit ye are. Luke 9. 55.

The Spirite of God descending vpon Christ. Iohn. 1. 32. Matth. 3. 17. Luke 3. 22.

That that is borne of the Spirit, is Spirite. Iohn 3. 5, 6.

Saint Paul reioyced that he had the Spirit of God. 1. Cor. 2. 12. and 7. 40. 2. Cor. 4. 13

No man that hath the Spirit of God, calleth Iesus execrable. 1. Cor. 12. 3. Mat. 9. 39.

Joshua was replenished with the Spirit of wisedome by the laying on of Moses hands. Deut. 34. 9.

The Spirite wherewith Moses was ensued, God put vpon the 70 Elders. Numb. 11. 16, 25.

The Spirite of the Lorde came vpon Othniel. Jud. 3. 10, vpon Jphtha. Judg. 11. 29. 32. vpon Samson. Judg 13. 25. & 14. 19. and 15. 14, 15. vpon Saul 1. Sam. 11. 6. and vpon Dauid. 1. Sam. 16. 13. looke Clothed.

The Spirit of God departed from Saul, and an euill Spirite sent of the Lorde, vexed him. 1. Sam. 16 14.

God reuealed to Samuel by his Spirite, Sauls coming awaye before. 1. Sa. 9. 15, 16.

Obadiah feareth y the Spirit of God would haue caried away Eliah. 1. King. 18. 9, 12.

God will not haue his spirit alway to striue with man, because he is but flesh. Gene 6. 3.

Only Gods spirit searcheth and knoweth all things. 1. Cor. 2. 10, 11. looke Knowledge.

Gods Spirit beareth witnesse in vs, that Christ is the true Sauiour. 1. Iohn 5. 1, 6, 8, 13. Which Spirit is the ornament that reasteth vs. 1. Iohn 2. 20, 27.

Those that haue Gods Spirit, shal by God be raysed to life as Christ was. Rom. 8. 11.

Those that are led by the spirit, are not vnder the law Gal. 5. 14, 18. The Spirite of God

reneweth

renewyeth mans heart. 1. Sam. 10. 6.
The Spirite of God spake by Dauid. 2. Sam. 23. 2.
By the Spirite the deedes of the body are mortified. Rom. 8. 13.
If we liue in the Spirite, let vs also walke in the Spirit. Gal. 5. 25.
The Spirite maketh request for vs, with sighes enerypessable. Rom 8. 26.
By the Spirite wee are made an habitation of God. Ephes 2. 22.
Where the Spirite of Christ is, there is libertie. 2. Cor. 3. 17.
The Spirit led Christ into the wildernesse to be tempted of the deuil. Matt. 4. 1. Mark. 1. 12. Luke 4. 1.
Christ offered himselfe by the eternal Spirit to God. Heb. 9. 14.
Stewens aduersaries could not resist the Spirit by the which he spake. Acts 6. 10.
What the Law of the Spirit of life, which was in Christ Iesus, hath done for vs. Rom. 8. 2. 3. 4.
The Gospell called the administration of the Spirite. 2. Cor. 3. 8.
Moses requireth that the Lord would put his Spirit vpon all the people. Num. 11. 29.
God must bee worshipped in Spirite and trueth. Iohn 4 23, 24. Ephe. 4. 3, 4.
Wee ought to be feruent in Spirite. Rom. 12. 11.
The Angels are called Spirits. Heb. 1. 7.
Wee ought to trie the Spirites, and howe. 1. John 4 1, 2, 3.
Who knoweth if the Spirite of man ascendeth, and the Spirite of beastes descendeth? Eccles. 3. 21. and 12. 7.
Lying Spirits, looke Deceiue.
God sent an euill Spirit betweene Abimelech and the men of Shechem. Iudg. 9. 23.
Spirits of errour sent of God to deceiue the Egyptians. Isa. 19. 14. looke 1. Tim. 4 1, 2.
Of euill and good Spirits. Rom. 8. 38, 39. looke Angels, and Soules.
Our natural bodies shalbe rayled Spirituall bodyes. 1. Cor. 15. 44, 46.
It is a small thing that they should reape corporall things, which sow Spirituall things. 1. Cor. 9. 11.
Spirituall doctrine ought to bee compared with Spirituall doctrine. 1. Cor. 2. 13, 14.
The Spirituall man discerneth all things, and yet hee himselfe is iudged of no man. 1. Cor. 9. 15.
We ought to be filled with the Spirit speaking vnto our selues in Spirituall songs, &c. Ephes. 5 18, 19, 20, 22. Col. 3. 16. 17.
Both Spirituall and temporal things committed to the Hebronites. 1. Chro. 26. 32.
Spit. The Iewes did spit in Christes face. Mat. 27 67 Mar. 14. 65. Luke 22. 64. 65.
Spoyles of the wicked are not to be coueted of those that reuenge Gods quarel, Ester 9. 10, 15, 16.
Spoy es diuided equally by the ordinance of Dauid. 1. Sam. 30. 24. 25. according to the olde custome. Iosh. 12. 8 Num. 31. 27.
Dauid sendeth presents of his Spoyles. 1. Sam. 30. 26. *
Spouse of Christ is the Church. Psal. 45. 1. *Reue. 21. 2, 9, 10.
Spue, looke Colde.
Spurne, looke Hecle.
Staffe. Iaakob had but a Staffe when he came to Laban. Gen. 32. 10.
Elisha sent Gehazi with a staffe to reuiue his hostesse childe, but he could not. 2. King. 4. 29, 31.
The Paschall Lambe eaten with staues in their hands. Exod. 12. 11. looke Bread.
Standing stedfast in the faith. Rom. 5. 2. and 11. 20. and 14. 4. 1. Cozin. 10. 12. and 16. 13. 1. Cor. 1, 24. Galat. 6. 1. Ephes. 6. 11. 14. Col. 4. 12. 1. Thess. 3. 8.
Starres created by Gods word. Gen. 1. 16.
The Starres are not pure in Gods sight. Iob 25 5.
Starres fell from heauen. Reu. 8. 10. & 9. 1.
The Starre of Iaakob for Christ. Numb. 24. 17.
The Starre that guided the wise men. Matth. 2. 2, 9, 10.
Statutes of princes are no excuse to transgresse Gods Law. Mich. 6. 16.
Steale. Hee that stealeth one of his brethren ought to die. Deut. 24. 7.
The Beniamites stole away the maides of Shiloh. Iudg. 21. 21.
Let him that stole, steale no moze. Ephes. 4. 28 looke Theefe.
Stedfastnesse of the faithfull. 1. Sam. 17. 27. *2. Sam. 12. 26. * 1. Kin. 18. 18. * 2. Kin. 3. 14, 24, 25. Dan. 3. 12. Iudet. 13. 3. *Wisd. 5. 1. Dan. 13 45. *and 14. * 1. Mac. 1. 65, 66. and 2. 27, 28. * 2. Mac. 6. 18. * and 7. 1. * Mat. 14. 4 Actes 4. 8. * 1. Thess. 2. 2.
Stickes, looke Sabbath.
Stifnecked people the Israelites. Exod. 32. 9. Deut. 9. 6. looke Obstinate.
Sturre vp looke Iudge, and Faithfull.
Strocke, looke Tribe.
Steikes, looke Epicures.
Stumble, See Christ. and Rom. 9. 32.
No man ought to put a stumbling blocke before his brother. Rom. 14 13 Leu. 19. 14.
Stones cleue asunder at Christes death. Matth. 27 51.
God cast great stones from heauen vpon the Amorites. Iosh 10. 11.
The two Onix stones of the Ephod. Exo. 21 9. to 13.
Iaakob set vp a pillar of stone, and why. Gen. 28 18, 22, and made a heape of stones for a witnesse of the couenant betweene them. Gen. 31. 44. to 53.
Iosh pitched a stone vnder an Oke, and why. Iosh. 24. 21, 24, 26. 27.
Samuel pitched a stone for a memoriall of Gods ayde. 1. Sam. 7. 12.
Shimei threwe stones against Dauid. 2. Sam. 16. 13.
God commanded that after the Israelites had conquered the Moabites, they should marre euery good field with stones. 2. Kings 3. 19, 25.
Sooner should the stones cry, then Christs glorie should be hid. Mat. 21. 9, 16. Mar. 11. 9, 10. Luke 16. 37, 38, 40.
Christ the refused head corner stone, conioining Iewes & Gentiles. Mat. 21 40. 1. Pet. 2. 7. Eph. 2. 20. *see Christ and Monument.
Stoned. Moses feared to bee stoned to death by the people. Exod. 17. 4.
The people would haue stoned Caleb and Iosh. Num. 14 10.
Naboth stoned, see Witnesse.
Paul was once stoned. Act. 14. 19. 1. Cor. 11. 25.
The Iewes would haue stoned Christ, and why. Iohn 10 30, 31, 33.
The inhabitants of Ziklag would haue stoned Dauid. 1. Sam. 30. 6.
Adoram was stoned by the people of Israel. 1. kings 12, 18.
Achan stoned for taking the excommunicate thing. Iosh. 7. 1, 25, 26.
Witches and Soothsayers, &c. ought to be stoned to death. Leui. 20. 27. Deut. 18. 10, to 15. Exod. 22. 8.
No inticer to idolatrie so deare vnto vs, but must be stoned to death. Deu. 13, 6, to 10.
Whoso offereth his childe to Moloch, must be stoned. Leuit. 20. 2.
Steuen stoned. Acts 7. 58. and 22. 20.
God will giue vnto the faithful a heart of flesh, for a stony heart. Ie. 22. 29. Eze. 36. 27.
Storke forbidden to the Iewes to eate of. Deut. 14. 8.
Store and *Storehouses* of those that keepe Gods Lawes, shalbe blessed. Deut. 28. 8. and of other cursed. berles 15, 17.
Hauing store, wee must not forget God. looke Full.
Strangled forbidden. Genes. 9. 4. Leui. 17. 14. Actes 15. 20, 29.
Strange. Iaakob caused his houshold to put away strange gods. Gene. 35 2.
The Israelites prouoked God with strange goods. Deut. 32. 16.
Strange flesh for horrible pollutiõs. Iude 7.
Strange children dissemble. Psal 18 44, 45.
A strange womã for an harlot. Iudg 11. 2.
Gods strange worke, & strange act of God. Isa. 28. 21.
Against prayer in a strange tongue. 1. Corinth. 14 14. *
Strangers separated from the people of Israel. Nehe 13. 1, 2, 3.
The stranger that prayeth in Gods Temple, shal be heard 1. Kings 8. 41, 42, 43.
God loueth strangers. Deut. 10, 18.
The Israelites were strangers in Egypt. Deut. 10. 19.
We ought not to peruert the right of the stranger and fatherlesse, and why. Deut. 24. 17, 18.
We ought to loue strangers. Leuit. 19. 33, 34. and not to iniurie or oppresse them, and why. Exod. 22. 21. and 23. 9. Deut. 24. 14.
Strangers are commanded to heare and reade the Lawe. Deut. 31. 12.
Wee were sometime strangers from the promise. Ephes. 2. 12.
Strangers pay tribute. Matth. 17. 25, 26.
Howe wee ought to doe good to strangers. Gen. 18. 1, to 9. and 19. 4, to 4 Leuit. 23. 22. Num. 15. 14, 15, 16. Ezek 22. 7. and 47. 22. Zech. 7. 10. Psal. 147. 9. looke Widowes.
We are strangers, and sojourners in this world. Gene. 15. 13, 14. & 47. 4, 9. 1. Chro. 29. 15. Psal. 39. 12. & 105. 12, 13, 23. & 119. 19. 2. Cor. 5. 1, to 7. Phil. 3. 12, 13. Hebr. 11. 8, 9, 10, 13, to 17. and 13. 14. 1. Peter 2, 11.

Straite

Straite, looke Gate.

Strength. God is out strength. Exod. 15.2. 2. Sam. 22.3. Iob 9.19.

The strength which Samson had by Gods spirit, went from him. Iudg. 16, 19, 20.

Strengthened. The Lord strengthened Eglon against Israel, and why Iudg. 3.12.

God strengthened Paul against Nero. 2. Tim. 4.17. looke Encourage.

Strife and enuying are works of darknes. Rom. 13.12, 13.

The waters of Strife. Num. 20.13. looke Striue.

Strings. Of Strings of the Tabernacle, Exodus 26.4.5.

Stripes for any trespasse might not be adiudged aboue 40. at once. Deut. 25.2, 3. and of them, on a superstition there was one abated afterwards. 2. Cor. 11.24.

Who shall bee beaten with many stripes, and who with few. Luke 12.47, 48.

Strip. God threatned to strip the Synagogue of the Iewes, if they repented not. Hose. 2.2, 3.

Striue not about words, nor keepe companie with them that doe. and why. 1. Tim 6.4, 5. 2. Tim. 2.14, 23, 24.*

Who dare striue and stand against God, or accuse him? Mal. 12.12. Iob 9.32.* & 16, 21. and 39.35.

How strifes may be ended. Genes. 13, 8, 9. Matth. 5.25.

The law of them that striue, and hurt one another. Exod. 21.18, 19, 22.

Against striuing, looke more Ecclus. 8.1, 2, 3. and Contention.

Strong, looke Encourage.

Stubborne hearts shal fare euil at the last. Eccelus. 3.27. See Children.

Moses prayeth for the stubbornesse of the people, and why. Deut. 9.26.*

The Iewes walked after the stubbornesse of their wicked heart. Jere. 18.12.*

The Lord vpbraideth his speech to the stubborne hearted. Isa. 46.12.

The wicked will blesse himselfe in þ stubbornesse of his owne heart. Deut. 29.19.

Stubble. The wicked are as stubble before the winde. Iob 21.18.

The Israelites forced to gather stubble for straw. Exod 5.12.

Stuffe. The Prophet is willed to prepare stuffe to goe into captiuitie. Ezek. 12.3.

Subiects duetie. Exod. 10.18. & 22.28. Num. 16.2, 9. & Iosh. 1.16, 17, 18. Neh. 5.1.* Psa. 13.1. & 20.3, 20. & 24.21. Eccles. 8.2, 3, 4. & 10.4, 20. Jer. 27.7. Baruc. 1.11.* Matt. 17.24, 33.* & 22.16. to 3 3. Luk. 20.20, to 27. Rom. 13.1, to 8.1. Thes. 5.12, 13. 1. Tim. 2. 1, 2, 3. Tit. 3.1, 2. Heb. 13.17, 18. 1. Pet. 2, 13, to 18. Iude 8.

True Subiects cannot bee counterpoysed with treasure. Est. 7 4.

Subornation. 1. Kings 21, 10. Acts 6.11.

Submit your selues one to another in the feare of God. Ephel. 5.28. and to all maner ordinance of man for the Lords sake. 1. Pet. 2, 13.

Subtile. The serpent more subtile then any beast of the field. Gen. 3.1.

Jonadab a subtile man. 2. Sam. 13.3.

Absalom reconciled to Dauids fauour by a subtile woman. 2. Sam. 14.1, to 25.

Rebekah by her subtilie, procured the blessing to Iaakob Gen. 27.9, to 30, 35.

Subtilie sine, but vnrighteous. Eccles. 19, 24, 25, 26.

Succour, looke Helpe.

Sucke. Hannah gaue her sonne sucke. 1. Sam. 1.23. so did Sarah. Gen. 21.7. & Moses mother. Exo 2.8, 9. and Samsons Iudg. 13.4, 24 and so did Elizabeth. Lu. 1.80. and the virgine Mary. Luk. 2.7. and Salomons mother: Cant. 8.1. and Dauids. Psal. 22.9. looke Nourse.

Suffring. Christ ought to haue suffred, and so to enter into glory. Lu. 24.26, 46. Heb. 2.9. 1. Pet. 1.11.

We ought to suffer with Christ, after his example, and why. 1. Pet. 2.21. & 4.1, 13. 2. Tim 2.12. & the example of the Prophets. James 5.10.

Let vs not suffer as euill doers, but as Christians. 1. Pet. 4.15, 16.

Blessed are they that suffer for righteousnes sake, and why. 1. Pet. 3.14, 17, 18. Mat. 5.10.

The long suffering of God. Rom. 2.4 2. Pet. 3.15 Psal. 86.15. & 103 8. & 143 8. Joel 2.13. Jonah 4 2. Nah 1 3. Wisd. 15.1.

The long suffering of Christians. 2. Cor. 6.6. Col 1.11. it is a fruite of the spirit. Gal. 5.22.

We ought to reioyce in suffring for Christs sake, and why. 1. Pet. 3, to 9.

To suffer for the name of God, is his onely gift. Phil. 1.29. looke Tribulation.

Sufficient, looke Contented.

We are not sufficient of our selues to think any thing, but our sufficiencie is of God. 2. Cor. 3.5.

The scripture sufficient to leade vs to perfection. 2. Tim. 3.16, 17.

Sunday. looke Day.

Sunne. Of the hoasts of the Sunne. 2. Kin. 23.5, 20.

The Sunne stayed at the desire of Joshua. Josh. 10.12.

The shadow of the Sunne went backe ten degrees in Hezekiahs dayes. 2. King. 20.9, 11. Isa. 38.8.

The Sunne was darkned at Christs death. Luk. 23 45. Mat. 27.45. looke Signes.

Superfluitie of malicious tuelle must be laid away. James 1.21.

Superstitions of þ Athenians reproued by Saul. Acts 17.21, to 32.*

Festus termeth the Iewes obiections against Paul, questions of their owne superstitions. Actes 25.19. looke Ceremonies and Traditions.

Supper of the Lord instituted. Matth. 26, 26, 31. Mar. 14.18, to 27. Luke 22.14, to 24. which ought to be receiued in remembrance of Christes death. 1. Corinth. 11.24. Luke 22.19.

The great Supper. Luke 14 16. to 25.

Blessed are they that are called to the Lambes Supper. Reue. 19.9, 17.

Lazarus and Mary made Christ a Supper. John 12.1, 2.

Paul taught the maner of celebrating the Supper, as hee had receiued of the Lorde. 1. Cor. 11.23, to 27. and rebuketh the vnreuerent coming thereunto. 1. Cor. 11.17, to 23. and sheweth the danger of the vnworthy receiuing. and how to receiue it to our comfort. 1. Cor. 11.27.*

The godly eate and drinke Christs bodie and blood in the Supper, onely by faith. John 6.50, to 59, 73. & 11.26. & 15.5. 1. Cor. 10.1, 3, 4. Ephe. 3.17.*

The wicked eate not the body & blood of Christ in the Supper, ne haue any profite by his passion. Matt. 7.6. John 19.1, 2, 6. Rom. 8.9. 1. Corinth. 11.27, 29. 2. Cor. 6.14, 15, 16. Heb. 6.6. Tit. 1.15, 16.

Against the reseruation of any part of the bread or wine, vsed in the Lords Supper. Exodus 12.9, 10. & 16.19.

The words (This is my body) vsed in the Lords Supper, are spoken figuratiuely. Gen. 17.10, 11. and 33.20. Exod. 12 11. Deut. 31. 11. John 14.6. and 15.1. and 5.7. Acts 2.42. Rom. 4.11, 17. 1. Cor. 10.4, 16. Tit. 3.5.

Christs naturall body can bee but in one place at once, and therefore is not in the bread and wine at the Lords Supper. Matt. 24.23, 24. and 26.11. Mar. 16, 19. Luke 24. 2, 3, 6, 51. John 16.18. Actes 1.9, 10, 11. and 3.20, 21. and 7.64. 2. Corinthians 5.16. and Coloss. 3.1. Philipp. 3.20. Heb. 8.1. and 10. 12, 13. Looke Transubstantiation and Sacraments.

Suppore. Wee ought to support one another through loue. Ephel. 4.2.

Surfet. The discommodities of Surfetting. Eccles. 31.19, 20, 25. and 37.19, 30. Looke Drunkennesse and Gluttonie.

Suretiship. Iudah became suretie to his father to bring Beniamin againe. Gen. 43 9. and 44.32. looke more Eccles. 29.15, to 22. Prov. 6.1, to 6. and 17, 18. and 20.16.

& Swanne forbidden. Deut. 14.17.

Swarmes of flies, a plague of Egypt. Exodus 8.24. Psal. 105.32.

Jerusalem swarmed full of idolatrie, which was the cause of her punishment. Ezekiel 8 3.*

Sweare. We may not sweare by any thing beside God, nor by him, but vpon good occasions. Jerem. 5.7. and 4.2. Rom. 1.9. and 9. 1. & 2. Cor. 1.23 Heb 6.16, 17. Exo. 20.7. and 23, 13. Levit. 19, 12 Deut. 5.11. & 6.13. and 10.20. Josh. 23.7, 8. Zech. 5.3, 4. Matt. 5.34, to 38. James 5.12.

A man ought not to accustome himselfe to sweare, and why. Eccles. 23.9, to 24. and 27.14.

God sware that the vnbeleeuing Iewes should not enter into the lande of Canaan, Deut. 1.34, 35. Num. 14.23. which he fulfilled. Deut. 2.13, 14.

Joseph sware. Genes. 47 30, 31. so did Joshua and the princes of Israel Joshua 9.15, 18, 20. and the Israelites. Judg 21.1. and Saul, 1. Sam. 19.6 and David. 1. Sam. 24. 22, 23. 2 Sam. 19.20. 1. Kings 1.27, 29, 30. and Jonathan. 1. Sam. 20.16, 17. and Salomon. 1. Kings 2.23.

S. Paul sware to the profite of others. 2. Cor. 1.23.

God doe so to mee and more also: a maner

of Swearing. 2.Sam.3.35, looke Othes and Hand.

Sweate, looke Bread.

Sweete bread, looke Passeouer.

Swimming saued diuers that were in the ship with Paul. Acts 27.43,44.

Swine. The legion of deuils permitted to goe into the herd of Swine. Matth 8.31,32.* Mar.5.9,to 14. Luke 8.30,to 34.

Pearles ought not to be cast before Swine, and why Mat.7.6.

Sword. All that take the sword, shall perish with the sword. Mat.26.52. Reue.13.10.

The disciples asked if they should smite with the sword. Luke 22.49.

All Israel without sword or speare, saue Saul and Jonathan. 1.Sam.13.19,22.

The Magistrate beareth not the sword for nought. Rom.13.4. but priuate persons are prohibited to vse it Mat.5.39.

The sword is threatned to those ỹ breake Gods couenant. Leui.26.25. and follow Idoles. Deut 32.25.

The Lord caused the Midianites to kill one another with their swordes. Iudg.7.22.

God who ruleth his sworde when he taketh vengeance. Deut.32.41.

God was the sword of the Israelites glory. Deut 33 29.

It is not the sword whereby Gods children ouercome, but his power. Ioth.24.8,11,12, 13 as hee promised. Deuteronom.7.21,23, 24.

The word of God is a sharpe two edged sword. Reue.19.15.

The sword of the spirite to discomfite our mortall enemie. Ephe.6.13.17.

Christ came not to send peace, but the sword. Mat.10.34,35. Luke 12.51.

Christ willed his disciples to buy them swords. Luke22.36.

The sworde shall not gee thorow a godly land. Leuit 26 6.

Simeon foretolde the virgine Mary that the sworde should pearce thorow her soule. Luke 2.35.

A generation whose teeth are swordes, Pro.30.14.

Synagogue of the wicked called to repentance Hose.2,1,2.*

Synagogue, wherein were trained by Libertines, &c. Actes 6.9.

T

Tabernacle of the Congregation pitched farre from the hoste. Exod.33.7.

Abraham dwelled in tents, or Tabernacles. Gen.12.8.

Of the forme of the Tabernacle, and the appertinances prescribed. Exod.26,1.*. and 36.1.* finished. Chap.39.32.* and reared vp. Chap.40.2,to 34.2c.

None were suffered to be in the Tabernacle, when the hie Priest went into the Sanctuarie. Leuit.16 17.

The last and great day of the feast of Tabernacles. John 7.37.

Our bodies called Tabernacles. 2.Cor.5. 1,4.2.Pet.1.13,14.

What the two Tabernacles signifie. Hebr. 9 6,7,8.*

Jubal inuented Tabernacles, or tents. Ge. 4.20. which occupation Paul exercised to get his liuing Acts 18.2,3.

Tables, or boardes for the Tabernacle to stand vpon. Exod.26.15.

Moses receiued the two Tables of Gods hand. Exo.31.18 & 32.15,16. and breaketh them, verse 19. and is commanded to hew other like the first, and so he did. Exo.34.1,4. Deut.10.1,to 6.

The forme and situation of the Table for the shew bread. Exo.25 23,to 31.& 26.35.

Tobias biddeth the godly to his Table, Tob,2.2.

Salomon placed two Tables in the Temple. 2.Chron.4.8.

Table put for that wherein men chiefly delight. Rom.11.9.

Tables vsed for offices belonging to the poore. Acts 6.2.

Take. Him that taketh thy cloke, forbid not to take thy coat also. Luke 6.26.

Christ taken vp to heauen. Matth. 16.19. Lu.24.51. Acts 1.9. looke Ascend.

Tale bearers and Tale-tellers. Pro.16.28. & 18.8.& 26.20,22. Eccles.5.15. looke Busibodies, and Backebiting.

Talents, Salomon had 450. talents of gold brought from Ophir. 1.Kin.9.28.2.Chro.8. 18 & 1.20. from Hiram 1.Kings 9.14.

The Talent of the Temple. Exod.25.39. was two of the common Talents. Mat.18.24 2.Sam.12.30 1.Chron.20.2.

Talke, looke Iesting, Idle, and Speech.

Target. Salomon made 200. Targets of beaten golde. 1.Kings 10.16.

Taxe, looke Tribute.

Teale. The Prophet that teacheth lies, is the taile. Isa.9.14,15.

Teaching. Wee ought to teach the Scriptures, as occasion is ministred. 1.Tes.2.13. and 3.1,2.

Christians are taught of God, and howe. John 6.29,45. Heb.8.11.1. John 5.20. Isa. 54.13.

Christs ministers must teach whatsoeuer he hath commanded. Mat.28.20. and whereof the holy Ghost should put them in minde. John 14.16,26. Actes 1.4. Lu.24 59. John 15.26.& 16.7.

He that teacheth ought to be directed by Gods word. 1.Pet.4.11.

Wee ought so to teach, as wee may edifie one another. 1.Thess.5.11.

The wise scribe that is taught vnto the kingdome of heauen Mat.13.52.

God taught his people by his word Deut. 4.36 and 32.10.

God hath taught vs the good way to walke in. 1.Kings 8.35.36.

God nurtured the Israelites forty yeeres, to teach them to know him, and themselues. Deut.8.2,3,4,5.

God taught the handes of Dauid to fight. 2.Sam.22.35.

God commanded Moses to teach the Israelites to feare and obey him, for their profite. Deut.5.29,31.*& 6 1,2,3,17,18,24.*

Moses warneth the Iewes to doe whatsoeuer the Leuites should teach them. Deut. 24.8.9.

Wee ought to teach our children the word of God. Deu.11,18,to 21. and 31.11,12,13. and what great things God hath done for vs. Exo.13.12,to 17. Deu.4.9,10.& 6.7,21.* Ioth.4.6,21.* Luke 1.74,75. as Abraham did. Gen 18.19.

Iehoiada the chiefe Priest taught Iehoash. 2.Kings 12.2.

Samuel taught the Israelites the good way. 1.Sam.12.23.

Apollos eloquent and mighty in the scriptures disdained not to be taught of a craftesman. Acts 18.24,26.

Who is the teacher of the faithfull. John 14.26. Psal.51.10,11,12,13.

S. Paul the teacher of the Gentiles. 1. Tim.2.7.

Christ ordeined teachers, &c. in the church, and why. Acts 13 1.1.Cor.12.28. Eph.4.11, 12,to 17.

Those that by teaching turne many to righteousnesse should shine as the starres for euer. Dan.12.3.

Teachers should teach the worde of God purely. 1.Pet.4 10.

Teachers ought not to teach for lucre, nor vote about strife of words, but be instant in the Gospel, and why. 1.Tim 6.3,4,5,21.2. Tim.3.1,to 10. and 4.2,3,4. Tit.1.10,11,to 17. and 3.9,10. Col.2.8.

Such as teach lies, and their punishment. 2.Pet.2.1,2,3.* and 3.17. and 2.Ioh. 10.

Teaching is a gift of God. Roman.12.6, 7. looke Doctours and Doctrine.

Teares, looke Feete, Weeping, Widowe, and Vnbeliefe.

Tearing of clothes. Genes.37.34.& 44.13. Ios.7.7. Iudg.11.35.1.Sam.4.12.2.Sam. 13.19. Est.4.1. Isa.37.22. Ioel 2.13.1. Zacab.2.14.& 3.47.& 4.39. Leuit.13.45.

Teaming with a spirit. Mat.9.18,20.

Temperance. S. Paul disputed of Temperance before Felix. Acts 24.26.

Temple. The couering of the Temple of pure gold. 1.Kings 6.20,21.

The building, forme, purification and dedication of the Temple. 1.Kings 6,1,to 13. and 8.63.64.1.Mac.4.41,42,43.

Who should be receiued to the ministring in the Temple, and who reiected. Ezek.44. 9,15.

Iehoash king of Iudah repaired the Temple. 2.Kings 12.4,to 18. so did Iosiah. 2.kin. 22.4,to 8.

Iehoash king of Israel spoyled the Temple. 2.Kings 14.13,14. and so did Shishak King of Egypt. 1.Kings 14.26.

The Temple defaced. 2.King.25.9,to 18. Jere.52.12,to 24.

Haggai reproueth the Iewes slacknes in reedifying the Temple. Hag.1.2,to 15. whereupon Zerubbabel and Iehoshua beginning the worke, are blessed. Ezra 4.4,5,24.

The disposition & order of the reedifying of the Temple with his appertenances. Ezek.41.1.*

Gods promise to those that should restore the Temple. Hag.2.16,20.

The Temple reedified. Ezra 5.1,2. and 6. 15. in 46. yeeres. John 2.20.

The glorie of the second Temple, exceeding

ding the firſt. Hag. 2, 4. 7, 8.

The deſtruction of the Temple is foreſhewed. Amos 2, 5. Zech. 11. 6. Matth. 24. 2.* Mar. 13 2. Luke 19. 43, 44. and 21. 6.

The Temple ſpoyled. 2. Macc. 5, 15, to 22. and defiled. 2. Macc. 6. 2.

By which gates the people went out, and by which they went into the Temple. Ezek. 46. 8, 9.*

Chriſt caſt out of the Temple thoſe that ſolde and bought, and why. Matt. 21, 12, 13. Marke 11, 15, 16, 17. Luke 19. 45. Iohn 2. 14, 15, 16.

The Apoſtles were continually in the Temple. Luke 24. 53. Acts 2. 46.

Peter and Iohn went into the Temple to pray. Acts 3. 1.

In what temples God dwelleth or dwelleth not. Actes 7. 48. and 17. 24. Iſa. 66. 1, 2. 1. Kings 8. 27.

Chriſtians are the holy and ſpiritual temple of God. 1. Cor. 3. 16.

They that deſtroy the Temple of God, ſhal be deſtroyed. 1. Cor 3. 17.

The viſion of the Temple. Reue. 15. 5.

Our bodyes are the Temples of the holy Ghoſt. 1. Cor. 3. 17.

The Temple of Chriſtes body. Iohn 2. 19.

The Temple of the Lord what it is. Iere. 7. 4, 5, 6.

The Temples of the Gentiles imployed to gaine. 2. Macc. 11, 3.

Tempt not God. Deut. 6, 16. Matth. 4. 7. 1. Cor. 10. 9.

The Iſraelites tempted God oft, and diuerſly. Exod. 17. 2, 7. Num. 14. 22.

The Phariſes and Sadducees tempted Chriſt. Matt. 16. 1. & 19. 3. and 22, 28, 35.* Mar. 8, 11. Luke 1, 15. and 11. 16. Ioh. 8. 6.

The Bethulians tempted God in preſcribing a time. Iudeth 8. 12.

Ananias and Saphira tempted the ſpirit of the Lord. Actes 5. 9.

Iob tempted by his wife. Iob 2. 9. and Chriſt by the deuill in the wildernes. Mat. 4. 1, 3. Mar. 1. 12, 13. Luke 4. 1, 2. and why. Heb. 2. 18.

How, and whereby euery man is tempted. Iames 1. 13, 14.

Satan is a tempter. 1. Theſ. 3. 5. & temteth ſuch as neglect to reſloye the weake. Gal 6. 1. or being married, withdraw themſelues without conſent. 1. Cor. 7. 5.

God will not ſuffer vs to be ouer tempted. 1. Cor. 10. 13.

Howe God may be tempted. Pſal. 78. 18. Deut. 6. 16. Acts 15. 10.

God will be found of them that tempt him not. Wiſd. 2. 3. therefore wee muſt prepare our ſelues to pray vnto him. Eccleſiaſticus 38. 22.

Saul tempted God vnder the colour of good intent. 1. Samuel 13. 9, to 15.

Temptation of the rich, ſee Rich.

A grieuous temptation it is vnto the faithfull, to ſee the proſperitie of the wicked. Pſa. 73 1, 2.*

God onely deliuereth vs out of temptation. Matth. 6. 13. and 2. Peter 2. 9. Reuel. 3. 10.

Wee ought to ſtay vpon God in temptations. Pſal. 27. 3.*

Otherwhiles the faithfull are ouercome, and ſometime doe ouercome in temptations, as Iob 3. 3.

Ieremie is deliuered, and againe aſſailed with temptation. Ieremie 10. 11, 14.*

Wee ought to lift vp our handes in the night watches of Temptation. Pſal. 63 4, 9.* and 1. Tim. 2. 8.

Temptation taken for affliction, or trials, as Deut. 7. 19. and 29. 3. Iames 1, 2, 12. and 1. Pet. 1. 6. Pro. 17. 3. Eccluſ. 17. 5. and 2, 1.

The life of man is a continuall temptation Iob 7. 1.*

We ought to watch & pray, that we be not ouercome in temptation. Mat 26. 41. & 6. 13. Luke 11. 4. & 22. 40. as ſome are. Luk. 8. 13.

Tenne commandements mentioned. Exod. 20. 1, to 18. Deutero. 5. 6, to 23. containe the words of Gods couenant. Exo. 34. 28. Deut. 4. 13. and 10. 4.

Tenne tribes of Iſrael reiected. Ier. 3. 1, 3, 8 * and 3. 12.*

The deſtruction of the tenne tribes, and cauſe thereof foretold. Iſa. 9. 14.* and 17. 3. 4. Hoſea 1. 4, 5, 6, 9.

Tenne Caldrons, tenne candleſtickes, and tenne tables which Salomon made. 2. Chro. 4. 6, 7, 8.

Ten things iudged & pronounced happy. Eccluſ. 25. 7. to 15.

Tenne for many. Gen. 31, 41. Reuel. 13. 1. Num. 14. 22.

Tender hearts muſt bee in Chriſtians. Epheſ. 4. 32. and tender mercie Col. 3 12.

Through Gods tender mercie our ſinnes are forgiuen. Luke 1. 77, 78.

Tents, looke Tabernacle.

Teathes, looke Tithes.

Terrible is our God. Deut. 10. 17.

Teſtament. Moſes conſecrated the old Teſtament with blood. Exo. 24. 8. Heb. 9. 18, 20.

A briefe repetition of the olde Teſtament, and bountifulneſſe of God. Iohua 24. 2, to 14. Hebrewes 9. 1.

The Teſtament appertaineth principally to the Iewes. Rom. 9. 4.

God promiſed the people a newe Teſtament. Baruch 2, 35. Ieremie 31. 31, to 35.

The olde Teſtament was dedicated with the blood of Calues &c. but the new with the blood of Chriſt. Matt. 26. 28. Marke 14. 24. Luke 22. 20. & 1. Cor. 11, 25. and 2. Cor. 3. 6. Heb. 9. 12.* and 10 1, to 5, 11, to 15, 19, to 23, 29. & 13 9, 12, 14. and 12 24. & 13. 20. which were in vaine, if righteouſneſſe were of the Law Gal. 3. 15, 21, 22.

The newe Teſtament conſiſteth not in the letter, but in the Spirite which writeth the Goſpel in our hearts. 2. Cor. 3 2, 3, 6.*

The newe Teſtament promiſed. Genesis 3. 15. Hebrewes 8. 8, 10. and 10. 16.

The two Teſtaments. Gal 4. 24.*

Teſtifie. Moſes teſtified to the people their duetie. Deut. 32. 46.

Teſtimonie of Chriſt, ſee Prophecie.

Moſes put into the Arke of the Teſtimonie, the two Tables of Teſtimonie. Exodus 40. 20. 21.

Thankefulneſſe. Wee ought to giue thanks to God for his benefites Deut. 8. 10.

Chriſt taking the bread and fiſhes bleſſed and gaue thankes. Matth. 14. 19. Marke 6. 4. Luke 9. 16.

S. Paul before his refection gaue thankes vnto God. Actes 27. 35.

Howe and for whome wee ought to giue thanks. Epheſians 5. 4. 20.

S. Paul gaue thankes to God, and why. Rom. 6. 2, 17. 1. Theſſ. 1. 2. 3. Phil. 1. 3, 5.

Chriſt rendred thanks vnto God his father at the raiſing vp of Lazarus. Iohn 11. 41.

The ſeruaunt of Abraham gaueth God thankes, that hee had proſpered ſo well. Geneſis 24 27.

Dauid gaueth God thankes, and why. 1. Samuel 25. 31, 39.

Melchi ſedek gaue thanks for Abrahams victorie. Gen. 14, 19, 20.

Moſes and the Iſraelites giue thankes. Exodus 15. 1, 2, to 22. ſo did Deborah and Barak, and why. Iudges 5 1, 2.*

Of thankefulneſſe. Neh 8, 6. Geneſis 4. 1, 4. and 8. 20. & 18. 2. & 23. 7. 12. & 26. 25. & 33. 3. & 42. 6. & 1. kin. 1. 2. 7. 36. & 16. 23 Leu. 25. 2. Num. 15 3. 4, 19 and 31. 50, 54 Deu. 4. 2, 6. and 6. 2, to 10 & 1. Samuel 14 45. and 31. 11, 12, 13. and 2. Samuel 10. 2. and 19 8.* 1. Chro. 29. 2, to 26. 2. Chron. 15, 8. and 20. 18, to 31. Eſter 6 2, to 13. Tob. 9 6. and 12 5, 22. Eccluſ. 7. 29.* and 32. 14. and 35. 2, 3. and 1. Macc. 4. 38.* and 5. 53, 67. and 2. Macca. 3. 30, 33. 35. Matth 11. 25. Marke 5 20, 33. Luke 18. 13, 14, 43. and 2. Cor. 6. 17 Phil 4. 6. Col 2. 7. and 3. 17 and 1. Theſ. 5. 18. and 2. Theſſ. 1. 3. & 1. Tim. 4. 4 looke Grace, Praiſe, Bleſſe, and Vnthankefulneſſe.

Theft forbidden Exod. 20. 15. Leu. 19 11. Deu. 5 19. Rom. 2. 21. and 13. 9. and P. Tim. 1, 10 and 1. Pet 4. 15 Ephe. 4 28.

It was lawfull to kill a theefe, if he were found breaking vp a houſe. Exodus 22. 2.

The curſe of theeues. Zech. 5 2, 3.

Theeues ſhall not inherite the kingdom of heauen. 1. Cor 6. 10.

Ioſeph accuſed his brethren of theft, and why. Geneſis 42 2, 2, 12.

The parable of the theefe. Matth 24. 43.*

The comming of Chriſt as a Theefe. 2. Peter 3 10. Reue. 3. 3.

Iudas Iſcariot a theefe. Iohn 12 6.

The two theeues crucified with Chriſt. Matth. 27 38, 44. Marke 15 27, 32. Luke 23. 32 33, 39, to 44. Iohn 19. 18.

Of theeſe, and the puniſhment thereof. Exo. 22. 1, 3, 4, 16 Num 5. 6, to 11. Deu. 24. 7. Iohſh 7. 1,* Pro 6 30, 31. Hoſe. 4. 2, 3. Tob. 13. 14. and 2. Mac 12 40 Mat. 15. 18 Mar. 10. 19. and Luk. 18. 20. Iooke Phariſe, Steale, and Rob.

Thinke and *Thoughts*. We cannot thinke any thing as of our ſelues. 1 Cor. 3 5.

Euery wicked thought touching our brethren forbidden, and why Deut. 15. 7.

Thoughts of the godly Phil 4. 8.

Mo thoughte bid from God Deut. 31. 16, to 22. Iob 42. 2. Pſal 139. 2.

God thought vpon Abraham, and deliuered Lot. Gen. 19 29.

Againſt euil thoughts. Pro. 12. 2. 9 21. 27. Iſa 14. 13.* 4. 15 Wiſ. 1. 2. 5. 9 Ac 8. 22. Iosh Traditions, Remember, Stubborn, Good intent

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and Imagination.

Thistle. Of the parable of the Thistle and the Cedar. 2. kings 14.9.

Thornes the fruit of the earth by reason of Adams sinne. Genesis 3.18.

Thornes which choke the word preached. Matth. 13.22 Marke 4.18. Luke 8.13.

Threatnings against wanton and daintie people, &c. Esay 3.1.

The wicked vse threatnings against the godly. Acts 4.29.

Three things please God, and three he hateth. Eccles. 25.11, 12.

Three things grieue the heart. Eccles. 26.29. see Foure.

Three folde, looke Coard.

Threshold of Dagon in Ashdod, not troden on, and why. 1. Sam. 5.3, 3, 4, 5.

Throne in heauen Reue. 4.5.

A great white Throne. Reue. 20.11.

Salomons Throne. 1. kings 10.18, 19, 20. looke Satan.

Thunder sent to destroy the beasts, herbes, & trees of the Egyptians Exo. 9.23, 24, 25.

The Lords aduersaries shall be destroyed with thunder. 1. Sam 2.10.

The Lorde at the petition of Samuel thundred, and confounded the Philistims. 1. Sam. 7.10.

& Till, and Vntill diuerslie vnderstoode. Mat. 1.15. and 5.18, 26. and 13.39. and 28. 20. 1. Cor. 15 25. Gal. 3.19. Reu. 20 5.

Tilage and Tilmen. Genes. 2.4 and 9.20. and 2. Chron. 26.10. Psa 12.11. and 28.19. Eccles. 7.15. and 20. 27. Matth. 21. 33.* Mar. 12.1, to 13 Luke 20.9, to 17. John 15. 1. 1. Cor. 3.9. looke Plough.

Timbrels, Women praysing God, playing vpon Timbrels. Exod. 15.20, 21.

Iptah his daughter met him with Timbrels at his comming from the victory. Judg. 11.34.

Timerous men ought not to goe to warre. Judg. 7.3 Deut. 20.2, 5, to 9. 1. Macc. 3.56.

Timerousnesse of Eliah. 1. kings 19.3.2. kings 1.15. looke Feare.

Tithe, and the vse thereof. Leu 37.30, 32, 33 Deut. 14.22, 23, to 30. and 12, 17, 18. and 26.12, to 16 Numb. 18.10, 21, 24. Nehe. 10. 37, 38.

Tithe mint, looke Faith.

Abraham gaue Tithes before the law. Genes. 14.20 Heb. 7.4, 8.

Iaakob voweth to God, tithe of all his encrease. Genesis 28.12.

Tyrannicall princes will giue their seruants the tithes due to ministers. 1. Sam. 8. 15.17.

Why tithes are payed. 2. Chron. 31.4.

God punisheth the defrauding of ministers of their due tithes and offerings, and blesseth those that pay them truely. Mal. 3.8, 9, 10, 11. Amos 4.4.*

Demetrius offereth Ionathan to release the Iewes from all tithes, to be friends with him. 1. Mac. 10.31, 46 47. looke Taxe.

Title Writte ouer Christs head in Greek, Latine & Hebrew. Mat 27.37. Mar. 15.26.

& Tokens, looke Signes.

Tombe, looke Sepulchre, and Graue.

Tongue. We ought to refraine our tongues from euill. 1. Pet. 3.10.

The vice and vertue of the tongue. Jam. 3.2, to 13, and 13.2, 3.

The gift of Tongues commeth of the holy Ghost. 1 Cor. 12, 10, 11, 28. Acts 2.4. to 9.

Against prayer and seruice in a strange tongue. 1. Cor. 14.1, 2.*

Confusion of tongues. Genesis 11.9.

The propertie and punishment of an euill tongue. Psal. 10.7. and 52.1, to 7.

The propertie of a sinner is to bee euill tongued. Eccles. 6.7. but the heart of the wise guideth his mouth wisely. Pro. 16.23. and a foole when hee holdeth his peace, is counted wise. Pro. 17.28.

A false tongue pateth the afflicted. Prou. 26.28.

The deuitie of the tongue. Phil. 2.11. As against rash slaunderous and euill tongues, and how we ought to beware of them. Leuit. 19.4, 16. Deut. 22. 14, to 20. Job 5. 15, 16. Psal. 140.3, 9, 11. and 141.3. and 144.8, 11. Prou. 4.24. and 10.11, 18, 31, 32. and 11.9, 13. and 17.4, 7. Eccles. 5.1, to 7. Wisd. 1.8, 11.16. Ecclus. 5.4, 5, 15. and 7.9, 12, 13. and 9.20. and 11.8, 23, 24, 31. and 32.4, 8, 9, 10. 1. Cor. 15. 33. 1. Pet. 3.1. Jam. 1.19, 26. and 4.11, 13.* Mat. 12.36. looke Cõmunication.

Gideon tooke none to battel, but those that lapped water with their tongues. Judges 7. 5, 6, 7.

Tooth for tooth, &c Exod. 21.24. Leui. 24. 19, 20. Deut. 19.19, 21. Mat. 5.38.

The cheeke tooth of the iaw bone of an asse, peeled water to quench Sãsons thirst withall. Judges 15.15, 18, 19.

To *Touch.* So many followed Saul, as God had touched the hearts of. 1. Sam. 10. 26. see Vertue.

Tower of the flocke. Mich. 4.8. wherein the shepheards kept watch by night. Luke 2.8.

& Traditions, and the teachers of them ought to bee auoyded, and why. Rom. 16.17. 18. Col. 2.8, 18.*

We must not be guided by tradition Ecclus. 4.17.

Traditions, ceremonies, good intents, and inuentions of men, are not to be vsed. Deut. 5.32, 33. and 12.8. 1. Sam. 15 9, to 13. Isa. 66.3. Jerem. 5.31. and 2.13. Psal. 31.6. and 119.113. Pro. 16.24. Hos 9.15, 1. Esd 8.22. Matth. 15.3, 9, 13. and 23.4. Marke 7.8, 9. Actes 15.10. Tit. 1.13, 14. and 1. Pet. 4.11. and 2. John 10, 11. Looke Ceremonies and Good intent.

Traitors, looke Treason.

Transfiguration of Christ vpon moūt Thabor Matt. 17.1, to 9 Mar. 9.2, to 9.28, to 37.

Transforme. Sith Satan is transformed into an Angel of light: no marualle if his ministers transforme themselues. 2. Cor. 11. 14, 15.

Transgression of Gods commaundement, made all men sinners. Gen. 3.6. Rom. 5.12.

Where no law is, ther is no transgression, for sinne is his without the law Rom. 4.15. and 5.13, and 7.7. looke Purge and Punish.

Transubstantiation ouerthrowen by these places rightly vnderstoode. Matth. 26.26, to 30. Mar. 14.22, to 26. Luk. 22.17,* 22. John 6.63. 1. Cor. 16.16.17. and 11.24, to 30. looke Supper of the Lord.

Trauaile, see Labour, Rich, and Oxe.

The wife of Phinehas hearing the Arke of God to bee taken, trauailed and died. 1. Sam. 4.19.*

Treason Dauid rewarded Baanah & Rechab with death, because to please him they slewe their master traitorously. 2. Sa. 4.6.12

Of treason, and the punishment thereof. Gen. 37.18.* Judg. 1.6, 7. 1. Sam. 23.9. Isa. 22.15.* & 2. Mac. 3.6, 38.* and 4.34, 35. and 10.13. and 13.3, 4, to 9. Matt. 26.14, to 26. & 27.3, 2, 6 Luke 4.16. Actes 7.52. and 2. Timoth. 3.4. looke Rebels.

Treasurie. what account was made of the two mites cast into the Treasurie, Mark. 12, 41. to 45. Luke 21.1, to 5.

Treasures in the house of the Lord. 1. king. 7.51. 2. Chron. 5. 1. ouerseers thereof. 1. Chro. 9 26. and 26.20, 22, 26.

Where we ought to lay vp Treasures, and why. Matth. 6.19, 20, 21. Luke 12, 33, 34. 1. Tim. 6.19.

The parable of the treasure hidden in the ground. Matth 13.44.

The treasure of the Gospel in earthen vessels, why. 2. Cor. 4.7.

Treasures of wickedome hidden in Christ. Col. 2.3.

Howe the Lorde openeth good Treasure. Deut. 28.12.

The deeds of the wicked are sealed vp among Gods treasure. Deut. 32 34.

The feare of the Lord was the treasure of Hezekiah. Isa. 33 6.

God gaue Cyrus the treasures of darkenesse. Isa 45.3.

Almes giuen, is better then treasure. Tob. 12.8. Matt. 19.21. Mar. 10.21. Luke 18.22. of the wicked. Iames 5.3.

Wisedome is an infinite Treasure. Wisd. 7.14. Eccles. 40.18, 20. and a good name will continue about 1000. treasures. Eccles. 41.12, 13.

Treasure of the heart, see Heart.

Trees with their fruite and seede, created of God. Gene. 1.11, 12. euery tree pleasant to sight, the tree of life, and the tree of knowledge. Gene. 2 9.

The fruite of all trees saue one, ordained for mans foode. Gene. 2.16, 17.

Planting any groue of trees neere vnto the altar of God forbidden. Deut. 16.21.

Trees for foode to be reserued in the siege of a citie. Deut. 20.19, 20.

At the sacking of the cities of the Moabites, God commanded the Iewes to fell euery faire tree. 2. Kings 3.19.25.

To whom trees shal be fruitful or vnfruitfull. Leuit. 26.4, 20. Deut. 28.30.

The good tree will bring forth good fruit, and a corrupt tree, which bringeth euil fruit, shalbe burnt. Matth. 12.33 and 7.17, 18, 19.

Adam was driuen out of Paradise, least hee should eate of the tree of life, and liue. Genesis 3.22, 23, 24.

The tree that made the waters sweete. Exodus 15.25. Ecclus. 38.5.

If the greene tree were so dealt withall, what shall become of the drie. Luke 23.31.

As the tree falleth, so shall it lye. Eccles. 11.3.
High trees for proude people. Isai. 1,13, 14.
Trembling. Paul willeth vs to make an ende of our saluation with trembling. Phil. 2.12.
God will giue a trembling heart to them that disobey him. Deuteronom. 28,65. Leuit. 26,36.
The wicked tremble at Gods iudgements. Actes 25.26. Looke Feare.
Trespasse offring. Leuit. 7.2, to 11.
Abigail taketh on her, her husbands trespasse. 1. Sam. 25. 24, 28. see Purging.
Trie all things, and keepe that which is good. 1. Thess. 5.21.
How God trieth his elect, and why. 2. Chron. 32.31. Job 1.11, 12.* Eccles. 3.10. Isa. 30.10. Zech. 3.9. Wisd. 3.5. Ecclus. 2.5. and 27.5. Esa. 2.10. Rom. 5.1. 1. Pet. 1,7. 2. Pet. 2.9. James 1.2, 3. see Tempt.
Tribe. The children of Israel ought to martie euery one in their owne tribes. Num. 36, 6, 7, 8, 9.
The tribe of Dan sought to dwell among the other tribes. Judg. 18. 1, 2.
The halfe tribe of Manasseh, dwelt from Bashan to Baal Hermon, &c. 1. Chron. 5. 23.
The portion of the twelue tribes. Ezek. 48. 1, 2, to 8, 23.*
The tenne tribes caried captiue. 2. Esdr. 13. 40, to 48.
Tribulation sent to the faithful, why. 1. Peter 4. 12. 2. Thess. 1. 4, to 8. Rom. 5. 3.
An exhortation to endure tribulation with patience. Heb. 12. 1. 1. Pet. 2. 21.
Wee ought not to feare tribulation, and why. Phil. 1. 28, 29.
Men by tribulations are driuen to God. Isa. 26. 16, 17, 18.
God onely deliuereth out of tribulations. 1. Sam. 10. 18, 19.
God respected the children of Israel in tribulation. Exod. 2. 25.
In our tribulation wee ought to seeke the Lord. Deut. 4 29, 30, 31.
God heard Iaakob in the time of his tribulation Gene. 35. 3.
The faithfull in tribulation, ought to put full trust in Gods mercy. Psal. 44. 9.*
How to suffer tribulation, according to the wil of God. 1. Pet. 4. 19.
Neither tribulation nor bondes could feare Paul from preaching the Gospel. Act. 20. 24.
Tribulation to bee receiued thankefully without distrust. Psal. 42. 8. & 43 5.* & 56, 1, 3.* after the example of Job. Job 1, 21. and of Dauid. 2. Sam. 22. 1.*
Paul & Silas prayed, sung & reioyced in tribulation, for Christ his sake. Actes 16. 25. Gal. 6. 14 & 2. Cor. 4. to 11. and so did Peter and other Apostles. Act. 5. 41. and so should we. Rom. 12. 12. and 5. 1, 3.
The tribulations of S. Paul, were the Ephesians glory. Ephe. 3. 13.
God comforted S. Paul in all his tribulations, and why. 2. Cor. 1. 4.*
Paul commended the Macedonians for that they ioyed in tribulations. 2. Cozin. 8. 2.
The day of tribulation, &c. 2. Kings 19. 3. looke Affliction, Aduersitie, Persecutions, Sufferings, and Scourges.
Tribute must be paied for conscience sake. Mat. 22. 21. Rom. 13. 5, 6, 7.
Why Christ payed tribute and needed not. Mat. 17. 25, 26, 27.
They that receiued peace offered by the Israelites, became tributaries vnto them. Deut. 20. 10, 11.
All that belong to the house of God, freed from tribute, by the Edict of an Heathen Emperour. Ezra 7. 24.
Trinitie. Testimonies of the trinitie. Gen. 1. 1, 16. & 11. 7. & 18. 2. Matth. 3. 16, 17. and 18. 19. Lu. 3. 21, 22. 1. Joh. 5. 7. 1. Cor. 13. 13.
Of *Triumph*, looke Victorie.
Trumpets of siluer, looke Numb. 10. 2, to 11. and Feast.
The trumpet sounded at the giuing of the Law Exod. 19, 16, 19.
Gideon blew a trumpet, & souldiers came to him. Judges 6. 34.
Trouble. Married folkes haue trouble in the flesh. 1. Cor. 7. 28.
Elijah affirmed vnto Ahab, that he troubled Israel, in prouoking God to stay raine three yeeres and sixe moneths. 1. kin. 18, 17, 18. James 5. 17. looke Tribulation.
True. He that beleeueth, hath sealed that God is true. John 3. 33.
Balaam was enforced to confesse God to be true. Num. 23. 19.
Trueth of God, see Promise.
Abrahams seruant prayed God for his trueth and mercie shewed vnto his master. Gene. 24. 27.
The spies promised Rahab to deale truely with her. Josh. 2. 14.
Hezekiah desired that trueth might be in his dayes. 2. Kings 20. 19.
Dauid wisheth mercie and trueth to Israel, and why. 2. Sam. 15. 19, 20.
To walke in trueth. 1. Kings 2, 4.
Wee ought to serue God in trueth. Josh. 24. 14. 1. Sam. 12. 20, 21, 24.*
We ought not to holde against the trueth. Mich. 7. 5. Exod. 23. 2.
Trueth in Judges. Exod. 18. 21, 22.
Wee ought to gird our loynes about with trueth. Ephes 6. 14.
We ought to speake the trueth one to another, and why. Ephes. 4. 25.
Christ is the trueth. John 14. 6. and his Gospel the trueth. 2. Pet. 1. 12.
Doe nothing against the trueth, but for the trueth. 2. Cor. 13. 8.
Trueth put for vpright dealing. Ephes. 4. 25. & 6. 14. Phil. 4. 8. for sincere knowledge of God. Tit. 1. 1. and for all light left in man after his fall. Rom. 1. 18 and 2. 8.
We ought to instruct in meekenesse those that resist & erre from the trueth. 2. Tim 2. 25, 26. and to craue at Gods hand the doctrine of trueth, which the raine signifieth. Zech. 10. 1.
We ought to be stedfast in the trueth wel learned. 2. Tim. 3. 4.
How trueth from errour is discerned. 1. John 4. 6.
No trueth in any, and therefore none to be trusted. Jere. 9. 4, 5.
Trueth is strongest, and ouercommeth all things. 1. Esd. 3. 12 and 4. 33, 40, 42. Mat. 16. 18. Luke 21. 15. Acts 6. 10.
Grace and trueth came by Jesus Christ. John 1. 17.
The spirit of God is the leader of vs into all trueth. John 16. 13.
Against such as withstand the trueth, or withhold themselues & others from it. Rom. 1. 18. & 2. 8. Gal. 3. 1. & 5. 7. 2 Tim. 2. 18. & 3. 1, 9. & 4. 4. Tit. 1. 4. Heb. 10. 26. & 2. Pet. 2. 2.
Paul spake the trueth. Actes 26. 25.
Pilate asked Christ what trueth was. John 18. 38.
Trust. Moses putteth the children of Israel in minde of Gods benefites, that they might trust in him onely. Deut. 8. 1.*
No man ought to trust in his own strength. 1. Cor. 10. 12, 13.
Those that trust in the Lord, blessed, and those that trust in men, cursed. Jerem. 17. 5, 7.
The children of Israel trusting in their owne strength, were discomfited. Judg. 20. 20, 21. Numb. 14. 40, 44, 45. Deut. 1. 41, 43, 44. 1. Sam 4. 3, 4, 5. 10, 11.
We ought to settle our whole trust in God, and in Christ, and why. 2. Sam. 22. 3. 31. Matth. 12. 21.
Hezekiah trusted in the Lord God of Israel. 2. Kings 18. 5.
Abiiah trusting vpon the Lorde, obtained victorie. 2. Chron. 13. 18.
Eternall life promised to those that trust in God. Isa. 57. 13.
God is their helpe and shield that trust in him. Psal. 115. 8, 9, 10, 11.
Wee ought to trust in the grace offered by the Gospel. 1. Peter 1. 13.
They that trust in God, shall vnderstand the Trueth. Wisd. 3. 9.
In the middes of tribulations wee must trust in God. John 16 33.
The faithfull trust to bee saued through the blood of Christ, and therefore goe boldly to the throne of grace. Heb. 10. 19, 20, 21, 23. and 4. 14, 16.
The Jewes vpbraided to haue put their trust in false gods. Deut. 32. 37, 38.
God wil bereaue the wicked of all things wherein they put their trust. Deu. 28 52, 63.
Of the assured trust which Asa had in the Lorde. 2 Chron. 14. 11. and Judas Maccabeus 1. Mac 3. 18, 23. and Micah 7. 7. to 14.
We ought to put our trust in the worde of God, and why. Wisd. 16, 26.
Those that trust in God, shal neuer be remooued. Psal. 125. 1. & 115. 9.* and 22 5. or take hurt. Ecclus 32. 24.
An exhortation and encouragement to trust in God, after aduersitie and in danger. Isa. 41. 8. to 17. Amos 9. 12.*
The poore ravens doe teach vs to put our trust in God. Job 39. 3.
A man of God counselled Amaziah not to put his trust in worldly strength. 2. Chron. 25. 7, 8, 9.
God will cut off occasions which hinder his people from putting their trust in him. Micah 5. 10, 11, 12.*
Wee may not trust in outward ceremonies,

nies. Iere. 7. 2, 4.*

God neuer failerh them that put their trust in him. Dan. 14. 38.

¶ *Turne.* Wee ought not to turne aside to serue other gods, as the Israelites did. Exo. 32. 8. Deut. 11. 16. 1. Sam. 12. 10, 20, 21.

The Thessalonians turned from their idoles vnto God. 1. Thess 1. 9.

To turne iudgement to wormewood. Amos 6. 12. and 5. 7.

God is merciful vnto those that turne vnto him Deut. 30. 1, 2, to 8.

None can turne to God truely, till God turne to him Zech 8. 15, 16. Looke Returne, Conuersion, and Man.

¶ *Twelue* Apostles. Matt. 10 2, to 5. Mar. 3. 14, 16, to 20. Luke 9. 1.

The names of the twelue Patriarkes. Gene. 35. 22, to 27.

Twinckling. Those that be found aliue at the last day shalbe changed in the twinckling of an eye. 1. Cor. 15. 51, 52. 1. Thess. 4. 1.

Two masters no man can serue, and why. Mat. 6. 24. Luke 16. 13.

Two, that is, man and wife shal be one flesh. Gene. 2. 24. Marke 10. 8. 1. Cor. 6, 16. Ephes. 5. 31. Matt. 19. 5.

Two mites, looke Treasurie.

Two pence, looke Pence.

Two coates forbidden. Luke 9. 3.

Of the two betters. Luke 7. 4.

Two maner of people diuided out of Rebekahs bowels. Gen. 25. 23.

Of two things that Agur required of God. Pro 30. 7, 8, 9.

Two things grieuous. Eccles. 26. 29.

Christ his two natures Col. 2. 9.

¶ *Time* hath his course. Gen. 8. 22.

To all things there is an appointed time. Eccles. 3. 1, to 12.*

Wee ought to aske of Gods workes, our elders of olde time. Deut. 31. 7. It is not for vs to know the times and seasons, and why. Actes 1. 7.

The time of Christ, the accepted time. 2. Cor. 6 2. Gal. 4. 3. Rom. 5. 6.

The time of this present life, is but short. 1. Cor. 7. 29.

We ought to redeeme the time, and why. Col. 4 5. Ephes. 5, 15, 16.

Time certaine put for vncertaine. Lu 13. 33. and time present for time to come. Matt. 3. 10. Luke 19, 8. and 24. 44. John 4 21. and 20. 17 Col 3. 6. 1. Thess 4. 15.

Of the last times. 1. Cor 10. 11. 2. Tim. 3. 1. Heb. 1. 1. Peter 1. 20. and 4. 7. 1. John 2. 18. Jude 18.

Wee ought not to shewe wisedome out of time. Eccles 32. 4.

God is angry with the godly for a time. Nahum. 1. 2.

Tyrannie of princes and false prophets. Micah 3 1.* Zeph. 3. 1, 3.

Of tyrannie Matth. 2. 16. Marke 14. 10. Acres 7. 59. 2 12. 2, 3.* Looke Cruelties.

A Tyrant nature. Pro. 28. 15.

V

¶ *Vayle* of the Tabernacle. Exod. 26. 31. and 36. 35. 2 Chron 3. 14.

The vayle rent. Matth. 27. 51.

The vayle ouer the face of Moses, and ouer the Iewes, and why. Exod. 34 33, 34.* 2. Cor. 3. 13, to 17.

The vaile ouer the hearts. 2. Corinth 3. 15, 16.

What the vaile pretigured Heb. 10. 10.

Vaine are all men. Wis. 13. 1. & all things vanitie. Eccles. 1. 2.

Idoles are vaine vanities. 1. Sam. 12. 21. and prouoke Gods wrath. 1. Kings 16. 26. Deut. 32. 21.

The creature subiect to vanitie. Rom. 8. 20

Vaineglory, see Glory.

Valiant. The Angel called Gideon a valiant man. Judges 6. 12.

Variance, looke Contention.

Vaunt, looke Boast.

Vengeance. God taketh vengeance of all that oppresse or defraude their brethren. 1. Thess. 4. 6.

God will take vengeance of those that despise his grace. Heb. 10, 29, 30.

Vengeance belongeth to rebels and persecuters of Gods elect. Luke 18. 7. 2. Thess. 1. 8. Reue. 6. 10. and 19. 2.

We ought not to auenge our selues. Rom. 12. 17, 19. Pro. 20. 22. Leuit. 19. 18.

Vengeance is the Lordes, and he will auenge the blood of his seruants vpon his enemies. Deuteron. 32. 35, 41, 42, 43. Rom. 12. 19.

Dauid committeth vengeance to God. 1. Sam. 24, 6, 13, 16.

Saul would not bee auenged of his enemies, and why. 1. Sam. 11. 13.

Gods ministers haue ready the vengeance of God against all high things being disobedient, and why. 2. Cor. 10. 5, 6.

James and John asking vengeance, are rebuked. Luke 9. 53. 54, 55.

Vengeance the name of a heathen goddesse. Actes 28. 4.

Vengeance reserued onely to the Lord and his ministers the higher powers. Gene. 15. 16. Eccles. 28. 8. Judeth 8. 35. Psal. 7. 11. & 9. 7, 8, 10. 3 33. 5. and 94. 1. Pro. 17. 21. and 24. 12. and 28. 9. and 54 8. and 29. 26. Eze. 25. 12.* Nah. 1. 2. Matth. 5. 38, 39. Luke 9. 54, 55, 56. and 18. 7, 8. Galat. 5. 15. Ephes 4. 26, 32. 1. Thess. 5. 15. 2. Tim. 4. 14. 1. Pet. 1, 14 and 3. 9, 12.

Veritie, looke Trueth.

Vertue of God, looke Power.

Vertue from Christ healed diseased folkes touching his garments. Marke 6, 56. Matthew 9. 20, 21, 22, 35, 36. Luke 8. 44, 46, 47, 48.

Vertue put for good and godly maners. 2. Peter 1. 5.

Vertuous. Ruth was a vertuous woman. Ruth 3. 11.

Vessels ordained for the vse of the Tabernacle. Exod. 25. 19.

The parable of vessels, prepared for captiuitie. Ezek. 12. 3. to 17.

Vessels in the house of Salomon of pure golde. 1. Kings 10. 21.

Of vessels of honour and dishonour. Rom. 9. 21. and 2. Tim. 2. 20, 21.

Vessell, for mans body. 1. Sam. 21. 5. and 2. Cor. 4. 7. and 1. Thess 4. 3, 4.

Vestures. The Iewes commanded to make fringes vpon the quarters of their vestures. Deut. 22. 12. and why. Numb. 15. 38, 39.* and the Scribes and Phariſies vsed it. Matth. 23. 5. Looke Clothes, Garments, and Apparell.

Vexe. How Peninnah vexed Hannah. 1. Sam. 1. 6, 7.

¶ *Victorie* commeth of God, & not by the multitude of men. 2 Sam. 23. 10, 12. Gene. 1. 4.* Exod. 17. 8.* Deut. 7. 18, 19. Josh. 11. 1, 6.* Judg. 7. 2.* 1. Sam. 14. 6, to 23. and 17. 45.* 2. Chro. 13. 13, to 19. & 14. 11.* & 16. 7, 8, 9. and 24. 24. and 25. 7.* Psal. 117. 3.* Pro. 21. 22, 30, 31. Judeth 9. 7, 11. 2. Esd. 1, 26, 27, 28, 30. 1. Macc. 3. 18.

Joab committeth the successe of victorie vnto God. 2. Sam. 10. 12.

The victorie of Dauid against Absalom. 2. Sam. 18. 7.

Dauid obteined victorie through ꝑ might of God. 2. Sam. 5. 28.*

God gaue victorie vnto Debozah. Judges 4. 14, 15, 23.

The victorie attributed to God, and Gideon by whom he wrought. Judges 7. 20.

Samplon attributed not the victorie to his strength. Judges 15. 18.

Victorie promised Hezekiah against Sanherib. 2. Kings 19. 6.*

Triumph after victorie obteined. Numb. 21. 18, 27. Judges 11. 34. 1. Sam. 18. 6, 7. 2. Macc. 3. 30.

Victorie is of God. 1. Esd. 4. 58, 59, 60.

Judas trusting in God, wonne the victorie. 2. Mac. 15. 26, to 36.

Victorie lost, see Trust.

Victuals. Joshua commanded to make prouision for victuals, and why. Josh. 1. 11. looke Meate and Foode.

Villanie, Looke Rauish.

God hath chosen the vile things of this worlde, to bring to nought things of estimation. 1. Cor. 1. 28.

We ought not to offer vnto God any thing vile. Mal. 1. 8, 13, 14.

Villages, Looke Cities.

Vine, for the Church. Psal. 80. 8.

The complaint which the Lorde maketh for his vine. Isa. 5. 4.

The vine of the Iewes is of the vine of Sodome, and of the vines of Gomorah, &c. Deut. 32. 32.

Christ is the vine, and his Father is the husbandman. John 15. 1.

Vineger. Boaz willed Ruth to dippe her bread in the vineger. Ruth 2. 14.

A sponge filled with vineger was offered Christ. Matth. 27. 28.

Vineyard of Noah and his drunkennesse Gene. 9. 20, 21.

The Iewes were commanded not to sow their vineyards with diuers seedes, and why. Deut. 22. 9.

A law for him that hurteth his neighbors vineyard. Exod. 22. 5.

It was lawfull for a man to eate, but not to carry fruite out of his neighbors vineyard. Deut. 23. 24.

Hee that hath planted a new vineyard, freed from warre, till hee had eaten of the fruite, 1. Cor. 9. 7.

Those

Thoſe that diſobey God, ſhall plant vineyards, and others ſhall eate the fruite. Deut. 28 30.

Vintage til ſowing time, and threſhing til vintage. Leuit. 26.5.

The law of vintage. Leuit. 19.10.

Violence, looke Kingdome.

Viper, ſee Generation.

S. Paul ſhooke a Viper off his hand, and felt no harme. Acts 28.3.5.

Virgins, ſee Maide and Lampes.

Virginitie bewailed. Iudg. 11.37.*

Signes of Virginitie to be brought before the Elders of the Iewes, &c. Deuter. 22.15, to 20.

Of Virginitie and married ſtate. 1. Cor. 7. 25, 36.*

Viſion, God ſpake vnto Abraham in a viſion. Gen. 15.1. and comforted Iſrael in a viſion. Gene. 46.2, 3, 4 and tolde Samuel in a viſion, how he would puniſh the houſe of Eli. 1. Sam. 3.11, to 16. and ſpake to Nathan by viſion. 2. Sam. 7.17.

The Viſion of the two baſkets of figges. Ierem. 24.1.* of the foure beaſtes, and the wheeles vnder the throne, and of the xxiv men and two princes. Ezek. 1.5, 15.* and 11, 1, to 13.

Viſions ſhewed to Iudas Maccabeus. 2. Mac. 15.13, to 17. to Cornelius, Peter and Ananias. Act. 10.3, 11. & 9.12. and to Paul. 2. Cor. 12.2, to 10. Acts 16.9. & 18 9. & 22.17. and 27.23.

Viſite. How God doeth viſite ſinne. Exod. 32.34. & 20.5. Leuit. 26.15.*

The Iſraelites ſeeing the miracles that Moſes wrought, thanked God that he viſited them. Exod 4.31. and 14.31.

To viſite put for to correct, or take care of. Hoſe. 4.14. to make fruitfull. 1. Samuel 2. 21. Genel. 21.1. And to remember. Luke 1. 68.

Whom we ought to viſite. Matth. 25.36. James 1.27.

Viſitation, or manifeſtation of Gods mercie. Luke 19.41.1. Pet. 1.12.

Victualler. A Victualler is not without ſinne. Eccl. 26.30.

¶ Vnbeliefe. The Iewes through vnbeliefe forgate God, and ſerued Idoles and woulde not enter into the lande of Canaan. Deut. 32.15, to 19. and 1.22, 26. and were afrayd of Goliah. 1. Sam. 17.10, 11.

A certaine prince puniſhed for vnbeliefe. 2. Kings 7.2, 17.

The Iewes for their vnbeliefe, were reiected, and the Gentiles receiued by faith, and why God hath ſhut all in vnbeliefe. Rom. 11.30, 25, 30, 32.

Chriſt reproued the vnbeliefe of his diſciples. Matth. 17.17, to 21. Mar. 9.19, to 30. and 19.14. Luke 9.41. & 24.36.* Iohn 20. 16, 25, to 30.

The Apoſtles could not heale the man that was Lunatike for their vnbelieues ſake. Mat. 17.20.

The father of the poſſeſſed with the deuill prayed Ieſus with teares, to helpe his vnbeliefe. Mar. 9.24.

Chriſt marueiled at the vnbeliefe of the Nazarens, which cauſed him to worke no great miracles among them. Matth. 13.58. Mar. 6.5, 6.

Of Vnbeleefe and the puniſhment therof. Gene. 19.14, 24, 25. Num. 9.4, 5.* & 14.2.* and 20.3, 4, 5, 6, 24. Deut. 9.4, 5.* 2. King. 7. 1, 2, 17, 19, 20. Eccles. 2.26. Pſalm. 78.8.* Baruch 1.20.* Mat. 8, 25, 26. and 14 26 to 32. Matt. 16.16. Luke 1.13, 18, 19, 20. and 24.11, 25. Iob 3.3, 15. and 6 60.* and 8, 24. and 10.25 and 12.37.* ſee Infidelitie.

Vnbeleeuers ſhal not enter into euerlaſting reſt. Hebr. 3.17, 18, 19.

Vnblameable, Chriſtians ought to be vnblameable. Phil. 2.15.

Vnblameable was S. Paul in his converſation. 1. Thel. 2, 10.

Vncircumciſed fruite, ſee Fruite.

The vncircumciſed might not eate of the Paſſeouer. Exod. 12.48.

Vncircumciſed lips. Exod. 6.12.

Vncircumciſion vſed for the Gentiles. Gal. 2.7. ſee Circumciſion.

Vncleane things not to be touched. Num. 19.13, 14. looke Beaſtes.

Manoahs wife commanded to eate no vncleane thing til Samſons birth, and why. Iudges 13.4, 5.

Vncleaneſſe, &c. ought not to be once named among Chriſtians. Ephel. 5.3, 4. Col. 3.5.

Luſtes of vncleanneſſe. 2. Pet. 2.10. looke Pollution, Purge, and Starres.

Vncorrupt is Gods way. 2. Sam. 22.31.

Vnction, looke Anointing.

Vnderſtanding. The Iſraelites were without vnderſtanding. Deut. 32.28.

We ought to be men in vnderſtanding. 1. Cor. 14.20.

We ought to ſing with the Spirite and with vnderſtanding alſo. 1. Cor. 14.15. Pſal. 47.7.

Vnderſtanding is the gift of God. Deut. 29.4. Iob 32.8, and 38.36. looke Knowledge and Wiſedome.

Vnfaithfulneſſe, looke Vnbeleefe.

Vngodly. Of the thoughts, wordes, and workes of the vngodly againſt the righteous. Wiſ. 2.11. Pſal. 10.1.* and 11.2. and 12.1.* and 13.4. Pro. 4.14, to 20.

The proſperitie of the vngodly cauſeth the faithful to murmur. Iob 21.6, to 17. Pſa. 73.3.* Eccles. 7.9, 12. Ierem 12.1. Habak. 1.2.*

The vngodly fal into the deſtruction which they prepare for the righteous. 1. Samu. 17. 19, 22. and 31.4. Heſh. 7 6.* Pſal. 7.15. and 9.16. and 34, 21. & 35, 8. Pro 26.27. Eccles. 10 8. Iſa. 33.1. Ierem. 48 43. Dan. 13. 62. and 14.42. & 6.24. Iudeth 13 8. Eccliu. 27, 26. Reue. 18.6. and are afraid of it. Pro. 1.27. and 10.24.

Of the ſudden puniſhment which ſhall fal vpon the vngodly. Gene. 7.17.* & 14.14, 15. and 19.24, 25. and 34, 25.* Exodus 14.23.* Leuit. 10.2. Numb. 11.1, 33. and 16, 31, 32, 33. Iohua 10.8.* and 11.6.* Iudges 4.15.* and 7.21.* and 8.11.* and 16.30.* 1. Samu. 30, 16, to 21. 2. Sam. 13.28, 29. 1. Kin. 16, 9, 10.* and 20.15, to 23. Iob 4.10, 11. and 5.3, 12, 13. and 8.13, 14. and 15.16, 21.* and 18. 10.* and 20.5.* and 27.13.* and 36, 12, 13, 14. Pro. 1.27. and 6.15. and 12.7. Iſai. 5. 24.* and 47.9. Ierem. 15.1.* Daniel 5.30. 1. Macca. 2.24. and 4.44.* Matth. 24.38, 39. Luke 12.20. and 16.22, 23. and 17.24.* 1. Theſſ. 5.2, 3.

We may not company with the vngodly. 1. Cor. 5.11. Looke Wicked.

Vnion of the Iewes & Gentiles in Chriſt. Iſai. 19.23, 24, 25.

Vnitie of the Spirit is the bond of peace. Ephel. 4.3, 4.

Vnitie is commended. Actes 4.32. Rom. 15.6. 1. Cor. 1, 10. Phil. 2.16. 1. Pet. 3.8. ſee Concord.

Vnitie of God and Chriſt. Iohn 17.21.

Vniuſtly. The Iudge ought not to doe vniuſtly. Leuit. 19.15. Looke Wicked, Vngodly, and Vnrighteous.

Vnkindneſſe, Looke Vnthankfulneſſe.

Vnknowen to men, but knowen vnto God. 2. Cor 6.9.

Vnleauened bread. The feaſt of vnleauened bread, for the Paſſeouer. Luke 22.1. Looke Paſſeouer.

Vnmarried. Thoſe that cannot liue vnmarried, may marry. 1. Cor. 7.9.

Unmercifulneſſe, Looke Mercifulneſſe.

Unpoſſible, Looke Impoſſible.

Vnrighteous perſons ſhall not inherite the kingdome of God. 1. Cor. 6.8, 9, 10. Looke Vniuſt.

Woe that woeth vnrighteouſly, is an abomination vnto the Lord. Deuter. 25.16. ſee World.

Vnthankefulneſſe. Gods prouidence, euen vnto the vnthankful. 1. Kings 18.1.*

Of the Vnthankfulneſſe of Laban towardes Iaakob. Gene. 31.2.* and Pharaohs butler towards Ioſeph. Gene. 40.23. of the Ammonites and Saul towardes Dauid. 2. Sam. 10.1, to 6. 1. Sam. 19.10. Of the Iewes. Ezek. 2.1.* and of the Iſraelites. Micah 6.2 to 5. Iſai. 1.2, 3. and of the inhabitants of Keilah towards Dauid. 1. Sam. 23.3, 12.

Vnthankfulneſſe towards God and man condemned, and of the puniſhment therof. Exod. 1.8.* Deute. 32.1. Iudg. 2.11.* and 6.1, 8, 9, 10. and 8.5, 6, 7, 14, 16. and 12.1, 2, 7. 1. Sam. 10.17.* and 12.7, to 20. & 25.10, 11, 37, 38. 2. Sam. 14 30. 2. Chron 24.21, 22 Pro. 17.13. Iſa. 1.2, 3 & 5.1.* Ier. 2.12.* Ezek. 16.3.* Hoſe. 2.2.* & 10.13, 14. and 13, 2.* Mich. 6.1.* Wiſ. 16.16, 29, 1. Macc. 16. 15, 16, 17. Matth. 5.17. & 11, 15, to 25. Luke 14 18. and 17.11, 12, 17, 18. Iohn 1.5. & 11. 46.* Rom. 2.21.* Gala. 1.6. and 6.6. 1. Cor. 16.18. Col. 2.7. 1. Tim. 5.2, 17, 18. 2. Tim. 3.2. Hebr. 2.3. and 13.17. Rom. 2.5. Actes 7.18, 19, 26, 27.* and 27 42.

Untill, Looke Till.

¶ Vocation, ſee Calling and Church.

Voluntarie giftes towardes the making of the Tabernacle. Exod 25.2.

Voluptuous liuing, one of the thornes that choke the worde. Luke 8.14.

We ought not to take pleaſure in voluptuouſneſſe. Eccliu. 11.32.

Vomit of Bel. Iere. 51.44.

Vowes muſt bee performed to God. Numbers 30.3. Deuteronom. 23.21, 22, 23.* being

godly

godly. Eccles. 5.3. Pſal. 116.14,18. Act. 18. 18. & 21.23, to 27.

Vowes and the redemption of them. Leui. 27.2. Num. 6.1.*

Who ought to accompliſh their vowes, and who not. Num. 30.4.*

Iaakob vowed to God the tenth of his increaſe Gen. 28.22.

Hannah vowed to giue her ſonne to God. 1. Sam. 1.11,28.

Elkanah and all his familie went yeerely to offer vowes 1. Sam. 1.21.

The Iſraelites vowed to deſtroy all the cities belonging to Arad, if they ouercame. Num. 21.2,3.

Of a raſh vow. Leuit. 5.4.

Saul cauſeth the people to vow abſtinence, whereupon they breake the commandement of God. 1. Sam. 14.24,32.

Abſalom vnder colour of a vow, practiſed to vſurpe his fathers kingdome. 2. Sam. 15. 7,8.

Vowes vſed for gifts and ceremonies. Act. 21.23.

Of vngodly vowes, looke more Iudges 1. 30.* 1. Sam. 25.13,21,22. Matt. 14.7, to 12. Acts 25.12.

Voyce. We ought to obey the voyce of the Lord, and why. Exod. 15.26. Deu. 13.4. and 30.16,20 and 27.10.

God cauſed the Iewes to heare his voice, but they could not abide it. Deut. 4.36, and 18.16.

When Hannah praied, her voyce was not heard. 1. Sam. 1.13.

¶ Vpbraide. Hee that vpbraideth his friend, breaketh friendſhip. Eccleus. 22.20. 22.

Peninnah vpbraideth Hannah with her barenneſſe. 1. Sam. 1.6.

God vpbraideth the Iſraelites confeſſing their ſinnes. Iudg. 10.11.*

Chriſt vpbraideth the Iewes with their infidelitie. Iohn 15.22,23,24.

Vpright before God. Deut. 18.33.

The heart of Aſa was vpright with the Lord 1. King. 15.11,14.

We ought to feare and ſerue the Lord in vprightneſſe. Ioſh 24.41.

Hee that walketh vprightly, ſhalbe ſaued. Pro. 28.18. looke Right, Righteous, Iuſt, and Perfect.

¶ Vſages looke Cuſtomes.

Vſurie forbidden Deut. 23.19,20.

Againſt vſurie and vſurers. Exod. 20.17. and 22.24. Leuit. 25.35,36,37. Deut. 5.21. Nehe. 5.1, to 14. Pſal. 15.1,5. Pro. 22.7,16, 22,52. and 28.8. Ierem. 15.20. Ezek. 18.13. and 22.12. Mat. 5.42. and 7.12. Luke 6.30, 34,35.

¶ Vtterance the gift of God. Exod. 4.11, 12,15. Pro. 16.1. and 1. Cor. 12.10.

S. Paul deſireth the faithful to pray God that hee might haue vtterance. Ephe. 6.19, 20. Col. 4.3,4.

W

¶ Wages. Iaakob aſked of Laban, Rachel for his wages. Gen. 29.15,18. and al ſpotted ſheepe and lambs. Gen. 30.32.

Laban changed Iaakobs wages tenne times. Gen. 31.7.

Euery man ſhall receiue wages according to his labourer. Col. 3.8.

The labourer is worthy of his wages. 1. Tim. 5.18.

The wages of ſinne is death. Rom. 6.23. looke Hire.

Walke, looke Watch.

Wall. The wall of Ieruſalem was dedicated. Nehe. 12.27.

Chriſt hath broken the partition Wall which was betweene the Iewes and vs. Epheſ. 2.14,15.

Walke. We ought to be occupied in Gods worde, as wee walke and iourney, &c. Deut. 11.19.

To walke with God. Gene. 5.24. and 6.9.

Abraham commanded to walke before God. Gen. 17.1.

Hezekiah walked before God with a perfect heart. 2. Kin. 20.3.

What it is to walke in the waies of God. 1. Kin. 3.14. as he requireth and taught the Iſraelites to doe. Deu. 10.12. & 11.22. & 8.6.

Salomon walked in the ordinances of God, as Dauid commanded him. 1. King. 3. 3. and 2.3.

The Reubinites are exhorted to walke in the wayes of God. Ioſh. 22.5.

Chriſt willeth vs to walke while we haue light. Iohn 12.35,36.

To walke in tyrneth. 1. Kings 2.4.

Samuels children walked not in his wayes. 1. Sam. 8.3.

Howe God walketh ſtubburnely againſt vs. Leuit 26.24,28.

Moſes prayed God to walke with them. Exod. 33.15,16. and 34.9.

Walke in the ſpirit. Gal. 5.16.

He that walketh vprightly, walketh boldly. Pro. 10.9.

He that walketh with the wiſe, ſhalbe wiſe. Pro. 13.30.

To walke in veritie. 3. Iohn 4.

We ought to walke wiſely towards them that are without. Col. 4.5.

To walke feet to liue. Mar. 7.5.

To walke after the maner of men. 1. Cor. 3.3,4. ſee Stubburneſſe.

Want, looke Needs.

Wantons threatned. Mich. 2.1.*

Wanton lookes forbidden. Iob 31.1. Pſa. 119.37. Matth. 5.28.

Wantons ſhall not inherite the kingdome of God. 1. Cor. 6.9.

Warning, looke Correction.

Warre and contentions, from whence they come. Iames 4.1.

God ſendeth warre for the ſinne of the people. 1. kings 8.35,37. Leuit. 26.23,24. Deut. 28.25 Iudg. 2.14,15. and 3.8,12. and 4.2. and 6.1. & 10.7. and 13.1. Iſa. 5.25. Iere. 5.10. Iob 38.23.

Newe married men went not a warrefare, and why. Deut. 24.5.

The law of warre. Deut. 20.10.*

Moſes his exhortation vnto ſuch as went to warre. Deut. Deut. 20.3,4

Iehoſhaphat aſſaulted in warre, cryed to God for helpe. 1. Kings 22.32.

God commanded the Iewes when they went to warre, to abſteine from all wickednesse. Deut. 23.9.

Dauid aſked counſell of the Lorde, whether hee ſhould warre with the Philiſtims, 2. Sam. 5.19.

The Iſraelites fearing warre, deſired Samuel to cry vnto God for them. 1. Sam. 7.8.

God aſſiſted Ioſhua in warre, and inſtructed him Ioſh. 8.18. and Dauid. 2. Sam. 23. 24,25.

God deſtroyeth the Iſraelites enemies, before they warred with them. Deuter. 7.23, and 2.24.*

The Iewes intending to warre, prayed God to ſend them victorie, and were heard. 1. Chron. 5.19,20. 1. King. 8.44,45. 2. Chro. 6.34,35. Othniels warre, ſee Spirite.

The Iſraelites warred with the Beniamites, and by Gods power ouercame them. Iudg. 20.35. and ſent to knowe whether the Reubenites had reuolted from God before they would warre with them. Ioſh. 22.11.*

The warre of the Amonites againſt the Gibeonites. Ioſh. 10 4,5. and of the Hittites and others againſt Ioſhua, and the ſucceſſe. Ioſh. 11,5, to 9.

God commanded the Iſraelites not to warre againſt the Moabites. Deut. 2.9,19. they warred againſt the Amalekites, contrary to Gods commandement, and were diſcomfited. Num. 14.41.* Deut. 1.42.*

God hath a regard vnto the warres of Iſrael, for hee gaue the victorie vnto Naaman, and deliuered the Samaritans. 2. kin. 5.1. and 7.9.*

The warre wherein the Philiſtims ouercome the Iſraelites 1. Sam 4.10.

How the faithfull haue behaued themſelues in the time of warre. Exod. 17.9, to 14. 1. Sam. 17.1,2,3,26.* and 2. Chron. 12.2, to 9. and 14.9.* and 18.1.* and 20.1, to 31. and 32.1.* Iudg. 8.9.* 1. Mac. 3.2.* and 4.1,2.* and 7.1.* 2. Mac. 8.1,2.*

For what cauſes the faithfull haue begun warres. Gene. 14.13,14. Iudg. 19.22.* and 20.1, to 15. 2. Sam. 30.3, to 21.

How God fighteth always for his, and teacheth them alſo in warres to fight & ouercome. Exo. 14.13. Deut. 1.30. and 3.2,3,21, 22. 1. Sam. 17.37,45,46,47. 2. Sa. 22.35. 2. Chron. 20.17. Pſal 18.2.* and 143.1,2.* Iſa. 30.15,30,31. looke Victorie.

Albeit the wicked raiſe warre againſt vs, yet ought we not to faint. Mat. 24.6. Marke 13.7. Luke 21.9. Reue. 12.7,17.

What circumſpection Princes ought to haue in warre. Luke 14.31,32.

Vngodly warre. Pro. 1.11. ſee Murther.

No man goeth to warrefare, at his owne coſt. 1. Cor. 9.7.

S. Paul being in the fleſh, did not warre after the fleſh. 2. Cor. 10.3.

Mans life is a warre. Iob 7.1.*

Warres of ignorance. Act 14.21.

Waſh. Naomi willed Ruth to waſh and anoynt her ſelfe, and why Ruth 3.3.

Dauid waſhed and anoynted himſelfe after hee vnderſtood of the death of the childe. 2. Sam. 12.20.

To waſh their feete, ſee Feete.

Dauid commanded Vriah to goe home, and waſh his feete. 2. Sam. 11.8.

The Iewes vſed to waſh their head. Acts 10.37.

The Phariſes being filthie within, vſed to waſh the vtterſide. Matt. 23,25.

We are waſhed, 1. Cor. 6, 11. in baptiſme. Actes 22.16.

Waſting, looke Prodigalitie.

Watch, becauſe the houre is vncertaine. Matth. 24.42.* Luke 12.36, to 47. Marke 13.33,35,36,37.

Watch and pray. Matt. 26.38,41. Marke 14.34,38. Luke 21.36. and 22.40,46.

We ought to watch. 1. Cozinth. 15.34. 1. Theſſ. 5.6. 1. Peter 4.7.

Watch, taken for liuing this corporal life. 1. Theſſ. 5.10.

How we ought alwayes to Watch for the comming of the Lord. Rom. 13.11.* Epheſ. 6.18. Col. 1.2. & 4.2. 1. Pet. 5.8. Reue. 3.2,3. & 16.1. Act. 20.31. 1. Cor. 16.13. & 2. Cor. 6.6.

Watch, for Watchmen. Matth. 24.65.

Watchmen, for falſe teachers. Cant. 5.7.

Why Gods preachers are called Watchmē, & of their duty Eze. 2.17. & 18.19,20,21.

Watchman, for Angel. Dan. 4.10.

Waters beneath ſeparated from the waters aboue. Gen. 1.6,7.

Vertue giuen to the waters to bring forth fiſh. Gene. 1.20,21,22.

The waters of the flood ſurmounting the higheſt mountaines 15. cubites. Gene. 7.19, 20. ceaſed from increaſing. Gen. 8.3. to 15.

The Iſraelites willed to buy water of the Edomites. Deu. 2.6. & the Gibeonites beſin to draw water for the Iſraelites. Joſh 9.21.

Drawers of water. Deut. 29.11.

Maydes were wont to draw water. 1. Samuel 9.11. for their cattel. Gene 24.23. and 29.2,9,10. Exod. 2.16.

The water of Nilus conuerted into blood. Exod. 4.9. and 7.15,17,20. and deadly waters into wholſome. 2. Kings 2,21.

The children of Iſrael murmuring, haue water out of the rocke. Exod. 17.3,6. Numb. 20,10,11. Wiſ. 11.4. Pſal. 78.15,16. & 105. 41. 1. Cor. 10.41.

Water fayling, was promiſed and ſent without winde or raine to the king of Iſrael, Iudah and Edom, marching toward the Moabites. 2. Kings 3.17.

Eliiah was fed with bread and water. 1. Kings 19.6.

The Ammonites and Moabites reiected, becauſe they mette not the Iſraelites with bread and water. Deut. 23.3,4.

Bread and water giuen to them that came to apprehend Eliſha. 2. Kings 6,22.

The Iſraelites weeping, powred water before the Lord. 1. Sam. 7.6.

The waters of Iordan ſtayed, while the children of Iſrael went through. Joſh. 3.16,17.

Eliiah diuided the waters. 2 Kin. 2,8,14.

Eliſha powred water vpon Eliiahs hands. 2. Kings 3.11.

Of purifying by water, ſee Fire.

God deliuereth his out of waters of tribulations 2. Sam. 22.1,4.5.6,7,17.

Waters of nations. Reuel 17.15. and for the tumult of the wicked. Pſal. 144.7.

The holy Ghoſt is called water of life. Johm 4.10,14 and 7.38.

The Scriptures are called wholeſome waters. Ezek. 47.8,9.

Cleane water for Gods ſpirite. Ezek 36. 25. Iſa. 44.3.

Pure water vſed for the grace of Gods ſpirite. Hebr. 10.23.

How Chriſt cleanſeth his Church by the waſhing of water. Epheſ. 5.26.

Liuing water for ſprinking water. Gene. 26.19.

Apollo watered, but God gaue the increaſe. 1. Cor. 3.6.

Vncleane water. Leuit. 11.38. looke Sea, Drinke, Wine, Tooth, Tongue, Bitter, Strife, and Faſting.

Wauer. He that wauereth, ſhal not obteine his deſire of God. James 1.6,7.

Wayes. All the wayes of God are iudgement. Deut. 32.4.

The wayes of the Lord are vncorrupt paſt finding out, and muſt be kept. Rom. 11.33. 2. Sam. 22.22,31.

To turne from the way which God commaundeth. Deut. 31.27,29. and 11.28.

Dauid going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. Kings 2.2,3.

God doeth teach the good way. 1. King. 8. 35,36. and Samuel taught the right way. 1. Sam. 12,23.24.

The Iewes forſaking the right way were grieuouſly puniſhed. Iudges 2.12,14,19, 20,22.

The Kings hie way. Num. 21.22.

Chriſt is the way. John 14.6.

Better neuer to knowe the way, then reuolt. 2. Peter 2.21.

Moſes prayeth God to ſhew him his way, and why. Exod. 33.13.

God was the guide of Iaakob in his way. Gen. 18.15.

Paul deſired God to guide his way. 1. Theſſ. 3.11.

God maketh our way vpright. 2. Sam. 22.33.

God giueth euery man according to all his waye. 1. Kings 8.39.

By whom the way of truth ſhall be euill ſpoken of. 2. Peter 2.1,2.

Weake in faith are to be borne withall, and not to be offended, & why. Rom. 14.1.* & 15.1. 1. Cor 8.9,10,11,12, 1. Theſſ. 5.14.

Paul became weake to the weake, to win the weake. 1. Cor. 9.22.

God hath choſen weake things to confound mighty, and why. 1. Cozinth. 1.24,27. 2. Cor. 12.9.

Weakeneſſe, ſee Vnrighteouſneſſe.

Weapons wherewith Dauid did encounter with Goliath. 1. Sam. 17.40.

The weapons of the faithful. 2. Cor. 10.4. ſee Armour.

Wearie. Iaba brought victuals to Dauids wearie ſouldiers. 2. Sam. 16.1,2.

We ought not to be wearie of well doing. 2. Theſſ. 3.13. Gal. 6.9.

How the wicked wearie themſelues in wickedneſſe. Wiſd 5.7. to 15.

Reſt giuen him that is wearie. Iſa. 28,12. Iooke Laden and Foode.

Wedding, looke Marriage.

Weepe. The people wept and knowledged their ſinne. Deut. 1.41,45.

Phaltiel wept for his wife. 2. Sam. 3.15, 16.

Why we muſt weepe. James 4.9.

Hagar wept and was comforted. Gen. 21, 16,17,18.

Iaakob wept for his ſonne Ioſeph. Gene. 37.34,35. and Ioſeph diuers times, meeting and talking with his brethren. Gene. 42.24, and 43.30. and 45.1,2. and 50.17.

The Iſraelites wept before the Lord, and why Iudges 20.21,23,26 and 21,2.

Dauid wept for Abner, and when he fled from Abſalom, and for his death, and for the death of Amnon. 2. Sam. 3.31,32. & 13 31, 36. and 15.30 and 18 33. and 19.1,2,3,4.

Hezekiah wept when hee heard hee ſhould die. 2. Kings 20.1,2,3.

Eliſha wept, and why. 2. Kings 8.11,12.

Chriſt wept. John 11.35 Luke 19.41.

Bleſſed are they that weepe, for they ſhall laugh. Luke 6.21. Matth. 5.4.

Peter wept bitterly for that he had denied Chriſt. Matth. 26.75.

Saint Paul weeping, exhorted to beware of falſe prophets. Philip. 3.18. Actes 20. 30,31.

Weepe with them that weepe. Romanes 12.15.

Let them that weepe, bee as though they wept not. 1. Cor. 7.30.

Ioſiah wept, and why. 2. Kin. 22.11,* 19.

Samſon ouercome with his wiues weeping. Iudges 14.16,17.

Weeping may abide at euening, but ioy commeth in the morning. Pſal. 30.5. Looke Kiſſe, Teares, Lamentation, Mourning, and Heauineſſe.

Weights and *meaſures* muſt be true. Leui. 19.35,36. Deut. 25.13,14,15. Ezek. 45.10. Prou. 11.1. and 16.11. and 20.10.

Falſe balances and weights condemned. Hoſ. 12.7,8. Micah 6.10,11.

Weined, looke Sucke.

Well. Abraham digged a wel in Beerſheba. Gen. 21.30,31.

Iſhak cauſed his fathers welles, ſtopped by the Philiſtims, to be digged againe with others. Gen 26.14, to 23.

Of digging a well, ſee Dig.

Welles without water. 2. Pet. 2.17.

Of Iaakobs well. John 4.6, to 27.

Weldoing. He that doeth well, is of God. 3. John 11.

It is Gods will by doing well, wee ſhould put to ſilence the ignorance of foolith men. 1. Peter 2.15.

Weldoing will fall out to the profite of the authour. Ruth 2.11.

Weldoing commeth of the Lorde. Phil 1. 6. Prou. 16.1. and 20.24.

How to doe well. Iſa. 1.17. ſee Wearie.

Welpleaſed. God was welpleaſed with his ſonne Ieſus Chriſt. Matth. 3.17. and 17.5. 2. Peter 1.17.

Wealth is ſudden deſtruction to the wicked Iob 21.7,16.

Iſrael in Wealth, ſee Fat.

In wealth and woe wee ought to remember God. Eccluſ. 11.25.

Wealthie mens children enclined to banquetting. Iob 1 4,18,19, and 8.4.

VVheate threshed by the wine pzesse, and why. Iudges 6.11.

Izhak witheth Iaakob plentie of wheate and wine. Gen. 27.28.

God wil send them plentie of wheate and all things, that loue his cõmandements. &c. Deu. 11.13, 14. & 28.2, to 13 Le. 26.3, to 11.

The similitude of the wheate corne. Iohn 12.24. 1. Cor. 15.37.

Wheate taken for the faithful. Mat. 3.12. Luke 3.17. and 13.30.

Satan desireth to winnowe the godly as wheate. Luke 22.31.

What is chaffe to wheate? Iere. 23.28.

Tares among wheate. Matt. 13.25, 38.

VVheeles, looke Vision.

VVhelpes, looke Dogges.

VVhistle, see Conuersion.

Whisperers condemned. Rom. 1.29.

White. The elect shalbe clothed in white. Reue. 3 4. and 4 4 and 6.11. and 7.9.

Whitsuntide, looke in Feastes.

Whoredome a moze grieuous sinne then theft. Pzo. 6.30.*

God detesteth both a whore and a whores hire, &c Deut. 23, 17, 18.

A whore described, and called by diuers names Pzo. 7.6, to 24. and 6.24, to 30. and 7.5. and 2.16, to 20.

Wee must not giue our strength vnto whores. Ecclus. 26.10.

A whore enuieth an honest woman. 1. Esdras 16.42.

Samson loued the whore or harlot Delilah Iudges 16.1, 4.

The vision of the great whore vpon many waters. Reuel. 17.1, 3.

Whoredome is forbidden. Deut. 5.18, 21. Exod. 20.14, 17.

The Israelites committed whoredome with the daughters of Moab. Num. 25.1.*

Who so committeth whoredome, was burned. Gen. 38.24.

The mayde that played the whore in her fathers house, was stoned to death. Deut. 22. 20, 21.

The whoredome of a woman how it may be knowen Ecclus. 26.9.

Whoremongers God will iudge. Heb. 13. 4. and punish. Reue. 21 8.

Whoredome and other vncleannesse forbidden, committed and punished. Gene. 6.2, 5, 12. and 19.5, 24, 25, 31.* Exod. 22.16, 17, 19. Leui. 18.6.* & 19.20, 21, 22, 29. & 20.10, 20 12 and 21.9. Deut. 27 20, to 24. Iudg. 19. 25. 1. Sam. 2.22.* Pzo 5.2.* & 22.14. and 23.26.* and 29.3. Ezek. 22.10, 11. Tob. 4. 12 Eccle 23.16.* and 25.2. Acts 15.20, 29. Rom. 1.21, 26.* 1. Cor. 5.1.* & 6.9, 15.* and 10 8 Ephe 5.3, 5. Col. 3 5 1. Thes. 4.3, 4, 5. 1. Tim. 1 5, 10. Looke Adulterie.

God forbiddeth to goe a whoring after Idoles. Exod. 34.14, to 18.

The Israelites went a whoring after Baalim. Iudges 8.33.

God willed the Israelites to make fringes vpon their garments that they should not goe a whoring after idoles. Num. 15.38, 39.

Of spirituall whoredome which is Idolatrie, looke moze. Exod. 32.8.* Deu. 4.3.* 31. 16, 17, 18. Iudg. 2, 11, 17, 19. and 8.27. Isa. 1.21. and 57.3. Ier. 3.1.* Ezek. 16.15.* Hos. 1, 2. and 2.2.* and 4.12.* Reue. 18.3, 9.

God calleth the murmurings of the Israelites their whoredome. Num. 14.27, 33.

Wholsome doctrine, what. Tit. 2.1, to 11.

Wicked Dauids complaint for the wickednesse of the faithlesse. Psal. 36.1.*

A prayer against the wicked enemies of Gods Church. Psal. 35.1.*

Of the reprobation of the wicked. Psalm. 16.4.

The wordes of the wicked touching the knowledge of God. Iob 22, 13.

We ought not to enuie the prosperitie of the wicked. Psal. 37.1, 7.*

The wicked are the seede of the Deuil. Matth. 3 1, 28, 29.

Wee ought to anoyde the company of the wicked. 1. Cor. 5.13.

Wicked hypocrites alwayes in ỹ Church militant. Mat. 13.40, 41, 48, 49.

Who are wicked. 1. Pet. 4.17, 18. 2. Pet. 2, 10.*

The description of wicked men, and of their punishment. Psal. 1.1, 4, 5, 6. & 52.1, to 8. and 53.1, to 6 and 94.23.

God abhorreth the wicked. Exod. 23.7.

The wicked consider not the iudgements of God. Pzo. 28.5. and therefore their house shalbe destroyed. Pzo. 11.10, 11. and 14.11.

Of the treasures of wickednesse, and of the dispzayse and punishment of the wicked. Pzo. 10.2.*

The wicked are resembled to obstinate fooles. Pzo. 27.22.

The wicked slander Gods worde, and regard it not. Psal. 29.7, 16.

The wicked shalbe cast away for his malice. Pzo. 14.32.

The wicked thinke themselues more happie in serueing the deuil, then God. Iere. 44. 17, 18, 19.

The wicked giue heede vnto false lippes. Pzou. 17.4. and consult against the godly. Psal. 16.4. and 83.5.

The power and enterpzises of the wicked shall turne to the glozy of God. Psal. 75.10. and 76.10.

Micah complaineth of the multitude of the wicked, and final number of the faithful. Micah 7.2.

We ought to shun the way of the wicked. Pzo. 4.14.

The sacrifices of the wicked are abominable vnto God. Pzou. 15.8. and 21.27. Ecclus. 34 21.

Of the curse and destruction of the wicked. Iob 14.18.

The condemnation of the wicked, & death of the iust. Wisd. 4.16.

The sighing of the wicked at the day of iudgement. Wisd. 5.3, to 14.

The wicked shall wax worse and worse. 2. Thes. 2 9, to 13. 2. Tim. 3.13.

The nature & end of the wicked. Psal. 73. 18, 19, 20. and 10.2.* Their reward. Wisd. 3. 10. Their himnselfe. Isa. 27.11. Psa. 36.1.*

The righteous cannot deliuer the wicked. Ezek. 14 17, 18.

The wicked to whom Sodome and Gomozah are an example, are reserued to the day of iudgement to be punished. 2. Pet. 2. 9. Iude 4, 6, 15.

God suffereth the wicked to keepe company with the wicked oft times to their destruction. 2 Chron. 22.7.

The wicked haue their felicitie in worldly things. Ester 5.10, 11.

God preuenteth the attempts of the wicked. Ester 6.4.

The wicked enuy the earth. Iob 9.24.

The peoper sort and wicked alway turne the crosse of the godly to slander. Iob 30.1, to 15.

The wicked proceede from euill to worse. Iere. 9.3.

The wicked thinke that God seeth not their sinne. Ezek. 8.12.

The wicked loue the prayse of men, more then of God. Iohn 12 43.

What the wicked are like vnto. Isai. 57. 20.

The wicked seeke after signes. Luke 23. 8. Iohn 2.18. and 6.30. and feare men more then God. Matt. 21, 26, 46. & 26.5. & 27.64. Marke 11.32. Luke 19.46. Acts 5.26.

The wicked agree in persecuting ỹ trueth, and the professours thereof. Matt. 16.1. and 22.23. Mar. 3.6. Luke 23.12. Actes 4.26. and 23.6.

Wicked mens practises often frustrate. Matth. 2, 13. and 21.46. and 22.22. & 27.66. Iohn 6.44, 45, 46. and 10.39. Acts 5.19, 22. and 9.23, 24.* and 12.11.*

The wicked pronounce sentence against themselues Mat. 21.31, 41. Luke 7.43. Acts 4.16. and 26 31.

The wickednesse of man was great at the time of the flood. Gen. 6.5.

Whosoeuer persecuteth in his wickednes, shall perish. 1. Sam. 12.25. looke Vngodly, and Vniust.

Widow. We ought not to oppresse, or vexe the widowe, and why. Exod. 22, 22, 23, 24. Zech. 7.10. but relieue them, and how. Deut. 14.29. & 16.11. & 26.2, 12, 13 Iob 24.3. and 21.16. Isa. 1.17. Iere. 22.3 Ecclus. 4.3.

Gleanings left for the widow, fatherlesse, &c Leuit. 9.9, 10. and 23.22. Deut. 24.19.*

God doeth right vnto the fatherlesse and widow. Deut. 10.18. and iudgeth the oppressours. Mal. 3.5.

Cursed be he that hindzeth the right of the widow. Deu. 27.19 or taketh her raiment to pledge. Deu. 24.17. see Debt and Famine.

Who were widowes in deede, and worthy honor and relefe, and who not. 1. Tim. 5.3, to 7.

An order concerning widowes, both olde and yong. 1. Tim. 5.9, to 17.

Of the continencie of widowes. 1. Cor. 7. 8. 1. Tim. 5.11, 16.

The teares of the widowes cheekes ascend vp to heauen. Ecclus. 35.15.

Of widow denouters. Matt 23.14. Mar. 12.40. Luke 20.47.

Wife. The desire of the wife ought to bee subiect to her husband. Gen. 3.16.

The people prayed that Boaz his wife might be fruitful. Ruth 4.11.

To auoyde fornication, let euery man haue his wife, and euery wife her husband, &c. 1. Cor. 7. 1, 2.*

The duetie of a wife. Titus 2. 5. 1. Tim. 2. 12. Ester 1. 12, 19. 1. Cor 14. 34.

Wel is the man that hath a wife of vnderſtanding, and vertuous. Eccl. 25. 8. & 26. 1, to 5. For the is the gift of God. Pro. 11. 9. and the crowne of her husband. Pro. 12 4.

Wiues are heires together with their husbands, of the grace of life. 1. Peter 3. 7.

God maketh Abimelechs wife barren, and why. Gen. 20. 17, 18.

The husband ought to loue his wife. Ephe. 5. 25. Col. 3. 19. Pſ. 5. 15. and to reioyce with her. Eccles 9. 9. looke Husband.

Man muſt forſake all, ſauing God, and cleaue to his wife. Gen. 2. 24.

An inſeparable knot betweene man and wife. Matth. 19. 5, 6.

It ſeemed hard to the diſciples, that a man might not put away his wife, but for whores dome. Mat. 19. 8, 9, 10. & 5. 32. Mar. 10. 9, 11

Who ſo hateth not his wife, &c. in reſpect of Chriſt, can not bee Chriſts diſciple. Luke 14. 26. Matth. 10. 37.

Againſt marrying with ſtrange wiues, or of another religion. Exod. 34 12, to 18. & 23. 32. Deut. 7 3, 4. Nehe. 17. 23, 25 Mal. 2. 11. Gen. 24. 3 & 26. 34, 35. & 27 56. and 28 1, 2.

Not lawfull to marry the fathers wife. 1. Cor 5. 1. Leuit. 18. 8.*

What maner women the Prieſtes wiues were. Leuit. 21. 7, 13, 14, 15.

The Iſraelites were commanded not to touch their wiues. Exod. 19. 15.

Of the wife not found a virgin, &c. or ſlandered Deut. 23. 13. to 22.

Salomon had 700. wiues. 1. Kings 11. 3. Dauid had many. 2. Sam. 3. 2. to 6. & 5. 13. 1. Sam. 18. 27. 1. Chro. 3. 1, to 10. & had Gideon. Iudges 8. 30.

Samſon was ouercome with the importunitie of his wife, and declared to her his riddle. Iudges 14. 16, 17.

Putiphar crediting his wife, put Ioſeph in priſon. Gen. 39. 19, 20.

The wife that moueth her husband vnto idolatry ought to die. Deut. 13. 6, to 12.

Pilates wife counſelled him not to meddle with Chriſt. Mat. 27. 19.

Ahab prouoked to euil by his wicked wife. 2. Kings 21. 15, 16, 25.

Uriah would not lie with his wife, & why. 2. Sam. 11. 11.

Iaakobs wiues counſelled him to doe as God commanded. Gen. 31. 16.

Moſes wife being ſent backe to her father. Exod. 4. 26. returneth with his two ſonnes. Exod. 18. 2.

Elkanah of his two wiues loued Hannah beſt. 1. Sam. 1. 2, 5.

The Philiſtims burned Samſons wife with fire. Iudges 15. 6.

Dauids two wiues taken priſoners. 2 Samuel 30. 5.

The Leuites wife or concubine abuſed at Gibeah. Iudges 19. 1, 2.* 25. and 20. 5.

Abigail the paterne of a good wife. 1. Samuel 25 18, to 38.

The praiſe and properties of a good wife. Prou. 18. 22. and 31. 10.* Tob. 10. 12. Eccl. 25. 16, 23. 1. Tim. 3. 11. and 5. 14. Tit. 2. 5. looke Women.

Vvilderneſſe of Sin. Exodus 19. 1. Looke Tempt.

Will. God hath created all things for his wils ſake. Reue. 4. 11. and worketh all things after the counſel of his owne wil. Eph. 1. 11.

Dauid attributeth vnto the wil of God all the benefites which he had receiued. 2. Samuel 7. 19, 21.*

The will and counſell of the Lord is immutable. Pro 19. 21.

Rehoboams kingdom diuided by the will of God. 2. Chro. 11. 4.

Azariah diſſited Iehoram by the will of God, that hee might bee ſlaine of Iehu. 2. Chron. 22. 6, 7 to 10.

Amaziah deliuered into his enemies hands by the will of God. 2 Chro. 25. 20, 27.

Balaam could doe nothing againſt Gods will Num. 22. 12, 13, 18.* and 23. 8, 12, 20, 36. and 24. 13.

We ought to proue and vnderſtand the good will of God, & doe it. Rom. 12. 2. Epheſ. 5. 17. 1. Theſ. 4. 3.

No man is able to reſiſt Gods will, nor may pleade againſt him. Rom. 9. 19, 20.

The will of God the Father is, that who ſo beleeueth in his ſonne, ſhal haue life euerlaſting. John 6. 39, 40.

It was the will of God, that Chriſt ſhould giue himſelfe for our ſinnes Gal. 1. 4.

God ſent his ſonne to reueale the myſterie of his will vnto vs. Epheſ. 1. 9 and to doe his will. John 6. 38. for his meate was to doe his Fathers will. John 4. 34.

Chriſt yeelded himſelfe to his fathers wil, although contrary to humane nature. Matt. 26. 39, 42.

The will of God is, that wee ſhould bee ſanctified through the blood of Chriſt. Heb. 10. 9, 10. that we ſhould be holy and cleane. 2. Theſ. 4. 3.

He that fulfilleth the will of God, abideth euer. 1. John 2. 17.

God heareth them that doe his will and worſhip him. John 9. 31.

Whoſoeuer doeth the wil of God, is a true Chriſtian. Matth. 7. 24. and Chriſts kinſman. looke Mother.

To wil is preſent with vs, but to performe it ſtandeth in God onely. Rom. 7. 18, 19. Phil. 1. 6. and 2. 13.

We muſt labour to encreaſe in the knowledge of Gods will, &c Col 1. 9.

The Iewes were blinded by the will of God, and why. Matt 11. 25, 26.

Paul called to office of an Apoſtle, by the will of God. 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 1.

Paul attributed vnto the will of God, the liberalitie of the Macedonians. 2. Cor. 8. 5.

We ought to reſigne our will vnto the Lords will. James 4. 15.

In our tribulation wee ought to conſider the good will and pleaſure of God. Iob. 1. 21.

The Iſraelites preſumed to warre contrary to the will of God, were ſlaine. Deut. 1. 42, 43, 44.

We ought not to be ſubiect to our owne willes and appetites, and why. Eccl. 18. 30, 31.

We ought to referre our willes to Gods will. 1. Sam. 3. 18. 2. Sam. 10. 12. & 15. 26. 1. Mac. 3. 60. Matt. 6. 10. Mar. 14. 36. Luke 22. 42. Act. 18. 21. & 21. 14 Heb. 6. 3 Rom. 1. 10. and 15. 32. 1. Cor. 4. 19. and 16. 7.

Some preach Chriſt of enuie, and ſome of good will. Phil. 1. 15.

The will of any man is counted by God for the deede it ſelfe. Gene. 20. 3, to 18. & 22. 16, 18. 2. Sam. 11. 15. and 13. 9. 1. Kin. 21. 10, 19. looke Freewill.

Of willingneſſe to heare Gods word, looke Confeſſion.

Wilfull & furious perſons muſt be ſhunned. Gen. 27. 42.* Joſh. 2. 16. 1. Sam. 19. 10. Nehe. 6. 3. Pro. 22. 24 and 29 9, 22. Eccl. 8. 15, 16. Matt. 2. 12, 13.*

Winke looke Amendment.

Windes and ſea obey Chriſt. Matt. 1. 26, 27. and 14. 32. Mar. 4. 39, 41. & 6. 51. Luke 8. 24, 25. Pſal. 107. 25. Eccius. 43. 23.

God draweth the windes out of his treaſures. Pſal. 135. 7.

We may not be as children wauering and carried about with euery winde of doctrine. Ephe. 4. 14.

Our iniquities like the winde, haue taken vs away. Iſa. 64. 6.

Winde, for the holy Ghoſt. Actes 2. 2.

Wine comforteth the liuing. Eccle. 10. 19. and maketh glad the heart of man Iudg 9. 13. Pſal. 104. 15. but who loueth it, ſhall not be rich. Pro. 21. 17.

Wherefore wine was created. Eccl. 31. 28.

God giueth wine vnto thoſe that loue him. Deut 21. 13, 14. and they that doe not, ſhall not drinke the wine of their owne vineyards. Deut. 28. 39.

Iaakob gaue his father wine with his veniſon. Gen. 27. 25.

Zibah brought wine to Dauid, fleeing frō Abſalom. 2. Sam. 16. 1, 2.

Manoahs wife forbidden to drinke wine, and why. Iudges 13. 4, 5.

John Baptiſt dranke neither wine nor ſtrong drinke. Luke 1. 15.

The Iſraelites dranke no wine nor ſtrong drinke 40 yeeres, and why. Deut. 29. 6.

Wine called the liceur of the grape. Deu. 32. 14.

Water turned into Wine. John 2. 9.

Biſhops, Deacons, and elder women may not be giuen to much Wine. 1. Timot 3. 3, 8. Titus 2. 3, 7.

Timothie is counſelled to drinke with water Wine. 1. Tim. 5. 23.

Of the ſtrength of Wine. 1. Eſd. 3. 17.*

Againſt wine bibbers. Iſai. 5. 11, 22. Joel 1. 5. Amos 5. 11. and 6. 6. Micah 6. 15. Hab. 2. 15. and 13, 1, to 11.

Wine and women leade wiſe men out of the way. Eccius. 19. 2.

The incommodities of exceſſe of Wine. Pro. 22. 1. and 21. 17. and 23. 29 * Iſai. 28. 1, 7, 8. Iere. 9. 19. Dan. 5 1, to 6. Hoſe. 3. 1. and 4. 11. Habb. 2. 5. Iudeth 12. 20. and 13. 1, to 11. Eccius. 31. 25, 26, 29.

Wee ought not to rebuke our neighbour at the Wine. Eccius. 31. 31.

The

The wine of the Iewes is the poyſon of Dragons. Deut. 32. 33.

What is meant by dropping downe new wine. Ioel 3. 18.

Wine mixt with water. Iſa. 1. 22.

Wings. Ruth put her truſt vnder the wings of God. Ruth 2. 12.

The godly reioyce vnder the ſhadowe of Gods wings. Pſal. 63. 7.

The Arke placed vnder the wings of the Cherubims. 1. Kin. 8. 6, 7. as was commanded. Exod. 25. 20, 21. looke Carried.

To Winne. Hee that winneth ſoules is wiſe. Pro 11. 30.

Wiſemen came from the Eaſt to worſhip Chriſt Mat. 2. 1, to 13.

The wiſemen could not interpzete Pharaohs dzeames. Gen 41. 8.

Skilfull men in diuers ſciences are called wiſe hearted. Exod. 35. 10, 36.* and 28. 3.

Who ſo ſeemeth wiſe in this world, let him be a foole, that he may be wiſe. For the wiſedome of this world is fooliſhneſſe with God. Iob 37. 24. 1. Cor. 1. 20. and 3. 18, 20, 25.

A citie preſerued through the wiſedome of a woman. 2. Sam. 20. 15, 16, to 23.

A wiſe king is the ſtay of the people. Miſ. 6. 24.

Magiſtrates exhozted to ſearch wiſdome. Wiſ. 6. 9.

Wiſedome ought to be pzeferred aboue al things. Wiſ. 7. 1.*

The effects of wiſedome. Wiſd. 8. 1.*

A wiſe man will bee ruled by the lawe of God. Eccluſ. 21. 11. and ſhew it by his converſation. James 3. 13.

The difference betweene the wiſe and vnwiſe. Eccluſ. 21. 12.* fooliſhneſſe and wiſedome. Eccles. 10. 1, to 11.

A wiſe man takerh pleaſure in being ſtilly repzoued. Pro. 25. 12. & will wozke theres after. Pro. 9. 9 and 13. 16. and 19. 25. and 21. 11.

He that walketh with the wiſe, ſhalbe wiſe. Pro. 13. 20.

The mouth of the wiſe is in their heart. Eccl. 18. 21. 26.

How to know a wiſe man. Eccles. 8. 1.*

The behauiour and exerciſe of a wiſe man and of his commendation. Eccluſ. 39. 1, to 12.

Wee ought not to bee too humble in our wiſedome. Eccluſ. 13 9.

God catcheth the wiſe in their owne craftineſſe. 1. Cor. 3. 19.

God deſtroyeth the wiſedome of the fleſh. Dan. 8 Iſa. 30. 1, to 6.

Abigail was of ſingular wiſedome. 1. Samuel. 25. 3. ſo was Iudeth. Iudeth 8. 29, 31.

Dauid behaued himſelfe wiſely in all things. 1. Sam. 18. 5.

The beginning of wiſedome is the feare of God. Pſal. 111. 10 Pro. 9. 10. and that is true wiſedome. Iob 28 28.

Wiſedome commeth onely of the Lord. 1. Chro. 2. 21, 12. Iob 38. 38. Eccluſ. 1. 1.*

All wiſedome is of God, and to him to be aſcribed. 1. Eſd 4, 58, 59, 60.

God giueth wiſdome to ſuch as feare him. Eccluſ. 43. 33.

God was the inuenter of wiſedome. Baruch 3. 36. and his wiſdome is infinite. Pſal. 147. 5.

Chriſt is our wiſedome. 1. Cor. 1. 24. and the true wiſedome of God. Baru. 3. 37. Mat. 23. 34. Luke 11. 49 and in him are hidden al the treaſures of wiſedome and knowledge. Col. 2. 3.

The Goſpel is the hidden wiſedome of God. 1. Cor. 2. 7.

Our wiſedome conſiſteth in obſeruing Gods lawes. Deut. 4. 2. 6

True wiſedome is wholy to depend vpon God. Hoſe. 14. 9.

What is the wiſedome from aboue. Iam. 3. 17. and what is deuilith wiſedom. James 3. 15.

The word of wiſedome is giuen by Gods Spirit. 1. Cor. 12. 8.

Chriſt promiſed to giue the faithfull ſuch wiſedome, as all their aduerſaries ſhoulde not be able to reſiſt. Luke 21. 15. as he gaue Steuen. Actes 6. 10.

Wiſedome declareth her excellencie, and how ſhe is to be found. Pro. 8. 1, 2. Eccluſ. 1. 31.*

Wiſedome calleth all to her feaſt. Pro. 9. 1, to 7.

Scoꝛners ſeeke wiſedome, and finde it not: but knowledge is eaſie to him that will vnderſtand. Pro. 14. 6. For wiſedome preſenteth her ſelfe to thoſe that ſeeke for her. Wiſe. 6. 28.*

Wiſedome complaineth that ſhee is contemned. Pro 1. 20.*

Of the power and profitable vſe of wiſedome. Pro. 1. 2, to 10. and 4. 5, to 14. Eccluſ. 4. 11, to 20.

God commendeth wiſedome vnto his people. Baruch. 3. 14.

Wiſedome is hidden from the eyes of all men liuing. Iob 28. 21.

Al wiſedome, and ſpiritual vnderſtanding commended vnto vs. Col. 1. 8.

Who ſo lacketh wiſedome, let him aſke it of God. Iames 1. 5.

Salomon craued wiſedome of God, and obtained it. 1. Kings 3. 9, 12.

A prayer to obtaine wiſedome. Wiſ. 9. 1.*

Howe famous and excellent Salomons wiſedome was. 1. Kings 4. 29.*

He that is wiſe ought to ſhew by good converſation his workes, in meek neſſe of wiſedome. James 3. 13.

The wiſedome of the fleſh cannot be ſubiect to the Law of God Rom. 8. 7.

Shewe not fooꝛth wiſedome out of time. Eccluſ. 32. 4.

Wiſedome is iuſtified of her children. Matth. 11. 19.

Paul willeth vs to walke wiſely. Ephe. 5. 15. Col. 4. 5.

Wife to doe euill. Iere. 4. 22. looke Knowledge, and Spirit.

Witchcraft forbidden Deut. 8 10, 11, 12.

A Witch may not be ſuffred to liue. Exo. 22. 18.

God commandeth his people not to ſeeke vnto witches or ſoꝛcerers. Leu. 19, 31. which commandement Saul tranſgreſſed. 1. Sam. 28. 7.* and was therefore deſtroyed. 1. Chro. 10, 13.

Of Witches and Witchcraft. Looke more Exod. 7. 22. & 8. 7, 18. Leui. 20 6. Nil 23. 23. 2. kin. 17. 17. & 21. 6. & 23 24. Iſa. 44. 25. & 47. 9. Ier. 10. 2. Ezek. 13 18.* Dan. 2. 2. Mic. 5. 12. Mal. 3. 5. Eccluſ 34. 5. Actes 8. 9. & 13. 6. and 16. 16. & 19. 13. Gal. 5. 20. Reuel. 18. 23. and 21. 8. and Sopthſayers.

Witneſſes. Moſes called heauen & earth to witneſſe. Deut. 30, 19.

Falſe witneſſes againſt Chriſt. Matth. 26. 59, 60. againſt Steuen. Actes 6. 11, 13. and againſt Naboth. 1. Kings 21. 10, 13.

The puniſhment of the falſe witnes. Deu. 19. 16.*

For one witneſſe none ought to die. Num. 35. 30. Deut. 17. 6. and 19, 15.

The witneſſe which God teſtified of his ſonne. 1. John 5. 6. 9, 11.

The booke of Deuteronomium was layd vp for a witnes againſt the Iſraelites Deut. 13. 26.

We ought not to beare falſe witneſſe. Exodus 20. 16. and 23. 1. Deut. 5. 20.

Of true and falſe witneſſe. Pſal. 27. 12. & 35. 11. Pro. 6. 19. & 14. 5. & 19. 5, 9. & 21. 28. and 24. 28. & 25. 18. Dan. 13. 21. Rom. 13. 9. Mat. 15. 19 and 18. 16. and 19. 18. & 28 12, to 16. Mar. 10. 19. 2. Cor. 13. 1. 1. Tim. 5. 19. Heb. 10. 15, 28. looke Teſtimonie.

Woe diuerſly pronounced. Iob 10. 15. Pro. 23. 29. Eccles 4. 10. & 10. 16. Iſai. 3. 9, 11. & 5. 8.* & 10. 1. & 28. 1. & 45. 9, 10. Ier. 22. 13 and 23 1. Ezr. 13. 3, 8. Amos 5, 18. & 6. 1. Mic. 2. 1. Hab. 2. 12, 15, 19. Eccluſ. 2. 13, 14, 15. & 41. 8 Mat. 18. 7. & 23. 13.* & 24. 19. and 26. 24 Mar. 13. 17. Lu. 6. 24, 25, 26. and 10. 13. & 11. 42.* Iude. 11. Reuel 8. 13. & 9, 12, and 11. 14. and 12. 12. Looke Curſe.

Woman created, how, and to what ende. Gene. 2. 18.*

The woman was ſeduced by the ſerpent, and puniſhed. Gen 3. 6. 16.

Of the woman came the beginning of ſinne, and through her we all die Eccluſ. 25. 26.

The wickednеſſe of man is better then the gooꝛd intreatie of a woman that is in ſhame and repzoch. Eccluſ. 42. 14.

Women ought to keepe ſilence in the congregation, and be ſubiect to their husbands, and learne of them at home, and why. 1. Cor. 11. 3. and 14. 34, 35. 1. Timot. 2. 11, 12. Tit. 2. 5. Ephe. 5. 22, 23. 1. Tim. 2. 13, 14. Col. 3. 18. 1. Pet 3. 1.

The woman is the glory of the man, and was created of man and for man, and not contrariwiſe. 1. Cor. 11. 7, 8, 9.

Wicked women ought not to haue any ſouereigntie giuen them, and why. Eccluſ. 25. 27, 28.

Women ſaued by bearing children, if &c. 1. Tim. 2. 15.

Women in old time were married in their owne linage Numb. 36. 6.

Of a woman hauing her monethly courſe. Leuit. 15. 19.*

How a captiue woman ought to be married. Deut. 21. 11, to 15.

The conditions and prayſe of a good woman. Eccluſ. 36. 22, 23, 24. and 26. 13, to 20. Pro. 14. 1. and 31. 10.*

The malice of a wicked woman. Eccluſ. 25. 26.

25.14.to 27. and 26.24,25.

A faire woman without discreete maners. Pro. 11.22.

Whereunto a contentious woman is likened. Pro. 27.15. from whom we ought to flee. Pro 20.1.& 25.24.

Those whom God is angrie withall shall fall into the hands of strange women. Prou. 22,14.

Why a womans hand ought to be cut off. Deut. 25.11,12.

Howe to know the whoredome of a woman Eccius. 36,9,11,12.

Iohna read the booke of Deuteronomium to men, women, and children. Iosh. 8, 34,35.

Women sang and prayed God, playing vpon Timbrels. Exod. 15.20,21. 1. Samuel 18.6,7.

A woman cast a piece of a milstone vpon Abimelechs head. Judg 9 53,54.

In besieging of cities women were reserued Deut. 20 14.

A woman hid Jonathan and Ahimaaz in a well, and wyp. 2. Sam. 17.12,to 22.

A barren rich woman relieued Elisha, obtained (by his prayer) to be fruitful. 2. kin. 4.8,to 18.

Ruth was knowen to be a vertuous woman. Ruth 3.11.

The disciples marueiled that Christ talked with a woman. John 4.27.

A woman, being deliuered of childe, forgetteth the anguish, and wyp. John 16.20, 21 22.

Of the woman that had the bloody fluxe. Mat. 9.20,21,22.

A certaine woman a seller of purple. looke Baptized.

Women following Christ ministred vnto him. Luk. 8.2,3.& were present at his death. Mat 27.55.

Women to whom Christ appeared, declared to the disciples his resurrection Mat. 28. 1,8,9,10.

Noble Women of Thessalonica beleeued in Jesus whom Paul preached. Acres 17.2, 3,4.

Women enforced through famine, to eate their owne children. 2. kin. 6.24,28,29. Lam. 2.20 and 4.10. as it was prophecied. Ezek. 5.10. Baruch 3.3. Deut. 28 53,to 58. Leui. 26.29.

The pride of women is threatned to bee punished. Isa. 3.16,to 25.

The vision of the Woman clothed with the Sunne. Reu. 12 1,2.* and of the woman sitting on a scarlet coloured beast. Reuelat. 17.3.*

Salomon allotted with the loue of outlandish Idolatrous women. 1. Kings 11. 1,2.*

What behauiour yong and elder women. must vse. Tit. 2.3,4,5.

An edict that women shoulde obey their husbands. Esther 1.20,21.

Sarra was instructed in the duetie of an honest woman. Heb. 10 12.

The vertue & not the beautie of a woman is to be sought for in mariage. Ruth 3,11. Ecclus. 25.23.

A wicked woman more bitter then death. Eccles. 7.28.

Fewe women constant. Eccles 7.30.

The gazing vpon the beautie of maydes and women is dangerous. Ecclus 9.5,6,7, 8,9,10,11,12. and so is their companie. Ecclus. 42.12,13. and 19.2,3.

Of the strength of women. 1. Esd. 3.12. and 4.14,to 33.

Of cruelrie towards women with childe. looke Childe, and 2. kings 8.12. Amos 1.13.

Women forcitties. Ezek 23.48.

The Jewes marry strange women, and put them away againe. Eze. 9.2.* & 10.1,2.* looke Wife and Men.

Wombe, shut vp or barren. Gene. 20, 18.1. Sam. 1.5,

The fruite of the Wombe shal be blessed to the godly. Deut. 28.4.

The fruite of the virgine Maries wombe. was blessed. Luke 1.42.

It was commanded the Jewes to voyde their wombe without the host. Deuter. 23. 12,13.

Wonders, looke Miracles and Signes.

Word. The worde of the Lord came to Abraham in a vision. Gen. 15.1.

The word of the Lorde was precious in the time of Eli. 1. Sam. 3.1.

The word of the Lord must not be cast away but obeyed. 1. Sam. 15.22,26.

The word of God sharper then a two edged sword. Heb. 4.12.

Our words ought to be gracious alway, and wyp. Col. 4.6.

Why God withdraweth his word from the Jewes. Ezek. 14.3.

The Jewes will not heare the worde of God. Isa. 30.9.

God will punish those that refuse to heare his word. Deut. 18 19.

David despising Gods word, committeth murther and aduiterie. 2. Sam. 12.9.

All things were created by the word of God. John 1.3. Gen. 1.1.

The words of God are true. 2. Sam. 7.25, 28. Psal. 33.4.

The benefits of God ought to be attributed vnto his word and promise. 2. Samuel 7.21.

The word of God is our wisdome. Deu. 4.2.6. and a lanterne vnto our feete. Psalm. 119.105.

The word of God instructeth vs what to doe. Deuter. 29. 9. and thereof onely ought wee to take counsell how to liue. Isai 8.16, 19,20.

By the preaching of the word, our hearts are conuerted. Jere. 23.29.

By the word of God whoredome may bee eschewed Pro. 2.16.

All things shall prosper to those that followe the word of God. Prouerb. 3.1, to 4. 22,27.

The Shunammite woman, beleeuing Gods word, was nourished in the land of the Philistims. 7. yeeres. 2. King. 8 1,2.

The Israelites tooke & stared their sourneyes, by the direction of Gods word. Nu. 9.18,23.

Howe Gods word should be vsed. Deut. 6.6,to 10.

Gods worde must bee declared without feare. Jere 1.17.

Moses charged the people & all the words that God had spoke vnto him in the mountaine. Exo. 34.27,32. and they consented to obey the same. Exod. 19.7,8.

Blessings to those that obey Gods word, and curses to those that doe not. Deuter. 11. 27,28.

The Israelites, presuming to fight contrary to Gods worde, were slaine. Numb. 14.41.*

Of the contemning of Gods worde, & punishment due to the same. 1. kin. 12.3.* 2 kin. 17.13.* 2 Chro 18.15.* & 12 26.* Prou. 1. 24, to 32. Isa 28.1,2 & 30.1,2,10 18.& 65.1, to 16.& 66.4. Jere. 2,13,18,19,30. & 5.2.* & 7.13.*& 16.10,11.& 19.3.* & 25.3.* and 29. 18.19. Eze. 33.4.*& Mat 11.20, to 25.* & 21. 33.* Luk. 10.10, to 16. Act. 13 8,9.10,11,41. and 18.5,6. Roman. 1.18.* 2. Thessa. 2.10, 11,12.

God forbiddeth vs to keepe company with those that allure vs from obeying his worde. Isa. 8.11.

Cursed are they who obey not the wordes of Gods Couenant. Jere. 11.3.

The wicked cannot vse rightly the worde of God Pro. 26.7.

We ought to heare the worde with all reuerence. Eccius. 5.11.

A wise man regardeth Gods worde. Eccius. 21.15,17. and 33.2,3.

Jeremie is put in prison for the worde of God, and yet it forced him to preach Jerem. 20.2,8,9.

The prayse of the worde of God Prouer. 30.5.

An exhortation to heare the word of God. Isa. 55.1.

We ought not onely to heare the worde of God, but also beleeue and doe that which it teacheth Deuter. 12.32. and 5.1,27,29. and 6.1,2,3,5,17,24. and 31.11,12,13. Ezek. 33.14.15,30,31,32. Matt 5.16.* and 7.21, to 28. and 15.8.9. and 28 20. Marke 16.15, 16. Luke 6.47.* and 11.28.& 12 8.9,47,48. John 13.17. Jam. 1.21,22.* Heb. 4 2,3. see Vnbeliefe.

Gods worde must remaine in our hearts. Deut. 6.6. and 11.18.

We must obey Gods worde, and alwayes haue it before our eyes. Deut. 32.46,47. and 4.9. and 6 7.* and 11.18.* Numb 15 38. Psal. 1.2. Pro. 3.1,2,3. and 4.21. and 6.21. and 7.3. and not shrinke from it. Deut. 4 2 & 2.32. and 17.11.& 28.14. Josh. 1.7. & 23.6. Prou 4.17. Isa. 30.21.

Nothing may bee put to, or taken from Gods worde. Deut. 4.2.& 12.32. and 28 14. Josh. 1 7. Pro. 30.5,6. Matth. 28.20. Gal 3. 15. Reue. 22 18,19.

The worde was made flesh John 1.14.

The worde of God continueth for euer 1. Peter 1.25. reade Numb. 23 19,20. Psal. 33.4,11. and 116 2 & 119.89. Isa. 40 8. and 41.4 and 51.4,6 and 54.8,10. Eph. 14.5,6. Matth. 5.18. and 24.35. Mark 13.31. Luke 16 17 and 21.33.

The Gospel is the Worde of trueth. E-

Phel.1.13. The wordes of this life. Actes 5.20. The worde of reconciliation. 2. Cozin. 5.19.

If we giue no credite vnto Gods worde, what profiteth it vs to heare the same? Heb. 4.4.

We are new borne by the immortal word of God. 1. Pet. 1.23.

We ouercome the wicked by the worde of God. 1. John 2.14.

Christ seeing the people destitute of the worde of life, was moued with compassion. Matth. 9.36.*

Gods word must not be giuen to dogges, or swine. Matth 7.6.

The heauie iudgement of those that contemne Gods word. Matth. 10.14,15. Heb. 2.2,3,4.

The worde cannot bee preached without persecutions. Matth. 10.16.*

Peace shall continue with those that receiue the word. Matth. 10.13.

Gods worde abideth not in them that beleeue not Christ. John 5.38.

The word of Christ ought to dwell with vs plenteously. Col. 3.16.

The worde must bee preached after all sorts, that some may profite thereby. 2. Tim. 4,2.

We ought to pray that the worde may be glorified. 2. Thes. 3.1.

Paul handled not the word deceitfully as others did. 2. Cor. 4.2,5.

The faithfull loued not their liues for the testimonie of the worde of Gods promises Reue. 12.11.

The worde is a snare, & stumbling blocke to some. Rom. 11.9.

The liuely worde of God, shall gether all nations to Christ Zech. 14.2.*

The preaching of the word, shall proceed out of Zion. Joel 3.16.

God promised to sende preachers of his word. Isa. 30.21.

Of the ministers of Gods word, and their loy when the people profite. Isa. 61.6,9.

A Bishoppe ought purely to deliuer the word. 2. Tim. 2.15.

Of those that preach the word of God for gaine. Micah. 3.5.*

The word of God is free. 2. Tim. 2.9.

Not foode, but Gods worde preserueth them that be godly. Wisd. 16.26. looke Bread.

Who so studieth the worde of God, shall find wisedome. Psa 8.12,17.

The principles of Gods word. Heb. 5.12. and 6.1,2. 1. Cor. 3.2.

Gods wordes spoken by man, are to bee regarded. Ezech. 33,13.

The wordes of God in two senses. Psalme 19.13,14. for Scripture, Famine, Church, and Zealous.

How all Samuels words were brought to passe. 1. Sam. 3.19.

The morall of Micheah his worde. Mich. 3.8.

Wordes gouerned the wordes of the iust. Prou. 10.19.

Daniel preferred his seruants with faire wordes. Dan. 2.17.*

Secret wordes ought not to be curiously Eccles. 41,23.

A word spoken in his place is commendable. Prou. 25.11.

Why Paul wrought in deede, that, that he preached by word. 1. Cor. 9.23.*

By our wordes we shalbe iustified or condemned. Matt. 12.37.

He that sinneth not in worde is a perfect man. Jam. 3.2.

Workes of God are perfect. Deute. 32.4. euerlasting. Eccles. 3.14. marueilous. Eccles. 18.2,10,7. exceeding good. Eccles. 39.16. and vnreprouable. Wisd. 12.14.

Man ought not to be curious in searching out Gods workes. Job cap. 37. to cap. 42. Eccles. 3.22,23. for they are past finding out. Eccles. 18.5,6. Eccles. 8.17. and 3.11. 2. Esd. 4.11.

The summe and creation of the workes of God. Eccles. 43.1.*

God declareth his iustice, by his workes, Job 8.3.* and 9.1.*

Moses rehearseth the workes of God to the Israelites. Deut. 11.2, to 8.

Wee ought to call to mind the workes of God, and why. Deut. 4.10,30,35, to 41. and 7.11,16

Of whome the workes of God are discerned. 1. Sam. 10.26.

The worke of God is to beleeue in his sonne. John 6.29.

The worke of God is our faith in vs. 1. Thes. 1.3.

God knoweth his workes frō euerlasting. Acts 15.18.

The blind man was so borne, that Gods workes should be shewed on him. Joh. 9.3.

Christ by his Spirit worketh in the faithfull. Gal. 3.5.

Our good works are of God. 2. Pet. 1.3,5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1.9.

Workes are the fruits of faith, and the assurance of our hope. Heb. 6.11,12. and doe make our election sure. 2. Pet. 1.10.

Workes follow faith. Luke 19.8,9. and what workes they be, Luke describeth. Acts 2.44.*

The works of light, what Ephe. 5.8,9.*

The workes of the faithfull. 1. Pet. 8,9, to 18.

They that repent vnfainedly, must doe workes tooth by of amendment of life. Actes 26.20.

Faith is dead in it selfe, if it haue no workes. Jam. 2.17,20,21.

Our conuersation ought to be honest, and our workes good, and why. 1. Pet. 2.12. Mat. 5.16.

Paul exhorteth vs to abound in the worke of the Lord. 1. Cor. 15.58.

We ought to prouoke one another to good workes Heb. 10.24.

Let euery man proue his owne worke. Gal. 6.3,4.

He that is borne of good workes, shall bee cast into the fire. John 15.6. Mat. 7.19.

Wee must not trust in our workes, but waite for Gods mercie. Isa. 33.18. who saueth vs not by our workes, but according to his grace. Ephe. 2.8,9. Rom. 11.6.2. Tim. 1.9. Tit. 3.5. And the holy Ghost is giuen, not by workes, but by faith. Gal. 3.2.

The workes of the faithfull follow them. Reue. 14.13.

Christ iudgeth according to euery mans worke. 1. Pet. 1.17. Matt. 16.27. Rom. 2.6, to 11. 2. Chro. 15.7.

The Iewes did the workes of their father the deuil. John 8.40,41.

The workes of the world are euill. John 7.7.

The workes of the flesh, what. Galat. 5.19. to 22.

Haue no fellowship with the workes of darkenesse, but rather reproue them. Ephes. 5.11. Tit. 2.12.

We may not walke in the wicked workes of the Gentiles. Ephes. 4.17,18,19.1. Pet. 4.3.

The workes of the Iewes were polluted. Hag. 2.14,15.

We may not trust to the works of our predecessours, but shewe our selues the children of faith. Matt. 3.8.9.

God blesseth the workes of their handes that reserue the needie. Deut. 14.29. and 23.20. and that obey his commandements. Deut. 28.3, to 15. and sendeth them plentie of all things. Deut. 30.9,10.

God worketh all in all. 1. Cor. 12.6.

The workes of mercie. Matth 25.35,36. Isa. 58.7 looke Weldoing, and Seruice.

Workers with spirits, se Coniurers.

World made by Christ John 1.10.

The whole world is bent to wickednesse. 1. Joh. 5.19. and is full of vnrighteousnesse, and wickednesse. 2. Esdras 4.27.

We brought nothing into the world, neither shall we carry any thing out. 1. Tim. 6.7. Job 1.21.

The fashion of this world goeth away. 1. Cor. 7.31. and therefore we ought not to loue any thing therein. 1. John 2.15,16.

The amitie of this world is the enimitie of God. Jam. 4.4. Christ prayed not for the world. John 17.9.

The worlde knewe not God nor the true light. Joh. 1.9,10,11. and 17.25.

Those that are borne of God ouercome the world through the victorie of faith. 1. John 5.4.5.

Wee ought not to marueile though the world hate vs, and why. 1. John 3.13,14. and 7.7. and 15.18.

The ennes of the world are come vpon vs. 1. Cor. 10.11.

God spared not the olde world but by the flood destroyed the vngodly. 2 Pet 2.5.

The Saints shall iudge the world. 1. Cor. 6.2.

A curse is prophecied vnto the worlde for sinne. Isa. 24.3. to 13.

The world created for mans sake. 2. Esd. 6.55.

Fewe shall inherite the worlde to come. 2. Esdras 8.1,2,3.

The world hasteth to passe away. 2. Esd. 4.26.1. Cor. 7.31. 1. John 2.17. and yet the ende is vncertaine. 1. Thess. 5.1,2,3.

The faithfull are not of the worlde. John 15.19.

35.19.and 17 14.

The whole worlde, for all men generally. 1.Ioh 5.19. and for the elect onely. Chap. 2.2.

All the world, for the countries subiect to the Romanes. Luke 2.1.

The worlde, for the Elect. Iohn 15.19. and 13.1. and 3.16. and 6.33. 1. Iohn 4.14. for the reprobate. Iohn 17 9.14. 1. Cozinth. 11.32. For the whole earth. Ioh. 17.18. Mar. 16.15. for infidels. Iohn 17.21. and for eui men. Rom. 12.2. for worldly pompe. Galat. 6.14. for heauen and earth and all things therein. Iohn 17.24. and 1.1. & for the time since it was created vnto Christ, deuided into twelue parts. 2. Esdras 14.10.

This world, for worldly defence. Ioh. 18. 36. and for outwarde things pertaining to this life. Marke 4.19. and 1. Cor. 7.31.

Wordlings thinke there is no God: or that he forgetth not what man doth. Iob 24.1,2.* and 34.9.

Worldlings loue to bee flattered. Isa. 30. 10. looke Atheistes in the first Table.

Worme of conscience dieth not. Mar. 9.44, 48. Isa. 66.24.

The sonne of man is but a worme. Iohn 25.6. Looke Serpent.

Herode was eaten to death of wormes. Acts 12,23. So was Antiochus. 2. Mac. 9. 8,9.

Wormewood. To turne iudgement and righteousnes into wormewood, what. Amos 5.7. and 6.12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere. 9. 15. and 8.14. and 23.15.

Of the Starre which was called wormewood. Reuel. 8.10,11.

Worship and serue God onely. Mat. 4.10. Luke 4.8. Exod. 34.14. Deut. 6.13. & 10.20. 1. Kings 9.6. to 10.

The Israelites, euery man in his tent booze, worshipped God talking with Moses. Exod. 33.9,10.

The Elders of Israel together with Aaron, &c. woorshipped the Lord afarre off. Ex. 24.1,2.

Elkanah went yeerely to Shiloh, to worship God. 1. Sam. 1.3.4.9,19,21.

Dauid worshipped God in the top of the mountaine, when he fled from Absolom. 2. Sam. 15.32.

Saul worshipped God more for maners sake, then for any deuotion. 1. Sam. 15.31.

The people worshipped the golden calues which Ieroboam had erected. 1. Kings 12. 28.*

The Israelites worship idoles, & are spoyled. Iudges 2.10,11.*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24.52.

The Angel would not suffer Iohn to worship him. Reue. 22.8,9.

Of whome the beast shal bee worshipped. Reue. 13.4.8.*

Worshippers of strange Gods, &c. ought to be destroyed and stoned to death. Deu. 6.14, 15. and 17.3,to 8.

Ioshua worshipped the Angel. Ioh. 5.14.

Worthies. The names and facts of Dauids worthies. 2. Sam. 23.8.*

Wrath, taken for punishment. Ephe. 4.6. 1. Thessalonians 5.9. and for vengeance. Rom. 4.15.

Gods wrath sometime falleth vpon many, for the sinne of one. Iosh. 22.20. and 7.1,12.*

The wrath of God consumed Pharaoh and all his hoste. Exod. 15.7.

Moses fearing the wrath of God, fell to prayer. Deut. 9.18,19.

Because Saul executed not Gods fierce wrath on the wicked, he was reiected. 1. Samuel 28.17,18.

The wrath of God was hote against idolaters. Iudges 2.14,20.* & 38.11. Against murmurers. Numb. 11.1. yea and against Moses. Exod. 4.14 Deut. 1.34,37.

Gods wrath against the Israelites, pacified by Moses. Numb. 14.11, to 21.

The wrath of the Lorde, moued Dauid to number the people. 2. Sam 24.1.*

The cause of Gods wrath against his people. Deut. 29.24,25.*

God threatneth that idolaters shall feele his wrath. Deut. 31.16,17,18. as it came to passe. 2. Chron. 34.21.

The wrath of God commeth vpon the children of disobedience. Colos. 3.5,6. Deut. 29.20.

The riches of this worlde kindle Gods wrath against the abusers thereof. Iames 5.2,to 7.

We are by nature the children of wrath. Ephes. 2.3.

God will not contende, nor be wroth for euer. Isa. 57.16.

Christ deliuereth from the wrath to come. 1. Thess. 1.10.

The Iewes oft times prouoked God to wrath, yet he became merciful to them. Psa. 78.17,21.* Psal. 106.23.29.*

No Moses found to turne away Gods wrath from the vnmerciful. Ezec. 22.30,31.

We ought to giue place vnto wrath. Rom. 12.19.

The wrath of man doth not accomplish the righteousnesse of God. Iames 1.20.

Euery man ought to bee slowe to wrath. Iam. 1.19. For it is foolishnesse. Pro. 14 29.

Of wrath, looke more in Anger, and Ben. 4.5,8. Iob 5.2. Prouerbes 12.18. and 14. 17,29 30. and 15.1,18. and 16.14,32. and 19.12,19. and 27.4. and 29.22. Ecclesiastes 7.5,11. Eccles. 25.17. and 28.8. and 30.24. Matth. 5.23,44. Luke 4.28,29. Galath. 5.20. Ephes. 4.26,27,31. Titus 1.7. 1. Tim. 2.8.

Wretched man that I am. who shall deliuer me from the body of this death. Roman. 7.24.

Write. God commanded Moses to write the destruction of the Amalekites, and why. Exod 17.14.

Moses wrote all that the Lord spake vnto him in a booke, and read it to the people. Exod. 24.4,7.

God commanded Moses to write the couenant which he had made with the people. Exod. 34.27,28.

God wrote the Law and deliuered it to Moses the first time. Exodus 24.12. Deuteronomie 10.4.

Moses received the seconde time, at Gods hand the two Tables of Testimonie written with the finger of God. Exodus 31.18.

Moses wrote Deuteronomium, and deliuered it to the Leuites and Elders. Deut. 31.9.

The occasion of the long which GOD commanded Moses to write. Deuteronomium 31.19.*

God commaunded that his worde should be written on postes and gates, and why. Deut. 6.9. and 11.20.

The saluation of Paul written with his owne hand. 2. Thess. 3.17.

What he that writeth ought to haue regarde vnto. 2 Mocca. 2.24.* looke Scripture, Euidence, and Booke.

Wrong, looke Law, Deceiue, Defraude, Oppresse, Harme, Guile and Iniurie.

Y

Idlenesse, and idle folke reproued. Pro. 12.11,24 & 20.13.& 21.25. and 22.13. and 26.13. and 28.19. looke Idle.

Yea, Paule preaching was not Yea and nay: but onely Yea in Iesus Christ. 2. Cozin. 1.17, to 21.

Our communication must be yea yea, and nay nay. Matt. 5.37. Iam. 5.12.

Yeeres and dayes, &c. distinguished by the Sunne, Moone, & starres. Gen. 1.14, to 19.

The seuenth yeere debtes were released. Deut. 15.1,2. Looke Day and Iubile, in the first Table.

Yoke. Moses threatneth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut 28.15,38.

Wee are willed patiently to endure the yoke of tyrants. Iere. 27.11.

Christ exhorteth vs to take his yoke vpon vs, and why. Matt. 11.29,30.

Yong The yonger ought to submit themselues to their Elders. 1. Peter 5 5.

Of the yong man that fled away naked. Matth. 14.51,52.

Yong men must bee sober minded. Titus 2.6. and modest in speech. Eccles. 32.8,9, 10. See Counsell.

Youth, see Lust.

Children ought to bee trained vp from their youth in the feare of God. Tob. 1.10. and 2.13. as was Ester. Chap. 14.5. & why. Pro. 22.6.

Obadiah feared God greatly from his youth vp. 1. Kings 18.3,12.

Wee ought to remember God in youth. Eccles. 12.1.

Wee must pray God to forget the sinnes of our youth. Psal. 25.7.

Yron caused to swimme for the glory of God. 2. Kings 6.5,6.

The earth shalbe yron vnto the disobedient. Deut. 28,23.

Others shoes of yron and brasse. Deut. 33. 25. looke Golde.

Yrksome, see Fables.

Z

Zeale of Moſes againſt the Iſraelites Idolatry. Ex. 32. 19, 20, 26, to 30. of Phinehas, againſt the two fornicators. Numb. 25. 7. to 16. Eccluſ. 45. 23. Pſal. 106 30 of Eliiah, for the Iſraelites falling from God, to ſerue idoles &c. 1 King. 8. 21, 22. & 19. 4. to 14 of Jehu for the glory of God. 2. Kin 9 30. and 18, 11, 16. to 29. of Mattathias for the law of God. 1. Mac. 2. 24, 26. of Joſiah at ſixteene yeeres of age. 2. Chron. 34. 3, to 8.

The great zeale which Epaphras had for others. Col. 4. 13.

The Iewes had a zeale, not according to knowledge. Roma. 10. 2. to whom Paul beare his conuertion. Act. 22. 3.

Of blinde, falſe, and diſordered zeale, Matth. 10. 21. & 26. 51. Marke 9. 38. Luke 9. 54. 55. Iohn 8. 59. & 16. 2. Acts 7. 57. and 21. 27. and 26. 11.

The zeale of thine houſe hath conſumed mee. Pſalme 69. 9. and 119. 139. Iohn 2. 17.

Chriſtians ought to bee zealous of good workes. Tit 2. 14. and by Gods correction and rod. Reuel. 3. 19.

Zealous people thinke not long when they teach or heare Gods word. Matth. 8. 3, 4, 5. to 9.

It is good to bee zealous in a good thing. Galat. 4 18.

Godly ſorowe worketh zeale in vs. 2. Cor. 7. 11.

FINIS.

ECCLVS. 24. 39. & 33. 16.

Behold how that I haue not laboured for my ſelfe onely, but for all them that ſeeke wiſedome and knowledge.

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